

THE
Astrologer's Magazine;

AND
PHILOSOPHICAL MISCELLANY.

FOR NOVEMBER, 1793.

LETTER FROM MERCURIUS,

ON THE HILEG, OR GIVER OF LIFE.

MR. EDITOR,

OBSERVING a diversity of opinion in the writings of several of your correspondents respecting the hileg, or giver of life, upon which subject much has been written to very little purpose, I for some time past have taken considerable pains to investigate the rules of Ptolemy concerning that interesting point; the result of which investigation has convinced me that the rules laid down by that astrological luminary are erroneous: I therefore send the following figure in order to *prove*, that although the Sun and Moon are in hilegial places, yet the ascendant is hileg, or giver of life.

Taurus ascending, and Venus lady of the ascendant in conjunction of the Dragon's tail, occasioned the native to be very short of stature; the position of Cauda in the ascendant vitiated his face, and gave a weakness in his eyes. His profession was that of a

music-master, in which he peculiarly excelled; this may be seen by the reception of Venus and Mercury in the ascendant. He settled in the island of Barbadoes. At the age of twenty-two years, two months, the ascendant came to quartile of Mars, which occasioned a violent fever; and at the age of twenty-three years and three months, the ascendant came to opposition of Jupiter, lord of the eighth, and posited therein retrograde; this caused an epidemic fever, of which he died.

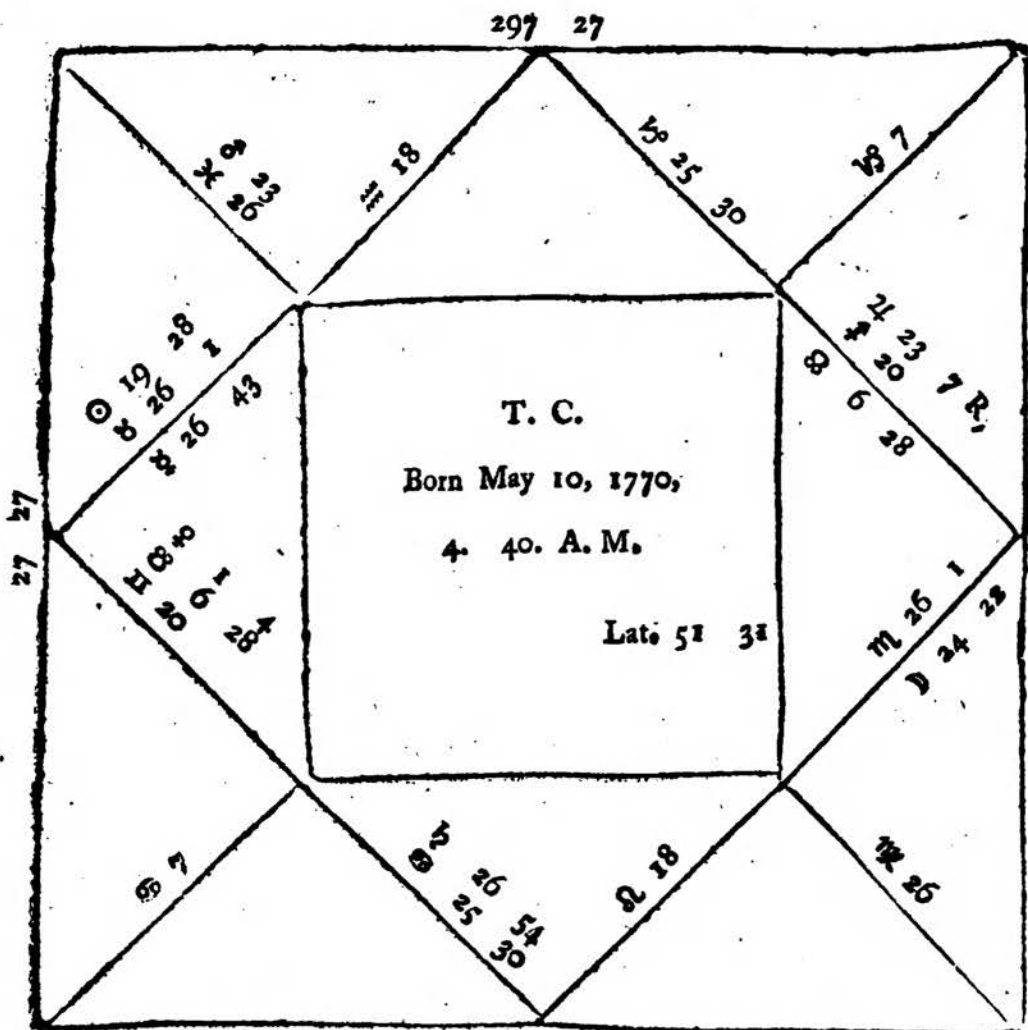
I had calculated this nativity four years ago, and had brought up an anaretic direction for the age of twenty-seven years six months, at which time the Sun would have come to the quartile of Mars, and directly after to opposition of Jupiter; since which calculation I had not examined the figure, till I heard of the effects of the ascendant to the quartile of Mars, which completely corrected the nativity.

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Ad.

Adhering at that time to the rules of Ptolemy, I expected that when either the Sun or Moon came to the anaretic point, the native would die. The Sun is distant from the ascendant but four degrees of oblique ascension, and the Moon not two degrees from the seventh; consequently both the lights are in prorogatory places. The Moon would have met the quartile of Mars at the age of twenty-seven years, ten months. Now, as no direction of the luminaries as *significators* will answer

to the time of the native's death, it would be madness to insist on either of them being hileg. In my opinion each planet and house has its *distinct* office and signification; that as the Sun rules the vital heat, and the Moon the radical moisture, so has the ascendant the government of life; therefore I think it as absurd to direct the Sun or Moon as hileg, as to direct Saturn for marriage, or Venus for a broken limb.

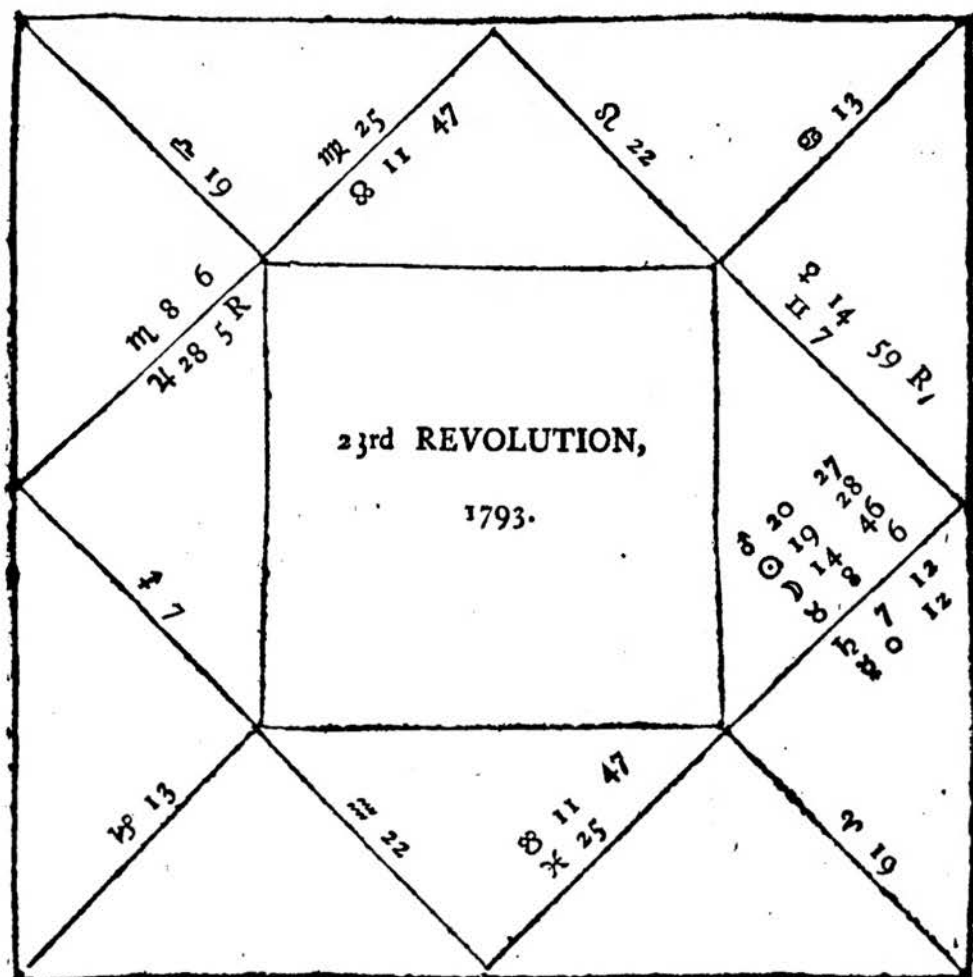


As the revolutionary figure is remarkable, I shall subjoin it. Jupiter radically in the eighth, and lord there-

of, is now in the ascendant; Venus, his significator, is in the eighth retrograde; the ascendant is afflicted by the oppo-

opposition of Saturn, and the rulers of heat and moisture besieged by the infortunes. In his revolution of 1792, (when the ascendant came to the quar-

tile of Mars) Mars was then posited in the ascendant; all which are strong corroborating proofs of the correctness of the figure.



The letter from J. W. in your last Magazine, concerning the nativity of Hannah Parnell, being rather curious, I beg leave to make a few remarks on some observations therein. Speaking of her death, he says, "The Part of Fortune is within half a degree of the mundane square of the Sun, and applying to the zodiacal parallel of the Sun, Mars, and Mercury." The zodiacal parallels of the Sun fall in 8. 5. of Aries and Libra; those of Mars in 7. 37. Aries and Libra, and 22. 23. Virgo and Pisces, and those of

Mercury in 18. 50. Virgo and Pisces, and 11. 10. Aries and Libra. As the Part of Fortune is in the latter part of Scorpio, I am at a loss to discover the probability of an application to either of those points; but I perceive that some artists are fond of killing children by those *rational and scientific* applications. The Part of Fortune is a mighty convenient point, and so many different methods are used in calculating it, that it will serve to stop a gap at any time.

TO

TO W. B. OF LAMBETH.

SIR,

NOT seeing your communications so frequent in this Magazine as formerly, and as the Magazine must have very much conduced to advertise your practice, I impute your present inattention to the public, to the great increase of your private business; but as there is one article which an artist has always at hand, viz. his own nativity,

you will oblige me by sending a transcript of your's for insertion in the Magazine, when you have a few minutes to spare from your consequent hurry of business: should you be kind enough to confer this favour, I have no doubt of the Editor's promptitude to oblige me, and many other readers by inserting it.

I remain, sir, with much respect,
Your's, &c.

Bath,
October 3, 1793.

MERCURIUS.

THE NECROMANCER.

(Continued from Page 106.)

TRANSPORTED with this discovery, the Lieutenant and myself directed our steps towards the place from whence the light seemed to proceed. We found, to our unspeakable joy, one of the iron doors of our prison open, through which we entered into a long passage, arched over with brick, at the extremity of which, at a considerable distance, appeared the welcome light of day. This passage led us by a gradual descent to a short flight of steps, opening into a spacious apartment, the flooring of which was broken through near the entrance, and through this aperture it was that the light issued. Looking down in hopes of making fresh discoveries, we saw with horror the Count stretched at full length upon a heap of mouldering straw, to all appearance lifeless and insensible.

The height from which he had tumbled might be about fourteen feet, but had it been double that number, I should not have hesitated a moment in jumping after him. The Lieutenant followed my example, and seizing the Count by the arms, we began to shake

him lustily with might and main, till he discovered symptoms of remaining life. Our joint endeavours soon restored him to a perfect possession of his faculties; when it appeared that, the fright excepted, he had sustained no material injury. From his relation we learnt, that having accidentally groped his way to the door on the left-hand, and finding it yield to his push (most probably the lock had failed to fly back, at the time when the doors of the dungeon shut upon us, as related before) he continued to descend the passage, till falling from the staircase upon the floor of the apartment to which it led, the rotten boards, not able to sustain his weight, had broken under him, and thereby precipitated him into the place, where we now found him.

This place, from its present appearance, had most probably been used in former times for a stable. It had two round windows in the wall, secured with iron gratings, through which the light could barely find admission. We perceived a wooden door in one corner, against which we pushed with
our

our united efforts, and presently the rotten boards fell tumbling in pieces at our feet.

A hollow subterraneous passage, conducted us by a gradual ascent to a trap door, which opened into the garden at the back of the castle. Our joy at once more beholding the welcome face of day, is beyond the power of language to describe; we embraced each other with the most transporting ardor, and mutual congratulations on our narrow escape from the jaws of death, and being already sufficiently acquainted with the walks of the garden, which we explored on our first visit to the castle, we easily regained the hall, where we had left the Lieutenant's servant fast asleep the preceding night. Table and benches were still standing, but no signs of John could we possibly discover.

