

By his Spirit he hath garnished the Heavens. Job.



W. Agnes Inv.

Christall del.

Barlow sculp.

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THE
Astrologer's Magazine ;
 AND
PHILOSOPHICAL MISCELLANY.

AUGUST, 1793.

Embellished with the following elegant Engravings by BARLOW, all accurately copied from LAVATER:—1. Indolence and Drunkenness. 2. A Small Head, determinable from the Outline of the Forehead and Eyebrows. 3. and 4. Sixteen Heads in Profile, Plates I. and II.—— 5. Engraved Title Page to the Astrologer's Magazine. 6. Elegant Frontispiece. 7. Beautiful Engraved Title Page to the Physiognomy, with a Vignette, representing Nature nourishing her Offspring.

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FOR AUGUST, 1793.

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ASTROLOGICAL JUDGMENT ON THE SOLAR ECLIPSE.

BY ASTROLOGUS.

—“ Shorn of his beams, the Sun,
In diu Eclipse, disastrous twilight sheds
On half the Nations, and with fear of change
Perplexes Monarchs.” MILTON.

SIR,

IN a former number of your monthly Miscellany†, the title of which, in my humble opinion, you have judiciously improved, I explained the nature of Lunar Eclipses, and endeavoured to point out the probable effects of that which happened the twenty fifth of February last, in the affairs of those countries and cities which, according to the best authors on the predictive science, were likely to be obnoxious to its influence.

Thursday, the fifth day of the ensuing month, the most notable eclipse of the Sun will be visible which we have seen in these parts since that of Sunday, the first of April, 1764; and although there will be an eclipse of the greater luminary the 31st of next

January, another the 25th of next August, a third July 16, 1795, and after those a fourth, which will be the last solar eclipse during the present century, not any of them will be equal to that which will first happen, for that begins
The middle
End of the eclipse
Digits‡ eclipsed

9	37	0
11	8	45
0	44	13
9	20	00

the Sun's north limb.

This phenomenon will be first seen to affect the Sun's vertex on the right hand, beginning at the Sun's rising near the great fishing bank of Newfoundland; the central shade will first take the earth near the northern parts of Hudson's Bay, from whence its path will be south-east, over the southern parts of Greenland (leaving Iceland a little to the north) towards the Western Islands; from whence it passes over the northern parts of Scotland, over Denmark, Sweden, and Poland,

† No. XX. Vol. II. p. 268 of the Conjuror's Magazine.

‡ A digit is a twelfth part of the diameter of the Sun and Moon. Sixty minutes make one digit.

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towards

towards the Caspian Sea, and the northern parts of Persia, where it enters the Mogul empire, and there it quits the earth with the setting Sun.

This eclipse will be considerably larger all the way more and more north from London and Greenwich, inasmuch as to become annular in the northern parts of Scotland, as well as in all the northern parts of the earth; but the Moon's apparent diameter being less than the apparent diameter of the Sun, the eclipse, where central, will not be total, but the spectators all along the annular, or central track, will be entertained with a beautiful ring of light quite round the Sun, of about half a digit in breadth.

In some years there are six eclipses, four of which are of the Sun, and two of the Moon; in other years there are only two, and when that happens they are both of the Sun. But the most common number is four, (as has been the case this year) namely, two of the Sun, and two of the Moon.

Eclipses of the Sun are more frequent than of the Moon, because the Sun in the ecliptic is more limited than the Moon; yet we have more visible eclipses of the Moon than of the Sun, because eclipses of the Moon are seen from all parts of that hemisphere of the earth, which are next her, and are of equal magnitude to each of those parts; but the Sun's eclipses are visible only to that small portion of the hemisphere next him whereon the Moon's shadow falls.

An eclipse of the Sun can only happen in the natural way, by the Moon's intervening between it and the earth, by which means the shadow of the Moon falls upon the earth, when the latitude of the earth does not prevent it, by elevating the Moon above, or depressing it below the earth, in or near the time when it is new, for

then only can an eclipse of the Sun occur. The shadow of the Moon is of two sorts, viz. total or partial; whoever lives on that part of the earth's surface where the total or dark shadow falls, sees the Sun totally eclipsed; those in the partial shadow, or penumbra, see the Sun eclipsed in part only; therefore, whenever the Sun suffers an eclipse, or deprivation of light, from any other cause, it must be occasioned by a supernatural intervention; it must be contrary to the order of nature, such as occurred at the crucifixion of the Divine Author of our religion, JESUS CHRIST, when the light of that glorious lamp of heaven the Sun was hid from the earth for the space of three hours. Our Saviour suffered on the day on which the passover was eaten by the Jews, a day on which it was impossible that the Moon's shadow could fall on the earth; for the Jews have invariably kept the passover at the time of full moon, nor does the darkness in total eclipses of the Sun continue above four minutes in one place, whereas the darkness of the crucifixion lasted three hours †, and overspread at least all the land of Judea, upon which Dionysius exclaimed, "*Either the God of nature suffers, or else the system of the universe is dissolving.*"

Three evangelists, viz. Matthew, Mark, and Luke, mentioned the darkness attending that never to be forgotten event to have continued during that space; if their account of this most extraordinary phenomenon had been false, it would have been an inviting opportunity to their bitter adversaries to confute, perhaps to punish them; for even truth in those days, as we unhappily perceive it to be at the close of the eighteenth century †, is

† Among the numerous and recent attacks which have been notoriously made on the liberty of the press, let those who are impartial readers at this time of national infatuation and delusion, think seriously of that which has been sustained against those worthy men, and respectable bookellers, Messrs. Robinsons in Paternoster Row.

‡ There will be two more total eclipses of the Moon this century, viz. Feb. 14, 1794, May 27, 1795.

ever obstinacious to wilful, wicked, and obdurate offenders, whether they are the bigoted, or the pretended supporters of the infallibility of the church, or the inviolability of the state—

—Who light after light, blinding, Being “hard, are hardened, blinded, are blinded more,
That they may stumble on, and deeper fall.”

That Jesus was born in Nazareth, that a star appeared at his birth, that the Chaldean Magi visited him, that Herod caused the children at Bethlehem to be slain, that Christ lived in Judæa at the time which the Gospel relates, that he expired on the cross, and that an earthquake, and miraculous darkness, attended his death, is attested by both Jewish and Pagan writers—by Chalcidus, by Macrobius, by Cælius and Julian, by Suetonius and Tacitus, and the public registers of the Romans; the unparalleled circumstance, therefore, of this supernatural darkness will surely constrain us to exclaim with Dr. Young, that

‘An undevout Astronomer is mad.’

I have insensibly been led, sir, to the mention of the stupendous darkness, as being an astonishing fact, connected at once with my subject, and with the temporal and eternal welfare of mankind. What, ah, what can be more interesting to us Christians than proofs amounting to almost mathematical demonstration that the Redeemer, the everlasting Son of the everlasting Father! the Sovereign of angels! the Judge of Mankind! came from heaven to raise us thither, came to assure us that we, by *faith, patience, and well-doing*, through his intercession, shall live, and reign, and triumph for ever, where he is seated in glory at the right hand of God!

I proceed to observe, that an eclipse of the Sun begins always at the west, and of the Moon at the east; an eclipse of

the latter can only happen when the earth is interposed between the Sun and it; for then, if the latitude of the Moon does not prevent, the shadow of the earth may fall on the Moon, and thereby cause either a *partial or a total eclipse*, and consequently a lunar eclipse can only happen at or near the time of the *full Moon*.

Hence that excellent astrologer, Mr. John Whalley, in his almanack for 1685, says, with admirable neatness and precision—

“’Tis when the Moon doth interpose and shade,
’Twixt Sun and Earth, the Sun’s Eclipse is made;
But when the Earth does interpose between
The Sun and Moon, the Moon’s Eclipse is seen.”

In fine, eclipses prove to us that the Sun is larger, and that the Moon is less than the earth; they enable us to ascertain, not only the difference of their magnitude, but of their distances from the earth, and by the eclipses of the Moon the true longitude of places, or difference of meridians are rectified, and most truly found.

I have been more diffusive in my endeavours to elucidate the economy of the Creator concerning eclipses, which he has ordained of those luminaries, which are graciously vouchsafed for the use, advantage, and preservation of the inhabitants of the planet in which we reside, because it is my intention to transmit to you for publication, in some future number of your *Astrological Miscellany*, my astrological conjectures on the probable effects of the next total eclipse of the Moon, for although we cannot forbear to smile at the superstition of the Thebans, who would shout, and beat upon brass instruments, as well as ring bells, to rescue the Moon in eclipse, supposing witches were about to pull her down from heaven, yet we know that for many ages mankind have been persuaded that a depravation of light was

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a depravation of the virtue of the luminaries, and that eminent eclipses have been followed by eminent and notable effects concerning the rise or fall of governments; the foundation, or fall of cities, towns, or fortifications; the breach of leagues among princes; the captivity, sorrow, sickness, or poverty of their miserable subjects; wars, quarrels, tempests, and inundations, duels, and litigations, religious controversies, and irreligious persecutions among mankind; the death, or destruction of cattle; the infidelity of servants; the treachery, or the mutability of friends; loss of shipping; decay of navigation; the rise, fall, sickness, or death of persons whose ascendant at birth, or in whose natiivities at the time of birth the luminaries were upon, or in square, or in opposition to the degree of the place where a *visible* and *great* eclipse may happen to occur.

In proof of which we remark, that March 19, 721 years before Christ, there was a total eclipse of the moon. A period was put to the Assyrian empire; and the Babylonian was established.

Thales, who was born in Milefia, was the first who observed the nature and course, and calculated these phenomenon with great exactness; he wrote treatises of natural philosophy; on the tropics and equinoxes, on meteors, and on nautic astrology.—Cicero, who thought there was verity in that science, confirms the acquaintance of Thales therewith by the following story. “Thales being upbraid- ed for his poverty, resulting from his study of science, and foreseeing by his skill in astrology, there would be a plenty of olives that year, he purchased all the gardens about Miletus and Chios, and having thus acquired a monopoly, disposed of them again at high prices, and then told his neighbours, that it was very easy for men of learning to be rich if they chose it, but that wealth was not their aim.”

This anecdote is confirmed by Laertius, as well as Tully, and some others, by whose testimony it appears, that the wisdom of Thales* was exemplary; that his sagacity was superior to most men; that his morals were as just, as his *mathematics* were well grounded, and his judgment in civil affairs equal to either. He was averse to tyranny, and esteemed monarchy little better in any shape; he was used to say, “That a tyrant who chuseth rather to command slaves than freemen, is like an husbandman who preferreth the gathering of locusts, and catching fowls, to the reaping of corn; in a word, Thales was a philosopher, and as though he was well read in the past and had foreseen the crimes of *future* kings, he was so zealous a republican, that had he lived in this country at this time, he would have stood a fairer chance to have had his life threatened, and his possessions destroyed, than either Dr. Priestley, or Walker or Cooper of Manchester, or any other benefactor to his country; and to mankind, who have lately been villified by crown lawyers, or harassed by mobs, led on by meddling priests and by magistrates†, who instead of being “a terror to evil doers”—became spies, pimps, alguazils, to carry on all the desperate and deceitful purposes of a courtly faction.

Thales foretold an eclipse of the Sun, which happened May 28, 585 years before the Christian era. July 16, 523, occurred an eclipse of the

* In a future number we shall insert the life of that illustrious man. EDITOR.

† See the accounts of the origin and progress of the Birmingham riots; Dr. Parr's account of the conduct of a Birmingham Rector; the late trial of Robinsons in the west of England, by which it appeared in evidence that the *Just-Asses* near Taunton, told a person who had told two pamphlets, which had not then been pronounced a libel by any jury in the kingdom, that “*he should be hanged, transported, and sent to the Devil!*”

Moon;

Moon; it was followed by the death of Cambyses. November 19, 502, an eclipse of the Moon was followed by the slaughter of the Sabines, and the death of Valerius Publicola.— April 30, 463, an eclipse of the Sun; the Persian war, and the falling off of the Persians from the Egyptians. April 25, 431, an eclipse of the Moon; which was followed by a great famine at Rome, and the beginning of the Peloponnesian war. August 3, 431, a total eclipse of the Sun; in the first year of the Peloponnesian war, a comet and plague at Athens. August 27, 413, a total eclipse of the Moon; Nicias, with his ship, destroyed at Syracuse. August 14, 394, an eclipse of the Sun; the Persians were beat by Conon in a sea engagement. June 21, 168, a total eclipse of the Moon; the next day, Perseus, king of Macedonia, was conquered by Paulus Emilius. Fifty-nine years after Christ, April 30, there was an eclipse of the Sun; Agrippinus was murdered by Nero. Anno 237, April 12, a sixth persecution of the Christians. 309, July 27, an eclipse of the Sun; the stars were seen, and the emperor Constantius died. 840, May 4, an eclipse of the Sun; and Lewis, fir-named the Pious, died within six months after it. 1009, an eclipse of the Sun; and Jerusalem was taken by the Saracens. 1133, August 2, an eclipse of the Sun, the stars were seen; a schism, for the good of mankind, happened in the Romish church, occasioned by there being three infallible *papas* (popes) at once.

Anno 1:40, March 20, a total eclipse of the Sun to the inhabitants of the southern parts of this kingdom; the stars were seen at noon, to the great surprize of king Stephen and his subjects: that monarch, as he was shortly after besieging Lincoln, was attacked by the Earl of Gloucester and his army; both parties fought with great bravery; at last the Royal Army was, totally routed, the unfortunate

King was taken prisoner, and even laid in irons in Bristol castle.

Anno 1518, the Sun 11 digits eclipsed: about this time the Princes commonly called *Christian Princes*, being disposed to peace, because the state of affairs was such that they could not carry on war to any advantage, some of them took it into their heads to enter into a league against the Turks, and the Pope, to encourage this crusade, and to enrich himself, transmitted his indulgences for a plenary remission of sins, into all Christian countries, and appointed collectors to receive the money to be paid for them. They were publicly set to sale, after a most scandalous manner, and were even gamed for at taverns. The benefit of these pretended patents for working all manner of sin and uncleanness, was to extend to the very dead, who were immediately to be released out of purgatory upon their relations paying so much money as should be agreed on by the agents of the Holy Father! Martin Luther, an Augustine monk, professor of divinity in the university of Wittenburg, began first to write against this infamous traffic, then against the indulgencies themselves, then against the pope's authority in general, and several of the corruptions of the church of Rome. The Elector of Saxony, to his immortal honour, supported Luther against the pope and all the other knaves and fools, who, under the pretext of opposing innovation (now so commonly urged against further improvements in church or state) argued for the perpetuation of all manner abuses. This gave rise to the reformation, which, though in many respects incomplete, was, however, a glorious achievement; contributing to the revival of learning, the spread of knowledge, and the restoration of pure and undefiled Christianity.—1536, the Sun was 8 digits eclipsed; England separated from the church of Rome, and Queen Catherine died.

1597, the Sun was 9 digits, 49 min.

to assist in the expulsion of a Popish tyrant), died †.

1715, Friday, April 22, happened the most remarkable eclipse that had been seen in Great Britain for near 500 years. It began in London about 7 minutes after eight in the morning, and ended about 21 minutes after ten; the darkness was so great for a few minutes, that Mercury and several of the fixed stars were visible. Dr. Halley and Mr. Whiston acquired great reputation by their exact calculations of the time and manner of it; Dr. Mead informs us that the total obscuration lasted here at London three minutes and twenty three seconds: many sick people found themselves considerably worse during the time; which circumstance people generally wondered at, but for which we could easily account; for though the Sun at the beginning of the eclipse was very bright, and the sky remarkable serene, when the eclipse became total, the air was so uncommonly cold and moist, that it made him shiver. It is further said that the cattle stood transfixed in the fields like statues, and that the birds went to roost in the morning about ten—Shortly after, Bolingbroke, Oxford, Strafford, and the Duke of Ormond, were impeached.

In the month of July, several Bards and others were secured, the *Habeas Corpus* act was suspended during six months; the Earl of Mar, the Marquis of Huntley, and others, erected the Pretender's standard; September 6, in Scotland, and the following winter, was distinguished by a remarkably severe frost.

Monday, May 11, 1724, Sun 11

† It is usually understood that so many hours, and proportionable parts of an hour as an eclipse of the Sun lasts, so many years its effects are in operation: for the effects of an eclipse of the Moon allow for each hour of its duration one month.

§ Saturn in Virgo retrograde, Jupiter in Taurus, Mars in Libra retrograde.

degrees 45 minutes eclipsed; Woburn, in Bedfordshire, burnt. Three days after the eclipse, Henry Boyle, lord president of the council, died.

Wednesday May 2, 1733, Sun 9 degrees 20 minutes eclipsed. Though the minister of this country had been disappointed in his project of exchanging wines and tobacco, the government was very unpopular, in consequence of that unconstitutional attempt, which the father of the present minister justly called—“*a wicked attempt upon the constitution.*” In the month of August a formidable Russian army entered Poland, by whom Stanislaus, King of that unfortunate nation, was compelled to fly to Dantzick; the elector of Saxony was chosen, and proclaimed King in October; in the mean time, an alliance was formed between France, Spain, and Sardinia, to make war upon the Emperor, from whom they took several places before the end of the year.

Friday, February 18, 1737, Sun 9 degrees 45 minutes eclipsed; Dr. Wake, Archbishop of Canterbury, the Earl of Orkney, one of the sixteen peers of Scotland, Lord Chancellor Talbot, the Earl of Ashburnham, Earl of Anglesea, Earl of Leicester, the grand Duke of Tuscany, the celebrated Mrs. Elizabeth Row, and Queen Carolina, all died in a few months after. In the month of September a declaration from the Lord Chamberlain's office appeared in the London Gazette, that “no person whatever going to pay their court to the Prince or Princess of Wales, should be admitted into his Majesty's presence!” Early in the following year both houses of Parliament addressed the crown at the instance of the British merchants, respecting the injuries and cruelties sustained by the unjust depredations of the Spaniards, with whom in July 1739 we were at war; the Sun being in the mean time viz. 4 degrees 8 minutes eclipsed Friday August 4, 1738, and July 24, 1739, 2 degrees, 10 minutes.

1748, Thursday July 14, at 34 minutes past 10 o'clock in the morning, the Sun was 10 digits eclipsed; in the northern parts of Scotland it was nearly total.

August 2, a convention was signed between the ministers of Great Britain, France, and the States General. October 1, Admiral Knowles with six ships of the line engaged a Spanish fleet of seven sail near the Havannah; the Spaniards were supposed to have lost 1,000 men. About this time a great quantity of locusts were discovered in London, and the parts adjacent. The Prime Vizier was deposed in Constantinople, after 4,000 persons lost their lives in tumultuous assemblies. October 25, the definitive treaty of peace arrived in London, called the Peace of Aix la Chapelle. In December the British troops arrived from Flanders, after a very stormy passage; shortly after murders and robberies were so frequent in London and Westminster, that the Lords of the treasury offered 100l. reward for each detection. During the month of October, Admiral Boscawen and the French had been engaged, with much mutual loss, in the East Indies.

April 1, 1764, Sun eclipsed 11 degrees, 12 minutes, 55 seconds, at half past 10 o'clock in the morning; at Newcastle the planet Venus was very visible, but none of the other stars could be seen. A great drought in Jamaica; great damage sustained by high tides at Boston, in Lincolnshire: from the 2nd to the 19th of April

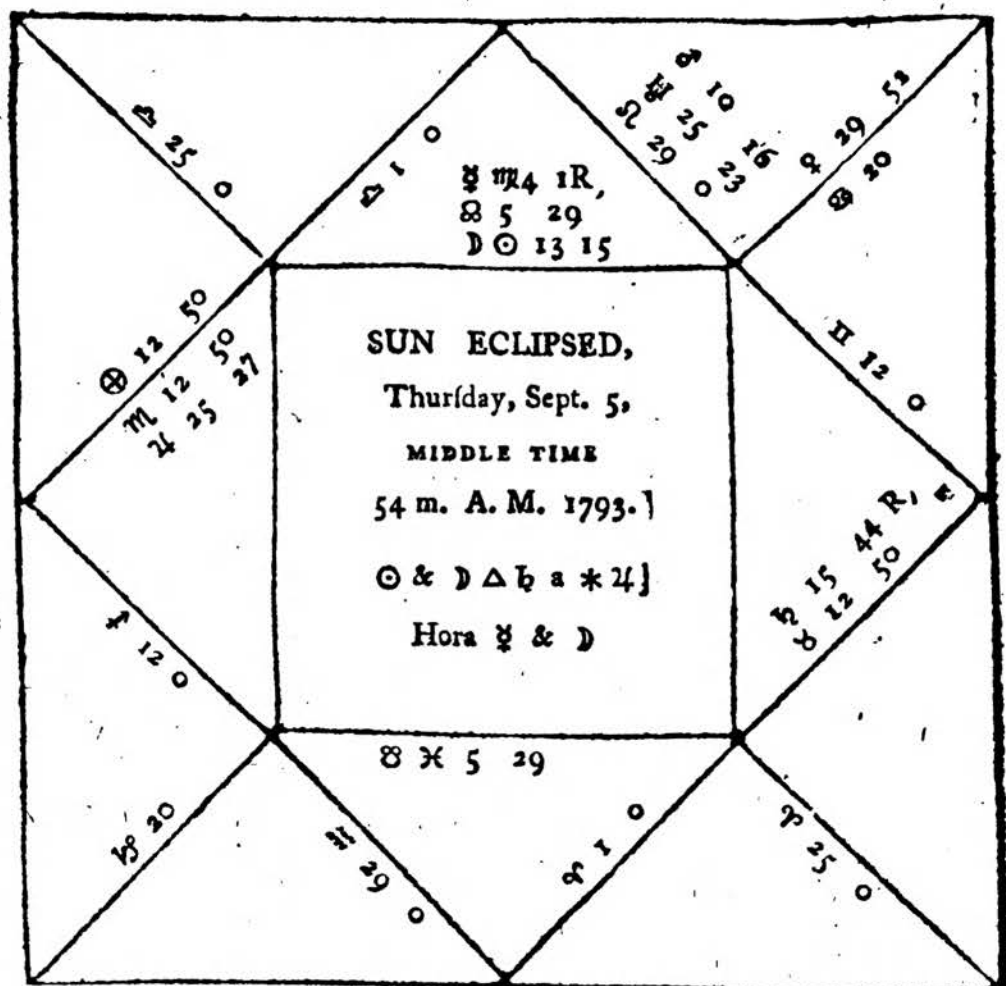
|| Have they not, under the form of *atormies* and *excitemen*, been increasing ever since?

great earthquakes felt at Islambad in the East-Indies; in the month of November an earthquake alarmed all the inhabitants of Oxford, Gloucestershire, Berkshire, and Wiltshire; the Custom-house at Lisbon, and a great quantity of merchandize, was destroyed by fire. The present amiable but unfortunate King of Poland, was elected and crowned, while the government of this country were *heroically* employed in the prosecution by information of Kearsley and other book-sellers.

April 23, 1781, a solar eclipse happened, but slightly visible to us in England, but in the West Indies the eclipse was central, where the spectators were entertained with a beautiful annulus, or ring of light encompassing the Moon's dark body on every side. The 17th day of October following, there was a central and total eclipse of the Sun, visible to part of the Indian ocean, and the interior parts of Africa, which eclipse happening in the airy triplicity, was followed by those terrible storms and tempests, that almost desolated the West India islands, sunk the *Ville de Paris*, many other ships of the line, and a great number of merchant-men.

A history of the most remarkable Lunar Eclipses, and their effects, I shall transmit to you for insertion in a future Number, with my astrological conjectures on the probable effects of that total eclipse which happens next February; it being now time that I should proceed to give an

ASTROLOGICAL JUDGMENT ON THE FOLLOWING SCHEME OF HEAVEN.



Celestial and immortal Powers!
 O! aid my pen: what in me is dark
 Illumin—while I presume to treat
 Of fate and chance, and change, in sublunary
 Things.

LEARNED men in all ages have, as I have already observed, considered that eclipses of the luminaries are fore-runners of great mutations; and the greater the defect of light, the more important are its effects to the inhabitants of those regions, to which it is visible, more especially to those countries and cities, under the sign in which the luminaries come in contact; but whether eclipses are signs or causes of mundane alterations, is not so clearly agreed, as it is with respect to the inconsiderable effects to be expected from those eclipses which are invisible, it being antiently laid down as a certain

rule, *In illis Regionibus nil nocent ubi non videntur.*

Agreeably to the directions of the ablest masters of this science, we have erected a figure for the middle time of the approaching eclipse of the Sun, when 13 degrees of Scorpio is on the eastern horizon, and 29 degrees of Leo is on the medium cœli: the planet Jupiter is peregrine in the terms of Mercury in the ascendant, and in quartile to the planet Herschel, who is located on the cusp of the tenth; Saturn is retrograde, and peregrine in the descending quarter of heaven, and also in the terms of Mercury, who is strong, though retrograde in Virgo, his own house, or domal dignities; Mars, lord of the ascendant, in the regal, fixed fiery sign Leo, approaching the square of Saturn, denotes wars, contentions

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and discords, which may suffer some abatement in consequence of the Sun and Moon being applying to the trine of Saturn, and the sextile of Jupiter.

Consider (says the *immortal** Ptolemy) in an eclipse the stars—in aspect one with another, and not the planets only, but the fixed stars also, the constellations, together with the signs, and from thence frame your judgment; and Hermes says, When significators, of either good or evil, shall be stationary and angular, it shall be durable; but if cadent or retrograde, more mutable.

Both the north and south Balance are near the degree ascending: they are both stars of the second magnitude; the first of the nature of Saturn and Venus, the latter of Jupiter and Mars. Saturn is applying to the conjunction of the star in the left foot of Andromeda, and the bright star in the jaw of the Whale; both stars of the second magnitude, and the former of the nature of Venus, the latter of his own.

This eclipse falls in the second face of Virgo, within five degrees of the star of the first magnitude in the tail of the Lion, of the nature of Saturn, Venus, and Mercury. Under the southern and earthy sign Virgo, is Greece, Jerusalem, Rhodes, Basil, part of the Rhine, lower Silesia, the south-west of France, the cities of Lyons, Paris, and Thoulouse, and (some authors say) the town of Reading, in England.

Under Taurus, which is afflicted by the malevolent presence of Saturn, is Ireland, Poland, Persia, Franconia, Russia, Switzerland, Loraine; the cities of Parma, Nantz, and Liepzig.

* I was lately astonished at your correspondent W. E. applying that Epithet, with an air of sarcasm, to the great master of the art, to the Prince of Astrologers! His works have produced *immortal* fruit, for the use of all succeeding artists, and shall not the righteous be held in "everlasting remembrance?"

Under Leo, which is afflicted by the turbulent and fiery rays of Mars, is Italy, Bohemia, the Alps, Turkey, Prague, Bristol, and Rome.

Many of these places will be afflicted with drought and famine, or pestilence, and immoderate showers, and mortal seditions; to the husbandmen it denotes great impoverishment by armed plunderers, to the people in general, many tribulations with severe and painful diseases of the head and throat; not only corn and fruit, but provisions in general, may be expected to be scarce and dear.

Spain and Hungary are signified by Sagittary; Portugal, Sicily, and Normandy, Alexandria, Rheims, Wormies and Ratisbon by Pisces; as Jupiter, the lord of these signs, is out of all essential dignities, those cities and countries may be expected to share the baleful effects of this position of the celestial wanderers.

The eclipse falls within 5 degrees of the ascendant, and within 2 degrees of the 10th house of dignity; in the nativity of the Prince of Wales, and the second face (i. e. the second degrees) of Virgo, describes a person of good stature, of an oval comely visage, brown complexion, sometimes very pale and white, pleasing countenance and conversation; as that face of Virgo culminating gives no durable honour. The person and condition of the Queen of France is very aptly described; if the true time of her birth could be obtained we might positively say whether she will be doomed to death, or to deliverance; the latter I trust will be her destiny, because of the Sun, her significator's friendly application to Saturn and Jupiter, and of his progression towards Libra, the horoscope of Austria; at all events something may be expected to be decided in some important af-

|| She was born at Vienna, September 2, 1755; married at Paris May 16, 1770; her mother the Empress Queen died November 29, 1780.

fairs,

fairs, that have been kept for a while in suspense, as because soon after Mercury, who is the ruler of the eclipse, and the dispositor of the Sun &c. † becomes direct; which he does about the middle of the second week of September. The latter end of that, to the middle of the following week, we may expect rain, thunder, or very turbulent weather: about that time, the Germans will find it impossible for the present to penetrate farther into France; for, sir, in the month of September, I am very confident that the progress of the German despots will be arrested, **THEY WILL RETREAT**, not indeed in the very distressed and dispirited way in which the Prussians ignominiously retired last year, but I am certain that the stars will again fight against them.

† Mercury, who (before he quits Virgo, will have been 66 days in that sign) is so much stronger than the Sun, he being elevated above it, and the dispositor of the Moon, the significatrix of the common people, there is not any doubt that Royalty will be totally abolished in France.

The position of Mars, in this scheme of the eclipse, inclines me to think that there will be many shipwrecks, burnings, and robberies by sea, and some contentions about religion; when that planet was, last April, approaching the conjunction of Saturn, the Duke of York was preparing to join the Roman Catholic armies; now that he is approaching by a quartile aspect to Saturn, may we not expect some violent contention between the partners, in this horrible enterprize? from which, when the Germans begin to retire, I fear the British will be zealous to pursue.

“ Say, wretched Rivals! what provokes your rage?

Say, to what end your impious arms engage!

For crimes like these, not all your Realms suffice,

Were all those realms the guilty victors prize.”

ASTROLOGUS.

August 14, 1793.

THE PHILOSOPHICAL JESTER.

NUMBER II.

A SERVANT to an English papist was obliged to keep the eves of all the Saints days by fasting, which he faithfully, though with reluctance, observed.—The first of November, being the feast of All Saints, he was determined to observe the eve of that day very strictly, hoping that now, they all came at once, he should not be forced to fast any more, for his fasting did not so much proceed from religion as compulsion.—Thirty days after, came the feast of St. Andrew's, on the eve of which he was ordered to fast again, which our serving man would by no means consent to; alledging, he had fasted for all the Saints together, and St. Andrew being one of them, he

was not to fast for him any more.—To this, they told him that St. Andrew had always a day to himself, which must be observed.—That cannot be, answered he; if St. Andrew is a Saint, he must come in with the rest!—This fellow was one of the six fasters described by the poet—

Experience, out of observation says,
Six sorts of people keep their fasting days,
Which, if you will in order have them
shown,

Then thus they are distinguish'd every one:
The sick man fasts because he cannot eat,
The poor man fasts because he wanteth meat,
The miser fasts with greedy mind to spare,
The glutton fasts to eat a greater share,
The hypocrite fasts to seem more holy,
The virtuous man to punish sinful folly.

ON

ON A PARLIAMENT CAPTAIN.

In the rebellion, in the reign of Charles the First, a company of rump soldiers being quartered in a country village, it was the Captain's fortune to be billeted at a farmer's. The peasant's mother was averse to the cause in general, and to the captain in particular, therefore sought all occasions to affront him; more especially on a certain time, a bitch belonging to her son having whelped, and the puppies obtaining the sense of fight, she told the Captain he might now enlarge his company, for her son's bitch had got five puppies who were become round-heads, for their eyes were opened.—Soon after, the children gave different names to the puppies; a boy came with one in his arms to his grandmother, and asked her what name he should give it—to which she immediately replied, "Call it Captain, child, call it Captain"—"Why so," saith the Captain, who was standing by. "Indeed, said she, it may properly enough be called Captain, seeing that now throughout England so many puppies are become Captains!"

ON KING CHARLES THE FIRST.

When King Charles was prisoner in the Isle of Wight, he had his cabinet picked and searched, as it was thought, more for his letters than his money, of which he had then very little store. This his Majesty most ingenuously expressed in the two following lines, made extemporary—

A pick thanck, and a pick lock, are both basely evil,
The difference is, This trots, that ambles to the Devil.

ON KING JAMES.

King James visiting the universities of Oxford and Cambridge, was present at the representation of two comedies; that at Cambridge was called *Ignoramus*, a very ingenious composition, wherein one Tom Sleep was a principal actor. The other, at Oxford, was a very dull piece, called the *Philosopher*, wherein a fellow of a college, called John Wake, performed a capital part. His Majesty was much diverted with the circumstance, and used often merrily to say, That at Cambridge Sleep kept him awake, and in Oxford, one Wake made him sleep.

ON A COUNTRY PARSON.

A country parson during his sermon, observed that the chief of his parishioners who sat near the pulpit were fast asleep, whereupon he broke off his discourse, and addressed the waking part of his congregation in the following manner:—Now, my dearly beloved friends, I am at a great loss how to proceed; for if I speak too softly, those at the farther end of the church cannot hear me; and if too loud, I shall disturb the repose of the best men in the parish.

The marshal de Bassompierre hearing it said that virginity was the women's richest treasure, he replied, "It is very difficult to keep that treasure long, of which every man has a key!"

Henry IV. being informed that two physicians had abjured their religion, he said to Duplessis Mornay, "Your religion, Sir, is very sick, the physicians have given it up."

THE QUERIST. No. XXIII.

FORMER ANSWER TO A QUERY CORRECTED, BY THE PROPOSER.

I MUST correct Tantarabobus's answer to my Query in No. XXII. of your Magazine, on the projectile force of Saturn, as the true time is but 767 days, and not four years, 250 days, as he says; but if he looks more into Mr. Ferguson's works, he will find it, and in them learn more of the planetary system.

I am obliged to Mr. Rutter for his answer on the northern lights; but I am of an opinion that he will find this answer more to the purpose.

For the original cause of the northern lights is the electricity of the ethereal air, and consequently has existed at all times, and in all places, though not visible to us: it arises from the electrical and subtle fire of the air, which by means of the more rapid circumvolution of the globe in rotation on its poles or axis, excites a more vehement concussion, or agitation in the air of the northern climates, and thus displays the electricity of the ethereal air more conspicuously in those parts.