"The fellow, no doubt, has made his escape to the inn!"—was the Lieutenant's opinion, after we had in vain made every apartment of the castle echo with his name. We accordingly posted back to the inn, thanking God, that he had not punished our curiosity more severely, as we took our leave of the haunted castle.

On our arrival at the inn, we found our landlord encompassed with a whole troop of the inhabitants of the village, who, it seems, had come to enquire after us; the ghosts having made such a horrible uproar in the place, the preceding night, that they all, with one accord gave us up for lost, and almost dreaded to enquire after our fate. Great, therefore, was their astonishment at seeing us enter so suddenly into their midst. Every one, as with common consent, put his hand to his hat, and reverently bid us welcome; falling foul upon us, at the same time, with an infinite multitude of questions relative to last night's adventures. This time, however, the Lieutenant had little inclination to divert himself with practising upon their simplicity; his answers were short and

unsatisfactory, and turning round to the landlord, he endeavoured to put an end to their impertinence by enquiring after his servant.

"I have seen nothing of him since yesterday"—was the reply.

"Are the horses safe?"—demanded the Lieutenant.

"As safe and well, as good stabling and the best of corn can make them: it is hardly ten minutes since I fed them myself."

With a look, that sufficiently indicated his surprize and embarrassment, the Lieutenant regarded us stedfastly all round; then addressing himself to the peasants, he offered them a handsome reward to explore the neighbourhood in search of his servant. Every one testified his readiness to serve him, and eagerly set out in the pursuit.—But after a long and fruitless search, they all returned with the unwelcome intelligence, that no traces of him were to be found.

As we had no hopes of seeing the lost fugitive any more, and were by no means willing to repeat our visits to the haunted castle, we resolved to pursue our journey immediately after dinner, and accordingly gave the necessary orders for our departure. At parting, our landlord and the peasants could not refrain from tears, so much were they prepossessed in our favour; we made them a decent present to drink our healths, and set off with the good wishes of the whole neighbourhood.

The Lieutenant being better acquainted with the Black Forest, than ourselves, undertook to lead the way: we followed his guidance, and soon cleared this terrible desert, without meeting with any fresh adventures.—The following evening he took his leave of us, being in haste to rejoin the party to which he belonged. We parted with the utmost reluctance, and with mutual assurances of friendship and esteem. As he gave us his hand: "Accept, gentlemen, (he began) my sincerest thanks for your faithful assist.

assistance and co operation in encountering the most dreadful adventure I ever yet had occasion to experience in the whole course of my life.—Should I ever be so fortunate as to obtain any further light respecting this intricate affair, (and you may rest assured that I will exert my utmost endeavours to obtain satisfactory information, at some future period,) I shall consider it my duty to communicate the particulars to you. On your side I request the same, in case you should be beforehand with me, in your discoveries: meanwhile, accept of my best wishes, and whenever you call to mind the twenty-third of September 1750, let the Danish Lieutenant have a place likewise in your remembrance.”

After a journey of five days, we arrived at the seat of the Count of Einsiedel, the father of my pupil.

And here (continued Hermann, addressing himself to Cronheim) I cease from being myself an actor in the eventful scene. The remainder of this wonderful history, as I have al-

ready informed you, is contained in a written account transmitted me many years ago by my former pupil the Count of Einsiedel. You will find it replete with events far more interesting and surprizing than any you have yet heard; and when you come to the catastrophe, you will be forced to acknowledge, that however extraordinary particular occurrences may seem; however much they may appear to favour of the marvellous, (and marvellous they certainly are) they contain nothing but what may and will be satisfactorily exp'ained, without any recourse to supernatural agency.”

Founded in fact, and sanctioned by experience, it is to be hoped, that this history, if it should ever be deemed worthy of being presented to the public, will meet with a more favourable reception, than exploded romances of giants and enchanters; than fairy tales, or Persian fables; which by being destitute of probability as well as truth, must prove insipid and disgusting to every reader of sentiment and taste.

CURIOUS RECIPES.

To drive away Flies.

BERTIUS, the Grecian, taught men to drive away flies with his whip—“If (said he) you steep hellebore and orpiment in milk, and sprinkle the places where flies come, you will either kill or drive them away. Allum powdered with origanum, and mingled with milk, will do the same: whatever things you anoint with this mixture are secure from flies. Also bays bruised with hellebore, and infused in milk, or honey and water, is good for this use; for with the sprinkling of this they are killed as with venom, or else they will fly away, and never come again.

To preserve Things from being burnt by Fire.

Take the white of eggs and alum, and besmear a cloth with it, and wash it with salt-water, then dry it, and no fire will burn it. Or take red arsenic and alum, and grind them, and mingle them together with the juice of house-leek and bull's gall, and anoint your hands with it; if you take a red hot iron out of the fire, it will not burn you. Also, if you take a loadstone, itching powder, the huckle-bone of a ram, strong vinegar, marsh-mallows, beat them well together, and anoint your hands with it, and no fire will hurt them.

PALMISTRY.

(Concluded from Page 93.)

These following Aphorisms, and answerable Characters in the Figure foregoing in the Hand of Women, denote Lust, and commonly Whoredoms.

22. A LINE gross, and crooked from the root of the little-finger to the mensal, denotes a person of light behaviour, and most commonly a whore.

23. Lines chequer ways in the mount near the wrist of the right or left-hand, denotes women superlatively lustful, with infinite appetency and desire to love the company of men, and so lustful as to delight in nothing more than variety, and not satisfied in stuprating, and prostituting themselves, but chiefly if these be of various form and colour.

24. Little red puncts or points in the root of the little-finger, clearly denotes whordom and bawdy, and the more they are, the more unsatiableness is signified.

25. A cross in the mount of the hand, near the wrist, and the vital-line, whose branches being intersected by another line, declare the most of wickedness in a woman, she is superlative in whoredom.

26. A thick, dark redness of the skin in the face, not clear, implies great luxury, and argues a woman to be given to gluttony and drink, and the more it is of this nature, the more she is luxurious.

27. The *Via Lactea* or *cingulum veneris* in the hand of a woman, denotes her to be disposed to venereal pleasures.

28. The table-line forked at the end towards the fore finger in a woman, such is, or will be, a cuckold or lemmon.

29. The natural-line forked in the end towards the liver-line, denotes a light person.

30. The vital-line, in the superior part red, and crooked, signifies luxury.

31. The sifter of the vital-line, upon the mount of the thumb, long and red, is the signal of one that is whoreish.

32. The mount of Venus high, and elevated with a multitude of cross irregular lines, is a sign of lightness.

33. The table-line small and forked, and the mount of Jupiter eminently rising, in the root of which are little marks like pricks, differenced a part, usually signify a man to have more than one wife, and a woman to have more than one husband.

34. A little cross between the first and second joint of the fore-finger, denotes great strength, and desire to luxury, and the man to be a masturbator.

35. Two or three stars or more, upon the mount of the thumb near the arm, denote defamations, and accusations, by reason of women: let such be the more wary of their company.

36. The line called *Via Lactea*, in both hands, conspicuous and plain, is a very great sign of effeminacy.

37. The tubercle, or mount of the thumb, craticulated like a gridiron, or chequer-work, signifies that person shall bring himself to poverty and want; the same if the like figures be upon the mount of the little finger.

38. A line extended from the wrist over the palm of the hand, towards the little-finger, called by the Arabians *Via Lactea*, crossed, or cut with many lines, or with one as a cross, apparently shews great damages, losses, ruins

in commodities, and ill fortune by means of women and imprisonment, as has been too often experienced.

39. Black spots in the nails oftentimes denote imprisonment, as also declare great cares, vexations, affronts and disdain.

40. A star or gridiron on the root of the finger of Saturn, threatens servitude and captivity.

41. The line of Saturn, passing from the wrist quite over the hand, to the root of the finger of Saturn, and crossed by other lines, it threatens anxieties, flights, persecution, imprisonment, and accusations, and finally whatever can conduce to a wretched, miserable life.

42. A spherical figure in the end of the thumb near the nail, (as in the former figure,) denotes the person to be a thief, and threatens hanging.

43. The table line ending between the middle finger and the fore-finger in the hand of a woman, signifies death in child-bed, or grievous dangerous accidents.

44. A gross line or lines between the little-finger and ring-finger, indicates great pains, and difficulties in child-bed; but if there be any fraction in the vital-line, or that the natural-line have fractions in it, or be evil disposed, she certainly dies in child-bearing.

45. A line gross and red, between the index and middle-finger, as in the foregoing figure, preiages death in child-bed.

46. The palm of the hand narrow and straight, threatens much danger in child-bed.

47. The table line small, hairy, and intersected with lines, shews great danger in child bed.

48. The triangle evil formed in the hand of a woman, with intersected lines, preiunates peril of death in child-bed.

49. Ungrateful persons are above all to be avoided, seeing ingratitude is the greatest crime, and such persons are

known by their hands if they have a semicircle like a C. on the mount of the Sun; besides, this notes him to be guilty of most bad qualities.

50. Many lines small, scattering, or conglomerated together in the mount of the thumb, declare infidelity.

51. Two lines, circling the thumb, in the last joint, without incision, argue a perfidious person, the same if they mutually cut each other.

52. The table-line crooked, and bearing an unequal distance from the natural line, declares infidelity.

53. The supreme-angle reticulated nee-ways, acute or a separate, preiunates infidelity.

54. Lines like scales, of a gridiron much duplicated on the mount of Jupiter, threatens imprisonments and persecutions, and most commonly by means of clergymen, or church affairs.

55. Many lines gross, and inordinate, disorderly scattered up and down the mount of the thumb, demonstrate an ungrateful person, and one that will never be true to his friend.

56. If you would judge of the virginity of any person by the hand, look in her hand while she is fasting; if the lines be graceful, small and pale, she is a virgin; but if broad, ruddy; and fracted, infallibly she is corrupted.

Of Easy, Quick and Comfortable Labour
in Child-bed.

1. Clear straight, and strong lines in the hand, having for the most part a trine proportion, and keeping proper terms and positions, are a good presage, that a woman shall bear children with much facility and little pain.

2. A long large and due proportionated palm, denotes great facility in child-birth.

3. A triangle, as in the figure, well disposed, in the hand of a woman, indicates ease, and great facility in labour.

4. The

stitutions every where according to natural reason.

Prognostication by astronomy, is divided into two greatest and most principal parts: the first, which is called general, respects whole nations, and countries, and cities; the other, which is termed particular and genethiical regards every man singly. Therefore seeing there are two parts, it is fit we speak first of the more universal: for the general events have causes more necessary and greater than the particular; and therefore the stronger nature rules over the weaker, and particulars are comprehended under generals. So that it is necessary that they who would speak of particulars and singulars, do first treat of those which are more general.

And again universals be divided into whole countries and cities, and *that* respects whole regions, *this* cities; and that hath a greater cause and such as is periodical, as of wars, pestilence and famine, or earthquakes and inundations, and such like: but this hath a lighter cause produced in certain times, as in mutations of seasons, or their alteration more or less in winter: heats or winds more vehement or remis; and of plenty and scarcity and such like. That ought here to precede which regards whole nations, and is produced by greater causes, because it is more general than that which considers cities, and that which is brought to pass by a less cause.

In this consideration, two things are required, viz. the familiarity of the twelve signs of the zodiac, and the stars to the climate, and the significations produced in certain seasons, in proper places, according to the ecliptic conjunctions of sun and moon, and according to the transits of the planets, their risings and stations. Therefore we will propose the natural reason of the sympathy of these; speaking also in short about the properties, when only observed in whole nations, as to their manners and bodies, according to

the congruity of the stars; and of those things which have properly a natural cause there.

Annotations. By ecliptical conjunctions of the sun and moon, the author intends eclipses of the sun only; which is worthy of observation.

CHAP. II.

Of the Properties observed through the whole Climate.

The properties of nations which are under whole parallels and angles, are divided by their respect to the sun, and the circle passing through the middle of the signs. For of the earth inhabited by us, lying under the north quadrant, they who are under the more southern parallels, I say those parallels from equinoxial to the summer tropic, seeing they have the sun in the centre, being scorched by it, are black, and have hair thick and curled; of a grim countenance, thick stature, hot by nature, and savage manners, because of the continual heat. They are commonly called Ethiopians; and the heat of the countries appears not only by them, but also by the state of the air about them, and by other living things.

They which are under the more northern parallels, I say under them subject to the Bears, seeing their vertical place is far distant from the zodiac and heat of the sun; they are for this cause cold; and of much moisture, which nourishes exceedingly, and is exhausted by no heat: they are white of colour, have long hair, and great bodies and stature, fat, cold of temper; and their manners wild, because of the continual cold. The constitution of the air about them, animals and plants agree with the men: they are called for the most part Scythians.