The northern lights observed towards the poles, or axis of the earth, doth not only owe its origin to the ether, but is the very ether itself; which being aggregated, gives way to the pressure of the humid air, and mounts and floats above the clouds, whose motion likewise renders it variable whilst the air is dry -- whether by the frost of winter, or the heat of summer, few northern lights are to be seen but on the weather's beginning to break, either by a thaw after a sharp frost, or by rains after heats, and then these are preceded by damp exhalations; the northern lights break forth as a certain prognostic of the change

of air. It is well known that the general region of them is not due north, but rather in the north-west quarter of the sky: it may be asked, how this comes to pass? in answer, as the ignorant people imagine the Sun daily runs from east to west, but the more intelligent know that, on the contrary, the earth daily revolves from the west to the east; thereby on the one side a rarefaction may be caused in the air, and in the other a condensation: it is likewise observable, and consonant to this, that from Sun-set to a little past midnight the aurora borealis is strongest, and, to the best of my knowledge, not so towards the morning. Thus far on this query, which in my opinion is consonant to true reason.

J. T. S.

NEW QUERIES.

BY D. RUTTER.

I.

From whence proceeds the azure colour of the sky?

II.

From whence have springs their origin, seeing that the highest hills in general have springs upon their tops?

III.

As it is supposed that the tropic of Cancer is equidistant from the poles, how happens it, that when the sun comes to that line, we have not equal day and night?

In

IV.

In what manner, and how, is Hearing performed?

V.

A satisfactory solution of the 13th verse of the 3d chap. of St. John, is requested?

QUERIES TO ASTROLOGERS.

BY B.

1. AS the Duke of York's horoscope is in \triangle , which is his father's I. C. What effect will his wars have on his father's government?

2. As his 7th house is his father's 10th, what effect will his victories have on his father's crown and dignity?

3. As η and δ are nearly in par- tile, \square applying, δ on his father's ascendant, and in his own 10th, and η having exaltation in his own ascen-

dant, and placed in his nativity, on his father's 10th, what degree of affection bears he to his father's govern- ment?

4. As he has \mathcal{D} in \mathcal{M} in \square to \odot in Ω in the degrees of his father's 2d house, how much money will he save him?

5. As δ is one degree from \square η , and \mathcal{D} wants one degree at leaving \mathcal{M} at his birth, how long will it be before his military honour receives a check, and his fortune a turn?

6. How fatal will be the turn?

QUERY, BY MEHMET.

Ancient and modern astrologers have held the Part of Fortune so essentially, that they considered more how it dignified than either of the planets, as touching life and death. Whether or no is there in reality in the Heavens such point as what they call the Part of Fortune; and how far may we depend on its effects as touching life and death, riches and poverty, &c.

LETTER TO MERCURIUS.

BY A CONSTANT OBSERVER.

IN the Magazine for June last you addressed a nativity to me, which (from your declaring it to be a correct figure) I have examined, and in answer to the two questions you propose, I give the following opinion:

From what I know of Ptolemy's doctrine, I say the Sun is hileg, he being in the 10th house. Your second Query of "Is he living or dead?" requires some consideration to determine; but in my opinion the child is dead, and that for the following reasons—The Sun, who is hileg, is afflicted by the zodiacal parallel of Mars, and Mercury being in conjunction with Mars, and in sextile to Saturn, afflicts the Sun likewise, by being in a zodia-

cat parallel with him; and, in my opinion, Jupiter's trine to Mars and Mercury will not avail any thing, as he is in opposition to Saturn, both in zodico and mundo. Jupiter is also in the terms of Saturn and Mercury, and Mars, and both in the terms of Saturn; neither can Venus save, she being under the Sun-beams. These are the reasons which induce me to think the child is dead; but if he is not dead, this I am certain of, that he can never survive three years and a half old. There are many other testimonies for death according to the rules of the common astrology; but as I do not study that system, I forbear mentioning.

Hampton Court, August 20, 1793.

PTOLE-

PTOLEMY'S QUADRIPARTITE.

(Continued from Vol. II. Page 484.)

CHAP. XXI.

Of the Triplicities.

THE familiarity by triplicity is after this manner:—for whereas a triplicity, and figure of equal sides, obtain an agreement, and the circle of the zodiac is circumscribed by three circles, the equinoctial, and two tropics; and the twelve parts of the zodiac (viz. the twelve signs) are divided into four equilateral triangles.

The first triangle is formed by Υ , Ω , and \uparrow ; for it is composed of these three masculine signs, and hath for its lords \odot , \upharpoonright , and \uparrow . But \uparrow being contrary to the solar condition, is excluded, and the \odot and \upharpoonright therefore rule this trigon, and the \odot , therefore, hath the dominion by day, and \upharpoonright by night. Υ is in the equinoctial circle, Ω in the estival, and \uparrow in the winter.

This trigon is chiefly northern, because of the dominion of \upharpoonright . It is fruitful and windy, and is familiar to the winds that come from the north. It is also north-west, taking some mixture of the south-west winds, because of \uparrow 's house, for \uparrow stirreth up winds, by reason of the \upharpoonright 's condition, and the occident, which is feminine.

The second triplicity, which contains \wp , ♌ , and ♍ , belongs to ♃ and ♀ ; for it consists of three feminine signs. The ♃ governs by night, and ♀ by day. \wp is in the estival circle, ♌ in the equinoctial, and ♍ in the winter.

This triplicity, because of the dominion of ♀ , is south, for this star being endued with a warming and moistening power, produceth such winds; and, because of \wp , it receives

a mixture of the east wind; for he hath his house in \wp , which is easterly, in which \wp having his house, as such is a causer of winds, and mixeth the east wind, he himself being familiar to the oriental parts, because of the condition of the Sun.

The third trigon is made up of ♈ , ♉ , and ♊ , three masculine signs; and seeing it hath no respect to \uparrow , but to \wp and ♃ , because of their houses, it is attributed to them; \wp having the dominion by day, because of his condition, and ♃ by night; and ♈ is situate in the summer circle, ♉ in the equinoctial, ♊ in the winter.

This triangle is chiefly easterly, because of \wp ; and it becomes north-east, assuming a mixture, because of \upharpoonright 's condition, suited to \wp on the diurnal account.

The fourth trigon, consisting of ♋ , ♌ , and ♍ , is left to \uparrow yet remaining, who hath a power there because of ♌ , his house; but, because these signs are feminine, the ♃ by night, and ♀ by day, rule together with \uparrow , because it is feminine, and because of its condition. ♋ is in the estival circle, ♌ in the winter, ♍ in the equinoctial.

This trigon is westerly, because of the dominion of \uparrow and ♃ , but assuming a mixture, because of the rule of ♀ , it becomes south-west.

CHAP. XXII.

Of the Planets' Exaltations.

The exaltations of the planets, so called, are thus accounted: since \odot while he is in Υ makes his transit into the high and northern semicircle, but when in ♈ , he passeth to the low and southern semicircle, they have as-

signed ♃ for his exaltation, in which the days begin to lengthen, and the heating nature of ☉ increaseth; but they have placed his fall in ♌ for the contrary reasons. Again, ♃, that he may have an opposite station to ☉, as in the houses, oppositely takes ♌ for his exaltation, and ♃ for his fall; for where-soever heat is increased, cold is diminished, and where there is any augmentation of cold, there heat is lessened. Again, whereas the ♃ making her conjunction with the ☉ in ♃, first appears, and makes the beginning of the increase of her light in the first sign of her triplicity, that is in ♃, that is named her exaltation; and her fall in the opposite sign ♌. Moreover, ♃, the causer of northerly and fruitful winds, when in ♃ becomes more northerly, and requires an increase of his proper power; he asks this for his exaltation, and ♃ for his fall. And since ♃ is of a burning nature, and becomes most heating in ♃, because he is then most southern, he hath his exaltation in ♃, opposite to ♃, and his fall in ♌. Further, ♃ is naturally moistening, and chiefly when in ♃ is most moist, in which the beginning of a moist air is perceived, and she increases her proper virtue in ♃: she assumes that sign for her exaltation, and hath her fall in ♌. And seeing ♃ hath a contrary nature, being rather somewhat dry, he hath ♌ the opposite sign for his exaltation; for then dryness, that is autumn, appears; and ♃ is his fall.

CHAP. XXIII.

Of the Dispositions of the Terms.

The rule of the terms accommodated to the dominion of the triangles is twofold. The one Egyptian, and the other Chaldean: the Egyptians observe not the consequence of order or quantity. Not of order, because it at-

tributes the first degrees sometimes to the lords of the houses, sometimes to the lords of the triplicities, and sometimes to the lords of the exaltations. In one example, let us see the fault in order. If it respects the lords of the houses, wherefore doth ♃ possess the first in ♌, for example, and ♃ is so qualified? and why ♃ in ♃, and ♃ is so qualified? If it regards the triplicities, wherefore doth ♃ assume the first in ♃, and ♃ so dignified? And if it follows the exaltations, ♃ in ♌, and ♃ so qualified? If it respects the moit of these, why should ♃ take the first parts in ♌, where he hath only triplicity, and not ♃, who ruleth it by house and triplicity? or why doth ♃ at all assume the first of ♃, having no manner of power in that sign. One may observe the like consequence appearing in the remaining orders. Nor hath the quantity of the terms consequence; for the number of each star collected out of all the signs, according to which number as it is collected from each of the stars, as it is, indeed asserted by the Egyptians, the numbers so collected will be otherwise found, if the quantity of the signs be changed divers ways. And because some persuade and teach, that in every climate the formed times, according to the reason of ascensions, make up this quantity of each star; this is false: first it followeth a vulgar practice, built on the equal risings of ascensions, which doth not in the least approach the truth. And, according to which, in the parallel which passes through the lower parts of Egypt, ♃ and ♌ arise each in 38 times and a third, and ♌ and ♃ in 35. But it can be demonstrated by lines that these arise in more times than 38, but ♃ and ♌ in less. Moreover, it appears that they who endeavour to build up this opinion do not follow the quantity of terms embraced by many, and have broached many falsehoods, and being forced to defend their opinion, they

use

use parts of parts, and nevertheless they miss the true point. Therefore the terms which are talked of by many, because of the credit of its ancient tradition, are as follows.

THE TERMS ACCORDING TO THE EGYPTIANS:

Aries.			Taurus.			Gemini.			Cancer.			Leo.			Virgo.		
♄	6	6 ♀	♄	8	8	♄	6	6	♄	7	7	♄	6	6	♄	7	7
♀	6	12 ♀	♀	6	14	♄	6	12	♀	6	13	♀	5	1	♀	10	17
♄	8	20 ♀	♄	8	24	♀	5	17	♄	6	19	♄	7	18	♄	4	21
♄	5	25 ♀	♄	5	27	♄	7	24	♄	7	26	♄	6	24	♄	7	28
♄	5	30 ♀	♄	3	30	♄	6	30	♄	4	30	♄	6	30	♄	2	30

Libra.			Scorpio.			Sagittary.			Capricorn.			Aquary.			Pices.		
♄	6	6 ♀	♄	7	7	♄	12	12	♄	7	7	♄	7	7	♀	12	12
♄	8	14 ♀	♀	4	11	♀	5	17	♄	7	14	♀	6	13	♄	4	16
♄	7	21 ♀	♄	8	19	♄	4	21	♀	8	22	♄	7	20	♄	3	19
♀	7	28 ♀	♄	5	24	♄	5	24	♄	4	26	♄	5	25	♄	9	28
♄	2	30 ♀	♄	6	30	♄	4	30	♄	4	30	♄	2	30	♄	2	30

The number of each of them is thus collected: Saturn 57, Jupiter 79, Mars 66, Venus 82, Mercury 76, altogether makes up 360. But the manner of the Chaldeans hath a more simple order and quantity, and a more probable consequence in respect to the dominion of the trigon; nevertheless it is not so absolute that one may receive it without observation; for as the first trigon ♈, ♉, ♊, having the same division of the sign according to the Chaldeans, Jupiter, lord of the triplicity, possesses the first; afterwards the ruler of the next trigon, that is Venus; and so afterwards that of ♋, then Saturn and Mercury, and lastly Mars, lord of the remaining triplicity. In the second triplicity ♋, ♌, and ♍, having also the same division of the signs, the first is Venus, then Saturn and Mercury; after those,

Mars and Jupiter last. And in the other two trigons almost the same order is observed. But where there are two lords of the same trigon, I say Saturn and Mercury; Saturn assumes the first in order by day, and Mercury by night. And the quantity of each is simple; for there is a descension of the order of the first degrees, and the quantity of each term lessens and leaves one part of that which precedes; and so the first hath always 8, the second 7, the third 6, the fourth 5, the fifth 4; and from these are gathered the parts of Saturn by day 78, by night 66; of Jupiter 72; of Mars 69; of Venus 75; of Mercury by day 66, by night 78; and the sum is 360. Of these terms, the Egyptians is most worthy of belief; both because the collection of them is written down by Egyptian authors

as useful, and because for the most part the parts of the terms in exemplary nativities reduced into order by the Egyptians agree with them. But of the Chaldean manner, neither the order, nor the number, being any where made plain by their writers, rendered the method suspicious, and the incoherence of their order blameworthy. But we did light upon an old writing, containing the natural reason and congruity of the order and quantity of them. "In many places (says Cardan) worn out by age, but the discourse was expository, and full of words, and contained many a needless argument: but the book itself was torn, that we could

scarcely understand the design of what was generally said, although the description of the terms (which remained whole at the end) did assist more than a little."

Annotations. Note, that the copy whence this translation is taken is that of Leo Allatius, and I presume the best of the Greek copies; and yet hath, neither in the Greek nor Latin, the last ten lines of this chapter, noted by Cardan, and here for that reason inserted in a different character, nor does Cardan shew whence he had it.

(To be continued.)

ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON—PHILOMATH.

(Continued from Page. 507.)

♃ in ♈

GIVES a person of a pretty large stature, dull complexion, swarthy or sun-burnt, hair light brown, a round face, full eye, a broad or high nose, a hasty, choleric, proud conceited person, ambitious, a boaster, and subject to contention.

♃ in ♎

Describes a tall slender well proportioned person, dark or black hair, no clear complexion, a long visage, austere aspect, a most ingenious person, of a profound wit, a prying fancy, capable of attaining divers languages, and rare accomplishments, provided ♃ be free from affliction.

♃ in ♉

Describes a decent body, rather

tall than otherwise, light brown smooth hair, a ruddy or sanguine complexion, a just and virtuous person, prudent, a lover and promoter of learning, happily qualified, with great natural abilities.

♃ in ♊

Gives a person of a mean stature, well set, broad shoulders, a swarthy complexion, dark brown hair, curling, no decent composed body, the conditions scarcely to be borne; a subtle person, a lover of the female sex, likes company keeping and good fellowship, ingenious and studious for the promotion of his own interest.

♃ in ♋

One of tall stature, a well shaped body, not corpulent, but rather big-boned, an oval face, a ruddy complexion,

plexion, and large nose; hasty but soon over, rash in his actions, to his detriment; delights in noble things; but seldom attains them.

♃ in ♋

Signifies a person of mean stature, thin face, brown hair, and a muddy complexion, sometimes bow-legged, or some defect there; peevish discontented, unfortunate; on the whole, an impotent dejected person.

♃ in ♌

Denotes a person, of an indifferent stature of body, corpulent and fleshy, a good clear complexion, brown hair, a full face, an ingenious obliging person, inclinable to study arts and sciences; of a pregnant wit, and apt to accomplish many curious inventions.

♃ in ♍

Gives a person of a low stature, brown hair, thin face, pale complexion, very hairy on the body, a repining foppish person, a lover of women, addicted to drinking, and an enemy to himself.

The MOON in the TWELVE SIGNS.

♃ in ♎

Describes a person of an indifferent stature of body, a round face, light brown hair, fleshy, a good complexion, a mutable person, rash, passionate, ambitious, and aspiring, but rarely fortunate, often changing condition.

♃ in ♏

Gives a compact body, middle size, corpulent and strong, dark hair, gentle, obliging, sober deportment, just, gains

esteem, attains preferment agreeable to birth, &c.

♃ in ♐

Personates a well-composed body, rather tall, brown hair, good complexion, between sanguine and pale; body upright and well proportioned; qualities of the mind not commendable, but ingenious, subtle, notably crafty, and generally unfortunate.

♃ in ♑

Represents a middle stature, well-proportioned, and fleshy person, a round full face, sad hair, a pale dusky complexion, a flexible person, jocular and pleasant; likes good company, very harmless, and generally well beloved; fortunate in most affairs, mutable and unsteady in resolves, but free from passion, rash actions, &c.

♃ in ♒

Denotes a person somewhat above the middle stature, well-proportioned, strong and big boned, sanguine complexion, light brown hair, a full face, a large eye, lofty, proud, an aspiring person, ambitious of honour, desirous to rule, abhors servitude, and rarely proves fortunate.

♃ in ♓

Signifies a person sometimes above the common stature, dark brown or black hair, oval face, but clear, and something of a ruddy complexion; an ingenious person, melancholy, reserved, courteous, unfortunate, and seldom famous for commendable actions.

♃ in ♈

Signifies a well composed body, tall, light brown hair, sanguine complexion, pleasant countenance, jocular, a lover

of mirth and recreation, and respected of the female sex. If a woman, admired and courted by many, but yet subject to misfortunes.

▷ in M

Represents an ill shaped person, thick and short, fleshy, obscure complexion, dark hair, ill conditioned, sottish, malicious, and treacherous. If a female, seldom lives free from censure.

▷ in ♀

Gives a handsome well-proportioned body, oval face, hair bright brown, sanguine complexion, free spirited;—passionate, but forgiving; aiming at great things, and gains respect from persons he associates with.