They which are between the summer tropic and the bears, seeing they have not Sol in their vertex, nor far

remote towards the south parts; these have a well tempered air: but this good temper hath some difference and diversity of heats and coldness; and yet the difference is neither great nor vehement. They therefore who live within this temperature, are of a middle colour and stature, of a well-tempered constitution, not wandering up and down, but living together; and of courteous manners: of these they who live towards the south are more ingenious, crafty, and readier to learn, because the zodiac and the wandering stars in the zodiac, being near their vertex, join themselves with them, and render their minds brisk, and inclined to disciplines.

Moreover, of these, they which are towards the east, are more courageous, and because of their courage, they act all things openly: for such is the nature of Sol, oriental, diurnal, masculine, and on the right-hand. And we see in animals, that the right parts are stronger. Therefore they which are in the east, are more courageous: but they in the west are more tender, effeminate and close; for the portion of the west is Lunar; for Luna always appears first after the conjunction arising from the west, and make the climate effeminate, nocturnal, and sinister. Since these things are so, there follows in every one, certain properties of manners and laws: and some differ particularly on account of kind; even as we see some difference in conditions; as in places hot, cold, and temperate, there are found countries and places which have their proper temper; and are more or less hot or cold as they lie higher or lower. And as there are some navigators because the sea is near; others horsemen because of the evenness of the country; others again of a gentle nature, because of the goodness of the region: so by a natural familiarity with the stars and signs made from particular climates, some proper qualities are found in each.—

And this for the most part: but not so as that each one should have such a property. And seeing this is requisite in particular consideration, it is necessary we speak concisely concerning it.

CHAP. III.

Of the Familiarities of the Countries, Triplicities and Stars.

In the zodiac are seen four triplicities as was said before: one constituted of Aries, Leo, and Sagitary, is north-west; Jupiter rules over it principally, because of the north; and Mars is co ruler, because of the west. That which arises from Taurus, Virgo, and Capricorn, is south-east, and Venus rules chiefly there, because of the south; and Saturn is co ruler, because of the east. That which is composed of Gemini, Libra, and Aquaries is north-east; Saturn governs it because of the east; Jupiter is co-lord, because of the north. That which is constituted of Cancer, Scorpio, and Pifces, is south-west; Mars chiefly governs here because of the west; and Venus is co ruler because of the south.

Seeing these things are so, and that the earth we inhabit is divided into four parts, according to the triplicities, in latitude from the sea that is by us, that is the Mediterranean which is from the Herculean straight to the Iflican Bay, and thence along the mountainous part toward the east; under which latitude is comprehended the south and north part of the inhabited earth. According to its longitude, it is divided by the Arabian Bay, Ægean Sea, and Pontus, and the Lake Mæotis, by which the east and west parts are divided.

Our earth being divided into four quarters after this manner, according to the number of the four trigons: one is situate in the north-west of the world, towards Celto-gallia, and is com-

commonly called Europe. Opposite to this quadrant, lies towards the eastern Ethiopia, the south-east quarter, which is called the south part of Asia the Great. Again, another part of the earth is the north-east quarter towards Scythia, which is named the north part of Asia the Great. Opposite to this, is situate, towards the south-west, the quarter or the occidental Ethiopia, and this is vulgarly called Lybia.

Of each of these quadrants, the parts which are rather towards the midst of the whole earth, lie opposite to the quadrant adjacent to them, as that is situate in respect of the whole earth. For the parts of the European quadrant, lying towards the north-west of the inhabited world, they which are in the midst thereof, and they in the angles, are seen to be situate toward the south-east of that quarter; and so it is in the other quadrants. From hence therefore it is

manifest, that each of the quadrants have familiarity with the two opposite triangles; all parts being adapted to the quadrant incumbent: but the particular opposite places are accommodated to the particular, and opposite in the middle,

According to this familiarity, the stars are to be chosen, which have dominion in the proper trigons, but in other habitations, only they that bear rule. And in those habitations in the middle of the earth; Mercury is assumed together with them, because he is of a middle stature common to each of the conditions.

From the distribution of the first quadrant, which contains Europe, the parts of the whole earth, which lies towards the north-west, are joined to the north-west trigon; which is composed of Aries, Leo, and Sagitary; and are ruled by the lords of the trigon Jupiter and Mars occidentals.

(To be continued.)

ON

INTOLERANCE IN RELIGION AND POLITICS.

MR. EDITOR,

THERE is an ancient town in this kingdom which was formerly a Bishop's see, and is said to have had once thirty-two parish churches. The first law for burning heretics in England passed, or was made, in a parliament held here in the reign of King Henry V. for they, equally as wise and tolerant, as just and assiduous, as some modern legislators, to restrain the progress of sedition, declared the followers of Wickliff's doctrine heretics and traitors*!

In the civil wars, this town was besieged by King Charles I. of blessed memory, and taken by storm May 31, 1645, when his army gave the garrison no quarter, hanged some of the committee, and plundered the inhabitants. Sir Thomas Fairfax afterwards besieged the town again, and forced the royalists to capitulate upon terms.

During the late endeavours to suppress the free discussion of political subjects in a district of ten miles square, where many persons resided who had also sold the writings of that

* Martin Luther was as strenuously obstinate in opposition to the Pope, as Thomas Paine has declared himself to be to what he calls "all the hell of monarchy." Thetzer, the Pope's Inquisitor at Frankfort, condemned Luther's writings, as heretical and seditious, to the flames, and Luther was summoned by the Pope to appear before his commissaries at Rome, and his inquisitorial censors, the Diet of Augsburg; Luther, like Paine, absconded. Can any of your astrological correspondents positively say, that the parallel concerning the same of these writers will not be equally growing and conspicuous?

naughty author Thomas Paine, the writer of the Rights of Man, and of a bonny epistle to that famous Proteus Henry Dundas*; a person was selected on whom ministerial vengeance seems to have been directed to fall; for on the very slender evidence of a journeyman shoemaker, employed or hired by the town-clerk of this singular town to buy a book whereon to ground a prosecution, he was particularly directed to go to the shop of a particular bookseller, where the shopman sold the *hireling* a single copy of the second part of the Rights of Man, twelve days before the issue of Paine's trial in London was known, the master against whom an indictment had been found for this foul offence, was pronounced guilty by the jury, but "recommended to the mercy and candour of the court."

Now although, sir, in a case where the crime alleged was that of selling a publication that inveighed strongly against political corruption, one could not imagine that such a recommendation would have had an unreasonable influence on the mind of a recorder,

who is the friend of Mr. Rose, the uniform supporter of he whom some call the "heaven-born minister," but who is by others (perhaps to the full as competent judges) deemed the most rapacious apostate, the most accomplished hypocrite, the most insolent man alive, yet it might have been expected that the sentence would have been such as to have put it out of the power of the prisoner (sentenced to eighteen months imprisonment!) to tell his judges and the nation—"that there was no instance of a similar nature upon record†."

"The liberty of the press (says Junius) is the PALLADIUM of LIBERTY;" and another celebrated writer at the beginning of this reign, published the following observations of the same import with universal applause:—"The liberty of the press is the birth-right of a Briton, and has by the wisest men in all ages been thought the firmest bulwark of the liberties of this country. It has been the terror of bad ministers, whose dark or dangerous designs, or whose weakness, inability, or

* It has been humourously observed that, many of the fair sex think it hard that one lady should be married at the same time to a *Treasurer of the Navy*—a *Secretary of the Home Department*—a *President of the Board of Control*—a *Keeper of the Signet in Scotland*—and a *Custos Rotulorum of the county of Middlesex*, and yet to maintain an irreproachable character.

† It is true, indeed, that at that time Mr. Muir and the Rev. F. Palmer had not received those sentences of which posterity will read with amazement. Those unfortunate gentlemen endeavoured to circulate the political opinions which were a few years ago inculcated and professed by his Grace the Duke of Richmond, and our present immaculate minister. The latter ascended to power, accompanied with the acquisition of (for themselves and their connexions) emolument to an extent that exceeds all former example. The former apparently not more guilty of circulating seditious opinions, though more sincere in their principles, yet the former was sentenced to seven, Mr. Muir to fourteen years transportation. We see in the case of Lord George Gordon, that a heavy sentence is most likely to be productive of a premature termination of life.

The recent conduct of the Scotch judges reminds me of a fact which I believe has not been stated to the public.—During the American War, several fraudulent persons fitted out vessels to go to sea, with a view to their being captured by the enemy: by this means a knot of miscreants in Scotland are supposed to have robbed the under-writers at Lloyd's coffee-house to the amount of one hundred and fifty thousand pounds! Very good vessels sailed from Glasgow; they stood A. 1. in the register as a decoy to good under-writers; these ships, however, were, in the Scotch phrase, intended to be swamped, i. e. sunk at sea, because their cargoes were fictitious, being composed of brick-bats, &c. &c. Both the ship and cargo were usually insured to a great amount. At length their notorious practices were detected, and Mr. Robert Hunter, of King's Arms Yard, Coleman Street, went down to Scotland by the desire, and at the expence, of a committee of the sufferers. The offenders (to the best of my recollection) to the number of three or four, were found guilty. The reader will naturally be solicitous to know what was the punishment awarded to these enormous delinquents—let him compose his features—they were sentenced to be banished Scotland! !

were contrary to law, James was (what will not be said of *Emperor Pitt**) the *Lord's anointed*†; yet our ancestors, instead of basely deserting their posts, and betraying the trust which Providence had assigned them, stood firm to their duty, expelled the royal wretch who was labouring to re-establish the empire of slavery and superstition, brought out the glorious revolution by electing King William to the throne, who restored our cities' suspended charters, re-established our ancient rights, and was disposed to do more to secure and perpetuate our liberties than bigots and tories (unfortunately for the nation) would allow.

All the benefits which have been derived to these kingdoms by the introduction of the house of Hanover to preside over these realms, is alone attributable to the right of canvassing, and even resisting (but that, indeed, ought to be in extreme cases) the measures of government.

All power originates with the people: by them kings and ministers subsist: since, then, government is the creature of the people, that they have created, they have surely a right to examine; and if it be a crime in a subject of Britain to express his disapprobation of the measures, or even of the form, of government under which he lives, the same conduct must, by parity of reasoning, be condemned in the inhabitants of every other country, and would bar improvement every where, whereas free enquiry must issue in the firmer establishment of truth||.

It may be added, too, in answer to those who are so miserably afflicted with the *Pitt mania*, as to dictate to

those who are dissatisfied with his measures, the cowardly expedient of expatriating themselves, that if to express the most pointed, and even persevering disapprobation of government had always been considered so heinous an offence, the nation never could have enjoyed all the mighty advantages so blindly attributed to the wisdom of his administration. The great examples exhibited to an *admiring* age of Mr. Pitt's *sincerity*, the Duke of Richmond's *courage*, and Lord Loughborough's *honesty*, would have been lost—for ever lost to mankind. For it is surely no crime, after the nation has exploded the infallibility of the Pope, to ask those who now require us to repose implicit confidence in ministers, and belief in the infallibility of Pitt, Who ever opposed government, and reprobated the measures of government with more apparent zeal than the trio above-mentioned? The season at length arrived when even *they* could approve; we hope also, that ere long the days of delusion will be passed, and that we, too, can approve of the management of the public concerns, from a regard to the public good, without being influenced by the venal consideration of large salaries, and extensive patronage. Is it not enough, in the meanwhile, that we bleed, we pay, we suffer and submit.

This once, Mr. Editor, I indulge the hope that you will bear with my prolixity, because it is by the liberty of the press, and the liberty of speech alone, that absolute power is kept at bay. Our liberties were purchased by our ancestors by many a glorious struggle. Our constitution has been cemented with the blood of patriots;

* An appellation generally applied to him at the time the regency was in contemplation, in consequence of the unhappy malady of the Sovereign; who was then made the subject of insult and derision: by that worthy, amiable, and consistent character, Edmund Burke.

† A phrase become now almost obsolete, but upon which a wit of the last century said—

“If all Kings are by God appointed,
“The Devil may be the Lord's anointed.”

|| See Hall's excellent Apology for the Freedom of the Press.

and martyrs; shall it be destroyed in a few months by the insidious arts of unblushing courtiers? shall it be destroyed by the unparalleled hypocrisy of a juggler, with whose dexterity and success in the arts of deception, that of Flockton, or Bressaw, or Comus, or Pinetti, are not to be compared? in a word, shall the constitutional freedom of the subject be destroyed by an hypocrisy unparalleled in the annals of history—an hypocrisy that affects a pre-eminent regard for the constitution, at the very moment the hypocrites are fattening upon the spoils, and are planting daggers in the peace of the country?