▷ in ♀

Signifies a person of a low stature, an ill complexion, thin body and face, black hair, weak in the knees, not ac-

tive or ingenious, subject to debauchery and scandalous actions; of low esteem, &c. amongst his associates.

▷ in ♂

Gives a person of middle stature, well-proportioned, and rather corpulent, brown hair, clear sanguine complexion, ingenious, affable, courteous, inoffensive, a lover of curiosities, an active fancy, pregnant at inventions, and rarely guilty of unworthy actions.

▷ in ♂

Describes a person of a mean low stature, pale complexion, hair bright brown, body plump or fat, not much inclined to action, yet unfortunate; neither good to himself or others; disposition softened if the ▷ be posited in a good place in the figure, and in good aspect with good planets, which an ingenious artist will have regard to in all schemes.

(To be continued.)

LAVATER DE SPECTRIS.

(Concluded from Page 171.)

36. IN the county of Marr, in Scotland, a most noble, and beautiful young lady, having refused many gallant suitors, at last fell into a base lewd commerce with a cacodæmon. Her belly being apparently big, she was, by the rigor of her parents, forced to declare the deflowerer. She answered, that a youth of extraordinary beauty frequently came to her at night, sometimes by day; from whence he came, or whither he went, she knew not. Although the parents gave but little credit to their daughter, yet they determined to make the strictest enquiry possible concerning the violator of their

daughter's chastity. In the space of three days after, it was told them by the maid-servant that the ravisher was with their daughter; having immediately unlocked all the doors, and lighted up a vast number of torches, they entered the bed-chamber, and, to their great astonishment, beheld a horrid monster, of a terrible figure, far above human imagination, in the embraces of their daughter. A great many neighbours being sent for to this sad spectacle, quickly met together, and amongst them was a priest of approved morals, not ignorant of the sacred mysteries; the rest either running

away

As her husband being absent on account of trading, she was accustomed to admit a clandestine bedfellow. It happened once, her husband being abroad, that her lover came to her in the night, and after having cleansed his skin, and satisfied himself with

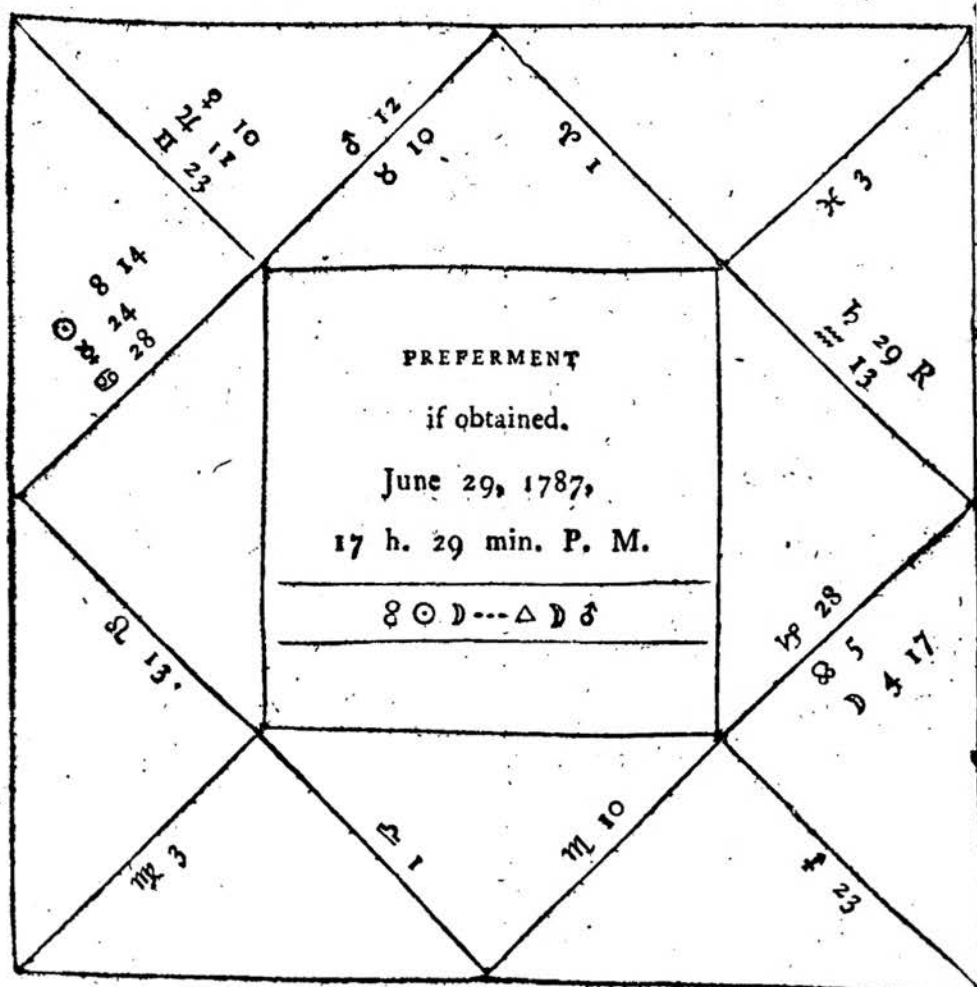
venereal pleasures, towards morning he assumed the likeness of a magpye, and addressed his concubine in these words: "This is your lover! Farewell!" he immediately vanished, and never returned any more. Varus, lib. 2. cap. 44.

(To be continued.)

SCHEME OF THE HEAVENS

ON THE DELIVERY OF A LETTER,

BY MEHMET.



MAVING

HAVING observed in a former number of the Astrologer's Magazine, a scheme of the heavens on a marriage which happened on the occurrence of the opposition of the luminaries, and proved very detrimental to the parties, shall presume to offer to the press a similar scheme of a person who was in a good employment, as a book keeper in a very extensive trade, but being very desirous of an advancement, and a good opportunity presenting itself by a clerkship being vacant, and it could not be done any otherwise than by letter to his employers, for they lived at a considerable distance from him; in the foregoing scheme is the time he delivered his letter at the post-office.

The foregoing scheme personates the querent very near Luna in Capricorn; gives one of a low stature, and a swarthy complexion, spare and meagre; one of little ingenuity, Mars aspecting Luna shews him courageous; the opposition of the Sun to Luna is remarkable: it is said, if Luna is so posited to Sol, it denotes blindness; and true it is, for this querent was so short-sighted, that he could not observe a person at three or four yards distance from him. Now to the question.

Sol is opposing Luna, his significator, from the tropical Cancer, which frustrated the trine application of Luna to Mars, lord of the tenth, and so it hindered the business. And besides, Sol is significator of men in power, as governors, masters, &c. denotes a plain denial to this business, as he was informed by letter in nine days.

Had Luna made the trine with Mars first, without doubt he would have succeeded, being both posited by reception of exaltation; but at this aspect he gained the favour of his master very much. The Moon, after a long time, opposed Mercury, when he had a very hard matter of keeping his place: he grew more careless of his accompts. The reason he was not out of his employment is thus: you see Mercury is disposed of by Luna, being in her house, and this seems that he could, or being in his power to, rectify all past: and true it was, it happened according to the position and aspects of the planets.

I happened near three years ago to see two men quarrel and fight; words and blows were over in less than three minutes. The one commenced an action against the other for the abuse, (which is here meant the plaintiff) but after a time he died. The attorney for the defendant now began to demand his fines of his client, but being unable to discharge the same, he was arrested and imprisoned. He had almost all his property sold to pay his attorney, and be released from prison. Yesterday he was arrested the second time for the remainder of the fine. And, what is remarkable, when they fought, Sagittary ascended for the defendant; when he was first arrested Sagittary ascended; and yesterday when he was arrested, Sagittary ascended, with Jupiter in the twelfth house.

MEHMET.

July 10, 1793.

A CURIOUS PHILOSOPHICAL ESSAY,

UPON THE POWER OF THE DEVIL ON HUMAN BODIES.

(Continued from Page 502.)

IN the next place, a question arises: bodies through the air, from one place whether the devil can carry human to another? but to this we answer

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positively, that this power is not in the devil: for this would be a true miracle. For although a human body be two hundred times, or more, heavier than the fluid air, the devil ought either to take away the gravity from the human body, or render the air more ponderous than the body; which certainly would be a miracle. Truly, I am not at all ignorant, that this subject has been otherwise explained by some divines, who bring an example out of the New Testament of our Saviour's being placed by Satan on the pinnacle of the temple, and carried to a mountain. But that learned and acute divine of the reformed, Walæus, in his Comment on the New Testament, hath compleatly refuted this: whilst he teaches, that the word *paralambanein* ordinarily signifies, in the New Testament, to assume, lead, or join to oneself, a companion; not to carry about. Math. i. 24. *parelabou ten gynaike autou*—cap. xvii. i. *paralambanei o Je sous ton Petros*, and up and down elsewhere; And Origen notes, that the lord followeth as a wrestler, going of his own accord to the temptation, and as speaking for this opinion, "Thou shalt find me the strongest in all things" Consequently these relations which are commonly told, concerning the carrying of witches through the air to mount Braſterus, are mere fables, diabolical deceits, and illusions of the witches. Many examples concerning witches who have been publicly bound in chains, and very strictly guarded, are not unknown to us; for when they have awaked out of a heavy sleep, they have boasted that they were, with many other companions of their journey, in the most remote mountains. The famous history, related by Godelmann, in his treatise of magi, or cunning men, describes this, lib. ii. cap. iv.

A certain woman of Magdeburgh being accused of a crime, that she was often present in the meetings of the

witches on mount Braſterus, a certain noble lord, who was her master, denied his belief to the report; but being desirous of knowing the real truth, he diligently examined the affair, and he received an answer from the woman, that she would fly away from him next day. The nobleman, having called his chaplain, and other domestics, gave them a strict charge to watch and guard the woman, and observe what would happen. But the poor miserable woman having anointed herself with a certain ointment, was immersed in so deep a sleep, that she could not be awaked that night, nor the day following. At last, having awaked, she obstinately affirmed, that she had been with other witches on mount Braſterus; nor would she be convinced to the contrary.

7. In another place a question occurs, whether a demon can change bodies, ex. gr. can he, of base metals, transform them into more noble metals; or whether, of animate things, he is able to produce living, and organical? To which we answer, that these things are not in his power. Moreover, the form of bodies consists in a certain and specific disposition, situation, figure, and magnitude, of parts constituent; and the transmutation of one body into another is done, when the texture, figure, and temperature of the parts, of one changed body, putteth on the texture and disposition of the parts and pores of the other body. Thus we see our aliments are changed into chyle; this into blood, a milky and waterish substance; this again in to bones and flesh; finally, the flesh turns to putrefaction. For it is not possible that a demon knows exquisitely the intimate essence and construction of any body, or the connexion of its parts; although of the effects, and operations of bodies, it is not to be doubted but he knows. For if he knew the mixture of bodies, and this matter of visible things were subservient to his will, he could produce

duce divers bodies, which is only in the power of God. Much less can he form organical bodies, or their first principles, or seed: for it is in the power of no created being, but of God alone, to produce seed, which nature doth not effect. For it is most certain that all organical and living bodies spring from seed, according to the magicians of Pharaoh trusting in their enchantments, and that, by the help of a demon, they transformed their rods into true serpents, as Moses did; but our reasons do not permit us to assent with them. It cannot be denied, but that Moses, who was sent by Almighty God as an ambassador to Pharaoh, by the power of the divine word, truly changed his rod into a live serpent, and transformed water into blood; by which he made manifest to Pharaoh that he was sent by God, the infinite founder of things, in whose power only it is to create and transform things.

When the scripture relates how the Egyptian magicians imitated those divine miracles, no one, truly, who weighs the matter carefully, will understand it to have been a real metamorphosis, but will much rather think, that the magicians had, by their enchantments, made a false representation before the eyes of the king, of the appearance of serpents. From whence these illusive serpents, as an egregious argument of their vanity, were swallowed up by the serpent of Moses, as a lie is confounded by the truth. The same is to be judged of the changing of the water into a reddish colour, as, without doubt, there was some preserved in a vessel; as to the production of frogs, it was merely imaginary; of which subject it is well worth consulting Wierus, who treats largely of diabolical illusions, lib. 2. c. 8.

(To be continued.)

OF THE

PIRATED TRANSLATION OF PLACIDUS DE TITUS.

I CANNOT allow myself to be silent concerning the mis-statement of a fact, page 95 of your first Vol. of this Magazine, where, in giving a cursory account of Placidus de Titus, it is said "that the late Mr. Benjamin Bishop, master of Sir John Cass's school, Aldgate, caused this work to be translated from the original Latin into English, but he unfortunately died before the book was quite finished; and the MS. falling into the hands of a rapacious editor, it has been published in a more incorrect manner than would have happened had the life of that ingenious sidereal artist been of longer date."

About the time the first or second number appeared of Sibly's compilation, entitled "An Illustration of the celestial Science of Astrology," I became ac-

quainted with the late Mr. Bishop, who was, doubtless, not only a very facetious, but an ingenious man. He expressed a great desire to become a proficient in astrology, and gave me to understand, that in his youth he had acquired some knowledge of it, which he had now in a great measure forgotten: I encouraged him to expect, that with the opportunities for study which his station allowed, his prompt talents, and the free access which he might have to my collection of Authors on the celestial philosophy, there was no doubt but he might make as much progress as a person of his versatile talent could wish to do.

To the best of my recollection, that gentleman was born under the sign Cancer; at any rate he was both quick
and

and unstable in his pursuits: at one time he was remarkably fond of angling, at another of drawing; music, also, shared a part of his regards, and lastly astrology, geomancy, and palmistry, attracted his attention.

Mr. Bishop purchased some of Lilly and Gadbury's publications; I procured for him Salmon's *Soul of Astrology*, Partridge's *Defectio Geniturarum*, his *Opus Reformatum*, Whalley's translation of the *Quadrupartit.*, and some few other books, which I conceived recommended the best practice in the science. I also lent Mr. Bishop a translation (consisting of three small quarto volumes elegantly written) which I had caused to be done from the Latin of *Placidus de Titus*, which is entitled, "*Tabulæ Primi Mobilis cum Theſibus Ad Theorigen & Canonibus ad praxim additis. In rerum demonstrationem & ſuppurationum Exemplum Trigint clariffimorum natabrium Thematis Authore D' Placido De Titus Peruſino Olivetano a mathematicis;*" or "*Tables of the Primum Mobile, or First Mover; with Positions for Theory, and Rules for Practice; given by way of demonſtrating Things, and elucidating Calculations from thirty very remarkable natiuities, by D. Placidus de Titus, Olivetanus of Tuſcany, mathematician to the moſt ſerene William Leopold, arch duke of Auſtria, according to the principles explained by the ſame author, in his Philosophy of the Heavens, and from reaſons deduced from nature, and evidently proved from the aſſertions of the principles of Phyſics and Mathematics, printed at Padua 1657.*"

The original, or Latin copy of this work, formerly belonged to Mr. Creighton, a gentleman, and a ſcholar, who about thirty or forty years ago, uſed to be followed by great numbers, on account of his ſkill in astrology, and the medical art. He reſided queſtions for ſeveral years in the Old Bailey, a few doors from Ludgate-hill, on the right

hand ſide of the way. It appears to have been once the property of Mr. James Perkins, February 24, 1718. That gentleman was, I believe, an officer of exciſe, and by the various books which have paſſed under my obſervation, in which his name was inſcribed, he was certainly a very ſkilful and ingenious artiſt; I have been informed, that after his death, the book became the property of the celebrated aſtronomer, Dr. Edmund Halley, who was about three and twenty years aſtronomer royal at Greenwich.

Mr. Bishop having copied my translation, applied to me to lend him the original work, which I perceived he wanted for the purpoſe of copying out the tables: to that I decidedly objected, becauſe, as I obſerved to him, it would tend to leſſen the value of the book, which had been a very expenſive one, and it might alſo prevent me the pleaſure which I hoped one day to feel, in having it in my power to publiſh my translation for general uſe.

Mr. Sibly, who ſome years ſince, tranſiently ſaw the Latin copy in my hands, had a friend who borrowed of Biſhop the copy which he had taken, and that copy, in its turn, was clandestinely tranſcribed. Thus it was that the public became poſſeſſed of the book entitled "*Sibly's Astronomy, and Elementary Philosophy, tranſlated from the Latin of Placidius de Titus.*" It conſiſts of two volumes; the firſt contains 254 pages, beſides a table of houſes for the lat. $51^{\circ} 32'$. ſimilar to thoſe heretofore publiſhed in Coley's Almanack, and in the book publiſhed anno 1687, by Kirby and Biſhop, in the book entitled "*The Marrow of Astrology.*" The addreſs to the reader from p. 5 to 10 is from Placidus; from hence to p. 122 is a hodge-podge ſelection of Mr. Sibly's; from pages 123 to 247 is ſtolen from my tranſlation of Placidus; the remainder of that volume conſiſts of the Prince of

Wales's

Wales's nativity* and some other matters relating to the Animodar, or conceptional figure, as may be met with in some other books.

The second volume of the translation published by Sibly, contains 187 pages; from page 7 to p. 187, is pirated from my translation. The supplement to that volume contains 177 pages; the first 23 of which is a quotation from Cromwell's nativity in Partridge's *Opus Reformatum*; from thence to the end is a collection of tables so different from those in the original, as clearly evinces that Mr. Sibly was never in possession of the Latin original, which, besides some other matters he has omitted, contains a copious index:

The judicious alteration in the title of

your monthly Miscellany, indicates an improvement in your plan of conducting the work: I therefore hope that your publication will hold a respectable rank among modern literature, and shall from time to time transmit you such extracts from the authentic translation of Placidus's *Primum Mobile*, as will put your future readers in possession of the whole of that admirable performance.

I am, sir, your obedient humble servant,

J. B.

Islington July 13, 1793.

* That scheme of his Royal Highness's geniture is very erroneous; it being erected for 7 h. 20 m. P.M. 12 August, 1762, whereas he was born about twelve hours sooner. See p. 317, where your printer has placed ♄ in Taurus on the cusp of the ninth house, instead of Jupiter.

QUERIES TO J. HARRIS.

BY PETER.

SIR,

YOUR observations last month concerning the nativity of Mr. Nicholas Culpeper, as calculated by John Gadbury, induced me to send you the following answer.

When I sent that geniture for insertion, I did not send it as my own, for I would not send a nativity without I knew the person's life; but I thought, and do still think, that it was worthy of insertion.

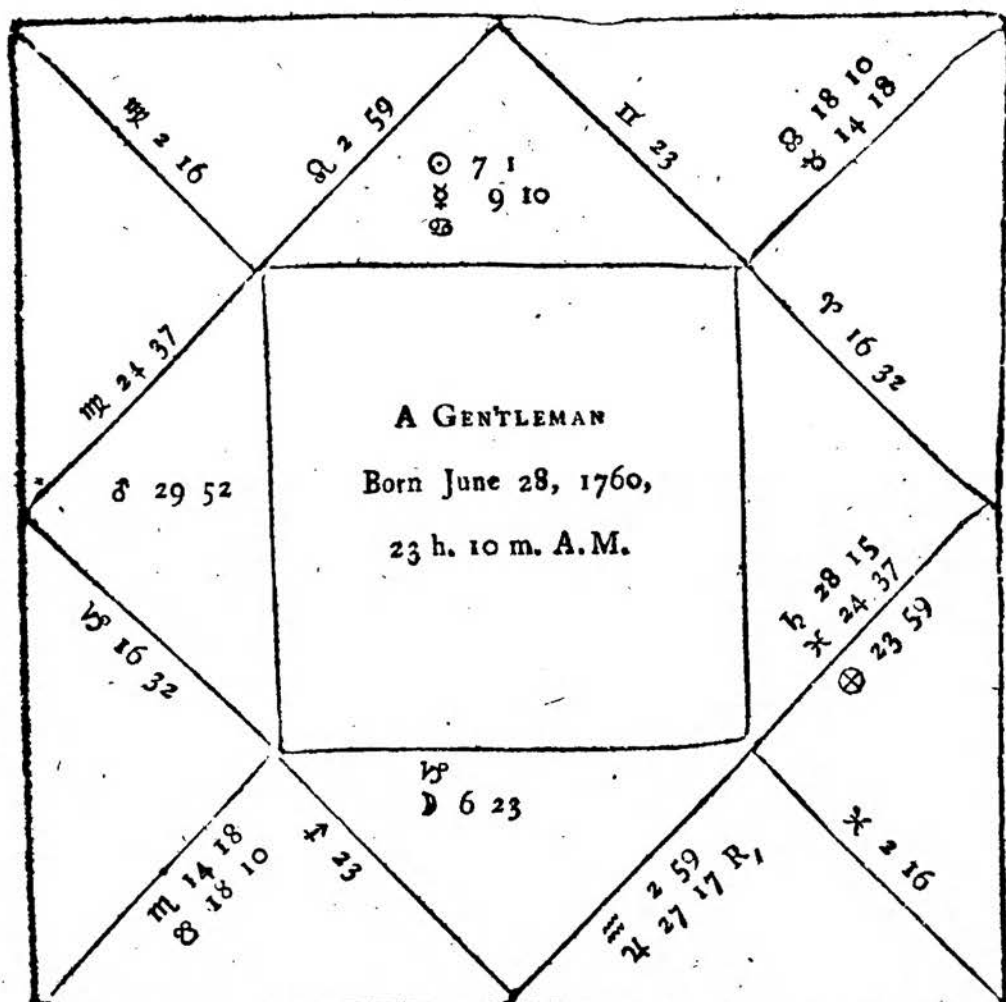
In respect to your objections against it, I look upon them as vain and imaginary: for what reason am I not to believe Gadbury as well as Partridge, in respect to the time of birth? But though the Sun, according to the learned Ptolemy, is hileg, yet I say the ascendant, according to the rules of Kepler; and I make not Gadbury's, Ptolemy's, Partridge's, or any other author's ways mine, no farther than I

find them truth; and as the professors of this science frequently differ one from another, let every one be guided by that method which they find most true.

But I think you, nor any other person, can object to my remarking the blundering error committed in the judgment you gave on that nativity in the last number, where you brought, *perhaps*, some new astrology into the science: you tell us the ascendant is afflicted; what by? why by a trine? for Mars is but forty minutes past a trine, and the other three planets, Sun, Moon, and Mercury, are several degrees past a trine.

As a farther trial of your skill, I should be glad if you would answer the questions on the following geniture; but if you cannot, then any other artist that is willing to trouble themselves: I will afterwards candidly declare the truth.

A GEN-



1. Is the native dead, or alive?
2. What occupation does he like best?
3. Is the native given to travel? what the cause? and in what time?
4. What accidents occurred in youth?
5. Is the native in amity with his relations?

Now I hope no person will call these questions absurd, for they are to be found in the best authors who have written on this science.

Also, J. T. of Nottingham may observe, that I have divided the heavens by the old, antique, rational way, according to Regiomontanus, followed by the great Lilly, Blagrove, and by those I esteem as the very best authors;

and as I have no reason to use any other, for I have always found it truth, I shall not alter my method; but if Mr. J. T. or any one else, does not agree with me, let them alter it to their own opinion.

Now perhaps some persons may have some dislike to me for what I have here said; but let such know, that I do not study the science of astrology for pecuniary profit, but for the improvement of my leisure hours, and therefore I neither fear what they can say for or against me.

TO MERCURIUS, OF BATH.

OBSERVING some time since you de-

you, but wish you to be more cautious for the future, as you must know that Venus is never elongated two signs from the Sun.

Your method of directing to a quartile with latitude is wrong. I rectified

of Mr. Sibly's quarto compilation. The error here pointed out by our intelligent friend Mercurius, led us to an attentive examination of this singular fabrication, for such it evidently is.

According to Argol's Ephemeris, not one of the planets is placed correctly in that figure. Jupiter, instead of being in Capricorn, upon the cusp of the ascendant of that famous visionary, ought to be placed in Scorpio, near the degree of the Mid-heaven. Heaven pity the credulous followers of this *New Light*, if there is no more truth in the marvellous things he relates than can be found in the geniture which his puffer has published of him!

Sibly's figure says, Baron Swedenborg was born Jan. 26 1686; in the next page we are told that the Baron himself said he was born 1689; then follows four pages of a solemn judgment, or rather of impious

my own nativity by directing the ascendant to quartile of Saturn, for a broken leg, at the age of two years and eight months; since which period the angles have met a numerous train of aspects, all of which operated with-

nonsense, about this enthusiast 'solving the visions of the Deity,' when, in truth, Swedenborg's significator is retrograde, in a cadent, dark, obscure house, shewing him, indeed, 'of a grave, and solitary turn;' shewing also, by the strength of Mars, and the position of Jupiter, a deceitful reputation about cunningly devised fables.

Such are the deductions to be fairly drawn by the rules of art from the scheme of the nativity of this pretended modern apostle, concerning whom 'tis truly ludicrous) Mr. Sibly concludes his account with a killing direction, which is contrived to fit to a hair, notwithstanding the Moon, whose conjunction with the Sun is assigned as a cause of his death, was more than fifty degrees from the place he supposed her to occupy!

According to Argol's Ephemeris, the planets were thus posited Jan. 26, 1686, at noon:

Deg.	Min.	Deg.	Min.	Deg.	Min.	Deg.	Min.	Sec.
♄	0. 23 R,	♃	20. 21	♅	1. 17	♁	7. 6.	11
♀	23. 55	♁	11. 42 R,	♂	7. 36	♄	16. 36.	

If we take a view of the planets' places, Jan. 26, 1686, according to the stile then used in England, we must look in Argol, Feb.

6, 1686; according to that famous astronomer, the planets' places were that day at noon:

Deg.	Min.	Deg.	Min.	Deg.	Min.	Deg.	Min.
♄	29. 56 R,	♃	21. 29	♅	9. 20	♁	18. 16
♀	5. 12	♁	1. 58	♂	25. 31	♄	16. 1

Here we find the Sun and Mercury within a degree of the place where Mr. Sibly placed them, but not another planet, except Mars, (which in the nativity he published as that of Swedenborg's he has set down in 28 degrees of Aries) will be found even in the sign in which Sibly has stationed them.

Had Mr. Sibly taken the planets' places for two years later than the period when Baron Swedenborg became an inhabitant of this terrestrial planet, they would have been more correspondent to his figure; for I find Coley in his *Merlinus Anglicus* has the planets Jan. 28, 1688, at noon, thus estimated:

Deg.	Min.	Deg.	Min.	Deg.	Min.	Deg.	Min.
♁	18. 50	♂	4. 59	♄	24. 25 R,	♃	14. 53
♅	27. 38	♀	2. 1	♁	29. 20	♄	7. 19

Here five of the seven planets are in the signs (four of them within a degree of the places) which Mr. Sibly has erroneously assigned as their station two years before.

N. B. I observe that in 1683, Argol placed

Saturn one degree and five minutes forwarder in Libra than Coley; the Moon he placed in the zodiac fifty-three minutes slower than Coley.

EDITOR.

in six days of the calculation; had I taken the latitude Saturn possessed at his quartile, it would have made a difference of several months, and consequently the effects of the subsequent directions would have materially differed from the calculation. I observe in the June Magazine the nativity of a young lady is given by H. D. in which a significator is directed to two conjunctions of his promittor, one in mundo and the other in the zodiac; I was at first a little puzzled to know what he meant, but by taking the right ascension of the promittor, I perceived the only difference was, that one was taken with and the other without latitude; as the native was born at meridian, common sense must inform us that the sun and midheaven are one point, therefore it is nonsense to sup-

pose that the midheaven can form two conjunctions with one planet. As I always find it easier to form a judgment on the effects of a direction in another's nativity than in my own, I beg your opinion on a direction which will begin to operate in October next: it is the midheaven to sextile of the Sun, which planet is posited on the cusp of the ninth, near the degree of exaltation, and is lord of the twelfth house of the figure, beheld by a trine of Jupiter, sextile of the moon, and quartile of Mars. In my revolution for this year, Jupiter radical lord of the seventh and eighth, and radically in the twelfth, is on the midheaven in house and triplicity, but R.; a few words on this will oblige,

MERCURIUS.

Bath, July 13th.

H. D. TO THE EDITOR.

OBSERVING in your last number, that your new and valuable correspondent J. W. has requested my opinion concerning who is hileg, in the nativity that he has given us, I shall comply with his wishes, and think myself honoured in so doing; and am very happy to find I have some contemporaries that have as high an opinion of the doctrines laid down by the immortal Ptolemy as myself.

Mars, in my opinion, claims the prerogative of being hileg in that gentleman's nativity: my reasons are these; because he has the titles of dominion laid down by our venerable author, viz. he disposes of the moon, and has dignities in the place of the Part of Fortune, and beholds the Sun, and the preceding full moon: from those considerations, I should not hesitate one moment to select him for giver of life.

It gives me great satisfaction to see J. W. has adopted the method of calculating nativities invented by the

learned and ingenious Mr. Ranger, it being the most concise and easy of any ever yet found out, and is performed, without the help of tables, with a very great degree of accuracy: I could wish to see it become universal; the inventor is a man of great abilities in either astrology, physic, or the mathematics.

I cannot help here observing, what a great deal of pains your correspondent W. E. takes to pick a quarrel with me, but for what reason I know not; for I am not conscious that I have given any offence to him, except it is in differing in opinion concerning the two nativities given us by the Hampton Court Observer; but if that be the cause, I shall now perhaps incur the same displeasure, by telling him that I somewhat differ in judgment with him in that nativity he gave us in your last Magazine for July; for I do not believe the directions he has calculated are of force sufficient to kill that native: my reasons are, be-

D

caul

cause two of them are converse, which Ptolemy says never kill, except it is to the west; and I hope that he does not think the body of Jupiter will do it; and as for the semiquartile of Mars, I can assure him that will not, although he made it do it in the nativity of John Gordon, Vol. ii. p. 148, and that violently too, without the assistance or help of any other ray whatever to fall in with it. But if we allow the semiquartile of Saturn or Mars to kill in one nativity, it should have something like the same effect in another; and if that be allowed, then I believe there is but few of us should live to the years of maturity: for if a semiquartile will kill, I am sure a sesquiquadrate has a right to claim the same honour of kicking up our heels: if this be granted, then we should be short lived mortals indeed; for there is but few born, but what pass some of those rays long before they arrive at the age of twenty years. But if the time that he has given should be true in that child's nativity, though I am rather inclined to think it is not, because the position is so very violent, I think the native must have died before this time; but I will

not be too positive, because I have oftentimes found that Jupiter, although under the Sun beams, has kept off the evil intended by Saturn, and Venus that of Mars.

But that there is direction that will kill about the time he has predicted, is most certain, which are the Sun to the rapt parallel of Saturn; to the rapt parallel of Mercury, and to the parallel of Saturn in mundo, d. d. and the parallel of Mercury in mundo d. d. and to both their parallels by converse motion, and converse to the square of Mars in mundo.

Thus you see there is seven directions to the giver of life, besides those calculated by W. E. and they all malevolent and evil, and far more likely to give death than those done by our Lambeth correspondent, according to my judgment.

But, perhaps, this may give some people disgust, and provoke them to an ill opinion of me, thinking that I have done this out of a capricious humour; but I assure them it is no such thing, but merely in vindication of myself, and the respect I have to truth. H. D. High-Holborn, August, 5th, 1793.

THE NECROMANCER.

(Continued from Page 498.)

“SINCE his death the manor house has always been untenantable. Many who have foolishly attempted to sleep in it have paid for their temerity with their lives. Nay, I know it to be a fact, that several who have slept in my house, and who on hearing the noise of his approach, have been daring enough to look out at window, have been punished with a swelled face, or even a particular cast in their eye, if not with a total deprivation of sight, for their rash curiosity.”

With these words our landlord con-

cluded his long winded harangue; and wistfully eyeing us all round, regaled his delighted optics with the astonishment portrayed in our countenances. His pleasure was, however, of short duration; the lieutenant instantly bursting out into a loud fit of laughter, for which, from the silence he observed during the landlord's narration, he seemed to have purposely reserved the whole collected force of his lungs.

“Nay, sir, you may laugh as you please—replied the latter, with no small degree of impatience; but I'll venture

venture to lay the last farthing I'm worth in the world, that you laugh on the other side of your mouth by to-morrow morning, provided you have heart sufficient to stay here overnight."

"That you shall soon see, was the lieutenant's reply—Not only here, my good friend, but in the very castle itself, and were it haunted with a whole legion of devils, were it the very palace and *Pandemonium* of Beelzebub! will I pass the ensuing night. These gentlemen, I make no doubt, addressing his discourse to the count and myself, will gladly favour me with their company."

My young nobleman was a man of honour. Not to accept this challenge would have appeared to him an indelible stain upon his character. His assent, therefore, was quickly given. For my part, I started a thousand objections, and representing to the lieutenant the danger we might expose ourselves to, uncertain as we were what kind of spirits we should have to deal with, left no argument untried to dissuade him from his project; but the lieutenant cutting me short:

"I am a soldier, and wear a sword; and for gentlemen of our profession, ghosts of every description, both with bodies and without, have always the most prodigious respect!"

In short, I plainly saw that by pretending to assert my magisterial authority over the count, I should only render myself ridiculous without effecting my purpose; for so resolutely bent was he upon accompanying the lieutenant at all events, that I am convinced he would have gone without me, had I persisted in my refusal. Forced, therefore, however reluctantly, to comply, I at length gave way to their intreaties; for to desert my pupil would have appeared to me an unpardonable breach of trust.

But how shall I describe the behaviour of our landlord when he found us fully determined upon this adventure!

His astonishment exceeded all conception, and with uplifted eyes and hands, he conjured us, in the name of the Blessed ever Virgin Mary, and all the holy Saints, to desist from so rash an enterprize. I'll answer for it with my head"—was his repeated declaration—"that not one of you will live to see the light of another day."

The lieutenant, however, turning all his pious remonstrances into ridicule, soon worked upon the irritability of his temper to that degree, that he left us to our fate, grumbling some hearty curses as he hurried out of the room.

Our conversation, as may easily be imagined, turned more upon spiritual than political subjects, when after having pretty well exhausted our stock of ghastly knowledge, the lieutenant proposed a walk to the haunted castle, very judiciously observing, that it might not, perhaps, be altogether amiss to take a nearer view by daylight of those formidable premises, which we had fixed upon for our nocturnal rendezvous. This proposal meeting with universal approbation, we hurried to put it into immediate execution.