The public are unquestionably under unspeakable obligations to that enlightened, and indefatigable, statesman Mr. Fox*, and also to Mr. Erskine, for their persevering, and happily, at length, successful, efforts to

procure the bill lately passed to remove all doubts respecting the right of juries to determine, and give "a general verdict of guilty, or not guilty, upon the whole matter put in issue, upon any indictment, or information, concerning books or papers charged to be a libel;" that if jurymen will exercise their privilege, and be true to their trust, they may now undoubtedly do, and it requires no great extent of capacity to judge whether a man sells a book, &c. in the ordinary way of his business, with an intention to maintain his family, and discharge the heavy, and increasing, taxes to government—or whether the vender's end and aim was to sell or vend the publication in question with a design to produce anarchy, and the overthrow of all government in the kingdom. A jurymen may still more easily determine what verdict, consistently with the

* "No common ill alarms our zeal,
Excites our care for Britain's weal;
To the best safeguard of our land
Have we not seen destruction plann'd?
The Press, our Freedom's dearest part,
Assail'd in turn by force and art;
While Judges, terrors of the Law, decree,
And Clubs combine to over-awe the free.

While Freedom's foes around combine,
Say, shall her friends remain supine?
A triumph gain'd to Freedom's cause
Demands each Briton's warm applause—
To one whose worth all price out-weighs,
Whom but to name is highest praise—
Fox, form'd by Heaven on that exalted plan,
That Nature stands up to say—This is a Man!

"That Juries shall in all decide,
Their voice the law, and facts their guide:"
That sacred principle now stands
To guard the Press from impious hands:
The Press! palladium of our Isle,
On which depends the holy pile
Of Laws and Rights, which many an age has stood,
Rear'd by our Fathers' hands, cemented by their blood.

Oh! venerate the sacred trust,
And to yourselves—your children just—
Gainst private interest—party rage,
The noble war of Freedom wage:
Though dangers menace your career,
In Freedom's cause can Britons fear?
Your Children claim the Rights your Fathers gave,
Rights bought with life—'tis yours to die or save."

good of his country, he ought to return if a defendant is selected as a victim to ministerial vengeance, and brought to the bar of the public through the instrumentality of spies and informers. The guilty fears of those by whom they are usually employed, are usually awakened by any, even by the most salutary, endeavours to rouse the attention of the people to those disorders which time, and the malversation of men in office, have had a tendency to introduce.

The spirit and the form of the British constitution cannot be too much admired: it was not, however, obtained by a blind acquiescence with ministers, but by the stern virtue of our ancestors, and by the firmness of their descendants it can only be preserved. Let us, if possible, endeavour to preserve it, because it contains within itself the means of peaceably rectifying those defects and disorders which we hope will be effectually rectified, lest they produce its irremediable dissolution: But were we to be governed by the mercenary inclination of ministers, and by many of those recreants which they employ to repress the spirit of free enquiry, and political discussion, we should have no more remain to us of the constitution than the hollow praise with which, to cover their designs, they can pour forth all their *copia verborum*; while, sessions after sessions, some act is introduced, some measure is attempted, tending to destroy the balance of the constitution, upon which the peace, liberty, and safety of all the unpensioned and un-bought part of the creation depend:

The law of libels admits, and still requires, farther improvement. All prosecutions for damages of a private nature ought to be by action for damages. If an action be not brought within six, or nine months, the action shall be void. That to substantiate the truth of an accusation, it shall, as in North America, be pleaded as a justification for libels concerning the

state, the truth of the publication ought not only to exonerate the defendant from punishment, but to entitle him to damages; because it is the true interest of both the prince and the people to be fully informed of their real condition, and the malefactions of those who are entrusted with the management of their concerns. And whereas, even now, if juries do not acquit, they consign a defendant to a sentence inflicted by virtue of a discretionary judgment, with which we have reason to believe jurymen have, in some instances, had abundant reason to be discontented; and since there are degrees of moral, so there is of political turpitude, let libels of state be divided into degrees, or classes of offence:—for example, if the jury should return a verdict of class No. 1. let the judge be restrained to sentencing the culprit to an imprisonment not exceeding three months. If the jury should say guilty of No. 2. sentence the defendant to four, but not to more than twelve, months confinement. Verdict guilty of No. 3. consign the offender to twelve, but not to more than eighteen months, imprisonment. Guilty of No. 4. eighteen months, to two years of imprisonment, or half that period imprisonment, and once in the pillory. Guilty of class No. 5. three years imprisonment, or half that period of confinement, and twice in the pillory.

The punishment of the pillory ought never to be inflicted but for wilful and corrupt perjury, or for very flagrant offences, lest instead of the post of honour being a *private station*, that very public one should become so. Excessive bail ought not to be required; for who will put to possible hazard large sums of money to serve men who have been but imprudent, much less those who have been guilty? And as the constitution of some men are much sooner affected by scorbutic and other diseases when deprived of fresh air, and their usual exercise, two phy-

ficians ought to be appointed to report once in every week to the court of aldermen, or to the court of sessions of Oyer and Terminer, when that court is sitting, or if in the county, to a committee of his Majesty's justices of the peace, the state of health of the prisoner; the keeper of the gaol might also report of demeanour of the prisoner, which, if soberly and orderly, should operate in alleviation of his sentence.

This plan hastily sketched admits of great improvement, and would contribute to satisfy the purposes of public justice, while it would tend to reconcile the public mind to those severities which ought in no case to be exercised but for the public safety.

The Recorder who pronounced the sentence, upon this unfortunate native, though a representative in Parliament for a city *notorious in the annals of corruption*, did not, from any proofs at present before the public, buy his electors, and therefore determine to sell them, either for a place for his friend, a bribe for himself, or for a title at some future period; therefore I who generally endeavour to reason from cause to effect, and know experimentally the verity of astrology, have been very assiduous to procure the nativity of this celebrated culprit, which with great difficulty I have accidentally obtained. I send it to you, sir, for publication, with the following queries to your political, philosophical, and astrological correspondents; premising, that at the town where this notable transaction occurred, there is a curious relique of antiquity preserved of most exquisite workmanship; it is a piece of Mosaic pavement at the bottom of a cellar, representing the story of Acteon torn to pieces by his own hounds:—the other is an excellent piece of workmanship in the High-street, in the form of our Saviour's cross.

Query 1. Ought not every member of the executive government conscien-

tiously to weigh, as between himself and that omniscient Being before whom we must all shortly appear, "small and great," the sentence by which he exposes a fellow subject to ignominy and distress, lest, like Pilate, he should be abhorred in every succeeding age, for being guilty of the blood, or the ruin, of the innocent?

2. To such as neglect to temper justice with mercy, yet have some taste for antiquities, which would be the most pleasing curiosity—Acteon torn in pieces by his *own* hounds, or the cross of him who died (the just for the unjust) that he might bring us unto God; and the fundamental doctrine of whose religion is EQUALITY—"Ye shall ALL appear at the judgment-seat of Christ, to receive the recompence of your deeds, whether they be good, or whether they be evil?"

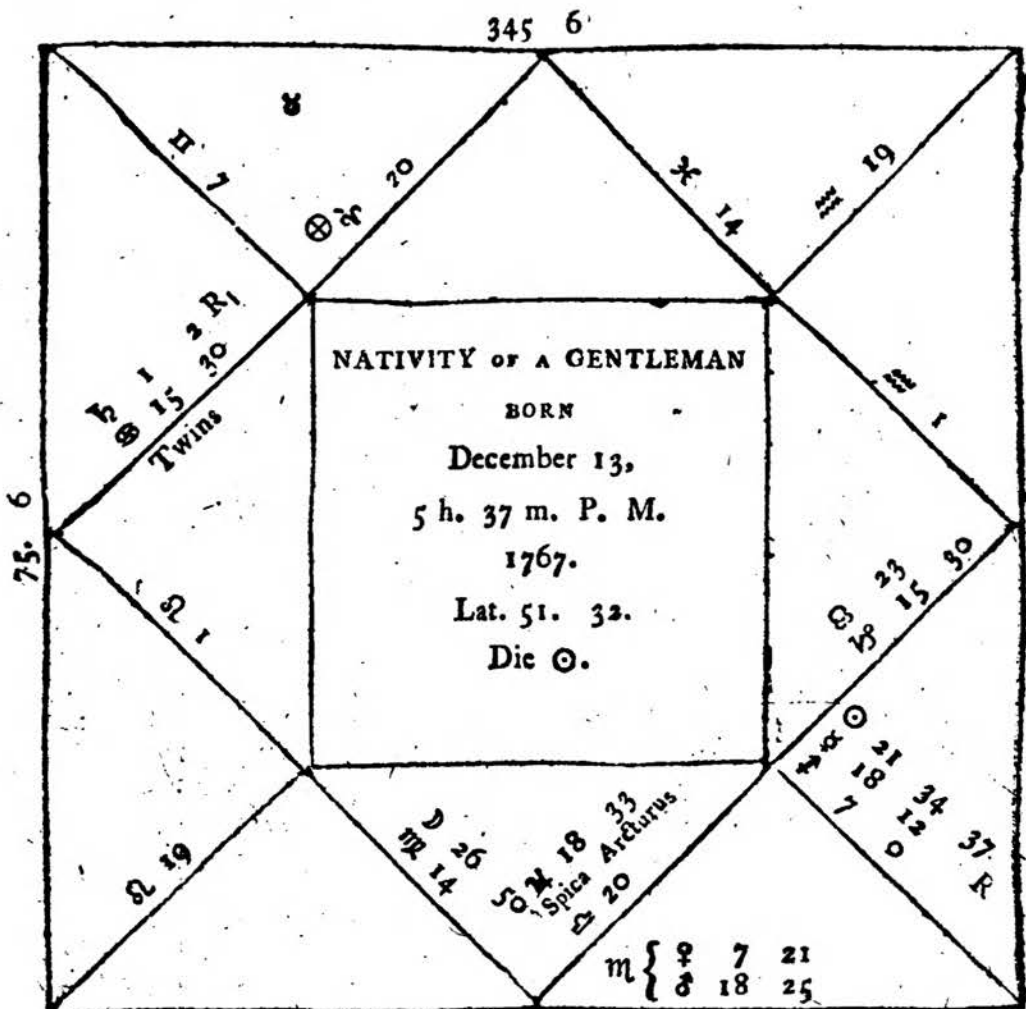
3. As the burgesses of the town received their first charter from King John, as Magna Charta was also obtained from him, and as they are no doubt all well affected to the necessary revolution of 1688, when the Bill of Rights was obtained, which, agreeably to the spirit of the great Charter, declares that "*excessive fines shall not be imposed, nor illegal nor CRUEL punishments inflicted;*" ought they not to follow up the jury's recommendation of the defendant, by recommending him to the "CANDOUR and MERCY of the SOVEREIGN?"

4. Is there any, and what dissection operating in this nativity that accounts for the defendant's being at this time obnoxious to, and selected for, prosecution?

5. What are the opinions of your learned correspondents concerning this native's seventh, tenth, and twelfth houses?

I never wish to see your instructive Magazine occupied by the nativities of persons who have neither done nor suffered any thing remarkable, with figures that furnish no particular opportunity

tunity of exercising the judgment nor my request will be honoured with improving the artift, but as I have thus the notice of your learned, corre- interested myself concerning a perfon pondents. whom I never faw, I humbly truff that



PLANETS' LATITUDE.

♄	•	1.	1.	S.
♃	•	1.	14.	N.
♂	•		26.	N.
♀	•	2.	51.	N.
♁	•	2.	8.	N.
♂	•	4.	43.	S.

PLANETS' DECLINATION.

♄	•	22.	30	N.
♃	•	6.	8	S.
♂	•	16.	58	S.
☉	•	23.	12	S.
♁	•	11.	18	S.
♂	•	20.	52	S.
♂	•	3.	5	S.

R. A. ☉	24.	17
Distance from the M. C.	27.	9
Semidiurnal Arch	5.	45
☉'s Pole	7.	38
O. Direct.	174.	54

Directions of a singular Nativity.

	Time.			Arch.	Date.		
	Y.	M.	W.				
1				3	19		
2				3	49		
3				5	41		
4				5	41		
5				6	4		
6				6	5		
7				9	57		
8				10	9		
9				10	13		
10				11	44		
11	11	6	1	12	32	1779	5 3
12				13	0		
13	12	9	0	14	12	1780	8
14				15	34		
15				16	46		
16				16	52		
17				16	52		
18				17	5		
19				18			
20				18	19		
21	17	10	1	19	48	1785	9 3
22	18	7	3	20	41	1786	7 1
23	18	9	0	20	49	1786	8 2
24	19	0	1	21	5	1786	11 3
25	19	6	2	21	39	1787	6 0
26	20			22	9	1787	11 2
27	21	3	0	23	31	1789	2 2
28	21	8	3	24	4	1789	8 1
29	22	7		24	59	1790	6 2
30	25	7	3	28	10	1793	7 1
31	25	7	3	28	10	1793	7 1
32	26	5	2	29	13	1794	5 0
33	26	11	3	29	49	1794	11 1
34	27	5	0	30	19	1795	4 2
35				30	22		
36				30	29		
37							
38	27	10		30	46	1795	9 2
39				31	34		
40	29	4		32	23	1797	3 2
41				32	27		
42				32	28		
43				32	47		
44				33	15		
45				33	30		
46				34	44		
47	32			35	29		
48	34	6		38	6		
49	35	6		39	7		
50	35	8	2	39	14	1803	8 0
51	37	7		41	15	1805	6 2

	Time.			Arch.		Date.		
	Y.	M.	W.					
52				41.	39			
53	39	1	2	42	52	1807	1	0
54	39	2	2	42	57	1807	2	0
55	39	2	2	42	57	1807	2	9
56				46	0			
57				46	23			
58				46	55			
59				47	13			
60				47	55			
61	45	10		49	51	1813	9	2
62				50	9			
63	46	5	1	50	30	1814	4	3
64				50	50			
65				52	14			
66	49	8		53	48	1817	7	2
67				54				
68				54	26			
69				55	2			
70				55	32			
71				58	6			
72				60	58			
73				62	40			
74				63	38			
75				65	12			
76				68	47			
77				69	44			
78				70	14			
79								
80				74	34			
81				75	31			
82				79	19			
83				90				
84				94				
85				100	30			
86				109				

Blackstone, analysing every part of the method of trial by jury, (see his Commentaries on the laws of England) observes, that the trial by jury ever has been, and I trust ever will be, looked upon as the glory of the English law; and if it has so great an advantage over others in regulating civil property, how much must that advantage be heightened when it is applied to criminal cases?—The impartial administration of justice, which secures both our persons and our properties, is the

great end of civil society. But if that be entirely entrusted to the magistracy, a select body of men, and those generally selected by the prince, or by such as enjoy the highest offices in the state, their decisions, in spite of their own natural integrity, will have frequently an involuntary bias towards those of their own rank and dignity. It is not to be expected from human nature, that the few should be always attentive to the good of the many. It is wisely ordered that the principles

and axioms of law, which are general propositions flowing from abstracted reason, should not be accommodated to times, or to particular men.

In settling a question of fact, when entrusted to any single magistrate, partiality and injustice have an ample field to range in: here, therefore, a competent number of *sensible* and *upright* jurymen, chosen by lot from among the *middle* rank, will be found the best investigators of truth, and the surest guardians of public justice.

“It is therefore, upon the whole, a duty which every man owes to his country, his friends, his posterity, and himself, to maintain, to the utmost of his power, this valuable constitution in all its rights; to restore it to its ancient dignity*; if at all impaired by the different value of property, or otherwise deviated from its first institution, to *amend* it wherever it is *defective*, and, above all, to guard with the most jealous circumspection against new and arbitrary methods of trial,

(To be concluded in our next.)

which, under a *variety of plausible pretences*, may in time undermine this best preservative of English liberty.” That English liberty has been assailed, we have had the repeated asseverations of a gentleman, who, though he has since made his peace at St. James’s, yet by the free and generous support of the people, triumphed repeatedly over the courtly faction, who, for a time at least, were discomfited. Thursday, May 5. 1768, Mr. Wilkes, in an address to his constituents, wrote thus:—“Under all the oppressions which ministerial rage and revenge can invent, my steady purpose is to concert with you, and other true friends of this country, the most probable means of *rooting out the remains of arbitrary power and star-chamber inquisition*, and of *improving as well as securing*, the generous plans of freedom which were the boast of our ancestors, and, I trust, will remain the genuine characteristic of Englishmen, and the noblest inheritance of our posterity.”

CONNECTION BETWEEN

ASTROLOGY AND THE ARTS.

SIR,

AS I was perusing your last Magazine, I met with two papers, signed Theophilus; wherein he invites to a liberal discussion of subjects commonly degraded; which has induced me to offer you my opinion, also, of the study of astrology. I have long considered it as an inlet to knowledge, in a variety of particulars, commonly destitute of its aid. The justly-celebrated poem of Homer, is the subject of admiration to every scholar, versed

in Grecian lore. To men of this description, I would remark, that astrology will enable them to understand perfectly the works of Homer, as a relation of historical events, delivered with philosophical accuracy; the interposition of the gods and goddesses, being neither more nor less than a poetical description of conjunction, sextile, square, and opposition aspects of the several planets and stars of considerable magnitude. And were men of literature to regard the subject of astrology, they would find themselves

* The learned judge appears to have been a total stranger to the pretended fears of Reeves, and his crew of interested associators, called Alarmists, or, more properly speaking, AGITATORS.

amply repaid for their trouble, were it only by the pleasure which Homer alone would afford them, when read with an adequate share of discernment in this science.

THE HISTORIANS.—Astrology will enable you to enrich your works with judicious observations; and whilst you study to descry the various passions that events produce in men, and revolutions in empires, you will more readily be able to concentrate the operations at any particular period, from the accurate observation of the events of a similar æra.

TO PAINTERS.—Astrology is fitted to correct your judgments respecting the congruity or incongruity of the several features of each particular countenance, such especially as draw portraitures from imagination must, without a knowledge of the probable concurrences produced by celestial interferences, be ever subject to violate the laws of nature, and produce spec-

tres which, in real life, are never to be met with.

I was about to say, that DIVINES, also, might profit by it: but I conceive, from the papers above alluded to, that the writer intends advancing farther on that ground. I shall therefore conclude with remarking, that medical men are likely to receive an invaluable benefit from it, as experience leads me to conclude, that the proper time for the administration of medicines is more than half the cure.

That the whole world may be inclined to study it, is my wish; for I would that all the Lord's people were prophets; and that your Magazine (if made a scientific publication, rather than a repository for unedifying and useles anecdotes) may be the vehicle of instruction to all men, is the wish of

Sir, Your humble servant,

ANTROPHILUS.

Norwich, Nov. 11, 1793.

CURIOUS FACT,

RESPECTING PERSPECTIVE.

Communicated by B. H—w—s.

MAKE choice of a room that hath a north, east, or west light, (a north is preferable) and let it be made so dark, that no light can enter, but at the hole where your glass is placed; (it must be a convex glass, about an inch in diameter) then make a hole through the shutter to fit the glass, and throw up the sash, if there be any; then, at the distance your glass draws, hang up a white sheet; then will be represented on the sheet all that is without the glass, and opposite to it, with such exquisite exactness, as far

surpasses the skill of any painter; for if the Sun shines, you will have all objects, in the natural paint; but be sure it does not shine near the hole, for then all things will appear confused.

Note. All things will appear inverted on the sheet, to prevent which, provide yourself a mirror, and hold it near, or under the chin, when all things will appear in an erect position.

October 17, 1793.

FROM THE

PHILOSOPHICAL TRANSACTIONS OF THE ROYAL SOCIETY.

FOR THE YEAR 1793. PART I.

An Account of two Rainbows, seen at the same Time, at Alverstoke, Hants, July 9, 1792. By the Rev. Mr. Sturges.

IN a thunder-shower which fell in the south-east on the sea coast, while the sun shone brightly but low in the horizon to the north-west, two primary rainbows appeared. They were not concentric, but touched each other at one point in the southern part of the horizon. Each of them had a secondary bow, which likewise coincided in one point. The primary bows were vivid for a considerable time: but one of them was more permanent and larger than the other; and, when the sun was nearly setting, became almost a semicircle. The atmosphere, at the time of this phenomenon, was calm, and the sea perfectly smooth. The author very justly ascribes the production of the more permanent bow to the direct light of the sun, and that of the other to light reflected from the sea, which acted as a speculum. This bow, produced by rays issuing from a point lower than the sun, would of course be higher than the other, which was produced by direct and unreflected light; and as the shores were so situated as to intercept the sun's rays in their passage to the surface of the water, before the sun actually set, the bow occasioned by reflected light must disappear before the other.

Extracts of two Letters from the Reverend Edward Gregory, M. A. Rector of Langar, Nottinghamshire, to the Rev. Nevil Maskelyne, D. D. F. R. S. Astronomer Royal; containing an Account of the Discovery of a Comet, with Observations thereon.

The first of these letters, dated Jan. 10, 1793, announced the discovery of

a comet in the evening of the 8th. It first appeared hazy and about the size of a star of the second magnitude. It had no nucleus, nor any appearance of a tail. Mr. Gregory continued to observe it until three o'clock in the morning of the 9th, when it had ascended to a considerable altitude; and he was then able to perceive, by means of his night telescope, a very faint tail. He also found that the comet had moved a few minutes to the west; so that its right ascension and polar distance were increased. In the evening of the 9th, it was again observed, when it had moved westward, and its polar distance was augmented. The tail appeared brighter and longer; the coma remained white, hazy, and ill defined; and no nucleus was visible. The second letter describes the manner in which the author made his observations, and the particular appearances which the tail of the comet exhibited, whenever he had an opportunity of observing it.

An Account of the Equatorial Instrument. By Sir George Shuckburgh, Bart. F. R. S.

This account is introduced by a historical detail of those instruments which have been constructed by astronomers, in different ages, on the same general principle and for similar purposes with the equatorial. The first instrument of this kind was the astrolabe of Ptolemy, mentioned in the 5th book of his *Almagest*, which he used for determining the distance between the two tropics. This instrument, or something similar to it, seems to have been in use as early as the time of Hipparchus, in the 2d century before Christ, and continued to be employed

ployed by astronomers for upward of fifteen centuries from that period. Regiomontanus, about the year 1460, describes this armillary, astrolabe of Ptolemy, and also another instrument, called the Torquetum, which was in reality a portable equatorial. The work of J. Muller Regiomontanus, intitled *Scripta clarissimi Mathematici M Joannis Regiomontani de Torqueto, Astrolabio Armillari, Regula Magna Ptolemaica, Eaculoque Astro-nomico, &c.* was printed at Nuremberg in 1544, and is now very scarce. The only copy in this kingdom of which the author has any knowledge, is to be found in the British Museum. Copernicus, who lived in 1530, in his treatise *De Revolutione Orbium Cœlestium*, describes the instrument of Ptolemy with some additional circles, which render it more complicated. This is now known under the appellation of the armillary sphere. In a rare work of Apian, intitled *Introductio Geographica, &c.* and printed in 1533, the structure and use of the Torquetum are particularly described and illustrated by four or five wooden plates. Tycho Brahe, in his *Astronomiæ Instauratæ Mechanica*, printed at Noriberg in 1602, has given an account of no less than four different astrolabes of various sizes, that were placed in separate towers with moveable roofs, of which one half was taken away at the time of observation. The author slightly mentions Scheiner's instrument for commodiously observing the sun's disk, and examining his spots, Flamsteed's sector, and Molyneux's telescopic dial: but he observes that these cannot be referred to the class of equatorial instruments. The sector of Mr. Graham, invented about the year 1730 or 1735, bears a considerable affinity in the principle of its construction to the equatorial instrument, and differs from it only in the extent of its powers: but the ingenious Mr. Short, so justly celebrated for his skill in the theory and practice of

optics, was the first person who applied a reflecting telescope to a combination of circles, representing the horizon, the meridian, the equator, and moveable horary circle, or circle of declination, each divided into degrees and every third minute, furnished with levels, &c. for adjustment to the place of observation. This machine was invented in or before the year of 1749, and is described in the *Philosophical Transactions* for that year: but, on account of its high price, as well as the imperfection of its structure, it was little used. Twenty years elapsed before the equatorial telescope seems to have engaged the particular attention of artists. About the same period, Messrs. Ramsden, Nairne, and Dollond, made so many and such material improvements in the construction of it, as 'to carry (says Sir G. Shuckburgh) the portable equatorial almost to perfection.' Mr. Ramsden made three or four instruments of this kind as early as the year 1770 or 1773. One of these was constructed for Sir George, and is particularly described by Mr. Vince in his *Practical Astronomy*. Mr. Nairne published an account of his equatorial telescope in the *Philosophical Transactions* for the year 1771. In 1772 or 1773, Messrs. P. and J. Dollond printed an account of an instrument of their construction. These several instruments were furnished with counterpoises, which that of Mr. Short wanted, and, in general principles, were similar, if not the same. 'The preference (says Sir G. Shuckburgh) that I was inclined to give at that time to my own instrument, made by Mr. Ramsden, was owing to the peculiar advantage of a swinging level, the unexampled accuracy of its divisions, and its great portability.'