An enormous pile of building in the Gothic taste, but terribly ruined and demolished, presented itself to our eyes. The castle was surrounded with a high wall, besides a wide and deep ditch in front, over which a draw-bridge afforded us an easy passage.—We had no occasion to stand knocking at the gate, for thrown, as it was, wide open, a troop of horse might have entered it in full gallop. The appearance of the place had something wonderfully awful and romantic. We drew, as with one common consent, our hangers the moment we set foot in the hall. The pavement was of brick, but overgrown with weeds and mouldering grass. From thence we continued our way through a flight of empty, desolate apartments, where spiders, rats and owls, appeared to be the only tenants. Windows covered with dirt, with cobwebs, and even

moths itself, afforded no other light than what found admission through the broken panes of glass; just sufficient to discover to our view the mouldering remains of several ancient pieces of furniture; broken tables, chairs without backs; part of the iron work of a large lamp suspended by a chain of the same metal from the ceiling of one of the rooms; with two or three rickety benches, that seemed ready to fall to pieces under the touch: these were the sole signs of the place ever having been inhabited by man.

Curiosity now prompted us to take a view of the subterraneous apartments of this antique building. Previous to our setting out on this expedition, we had the precaution to provide ourselves with a lanthorn and the necessary apparatus for procuring fire, which we now found exceeding serviceable. A steeple stair-case at the further extremity of the hall, conducted us to a long, narrow, winding passage, arched over with brick-work, and terminating in a door cased over with iron. The lieutenant still leading the way, with his lanthorn in one hand, and his drawn sword in the other, boldly advanced towards the door, which yielding to his push, discovered a large, vaulted place, resembling a cellar, but entirely empty, waste, and darker than the shades of midnight. A tainted air, impregnated with baneful vapours and pestilential dews, almost deprived us of the faculty of breathing, when first we set foot in this subterraneous dungeon. On each side, facing the entrance we perceived a pair of folding doors, secured with enormous bolts, and a prodigious portcullis of massy iron. In vain was it for us to attempt further entrance. We hastened therefore from this loathsome scene back to the hall, where, like fishes restored to their native element, we felt our hearts expand on once more breathing fresh air.

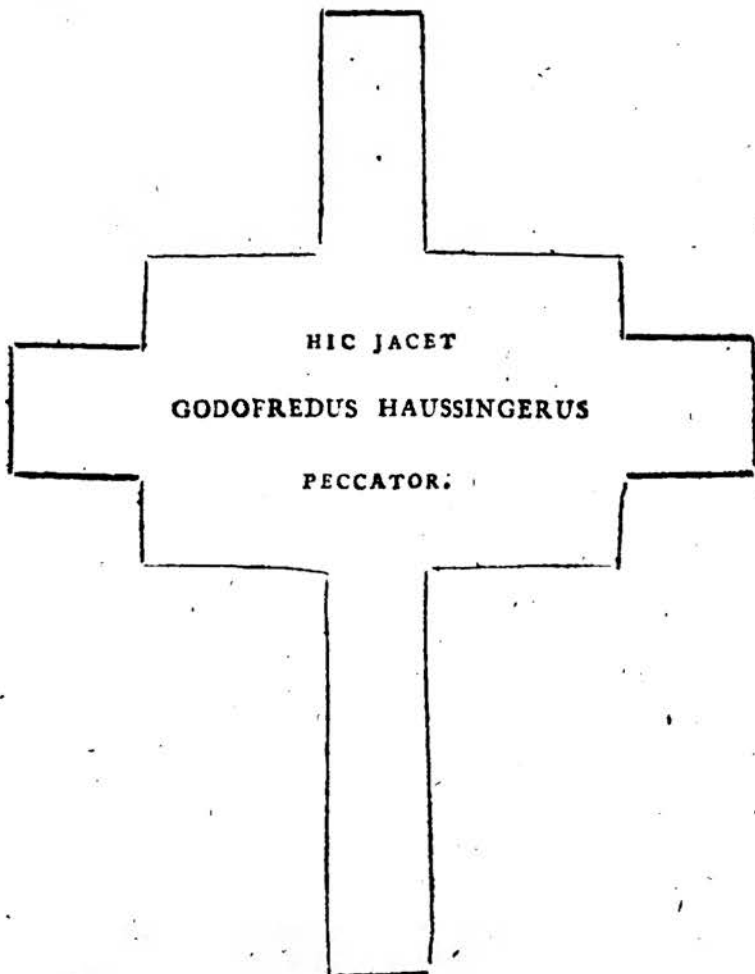
As this appeared to us the most eligible place for passing the night, and

giving our ghostly friends the meeting, in case they should think proper to pay us a visit, we endeavoured to fit it up for their reception and our own as conveniently as possible. For this purpose, with the help of some rusty nails, and detached pieces of wood, which we found in abundance in the solitary apartments, we at length contrived to make one of the old broken tables stand pretty decently upon its legs. We next essayed our ingenuity upon a couple of the rickety benches, which were likewise with much trouble put in a condition that promised to secure us from all danger of their breaking down under us.

Not yet satisfied, however, with the discoveries we had made, we wandered once more through the spacious, untenanted apartments of the castle, but every where could meet with nothing but mouldering monuments of ruin and decay. The garden was the next place that curiosity prompted us to visit. Melancholy indeed was the prospect that here presented itself.— Here was literally a place for dragons, for beasts and birds obscene, and for every thing that is filthy and abominable. Overgrown as it was with thorns and briars, with thistles, weeds, nettles, and long grass that whistled in the wind, our feet were not seldom entangled in the mazy labyrinth, whilst our hangers were fain to open us a passage, which the spreading branches, indissolubly twisted and interwoven with each other, seemed unwilling to afford us. Thus we continued our toilsome march through a long winding alley, formed of a double row of beech trees, that led to the extremity of the garden, at the upper end of which we discovered, emerging from the confused mass of briars, thorns, &c. that surrounded and almost concealed it from our view, a black, marble urn, supported by a column of red porphyry. The workmanship was truly exquisite, but our eyes searched in vain for any inscription; and already were we proceeding

ceeding on our return, when the count's foot stumbled against some hard body, buried among the weeds at no great distance from the urn: on inspection,

it proved to be a wooden cross, on which the following words were barely legible:



The date, if I mistake not, was 1603.

After gazing on each other for some time in silent astonishment, 'What, gentlemen, (demanded the lieutenant) is your opinion of this curious epitaph?

"For my part, replied the count hastily, I consider it as a convincing evidence of the truth of our landlord's narration."

Fatigued as we already were with

the arduous task of opening to ourselves a passage with our hanger through the mazy windings, and intricate labyrinths of this desolated place, (for garden it certainly could no longer be called with any propriety) we felt little inclination to extend our painful researches to its remoter parts, but hurried back to the main hall, where meeting with no fresh objects to excite our curiosity, we set out on our return to the inn.

Our

Our landlord, from whom we had cautiously concealed our projected visit to the castle, was on our return almost petrified with horror and astonishment at our bold, and, as he called it, *blasphemous* presumption. At the same time conceiving it his duty to deter us, if possible, from rushing on certain and immediate destruction, lest our blood, he observed, might peradventure fall upon him, he fairly washed his hands of us, giving us the second edition of his morning lecture, enriched with various additions, emendations, and improvements. But, alas! his pious intentions met with no better success than before. The lieutenant indulging his natural propensity for satire, soon rallied him out of all temper: wherefore giving us up for a precious triumvirate of stiffnecked incorrigible blockheads, he only requested of us to settle the reckoning before our departure; and wishing us that success which he dared not to hope, took his leave of us, as of persons no longer designed for this world.

It was between nine and ten at night that we sallied from the inn, all three well armed with a hanger and a couple of pistols per man; excepting the lieutenant's servant, who though he carried fire arms (being provided with a lanthorn) acted chiefly in the capacity of sutler to the troop. Heroes in all ages have ever found an empty stomach a great drawback upon valour, for which reason the lieutenant, who understood the whole art of war, both theory and practice, as well as Cæsar or Alexander the Great, and very sagaciously reflected, that, in a place where ghosts were supposed to inhabit, little store of belly timber was to be expected, took care to clap a basket with a couple of roast fowls and three or four bottles of wine upon his servant's shoulders, and thus equipped at all points, we began our march

On our arrival at the appointed place of rendezvous, we found every thing exactly in the same order as we had

left it. Table and benches were still standing as firm as ever; we took our seats, and encouraged by the lieutenant's example, eat as heartily as any pious Catholic may be supposed to do previous to a seven weeks lent, not forgetting to do justice to the wine, which circulated briskly enough. This time, however, good cheer was found to fail of the desired effect; for instead of inspiriting our drooping valour, it acted rather like a leaden weight upon our eyelids, which with difficulty were kept from closing, although the clock had not yet struck eleven. The intermediate space between this and the canonical hour of meeting our *ghostly* friends we endeavoured to beguile by reading Hagedorn's Poems, of which I fortunately happened to have a copy with me. In this office I was alternately assisted by the count and the lieutenant, till the latter, on examining his watch, and finding it within a quarter of twelve, closed the book, and briskly running up stairs to a front room in the first floor, took his stand facing the window, which commanded as fair a view of the forecourt, and the circumjacent plain, as a dark unfriendly night would admit. The count and myself followed his example, and in this posture we awaited the scenes that were to follow, leaving the lieutenant's servant fast asleep in the hall.

At length the ominous hour began to strike; more awful in our present circumstances than the funeral knell of some departed friend. Dreadful was the midnight silence that reigned around us. The very pulse of nature seemed suspended; even the faculty of breathing was almost taken from us. And now the last stroke ceased to vibrate on our ears. Instantly shook the whole fabric, with the sound of horns, trumpets, &c. that seemed to rend the echoing air; whilst the dashing of horses hoofs made the solid ground tremble as with an earthquake: the rams horns of Jericho were mere pop-guns; the downfall of its walls

walls a mere crash, compared with the dreadful thunder that now assailed our ears. Impenetrable darkness, however, added to the velocity of their course, prevented us from gratifying our curiosity, and distinguishing the authors of all this wild and terrible uproar.

Swift as the winged whirlwind, and with equal impetuosity, advanced the sable troop. Three times they made the circuit of the walls; then suddenly halting, drew up at no great distance from the castle, facing the drawbridge. In an instant died away the noise, like the doubtful blast still quivering on the trees, "when the rude storm has blown its fill." Silence resumed her wonted empire; but not the less impossible was it for us to discover either horse or rider.

Whilst we stood bewildered in thought, and forming conjectures on the scene we had just witnessed, a more immediate subject of alarm presented itself in the court. The rattling of spurs; the sound of footsteps, whether human or not, was uncertain; and a confused noise, as from a multitude passing and repassing, gave us reason to apprehend, that the troop had dismounted, and were preparing to pay us a visit. Involuntary horror seized upon me: a cold sweat overran my whole frame; my knees tottered; I feared, I trembled, I knew not why. This noise, however, was of short duration; for like the former it gradually died away, and was succeeded by gloomy and profound silence.

"Shall we rush into the court? shall we seek to join them?" demanded the lieutenant with his usual firmness and intrepidity. I shook my head by way of reply; the count did the same.

"Then am I like to go alone, it seems!" returned the fiery youth, and immediately sallied down stairs, holding a pistol on full cock in each hand, and his drawn sword under his left arm. He was not long before he joined us again.

"There must be some mystery in

all this," he exclaimed; "not the smallest trace of either horse or rider to be found!"

No answer on our part, sufficiently shewed, that we were equally at a loss to account for so strange and singular an adventure. The lieutenant seated himself, and, with his eyes fixed immovably upon the ground, seemed lost in a deep reverie: the count endeavoured to banish more unwelcome ideas with reading; whilst I giving way to the calls of nature, soon lay buried in a profound sleep.

The report of a pistol awakened me. I started up incontinently. The sound of horns and trumpets again saluted my ears, but presently the noise died away as before. At the same instant the lieutenant and the count entered the room. They had, it seems, like myself, been overpowered with sleep, from which they were roused by the return of the uproar in the court, that had so greatly alarmed us at twelve. Eager, therefore, to discover the authors, they had sallied out with their pistols. They met, however, with little success: the whole troop was off before they reached the court. The lieutenant dashing one of the panes of the hall-window in pieces with his pistol, sent a bullet after them; but, some white horses excepted, could discover nothing through the impenetrable gloom that surrounded them.

"Ghosts, or not," he concluded his narration, "they seem to stand in great awe of us; and, for the present, my advice is, that we rather spend the remainder of the night upon some clean straw in the inn, than continue here upon rotten benches of wood, which we hardly dare trust with our weight."

This proposal was gladly accepted, and away we trudged to the inn, greatly to the satisfaction of John, the lieutenant's groom, who, it seems, took little delight in hunting after ghosts.

Long

Long had we to stand knocking at the inn-door before entrance was granted. At length our landlord in person made his appearance.

“What! and are your honours still alive?” he began with stuttering voice, crossing himself all the time; “or rather are ye come from purgatory, to upbraid me with your destruction? Holy Father, Romboldus*! and all ye blessed saints, defend me; and witness for me, how much I tried to dissuade them from their impious undertaking!” With these words he banged the door without any further ceremony right in our face.

Vexed as we were with this inhospitable reception, we could not refrain from laughing, and that heartily at the superstitious fears and ludicrous grimaces of our landlord: till the lieutenant, out of all patience, (for the night was none of the warmest) resolved to stand kicking his heels no longer. Thundering therefore at the

* The Roman Catholics, as is well known, boast such an infinite host of blessed saints and worthies, that, like the heathen of old, they are never at a loss to whom to address themselves, whether for help, comfort, or advice. Endless as is the dreadful list of human woes, misfortunes, and calamities, and all the various, complicated ills, which flesh is heir to—it is impossible to state a single evil, that is not graciously provided with its antidote, in the person of some guardian angel, some tutelary saint! Thus women in labour address themselves to the Blessed Ever-Virgin Mary. Maids in love or dying with the Green-Sickness, implore saint Paul, who declares it to be better to marry than to burn: saint Agnes or St. Catherine afford relief to patients of both sexes labouring under venereal complaints; sufferers by fire call upon saint Brandanus for deliverance: saint Sebastian is invoked with equal success against the dreadful ravages of the plague: whilst saint Romboldus defends his votaries from ghosts, spectres, and hobgoblins. Happy religion, that, ever mindful to the wants and necessities of its followers, holds out, like Methodism,

“A sov'reign balm for ev'ry wound,
“A Salve for ev'ry Sore!”

door, as though he designed to pull the house down over the owner's head, he swore by all the saints in Christendom, that he would reduce the place to ashes, and utterly annihilate every soul within it, unless immediate admittance was afforded us. This menace failed not of the desired effect; our Cerberus presently relented, and with many awkward apologies begging pardon, for what in fact we had no right to be offended at, spread some clean straw upon the floor, and wishing us a good repose, retired to his own apartment.

On our getting up, which was not till nearly noon, the lieutenant declared himself by no means satisfied with the result of last night's adventure; and signifying to us his intention of keeping watch the ensuing night in the fore court of the castle, concluded with desiring us to bear him company.

The count's eyes immediately reverted to me, seeming to expect from my reply that denial, which he was unwilling to deliver himself. I accordingly represented to the lieutenant the impossibility of our complying with his request; that the nature of our affairs would not suffer us to throw away more time than had been lost already; not to mention the danger of such an undertaking; four men being at the best but a sorry match against a whole troop of horse, as we had every reason from the evidence of our own ears to believe them.

“As to the danger of the frolic,” replied the lieutenant, “if that's your main objection, it is easily removed. We need only take a dozen stout, raw-boned fellows along with us. A few shillings, and a bottle of brandy, (which though not to be had here, may easily be procured from some neighbouring town) will entitle us to pick and chuse our gang from the whole village; and take my word for it, sir, we shall have a frolic, the like of which was never seen. To-morrow morning, if

uring fire. These were conveyed in wheelbarrows, and in this gallant order we made our triumphant entry into the castle.

The court having been marked out for the place of encampment, we pitched our tents between the gate and the drawbridge. A plentiful libation was then made to the *god of brandy*, whose nostrils must have been highly regaled

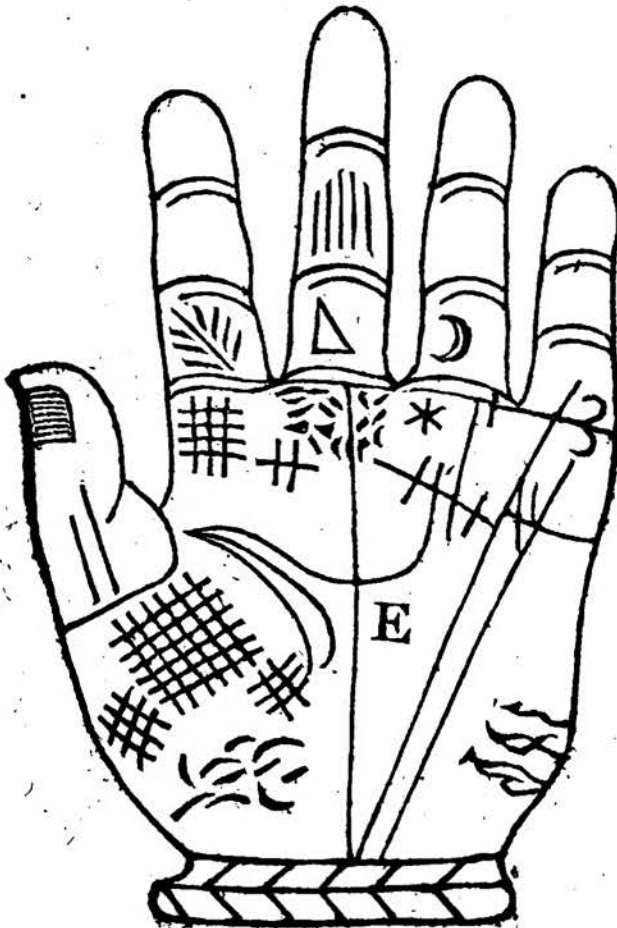
with the grateful fumes of incense and burnt offerings; every hero replenishing his pipe with a potent supply of India's salutary weed; and as our victory in this *ghostly crusade*, though unfought, was none the less certain, hymns of triumph were sung before hand on the occasion.

(To be continued.)

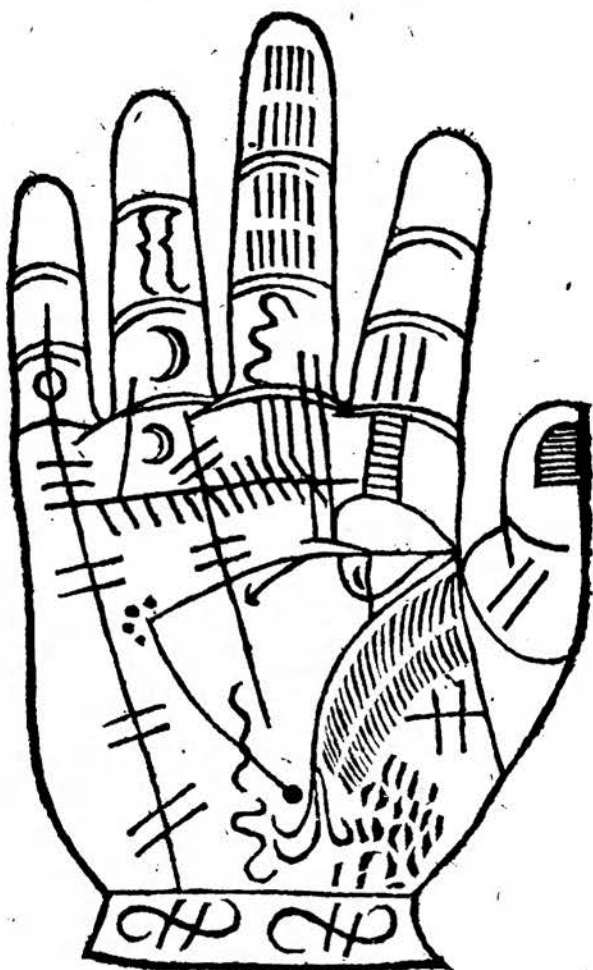
PALMISTRY.

(Continued from Page 430, Vol. II.)

These two following Figures, in all their Characters, denote Poverty, Want, and ill Fortune.



All



ALL persons by a certain natural inclination, greatly desire to know the length and period of their lives; therefore shall this in the next place be the subject of our discourse, for if the life of a person appear by the hand to be short, it is in vain for the chiromancer farther to examine as concerning his state, future condition, ingenuity, manners, preferment, or the like, or of any thing tending to a long life, that cannot be accomplished in a short, and indeed this ought to be the first observation we make in the method of judgment.

But before we come to the particular demonstration of the signs of long or short life, its necessary to propose these ten following general rules.

1. When it happens that the vital-line,

or line of life, be disjoined or discontinued, and that discontinuation of the branches extend towards the mount of the thumb, and there desist or end, it shews the period or term of life there to end, according to the dimensions of the hand, in the measure of time before treated of, although the saturnine-line be continued, and many other good marks appear in the hand.

2. When the line of Saturn suffers a fraction, and is broken off in the hollow of the hand, before it touch the natural-line, and there appear branches in or near the natural, it is always a signification of eminent peril of death by reason of some infirmity, or a chronic distemper; and it is a received opinion, that circular figures in the natural-line intimate murder, yet there

E 2 be

be very few that well understand this position.

3. It is to be noted that the Saturnine-line most commonly supplies the place of the vital line, principally when it is bowed and reflexed towards the superior part of the wrist, above the mount of the thumb; and the natural line appears in or against the place of that fraction, inclining towards the saturnine-line, and when the saturnine-line by circumflexion which it makes about the mount, inclines towards the inferior part of the wrist, it signifies the longer life.

4. It is to be noted that about the roots of the fingers, are those lines and characters that denote hurts and wounds in the whole body, as those in the root of the index or forefinger, shews hurts or wounds on the head; on the middle-finger, on the breast; on the ring-finger wounds and hurts about the reins; on the auricular or little-finger, those wounds that may happen to the arms, hands, legs and feet, the parts of the body are to be observed, according to the position of the characters before named, as they incline to one part more than another; as those marks about the fore-finger, if they appear about the middle of the root of the fore finger, then they shew wounds on the head, towards the hinder part, the occiput; if they appear on the lower part of the mount towards the middle-finger, they then denote wounds toward the forehead, or neck, and by so much as they incline nearer the middle-finger, by so much they shew wounds nearer the shoulder, that have been, or will be. Those characters as shew wounds on the breast, are the lines on the root of the middle-finger, and if they incline to the anterior part next the fore finger, then they denote wounds on the breast, if on the middle of the mount, then on the back, or back part, or sides, between the back and breast, as their position is from the midst of the root towards the ring-finger; in like man-

ner, are we to judge of those that appear on the ring-finger, and from the middle of the root to the outside towards the auricular or little-finger, these denote usually infirmities or hurt in the genitals, and those which are near the root of the little finger, signify wounds on the thighs or hips, and those on the middle of the little-finger, signify wounds or hurts on the feet, and the nearer to the lower part of the root, or outside of the hand, the more near to the lower part of the foot or toes, knees, or ancles, which are the lower part of the thighs and legs.

5. Those lines figured in the vital-line, as they constitute divers forms, so they have different significations; when they make a long form, and are not like trenches, but appear as a formal line, so far as they go, these signify wounds by iron, if circular or semi-circular, then wounds are generally signified, if like trenches in the vital-line, they signify blows or hurts by some other means but less perilous, as to the matter of life, but if they appear not square or long, but like pits, or holes, and look withal red, then they signify blows, or wounds in the head, or death.

6. Many are mistaken in the terms of *Tumida*, or swelling, and *Grossa*, or broad, belonging to the lines, supposing these terms to signify one and the same thing, whereas they much differ in their signification: as a line is said to be gross when it is deep, and when it keeps the same latitude in the superficies, as it hath in its profundity, but a line is said to be tumid or swelling, which hath somewhat of depth, and spreads in the superficies, and is dilated towards the palm, the natural-line possibly may be found tumid in the beginning and end, and hath in either, (in a manner) the same signification; but if it be tumid in the beginning, it hath the more malevolent signification; it signifies blood, and that the party shall desperately wound others; but when in this tumidity there appear
little

little trenches, somewhat circular and of evil appearance, this signifies murder; and the more of these marks, the more murders are signified: the same evil is signified when the supreme angle is somewhat disjoined or separate, and that space seems to be callous with certain little fossulae, or trenches, of which let every one beware.

7. We are to understand, that as oft, and wheresoever we find the principal lines bifurcated, they commonly shew duplicity of heart and mind, and chiefly according to the signification and nature of those lines; yet this hath not always its signification, for whensoever the vital-line is forked in the beginning, it signifies honesty, justice, and fidelity: the reason is, because it shews a man callid, astute, and secret in his carriage; but when the vital-line is forked in the end, it is not much commended by the masters of this science: the reason is, because in the beginning of the vital-line, the first and second age of man are demonstrated, in which times the power and virtue of natural heat abounds, by which means they are strong, and will not permit themselves to be occupied in fordid and vile actions, because the vigour and virtue of natural heat predominates, humidity, and frigidity, which are the causes of infirm, weak

actions, and instability in youth; which vigour is not retained in age; from whence it comes, that they who have the vital line forked in the end, in youth are rendered unfaithful, unstable, and not to be trusted, as serious friends; for this bifurcation at the end denotes much frigidity, which is only proper for age, therefore in age this betokens good, because it denotes refraining from rash actions, and the temper most proper for age.

8. The liver-line in any manner forked at the ends, signifies always evil, because it denotes an evil complexion, and an impotency of natural heat, from whence proceeds malignity, and double dealing.

9. The natural-line forked towards the percussion of the hand, signifies always evil, and if it be not by little branches united to the vital-line in the supreme angle, it implies a laborious, and a troublesome life.

10. And lastly, we are to remember and heed, that whensoever we observe any line that indicates long or short life, we are to have recourse to the vital-line, according to which proportion, comparatively, the line is to be judged, as we have taught in the rules of mensuration. Thus far in general.

(To be continued.)

See next page

PROPHECIES OF NOSTRADAMUS,

RELATING TO

FRANCE.

TRANSMITTED BY OUR FOREIGN CORRESPONDENT.

THE following quatrains or prophecies of Nostradamus seem to threaten France, with an inevitable fall from that glory and prosperity she formerly enjoyed.

cause: new tyrants like heavenly lightning. The arms of London, Ghent, Brussels, and, sure, a great Hecatomb, triumph, and making of feasts.

FIRST PROPHECY.

SECOND.

Naples, Palermo, Sicily, and Sira-

Bourdeaux, Rouen, and Rochelle, being joined together, shall rove abroad,

upon the great ocean. The English Britons, and Hollanders united, shall chase them as far as Rouen.

THIRD.

An infinite number of English shall possess Guienne by the name of Acquitaine.

FOURTH.

He who shall with great cruelty, hold the principality, in the conclusion, shall see a great army ruined by a dangerous fire blow. He would do better to make an accord, otherwise he shall drink the juice of orange.

FIFTH.

The great one of Hungary shall go to the boat: the new one shall not make a fresh war against his neighbour, whom he has besieged on every side; and the black one, with his Highness, shall not suffer him to be overborne. During three years, he shall keep his people in order.

SIXTH.

Ambitious Princes rarely go Unbloody to the shades below.

SEVENTH.

Arriving late, the execution done, by reason of contrary winds, letters taken by the way. The conspirators, fourteen of a sect—By the red-haired man, this enterprize shall be undertaken.

The paraphrase to the above prophecies were penned by Doctor Truswell, recorder of Lincoln, in the year 1670.

ON THE SECOND PROPHECY.

I would gladly be satisfied in what

king's reign of France, till now, anno 1670, they were in a situation to range the ocean, or to oblige the English and Dutch to join for their common safety against them? According to the prophecies, here is appearance of some work at sea, as well as by land; but it is to be hoped, when ever it happens, the French will be made to pay the expences of the war; and if Britain and Holland chase them as far as Rouen, they must drive them entirely out of the sea.

ON THE FOURTH PROPHECY.

Here is first a plain description of the French power, which is certainly carried on with the greatest cruelty, and the most horrible oppression, wherever their arms have made a conquest; and in regard to their own people, they are most abject slaves. So great are the desolations of Germany, particularly Alsace, and all that pleasant, populous, and fertile country along the Rhine, that there is scarce a village, or an inhabitant, left for many leagues together. They have left behind them such unexampled instances of their cruelty, that the country looks like the fields of Sodom and Gomorrah, when covered with the ashes of those flaming cities. Such miseries of war, exceed the most cruel proceedings of the Ottoman family, and of the most barbarous conquests among the heathens.

In this prophecy it is mentioned, "He would do better to make an accord." Certainly France should have followed this advice; they might have had honourable terms of peace, had they pursued it in good earnest: but since France hath refused these proposals, it follows "that he must drink the juice of Orange." This expression I have often laughed at; but on serious recollection, it seems to carry along with it a very significant meaning. By the Orange, must of necessity be meant the illustrious house of Nassau; and

the juice, the force and power of that Prince's valour, courage, and conduct; and to animate that illustrious Prince, I will subjoin one more of the prophecies, which shews he shall have good assistance:

ON THE FIFTH PROPHECY.

By the 'Great One of Hungary' is meant the Emperor. 'He shall go to the boat;' that is, he shall embark in the confederation. By the 'New One' is meant a new King; such a one as France never had before. 'He shall not wage a new war against his neighbour;' that is, it shall not be a new war, but the old claim to Flanders revived. His neighbour is the Spaniard, whom he shall besiege on every side, viz. the Netherlands, Catalonia, Messina Ex. but the Black One, meaning the King of England, with his Highness, being confederate together, shall not suffer him, the Spaniard, to be overpowered. During three years he shall keep his people in order; but after that, let France look for nothing but domestic insurrection and rebellion from a people oppressed with the intolerable load of former wars, and which might have happily ended sooner, had not the obstinacy and cruel disposition of some men in power prevented it. To render these conjectures more probable, many other rational arguments might be added, especially that old and so often verified prophecy of the poet,

Ambitious Princes rarely go
Unbloody to the shades below,

For example, the dreadful instances of many monarchs; among the rest, Henry II. III. and IV. of France, who all aimed at the monarchy of the west. These are fatal memorandums of the tragical end of ambition after unlawful sovereignty of empire. Certainly they who will sacrifice the blood and treasure of their subjects, and the interest of

all other princes and states to their own inordinate desire of government, must on reflection be sensible that they have almost as many enemies as there are men in the world, and cannot expect a natural destiny; for there is implanted in the minds of all men a natural love of liberty, life, property, and religion; and when they apprehend that all these are in danger, they will dispute the quarrel with the last drop of their blood. Happy! happy England! how much art thou to be envied by thy neighbouring states! I come now to mention the prophecy of Nostradamus, No. 7.

"Arriving late (the execution done) by reason of contrary winds. Letters taken by the way. The conspirators fourteen of a sect. By the red haired man this enterprize shall be undertaken."

This prophecy perplexed Mr. Truswell more than the former: he could not bring any explanation of it to bear with the present, or past times of the age in which he lived; therefore, after many conjectures, he says: "But I will leave this to after times to discover. To conclude (continues he) I wish all prosperity to the arms of the present confederation, that, by their union amongst themselves, they may disappoint the design of their enemies. The man who, in such a conjuncture as this, shall refuse to lay aside all private animosity, cannot be a friend to the glory and prosperity of his country, but will lay under the strong suspicion of being corrupted and dazzled by the lustre of gold to side with the common enemy: nor will their open clamours against the French be able to screen them from the just suspicion, but rather increase it; nothing being more common than to row one way, and to look another. It is most certain, that no persons can oblige an enemy more than by sowing dissensions and jealousy in a confederation; by which means they effectually frustrate the designs that may

may be formed for the common security; which is, in short, to unbind the faggot, that it may more quickly be burnt. Let the malice of these pre-

d'cisions be to the enemies of peace and to the F*****, the authors of this war.

ON THE
PROPERTIES, NATURE, AND EFFECTS OF MERCURY, OR QUICKSILVER
WITH SOME
REMARKS ON ITS DIFFERENT PREPARATIONS, USE, AND ABUSE,
IN MEDICINE.

BY PHILOMATHOS.

MERCURY is known by various appellations, such as Hydrargyrus, from its being a liquid; Proteus, from the many forms and preparations in which it has appeared; but *Argentum vivum*, or Quicksilver, is the general denomination by which it is known in modern prescriptions. Quicksilver is a fluid white metal, exceeding all other metals in weight, except gold and platina. Boerhaave rejected mercury from the catalogue of metals, but that learned professor laboured under a considerable error by such a rejection; for in every respect it possesses the properties of a metal, its chief characteristic from others being its fluidity, to which state every metal can be brought to by heat. In the colder climates, quicksilver is said to be malleable, although to keep it in fusion requires considerably less warmth than what is requisite for the existence of the animal economy. All metals are volatile, gold not excepted, and a strong heat reduces the quantity of all.—Quicksilver acquires but small heat to evaporate it—thus it differs from other metals in degree only; as all metals can be rendered fluid, and are in some measure volatile, when in a state of fusion.

By experiments made, mercury is found to suffer the greatest divisibility

of all metals; a mineral acid acts on this as with others; a nitrous acid will dissolve all; but gold resists this menstruum the longest, being the most perfect of metals. Here perhaps some alchymists will deny my assertion; namely, that a nitrous acid will dissolve gold; yet I can inform such, that, from the erroneous supposition that aqua-fortis will not act on gold, much of that valuable metal has been lost by refiners, whilst assay masters have reported their assays much below their intrinsic value, to the no small aggrandizement of more acute adepts in metalurgy, although obviously a great loss to the mechanic artificer.

When different solutions of metals are mixed, one precipitates the other; so does mercury. Its chief criterion is its volatility; being rendered fusible by a small degree of heat, greatly beneath that which is required for the support of the animal functions; while other metals cannot be brought into such a state, otherwise than by a stronger heat than would destroy life, and the animal substances themselves.

When mercury is used in medicine, whether applied by friction, or taken internally, it circulates with the sanguineous mass, divided infinitely by the vital heat of the body, and by its being so exquisitely volatile, it gains ad.

admittance to the most minute ramifications, and, perhaps, is forced even into the very stamina of the solids. Thus rarified, each pore of the mercurial impregnated patient passes it off in common with the perspiration.