After some additional observations of a general kind on the subject of this instrument, and a brief account of an instrument much used on the continent, called a parallax machine, this

were not reconcilable with Ptolemy's hypothesis; therefore the most learned in this science, follow the system of Copernicus—*Suidas in Ptolm.*

JOHANNES SCHONERUS, a German, born at Carelstat, in Franconia: he taught the mathematics at Nuremburgh; he was very famous for his Astronomical Tables, which he published after those of Regiomontanus: he had also great skill in judicial astrology, which he had greatly improved by his observations. He gives his Astronomical Tables the name Resoluta, because of their clearness, (as Vossius has noted). He died at Nuremburgh, in 1547, being 62 years of age. His chief works that are printed, is; *Hagoge Astrologie Judiciaræ de usu Globuli Cœlestis, Herari Cylindri Canones, Equatorium Astronomicum Planisphœrium seu Meteoroscopium, &c. Organum Uranicum, Globus Astronomicis.*—*Thuanus Hist.*

JAMES GAFFARAL, a man of learning, in the seventeenth century, was born at Provence: he was a very good Orientalist, besides his skill in other languages: he grasped at universal knowledge, and valued himself particularly upon occult sciences and cabalistical enquiries. Cardinal Richlieu made him his library keeper, and sent him into Italy to buy up the best manuscripts and printed books he could meet with. He published a book intitled—*Curiositez Inoües*, which made a very great noise, and was censured by the Sorbonne doctors, so that he was forced to submit to a recantation. Some people pretend that Cardinal Richlieu made use of him to carry on his designs of uniting the two religions; and to make a trial how the project would be relished, he gave him a commission to preach against the doctrine of purgatory. Gaffaral died at Sigonce in 1681, being 80 years of age; having almost finished a work he had been several years upon. (It was

a history of the subterraneous world, in which he treats of caves, grottos, mines, vaults, and catacombs, which he had observed in his thirty years travels into the several parts of the world: the plates were all graven, and the work just going to the press, when Mr. Gaffaral died, but it is not as yet printed): some of his works are *Abdita Divinæ Cabala Mysteria contra Sophistarum Logomachinum defensa, Ars nova et perquam faciliis Legendi Rabinos sine punctis, de Musica Hebræorum Stupenda Libellus.* The Widow of Sarepta, and a treatise about good and evil angels (his *Curiositez Inoües*) was after his death, translated and printed in English, in octavo.—*Bayle Dict. Hist.*

CALCHUS, an astrologer and prophet, who went with the Grecians to the siege of Troy: he found out that the fleet was retained at the port of Aulis, because Diana was angry with the Grecians; he shewed them means to appease her, and foretold that Troy would not be taken before the tenth year: at his return he passed into Ionia, where he took so much to heart at what Mopsus had told, which he himself could not, that he died of discontent—*Homer and Virgil.*

ANDREW VESAL, or Vesalius, a famous physician and anatomist, who flourished in the sixteenth century: he was born at Bruxelles; he was physician to Charles V. and afterwards to his son Philip: he died at his return from the Holy land, being cast by a storm upon the Desarts of the isle of Zante. The occasion of his voyage to Jerusalem was this: having a Spanish gentleman under cure, who, after some time appeared to him to be really dead, he asked his friends leave to open him, which being granted, he no sooner put his knife to the body, but he observed some signs of life; and having opened his breast, saw his heart beat: the man's friends, hearing of this said ac-

cident, not only prosecuted Vesal as a murderer, but accused him of impiety before the inquisition, hoping he might be punished with more rigour by the judges of that tribunals. These would have him punished according to the nature of the crime; but the King of Spain, partly by his authority, and partly by his intreaties, got him acquitted, upon condition, that, to expiate the crime, he should go in pilgrimage to the Holy land. Thuanus relates a very particular thing of him, viz. that having foretold Maximilian of Egmont, Count of Bure in Guelderland, the day and the hour of his death, this lord ordered a very splendid feast, loaded the table with all his plate, invited all his friends, sat down with them, pressed them to be merry, distributed his treasures liberally among them; then, having taken his

leave, without any emotion in the least, went and laid himself down and died, the same hour and day as Vesal had foretold.

MERLIN, a very famous magician, born at Caermarthen in Wales, lived towards the end of the fifth century: he is said to be son of an Incubus, and that his prophecies were the effect of magic. Geoffery, of Monmouth, has translated a track of this author's, and inserted it in his history; upon which account he is rallied by Pollidore, Virgil, and others, for his credulity: however, if the prophecies of Merlin had been the writings of a magician, it is very improbable that Alanus de Insulis, a very learned and virtuous man, would have wrote notes upon him.—*Leland Cambden Speed.*

J. HARRIS TO THE EDITOR, MR. J. G. AND THE LOVERS OF ASTROLOGY

SIRS,

I TAKE this opportunity to offer you my sincere thanks for the attention you have paid to the few lowly productions of my head and pen, and for the insertion of J. G.'s grateful letter. I wish my time would permit me to send oftener. I have yet an answer to Philomathos's question to me. I likewise make the same willing offering to the worthy and grateful J. G. for his very candid acknowledgment of the precision of my answer to his question. At any time I should be happy to hear from that gentleman or to see him, either at my house, or at Mr. Rowley's, surgeon, High-street, Borough, where any well-wisher to the science, can be convinced, by proofs, of the truth of stary influence, and the credit I have done it for some years past, particularly in the genethical and mundane parts, though in a

private manner. But now I think it no disgrace to inform the world, that I publicly profess that and physic; but I sprung not from Sibly's Illustration (as he calls it) of Astrology, as some suppose; but at my leisure hours have studied it these twenty-five years. That ill managed work is a mixture of spoil mettle with dross; it requires an adept to make any thing of it. In many places the horses are hooked to the tail of the cart, and the machine drawn backwards; and when the young tyro thinks he is far on his journey, he has all the way to come back again to begin his journey afresh.

They are not all astrologers that can erect a scheme of the Heavens, and direct a significator to a promittor; there is something more required. He that can properly read the language of the stars, the stars declares him an astrologer at his birth. Godbun wished well to the science, but was

not born an astrologer; neither could all the books or men make him one; he hurt the science more than an open enemy. Partridge was born an astrologer; he could not be bound in the dark by false and erroneous precepts and aphorisms; he knew there was truth in the science, but he knew it must be sought for. He sought and he found it; he knocked, and it was opened unto it; and a greater genethical astrologer has not wrote in English. Lilly was wonderful, considering the age he was in, and the imperfectness of astrology in England at that time. He was a lucky and fortunate man in the science; was a sincere lover of it; had great patience and penetration; and, withal, he was well versed in the Latin, without which he could never have attained to the perfection he did.

English astrologers ought to be thankful that Lilly and Partridge have been of the number.

U die Oct. 17, 1793.

* * * The preposterous praise with which Mr. Sibly has endeavoured to attract the notice of the public to his nostrum, which he calls "The Re-animating Solar * Tincture; or, Pabulum of Life," must tend to bring any thing he has published concerning astrology into contempt with all those who have not yet experienced the truth and reality of that science.

His miracle working Tincture, he tells us (see the Times, October 12, 1792) "superfedes every art and invention. In all circumstances of suicide and sudden death, whether by blows, fits, falls, suffocation, drowning, apoplexy, thunder and light-

ning, assassination, duelling, &c. it will not fail to restore life, provided," indeed, "that immediate recourse be had to it."

In the charitable hope, that extreme credulity is not confined to the *duelling sex*, he has also got a "Lunar Tincture," which is of admirable use for the ladies, whose "bodily conformation," he modestly † *informs* them, "is very opposite and distinct from those of the males;" and this Lunar Tincture "will cure all the various indispositions attendant on a state of pregnancy, and those *secret infirmities* which delicacy forbids to disclose to their nearest relatives:" and for the instruction of the unlearned and *inexperienced*, "in order fairly and completely to prove the efficacy of this medicine, the author has written a pamphlet, from which is defined the admixture of the male and female tinctures !!!"

What surprize must be awakened in the breast of our readers, when he is informed, that, in this age of speculation, so transcendent a genius, a man of such astonishing acquisitions as the inventor of these admirable Panaceas, should have been long enquiring, both in town and country, for a Partner in vain!

Long ere this, one would have thought that the carcass-butchers upon the Continent would have deemed it worth their while to have created the Author of these discoveries a prince of the holy empire, and instead of filling their cemeteries with the unhappy beings whom they have led, or rather driven to slaughter, they would have contracted for the whole of the Re-animating Tincture †, at any price, to save

* "Re-animating Solar" reminds us of the horologer, who, with somewhat more modesty, advertised "to correct old Time and regulate the sun."

† The predominancy of that virtue in this newly-dubbed doctor's character, no doubt, prevented him from acknowledging from whence he pirated what he published about anatomy, and that he copied and published, without any acknowledgment, either to the author or proprietors of the work, Dr. Buchan's Domestic Medicine.

‡ Seeing that there is yet some of the PABULUM on hand, there was an opportunity for our worthy Secretary of War to have recommended an experiment to favour the safety of the

save the trouble and expence of either recruiting or pressing substitutes for the tens of thousands whom they have prematurely and wickedly caused to pass that awful "hour" (as Shakespeare expresses it) from whence no traveller returns."

The LUNAR TINCTURE, were we to presume to infer from its title the kind of patients for whom it is adapted, we would recommend it to be taken in plentiful doses by all the *Lunarians* who are fond of the war, who are noisy and abusive in every company against those who wish its termination, without daring to expose themselves to any of the inconveniences or hazards, or calamities, that thousands of the worthier part of their species are involuntarily exposed to

To be more serious:—The compilation published by Mr. Sibly, called "An Illustration of Astrology," though, in many respects, faulty and erroneous,

surpassed the expectations of those who are best acquainted with Mr. Sibly's talents and scanty means of information; but when after appearing as a writer on one of the most ancient and sublime sciences, he comes forward as a medicastor, with professions approaching to buffoonery, for the honour of that science, and the credit of all its honest professors, we feel it our duty to reprobate his preposterous and hyperbolical pretensions: they remind us of what was many years ago said by a medical writer of character concerning *Phylacteries*—a sort of amulets of charms to be worn externally for the cure of diseases. "These," said he, "seem to have had their rise when the practice of physic was engrossed by the Monks, and such like holy Cheats*, but are now put out of countenance by the increase of true learning and the extirpation of those pious jugglers.

ASTROLOGICAL QUERIES.

MR. EDITOR,

I shall esteem it a favour, if any correspondent versed in astrology will give me his opinion respecting a few things that have rather perplexed me. I have perused different astrological treatises, yet in regard to calculating the Arc of direction, have met with nothing satisfactory. There are so many methods of performing the same thing, that a man, unless he has had much experience, is at a loss to distinguish the right one. The methods of directing the ascendant and M. C. are almost innumerable, and authors are not

agreed as to directing a significator in zodiaco; for in taking the A. R. O. A. or O. D. of the aspect, some make use of the latitude the significator would have at the time of aspect, some of that it has in its radical place, some of the latitude the promittor would have at the aspect, and some of that it has in its radical place, and some use no latitude. The methods of directing in mundo, and of calculating Part of Fortune, are also various; but unless we can have one standing rule to perform each of these things, that will be the same in all nativities, we shall be liable to perpetual error. I am a well-wisher to philosophy, and

poor Guards drafted to join the army of Roman Catholic legislators on the continent. It would have been but a trifling addition to the immense expences incurred by the war, if each of our exported troops had been first well medicated with the Solar Tincture, and every individual of each corps furnished with a bottle of this invaluable restorative, to "re-animate" a fallen brother. Thus the history of Anteus might have been realized to the great astonishment of those troublesome rogues—the *Sans Culottes*.

* The mottos to most, if not all, Sibly's publications, are taken from Scripture.

heartily desire the separation of truth and falsehood. It would yield me the most complete satisfaction to see a correct treatise of astrology, each part of which was clearly demonstrated: then would the unbelieving caviller be put to silence.