Some authors assure us, that the powerful effects of this potent mineral is owing to its gravity in the system: a most absurd doctrine! for if it acted by its ponderosity, the largest dose would have the most powerful effect; the contrary of which is the case. It is not the quantity, but the different preparations by which different effects are produced, and the least dose is often the most efficacious; besides, the small quantity contained in the most superfluous dose of sublimate would by this doctrine have no effect at all. In what I have hitherto said concerning mercury, I mean that which is pure, and unadulterated with lead, bismuth, or any other thing whatsoever; it is but too often sophisticated, and frequently with lead, with which it is sometimes so intimately combined, that, if not properly purified, the effects are widely different, to the great disappointment, and sometimes destruction of the patient unto whom, in such a sophisticated state, it is administered. By sad experience it is found, that when lead enters the pores or the intestines, the most robust habits are not able to exclude it from the animal frame; yet there have been, and, shameful to relate! still are, mischievous practitioners who, to the detriment of the health of thousands, advise frictions of mercury, with an amalgama of lead! This is as true as it is diabolical: from hence proceed tremors, palsies, and innumerable debilities, which are generally experienced by the miserable man who meets with such iniquitous treatment. It is common to hear complaints of mercury remaining in the bones, and causing great pain; this never can be the case for any length of time (even if taken to excess) if not

sophisticated; for the heat of the body (as before observed) renders it so highly volatile, that, in the most sluggish habit, it will not long continue; but if adulterated with lead, its volatility is proscribed, forming an horrid combination of mischief and murder: its wings are then bound, and its effects of course must be widely different from the genuine preparation.

There is not an article in life but may be so perverted by using to excess, as to occasion effects different from its natural properties: hence the most generous wines, which would supply exhausted nature with new life, vigour, and spirit, if used to excess, become baneful, debilitating, and destroying the constitution, that, if used sparingly, and with caution, they would preserve and exhilarate.

Mercury, when used in excess, may thus become the most active, potent mineral poison: of this we have shocking instances in our hospitals, where victims daily experience the direful effects of that most absurd mode of treatment (which is now entirely rejected by every honest practitioner) called salivation. It is needless here for me to point out this simple perversion of sense, reason, and experience, of *this traditional ignorance, which is so carefully handed down from father to son*, as there are already a variety of treatises extant, proving its baneful effects: but lest I should here be thought to digress, I will next speak of the principal preparations of this valuable mineral, so often, and so undeservingly condemned through its abuse, and the shameful ignorance of pretenders to physical knowledge; for no age, sex, constitution, or period of life, is exempted from its extensive virtues, when judiciously prescribed.

There are many insignificant preparations of mercury, of which no notice need be taken, as all the benefits that can possibly be derived from any of them are centered in the following

viz. Ethiop's Mineral, Factitious Cinnabar, Red Precipitate, White Precipitate, Corrosive Sublimate, and Calomel. The Ethiop's is made by triturating equal quantities of crude mercury and sulphur, a preparation often given to children, particularly against worms, for which purpose it is a powerful remedy; yet from its being adulterated with leady preparations, it has sometimes done more than destroying animalculæ, namely, the innocent victims to whom it has been given. Factitious cinnabar is of the same nature as the former, but a more chemical preparation, and possesses many virtues. Red precipitate is made by calcining to redness an equal quantity of purified quicksilver with compound aqua-fortis; an excellent application used externally for excoriation of every sort, if moderately used, and not applied as an emollient. White precipitate, as an external medicine, is also an efficacious preparation, something similar to calomel, but should never be used internally, as it is apt to occasion a nausea on the stomach. Corrosive sublimate is one of the most powerful preparations of mercury that can be taken, and has certainly been wonderfully beneficial to mankind: internally, an eighth portion of a grain is a dose sufficient; nay, if this small quantity proves burthen some to the stomach, it should be deemed too much. When properly exhibited, it works miracles, but when used to excess, it becomes the most powerful poison that can be taken.

Calomel, when genuine, is a truly valuable medicine. When used internally, especially, it should be rendered as fine as possible; not by dry levigation, for that method avails but little; it should be ground on a flat marble with a muller, until fine enough to suspend in water, then mixed in plenty of water, and stirred about, in order to free it from the acrimonious particles of the sublimate; then let it subside, keeping the powder, when dried, for

use. Its anti-venereal and alterative virtues are astonishing*.

It remains now to point out the adulterations these preparations frequently meet with from the dishonest and ini-

* All possible caution is necessary to guard the eyes of the preparer of this medicine from the lighter parts of the sublimate arising in the process. This white, mercurial, saline substance, was formerly called *Mercurius dulcis*, or Sweet Mercury. As an alterative, and deobstruent, the dose is half a grain to two grains once or twice a day; as a cathartic to adults affected with worms, the dropsy, or lues venerea, three grains to five, or even ten grains to athletic patients, joined with three, to eight or ten grains of rhubarb. In the early stage of a pleurisy, three, or five grains of calomel has been exhibited with success, when joined to an equal quantity of camphor, and half a grain of the extract of opium.

Our readers can scarcely stop at the corner of any alley in any street, in or near the metropolis, but they must perceive the posted pills of the most surprising cures effected by Leake's genuine Patent Pills," recommended in venereal and scrophulous cases: many have mistaken this nostrum to be prepared by the late ingenious Dr. John Leake, of Parliament Street, Physician to the Westminster Lying-in Hospital, of the Royal College of Physicians, and the author of many useful medical publications, who died about thirteen months ago, and was interred in Westminster Abbey: others have supposed these pills to be prepared by Mr. Leake, the late Doctor's brother, one of the oldest surgeons in London, who resides in St. Martin's Lane, and by whom we are informed by the public prints that the Lisbon Diet Drink continues to be exhibited with great success against depravations of the blood and juices, against scrophula, and venereal consumptions: No, the heterogeneous compound called Leake's Pills, were invented by Waiter Leake, a journeyman book-binder, and though since his decease they are *passed* upon the public by his Bill-sticker, we can assure the afflicted that they may procure a much cheaper and better remedy by applying to any honest chymist (we are sorry to say that many of them are sad sophisticators of drugs) to prepare a box of pills, each pill formed of calomel one grain, precipitated sulphur of antimony two grains, opium a quarter of a grain: one of these being taken once or twice a day, in venereal or glandular complaints, will generally prove of excellent service. ED: TOR.

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quitous preparers of them. Quicksilver, then, should be bright and vivid, without a skim, or leaving a blackness on the sides of the phial when stirred about it. If suspected, put a little in a crucible, and let it gently effumigate, (avoiding the fumes) and the lead, if any, will be left at the bottom in a kind of paste. Squeezing it through leather, is not a certain criterion of its being pure, unless the sophistication is very ill performed indeed. Quicksilver, Ethiop's mineral, Calomel, and Cinnabar, if suspected, may be steeped for some time in vinegar, and shaken; if they sweeten the vinegar, they are, beyond doubt, adulterated. All sublimations in the crude should be striated with needle-like flakes; but if they have been mixed with either arsenic or lead, in the corrosive sublimate they will differ from that regularity of striation otherwise observed, and appear confusedly granulated. These experiments, however, are not so exact as might be wished; namely, to detect so small a quantity as might actually prove dangerous to the patient; they should therefore be prepared by those whose probity may be depended on, or by the practitioner himself. Patients cannot be too cautious and circumspect to whom they intrust their health and lives. It is a most melancholy reflection to consider how shamefully the lives of mankind are sported with in this opulent metropolis, and that by the worst of all assassins—quacks, and shallow professors of medicine; not only through the ignorance and presumption of many of them, but their most miserably sophisticated drugs. That patents and licenses should thus continue to be granted by the king for the poison of his subjects, and the toleration of rapacious empyrics, must ever be considered as an insupportable reproach to British legislation.

The preparations of mercury herein mentioned, if cautiously administered,

paying proper regard to the habit, or temperature of the person for whom they are prescribed, may be deemed almost infallible in all chronic disorders. Modern physicians pretend to limit the virtues of mercury to venereal complaints alone; some do so, but more use it than are ingenuous enough to confess it, being well acquainted with vulgar prejudices for its being exploded from cases where it can be avoided; for mankind are ever apt to give way to extremes, and when once duped by crafty and designing men, are but too often found to stray from reason, truth, and simplicity. Many who labour under very slight complaints of that for which mercury is generally esteemed a specific, are but indifferently treated, even by the most eminent surgeons, owing to traditional ignorance and prejudice: however, when mercury is properly exhibited, its beneficial effects are surprising: it may be so prepared as effectually to cure, and even to prevent every symptom and stage of that most destructive disorder. I am in possession of some valuable recipes of this nature, and under my own observation have found them to exceed the most sanguine expectations imagination can paint.

Conscious of the extensive circulation of this Magazine, I have thus hinted my opinions of the dangerous tendency of sophistication; an evil of so serious a nature, that every honest professor of medicine should strive his utmost to remedy. As my advice is on the safe side of the question, it is easily put in practice; I am well assured success will declare in my favour. Those who make the experiment will then agree with me—that the smallest dose of mercury is the most efficacious, and by paying regard to its being prepared genuine, will avoid that rock on which thousands have lost their healths and lives.

cate, and is too nice for me to describe, it is done at large by Mr. Hutcheon.

The recoiling of steel springs, and many other bodies, which they call elasticity, must depend likewise upon the size and shape of the atoms which compose the body, and on their texture. Suppose the particles of steel to be flat, or by their texture to lay in flakes, (which, as observed just before, we see they do) drawing together the two ends of a bit of steel widens the pores on the back, lifts the atoms or flakes farther from each other on the outside, and brings them nearer together on the inside, so that they stand more edgeways than they did before; the flat surfaces which lay parallel to each other, and close together, now making an angle, like the legs of a pair of compasses when they are opened, therefore their adhesion brings them back again into their old situation, I mean the cause of their adhesion, the pressure of the air, which is greater on the outside than the inside of the atoms. Suppose the compasses to be held open by your hands against some force, which strongly attempted to shut them, it is plain, that when your hands are taken away they must shut again. Two atoms, which we will call the two legs of the compasses, are strongly prest upon by the air on their outides, (however the adhesion of the parts of steel is very great,) on forcibly opening them, or making them make an angle, as the legs of the compasses do, you act against the pressure upon them, but it still lays upon them; and when you cease to hold them open, that pressure will bring them together again: by which means, the steel, which you held bent with your hands upon it, is straightened again; every two atoms being acted upon in like manner.

If you ask, how I know the pressure of the air is still greater on the outside than the inside of the atoms of the steel, whilst I hold it bent; I answer, it appears indisputably to be so, because

the atoms adhere notwithstanding, which they would not, nor do, when you bend any thing so far as to disjoin the atoms, *i. e.* break it. I here take it for granted, that adhesion is owing to the pressure of the air on the outer surfaces of the atoms which bodies consist of; and therefore here are two opposite forces to be considered in elasticity; the force which bends the steel, and the force which keeps its parts together: this latter is constant and continually upon it, the other is occasional; and if you do not bend it so far, as to separate the atoms from each other, and let the air in between them, thereby making the resistance between them equal to the pressure on their outward surfaces, why it is plain, that when you cease to hold it bent, that the pressure, which is the cause of the adhesion of its parts, will force them into their old position, and restore it to its former figure.

If you ask why all bodies are not elastic, I say, all are in a greater or less degree, *i. e.* the atoms of all bodies do adhere to some degree or other; and if you raise one atom from another, so as not to put them entirely out of contact, the cause of their adhesion will bring them back again into their old places; not equally in all bodies, all are not equally elastic; because the texture of all bodies and the atoms of all bodies are not the same.

If you put steel in the fire and burn it, the elasticity is lost, it becomes brittle, and more easily broke: whereas if this virtue were innate, or super-added to the substance of the steel, nothing could take it away, which did not take the substance away. And this shews that its elasticity depends upon the form and contexture of the atoms, whereby the air can act upon them differently than on atoms of another shape, and of a different contexture. The elasticity of the air, as they nick-named its expansive force, I need not mention here, the reader hath seen it before.

Explain

Explain the terms rarefaction, fermentation, suction, and so forth, and the manner, and means of those operations will shew themselves to be occult principles.

Thus we have attempted to give the reader, in as few words as we could, some of the reasons which induced us to think that there are mechanical natural and occult agents, by which the operations of nature are performed; and, of the manner in which we think they act; the means by which their power arises, and is continued; and which have determined us in favour of occult philosophy, in opposition to attraction and repulsion. A *Vacui Fuga*, and the like cant, unmeaning or fallacious terms, fortified with all the skill of mathematics, and rendered inaccessible by the magic circles they have encompassed them with. In short, every man of common sense

must see, that the proportions of circles, figures, &c. have no connexion with, or relation to, the causes of motion; and because different circles bear such or such a ratio to each other, that therefore the force with which the natural agents act must do the same; and this being allowed as a proof that there are powers inherent in matter acting without means, are two too large steps for an honest man in his senses to take.

If this should fall into the hands of any man of sense and candour, who differs in material points from us, we shall take it as a favour if he will oblige us with his reasons, to which we will either subscribe, or, if desired, let him know why we do not. In the mean time, we shall look on experiments as the only method of giving people sensible proofs in philosophy, and that we have argued right from experiments.

DREAMS AND VISIONS.

POLYCARP having been at prayer, three days before his apprehension, and afterwards fallen asleep, he saw in a vision by night the pillow under his head set on fire, and suddenly consumed to ashes; which when he awaked, he interpreted it to be meant of martyrdom.—Clar's Marr. of Eccl. Hist.

Ireneus in his second book against Heresies, says, that some in his time had the spirit of prophecy, to fore-know things to come; they saw divine dreams and visions.—Ibid.

Cyprian, in his fourth Epistle, sets down this vision with a respect to the persecution then raised by Æmilianus, president of Egypt, Paternus, &c. "Here was (says he) an aged father sitting, at whose right hand was a

young man, very pensive and sorrowful, with his hand on his breast; on the other hand, another person with a net in his hand, as threatening to catch those men that were about him: whilst Cyprian was wondering hereat, he seemed to hear a voice, saying unto him—The young man is sorrowful because his precepts are not observed, he on the left-hand dances, and is merry, for that hereby occasion is given him from the ancient father to afflict men." This was long before the persecution happened.—Ibid.

Valens the emperor fully purposing to drive Basil out of Cesarea, was warned by his wife to desist, for that she had been troubled with dreadful dreams about him, and their only son Gallates was desperately ill at that time, in the judgment of the physicians, and

Good Effects of Dreams.

and this she imputed to the ill design of the emperor against Basil. Valens hereupon sent for Basil, saying thus to him "If thy faith be true, pray that my son die not of this disease." To whom Basil answered, 'If you will believe as I do, and bring the church into unity and concord, your child shall doubtless live.' The emperor not agreeing to this, Basil departed, and the child presently died.—Ibid,

Antonius, physician to Augustus, was admonished in a dream by a demon that appeared to him in the form of the goddess Pallas; that although Augustus was sick, yet he should not fail to be present in the battle, which was next day to be given by Brutus and Cassius, and that he should there abide in his tent; which he would have done but by the physicians deep persuasions to the contrary: for it came to pass, that the enemy's soldiers won the tents, where questionless they had slain Augustus, if he had been present there: so upon this dream he prevented his death, won the day, and remained sole monarch of the Roman Empire; and under his reign was born the Saviour of the world.—Mexico's Treasury of Ancient and Modern Times, book 5. c. 25.

Thomas Wotton, Esq. of Boston Malherb in Kent, father to the famous Sir H. Wotton, a little before his death, dreamed that the University treasury was robbed by townsmen and poor scholars, in number five: and wrote this dream the next day by way of postscript, in a letter to his son Henry (then of Queen's college.) The letter dated three days before out of Kent, came to his son's hands the very morning after the robbery was committed: the letter being communicated by Mr. Wotton, gave such light to this work of darkness, that the five guilty persons were presently discovered and appre-

hended. Dr. Plot's Nat. Hist. of Oxfordshire. c. 8. p. 47.

Antigonus dreamed that he sowed a spacious field with gold, which sprang up, flourished and ripened, was reaped presently, and nothing left but stubble; and then he seemed to hear a voice—That Mithridates was fled into the Euxine sea, carrying along with him all the golden harvest.—This Mithridates was then in the retinue of Antigonus, (King of Macedonia) his own country of Persia being ruined, and therein his own fortunes. The king awakes, and terrified with this dream, he resolves to cut off Mithridates, but being informed by Demetrius, Antigonus's son, of the danger he was in, he flies privately into Cappadocia, where he founded the famous kingdom of Pontus.

Qui Catalus in his dream, saw Jupiter delivering into the hand of a child, the Roman ensign: the next night the same child hugged in Jove's bosom; and when Catalus offered to pluck him thence, Jupiter forbade him, telling him, 'He was born for the welfare of the Romans.' The next morning seeing Octavianus (afterwards Augustus) in the street, he ran to him, and cried out, "This is he whom the last night I saw Jupiter hug in his bosom." Idem ex Xiphil, August. & Fulgus. l. 1.

I cannot omit the dream and revelation of Joan d' Arke, a virgin, who dreamed, that she herself should be the only means to put Charles the seventh in possession of his kingdom. After she had acquainted her father and mother with her dream, she is brought to the lord Baudricate, and, habited like a man, is presented to the King. The matter seemed ridiculous to the king; he takes upon himself the habit of a countryman; this maid being