I should be truly thankful if any philosopher who has discovered truth by experience, will give a few examples in directions in the following nativity, and set down each step of the calculations, for the sake of public information: for it is high time that the true methods of direction were introduced, since it is owing to the many false rules that prevail that our celestial science is in disrepute. Let any one, then, be kind enough to give the most approved method of directing the as-

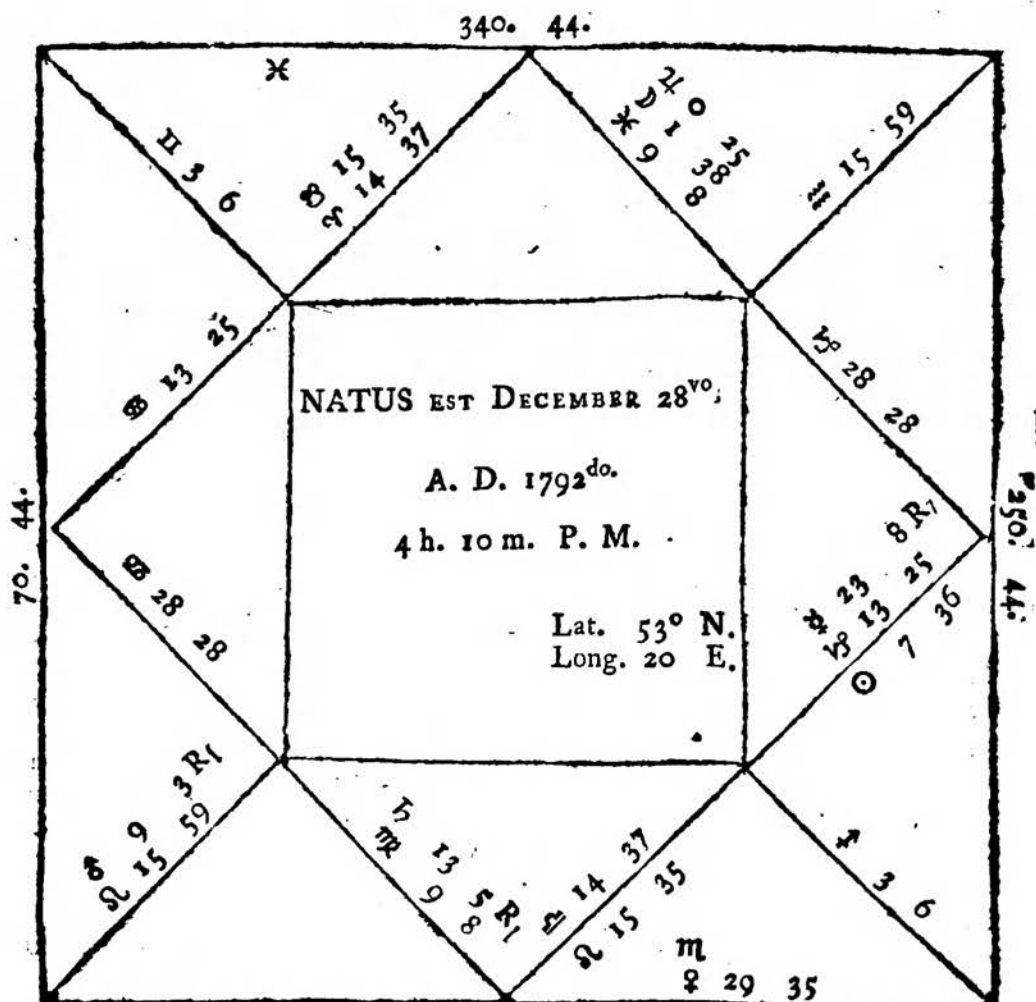
endant, M. C. and a significator in zodiaco and mundo, and of calculating Part of Fortune.

As long as twilight continues, so long does day continue.—If, then, the Sun be in the space of twilight, and we want to find his semi-arc, shall we take his semi-diurnal, or semi-nocturnal arc?

I shall be much obliged to any one who will give me the place of H for this figure.

N. B. H. D. in a former number, alluded to a planisphere for astrological calculation invented by Mr. Ranger. I shall thank him if he will give me a little description of it, and the manner of using it, and where it is to be procured.

ARITHMOS.



		LATITUDE.			DECLINATION.		
h	•	1.	53.	N.	8.	24.	N.
2	•	1.	2.	S.	12.	16.	S.
8	•	3.	43.	N.	21.	38.	N.
0	•				23.	18.	S.
9	•	2.	2.	N.	18.	9.	S.
8	•		35.	N.	20.	57.	S.
2	•	3.	31.	N.	7.	50.	S.

OBSERVATIONS ON PART OF FORTUNE, &c.

BY ZETALETHES.

THERE are many things in astrology, as now practised, that seem to me to be absurd: one of them is Part of Fortune. This I suppose is a point in the heavens where the rays of the Sun, Moon, and Ascendant meet. If there is such a point, I should be glad to know what influence it can have on this globe. The influence of the heavenly bodies is owing to their light, and the mutual attraction there exists between them and this globe. But Part of Fortune can emit no rays to us, unless it has a power of reflection, and that would imply its being a solid body. But it is not a body, and therefore can reflect no rays, or have any thing to do with gravity or attraction, and consequently can have no influence. Besides, allowing there was Part of Fortune, it would still remain a question, why there should not be another Part of Fortune, made by Sol, Luna, and Ascendant, or M. C. nay, in short, by the radiations of any two planets, and the cusp of any house: but this would be absurd; and yet I cannot see a satisfactory reason why the ascendant should contribute any more to the formation of Part of

Fortune than the Descendant, or M. C. If any one says there is a reality in Part of Fortune, I shall be glad if he will prove it.

I must speak after the same manner respecting the Moon's nodes as I have of Part of Fortune. They are no bodies, therefore can reflect no rays, and can have no gravitating property and consequently can have no influence.

Another thing is—I have seen in a publication of no little note, the significator directed to the promittor without latitude, and then again with latitude; effects therefore must be ascribed to both. If this is agreeable to reason, I think absurdity itself is.

As to converse directions, they ought to be exploded, unless it can be proved from experience that they have effect. But it does not seem rational to me that a significator should be directed both by converse and direct motion.

It is mysterious, that when the arc of direction is converted into solar time, one day should denote one year. Is it not strange that the effect should delay for several years, when the cause was over two or three days after birth?

SIGNAL

ways should do) on, the very first symptom of this disorder, internally not a grain of mercury need be used. From the case your correspondent has stated, I fear mercury has been administered improperly; a decay of substance, or decline, would, I think, never have occurred otherwise. Though not fully acquainted with the exact situation of this unfortunate patient, I believe the following prescription may prove serviceable: I therefore insert it, being a great restorative to the whole nervous system.

Notes referred to Post 67

▲ Restorative Balsam—applicable for gleet, seminal weaknesses, &c. a potent nervine, and restorer of lost vigour.

Take of Canada balsam, three ounces; gum guaicum, half an ounce; rectified spirits of wine, a pint Winchester measure; digest them with a small heat, shaking them frequently, and when the whole is settled and separated, pour off the clear tincture, or filter it. Then add to this, essential oil of peppermint, two drachms, which, if pure, will instantly incorporate.—A tea spoon full of this tincture may be taken at discretion, once, twice, or three times a day, by itself or in a glass of red wine and water, as best suits the situation of the patient. And I beg of this correspondent, should he receive benefit from this or any other composition, to express the same in some future Number of this Magazine.

Perceiving that there is much controversy existing between several of the astrological contributors to your Mis-

The above Balsam not in use. Balsam of Peru and Tolu supplies

LIFE AND NATIVITY OF MR. JOHN HENDERSON, OF OXFORD.

AS the late Mr. John Henderson, of Oxford, was remarkably attached to the occult sciences, some account of his life may be acceptable to your readers. The following particulars are selected from his funeral sermon, and other

cellany, I take leave to propose the questions which follow on my nativity. The performance of this request, if taken in hand by several of them, will prove which method is the least subject to error; the scheme being erected, and so many of the directions brought up by your very ingenious correspondent, J. W. the elaborate performance of a calculation is thereby already anticipated.

QUESTIONS ON THE GENITURE OF PHILOMATHOS.

What bodily marks, or moles, has the native above mentioned?

Has he already; or will he ever travel beyond seas?

Is he at present in good health?

Is he single, or married, or at what time does marriage occur, or will it ever happen at all?

What the description of his wife—has he, or will he ever have children, and are they destined to short or long life?

An answer to these questions will oblige, and the truth shall be candidly acknowledged. I hope likewise none of your correspondents will think these queries improper or out of reason, for all such questions are daily answered for pecuniary recompence, by common astrologers, and that, frequently, with a deal of precision.

I am, sir, a sincere well-wisher to your ingenious publication, and to the advancement of the science of astrology.

PHILOMATHOS,

October, 17, 1793.

other authentic accounts, published of that extraordinary man.

Mr. Henderson was born at Bellegarance, near Limerick, on March 27, 1757, of very pious and respectable parents. His father was for some time one of Mr. Wesley's preachers in Ireland, from whence he came into England, and settled at a village called Hanham near Bristol, where he set up a boarding-school for the instructing youth in classical learning. Young Mr. Henderson received his education amongst the Methodists, and at eight years of age he understood Latin so well as to be able to teach it at Kingswood school. At twelve he taught the Greek language in the college of Trevecka, in Wales, to men, several of whom were double his age. From thence he went to Oxford, was entered of Pembroke college, and, in due time, took the degree of Bachelor of Arts.

From the time of his entrance into the college, his life passed with little variety, and no adventure. His thirst after knowledge appears to have been unabated and unbounded; he was admired and generally respected; and he acquired habits, some of which brought him into the notice of the world, almost as much as his talents. He generally retired to rest about day break, and rose in the afternoon. He spent a great part of his time, when up, in smoking, and usually read while he smoked; and notwithstanding his great philosophic self-denial, in many respects, he frequently had recourse to the liberal use of wine and spiritous liquors; and, we are told, did not always adhere to the rules of temperance in this particular: however, he was never led into any great impropriety of conduct in this respect. He would, before going to bed, strip himself and wash his body and head at a pump; and, after wetting his shirt all over, would put it on and go to bed—this he much delighted in.

In his temper he was mild, placable, and humane. He was benevolent,

liberal, open, and communicative, averse to suspicion, and uninclined with pride and moroseness. He shewed a constant regard to the obligations of honour and justice, and a strict attention to moral rectitude. He had the courage to reprove vice and immorality where ever they appeared; for which he was sometimes treated with insult, but bore all with a spirit truly becoming the Christian. His abilities and understanding were eminently conspicuous: he remembered whatever he learned; and this faculty of recollection, combined with a pregnancy of imagination and solidity of judgment, enabled him to acquire a surprising fund of argument, which was ready at every call, and adequate to every emergency. He was admirably skilled in logic, ethics, metaphysics, and scholastic theology. He had a competent knowledge of geometry, astronomy, and every branch of natural and experimental philosophy. He was well acquainted with the civil and canon laws, and the law of nature and nations. He was master of the Greek, Latin, Arabic, and Persian languages, as well as of several other tongues. He was versed in history, grammar, and rhetoric. He spoke of physiognomy as a science, with all the confidence of a Lavater; and the other occult sciences, it appears, he had made his peculiar study. He was well skilled in astrology; and has, at times, ventured to declare the possibility of holding a correspondence with separate spirits upon the strength of his own experience. He made this remark on physiognomy—That it may increase a man's knowledge, but not his happiness. "The physiognomist," says he, "first discovers the evil in another, and afterwards the good; but the man unskilled in the science first discovers the good which pleases him, but afterwards the evil which disgusts him."

Mr. Henderson, in his religious sentiments, was a strict high churchman, and

and in his political sentiments a firm Tory*. He had studied the healing art with particular attention, and added to a sound, theoretic knowledge of it some degree of practice. His skill in this art he rendered subservient to his philanthropy; for he gratuitously attended the valetudinarian poor wherever he resided, and many surprising cures, accomplished by means of his prescriptions, might be produced. One upon a valuable and ingenious youth in the neighbourhood of Taunton, the summer preceding his death, deserves notice, as the patient had been in an alarming decline for the long space of four years, and seemed fast verging to the house appointed for all living. Mr. Henderson attended him with the utmost assiduity and tenderness, and seeing his patient at last in a state of perfect health, he addressed him to this effect: "My young and beloved friend, your cure, in all human probability, is now certain, and you will live, but I shall die. Remember, to be pious is to be happy; to be sober is to live long; and to practise the moral virtues, is to become great."

It appears, Mr. Henderson was always as forward to bestow pecuniary assistance as well as medical advice; and his liberality was so diffusive, that it submitted with difficulty to the circumscription of a narrow income. He was frequently pressed by his friends to undertake the regular practice of physic, but more often was he urged to enter into holy orders; but both were declined by him: and though destitute of a fortune, and without the hopes of ever obtaining one, yet he was always averse to enter into any particular line of profession; and at the close of his days, he deeply felt the com-

punction arising from the sense of not having exercised his talents in a regular way. There was scarce a book could be mentioned, however obscure, but Mr. Henderson could give some account of it; nor any subject started but he could engage in the discussion of it; and, by many, he has been supposed to emulate the variety and extent of knowledge possessed by the admirable Crichton, but, like that eccentric character, he has left little for posterity to form a judgment of the truth of those praises that have been bestowed upon him.

His talents of conversation were of so attractive a nature, so various and multiform, that he was a companion equally acceptable to the philosopher and the man of the world, to the grave and the gay, the learned and the illiterate, the young and the old of both sexes. Such is the eulogium of those who have declared themselves to have been intimately acquainted with him. With such talents, it is to be lamented, that the world received so little benefit from them. Some time before his change came, he seemed perfectly dead to this world, and abstracted from man. Company could no more engage him; he avoided unprofitable discourse and idle speculations. The early hour and the frugal meal prepared him for contemplation and study. He had a full and clear presentiment of his approaching dissolution; and he seemed to withdraw from mortals, as he was soon to converse with higher beings.

He was a meek sufferer, and sincere and contrite penitent for time mispent, and talents misapplied; a humble believer in Christ his Saviour. He laboured under weakness extreme, and languished under most grievous pains, but was wonderfully patient and re-

* That, surely, need not surprise us, if it be true, as we have been told, that Mr. Henderson was sent to the university at the expence of DEAN TUCKER. Mr. Henderson was fond of, and often took, opium in extreme doses; a drug admirably suited to the votaries of the servile, absurd, detestable, unconstitucional doctrines of passive obedience and non-resistance.

EDITOR.

signed;

signed; for he knew in whom he believed, and his hope was full of immortality. He prayed with uncommon fervour to his good God, even to Jesus Christ, in whom all his hopes were placed, and "without whom," says he, "heaven would be no heaven to me;" death was the messenger he wished for. Three days before that awful event, his pulse ceased to beat, and the light of his eyes went from him; there was a humble dignity and composure in that hour of trial worthy the man and the christian. He departed this life, November 2, 1783, at Oxford, and was buried on the 18th at St. George's, Kingswood. His father was so affected with the loss of this affectionate and only child, that he caused the corpse to be taken up again, some days after the interment, to see if he was really dead.

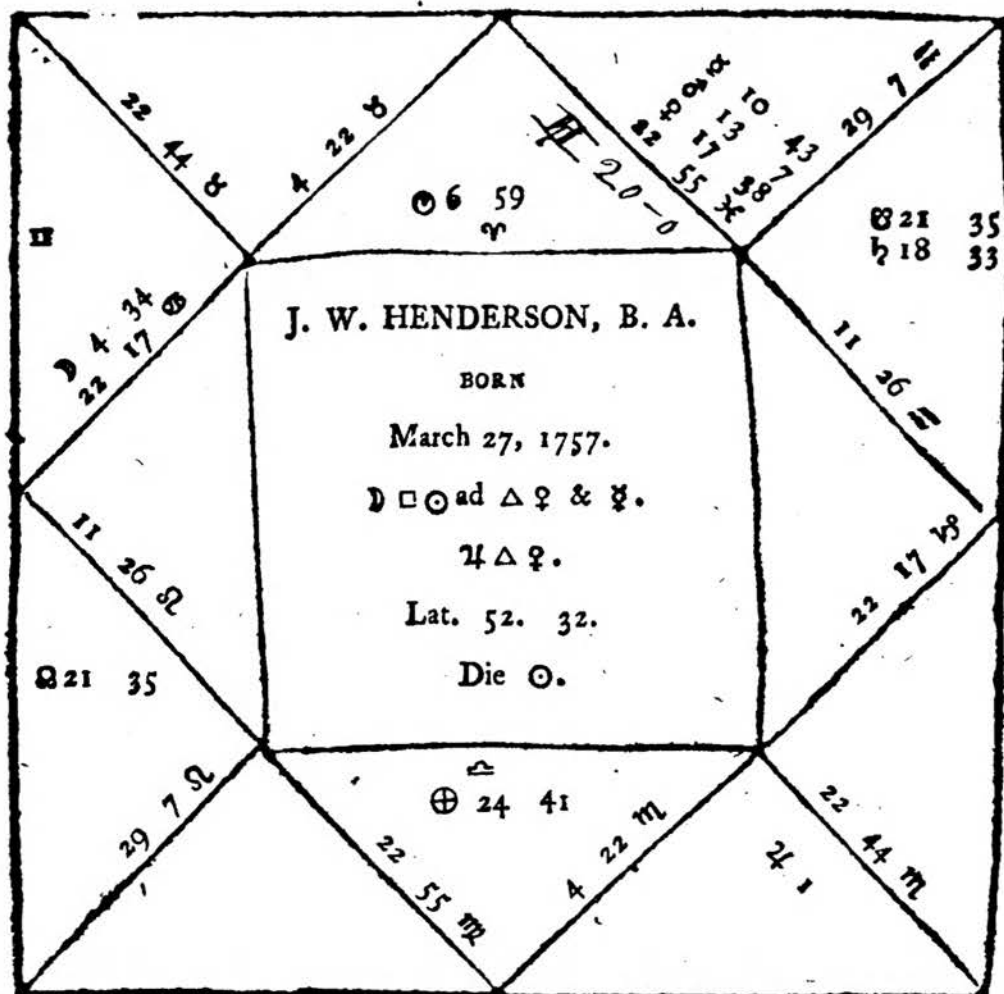
With respect to the situation of the heavens for the birth of Mr. Henderson, I have attempted to calculate from the nature and time of his death. I find that the earth, in making thirty-one revolutions on its axis, and a proportional part for the two hundred and twenty days (being the number of years and days of his life), passed through an arc of right ascension in the equinoctial of 29 deg. 10 min. 29 sec. being from 186 deg. 24 min. 29 sec. to 215 deg. 34 min. 58 sec. or, which is the same thing, by considering the apparent motion of the sun in the opposite signs Aries and Taurus. It also appears, that by fixing in the meridian 20 deg. 55 min. of Pisces, that the oblique ascension of Saturn is 304 d. 17 m. and the oblique ascension of the Sun 5 deg. 36 min. and by subtracting the oblique ascension of the sun from the oblique ascension of Saturn's quartile, it leaves 29 deg. 10 min. answering to the arc of direction. Now, admitting Mr. Henderson departed this life under the bad influence of this direction, when it was at its fullest force, and the method I have made use of, be agreeable to truth, (which

I do not pretend to say it is) then the following situation of the heavens will be what corresponded with his birth, which is calculated for the latitude and meridian of the place where Mr. Henderson was born. How far astrologers may allow this position of the celestial wanderers to agree with Mr. Henderson's person and qualifications, I leave for them to determine; only observing, that if the oblique ascensions are of sufficient force to take away life, and Mr. Henderson really suffered death from the sun's falling upon the quartile of Saturn; and if it be agreeable to truth and nature to take the oblique ascensions by circles of position passing through the intersection of the meridian and horizon, and the places they pass through in the equinoctial be considered as the oblique ascensions; and, as I before observed, if Mr. Henderson departed this life at the time the aspect was at its fullest force, then the horoscope I have given will be the true one. Now, admitting there is any truth in the method I have proceeded in, in obtaining the true situation of the heavens that would produce the arc of direction measured by oblique ascension, which situation alone will give the proper oblique ascensions answering to the arc of direction, then the same method may be applied to account for deaths, &c. in other horoscopes; for instance, the death of Culpeper undoubtedly happened by the sun's falling upon the quartile of Mars, the position of Mars in Culpeper's nativity being somewhat similar to the position of Saturn in Mr. Henderson's; and also a similar position I find in the nativity of a late deceased friend of mine, who had Mars upon the cusp of the 8th house in Sagittarius, and the Sun in the 10th in Capricorn, and though Mars came to a conjunction of the Sun by right ascension four years before the Sun came to the quartile of Mars by oblique ascension, yet the conjunction by right ascension, although

though it produced a severe illness, did not take away life, but the quartile by oblique ascension produced a sudden death.

I could produce other cases of a similar nature, but must decline at present for want of time.

J. O.



SCIENTIFIC FRAGMENTS.

No. II.

(Continued from Page 87.)

CONCEIVING that the truth, legality, and excellency of astrology has been sufficiently justified, I shall proceed from speculation to practice, that being the marrow, substance, and life of science, and what must make all

science useful and advantageous. And that I begin methodically, it will be convenient first to settle our foundation, that the superstructure, which we in succeeding years propose to raise, may not appear feeble or unground.

Know,

Know, then, that in genethical astrology, before judgment be given upon any person's nativity, the artist ought to be well satisfied that he hath the true time of the native's birth, or, however, that he be certain thereof, within ten or fifteen minutes; for should he attempt to give judgment from a false ascendant, he cannot expect the effects to answer, but does abuse the enquirer, and render himself and art subject to scandal and discredit. The matter then is how to come to the knowledge of the true ascendant, since it very rarely happens that the time of an infant's birth is truly observed, or known within the proposed limits of ten or fifteen minutes. To rectify which defect the learned in this art have exhibited divers rules whereby the true time of birth may be obtained from the given estimate time (provided the estimate time can be depended upon within an hour or two,) as *per Accidentia Nati, per Animoder Ptolomei* and *per Trutinam Hermetis*. The first way is accounted most certain, and is universally esteemed by all artists, and has justly gained that preference it has met with; but then that way requires the native to have lived some years before it can be put into practice, as also, that he or she have suffered some notable accident, or accidents, so can be of no use in rectifying the nativities of infants; whereas the way I am now about to explain may be put into practice at any time, and is a most exact and excellent way, when rightly managed; but all that have hitherto wrote upon that subject in English, have mistaken the true application of the rule.— Though so long since as the year 1603, the excellently learned Sir Christopher Heydon, in his Defence of Judicial Astrology, page 170, gave a true explication thereof, in the following words. "The rule of Hermes (says he) teaches, by the Moon's place in the nativity, to come to the true time of conception; for her place

in the nativity, was the true ascendant in the generation; and her place in the conception, or the opposite, is the true ascendant, or the opposite of the nativity; which being (as I can speak of my own experience in divers genitures, besides the confirmation of the learned ever since Hermes's time) found true, is alone sufficient to strike all those barkers against astrology dumb. I know that some say they have sometimes failed in the practice of this rule, but then they neither consider the true rule, taking the degree of her true motion in the zodiac for her place, when, as in truth, her place considered with latitude, is truly understood in the rule, and the degree co-ascending therewith." Thus far Sir Christopher Heydon concerning Hermes's rule, and this is all that he says about it; for it was not his business in that book to teach the practical rules of astrology, but to explain and defend the fundamentals thereof. And because no other person since his time has truly taught the practice of this rule, I shall do it in this place for the sake of Tyros.

1. Erect your figure to the given estimate time of birth, as usual; to which time find the Moon's place both in longitude and latitude.

2. Find the O A of the degree ascending, to which if you add 180° you will have the O D of the seventh house. Find also the O A of the Moon if she is between the first and tenth, or first and fourth houses; otherwise find her O D, under the pole of birth.

3. If the Moon is under the earth, then from the O A, or O D, of the Moon sub. the O A of the ascendant, the remainder is the distance of the Moon from the first house (or ascendant). But if the Moon is above the earth, then from the O A or O D of the Moon sub. the O D of the seventh house, the remainder is the distance of the Moon from the seventh house.

4. With the distance of the Moon

from the first or seventh house in O A or O D, taken as directed in the last precept, enter this table, and take out the number of days answering thereto, according as the Moon is under or above the earth.

5. Count backwards (from the day of birth) that certain number of days, and it will bring you to the day of conception; on which day if you find that the Moon is in the same, or in the opposite sign that was ascending at the estimate time of birth, then is the day of conception truly found, or otherwise you must count backwards or forwards from that day, until you come to the day required, *i. e.* until you come to a day, when you find the Moon in the same or opposite sign that was ascending at birth, and not far from the degree thereof, for that will be the true day of conception.

Dist. D from the 1st or 7th House.	The D under the Earth.	The D above the Earth.
Deg. 0	273 Days.	258
12	274	259
24	275	260
36	276	261
48	277	262
60	278	263
72	279	264
84	280	265
96	281	266
108	282	267
120	283	268
132	284	269
144	285	270
156	286	271
168	287	272
180	288	273

TO FIND THE HOUR OF CONCEPTION.

Having found the true day of conception, as above, you are next to find at what time that day the Moon's true

place, at the estimate time of birth ascends, for that will be the true hour of conception.

6. Thus, from the true O A of the Moon at the estimate time of birth (taken under the pole of birth) sub. 90° , and from that remainder sub. the R A of the Sun on the day of conception; and that last remainder converted into time will be the hour and minute of conception required.

7. To the true time of conception, find the Moon's longitude and latitude, and thereby her true O A under the pole of birth, for that will be the true O A of the ascendant at birth; or it will be the O D of the seventh house, according as the Moon at conception is found in the same or opposite sign to the ascendant at birth.

8. If the number last found be the O A of the ascendant, sub. 90° therefrom; but if it be the O D of the seventh house, add 90° thereto, and in either case you will have the R A of the M C, at the true time of birth; from which if you deduct the R A of the Sun at birth, you will have the true time of birth in degrees of the equator; which being reduced into time, will give you the exact hour and minute of birth required.

EXAMPLE.

Estimate time of birth 1734, July 10 day at 10 in the forenoon (or the 9th day 22 hours.) The Sun in Cancer $28^{\circ} 15'$, the ascendant Libra 0 deg. Moon in Pisces $29^{\circ} 56'$, lat $3\frac{1}{2}$ north, R A 359 deg. declin. 3 deg. north; ascen. dist. 4 deg. O A 355 deg. and O D 3 degrees; the O D of the seventh house is 9 deg. therefore the Moon is actually above the earth, and distant from the cusp of the seventh house three degrees.

But had the Moon been considered according to her longitude only, as is common way, she would have been

accounted under the earth. Which distance gives in the preceding table 259 days, to be counted backward from July the ninth, 1734, and it will bring you to October the twenty-second, 1733, for the day of con-

ception; on which day at noon the Moon is in the twenty-fourth deg. Virgo; which being within less than 13 deg. of the ascendant at birth, shews the day of conception truly found.

	D.	H.	M.
Then from the O A of the Moon at birth,	355		
Sub. as directed in precept 6th,	90		
Rem. is the R A of M C at conception,	265		
Sol at concept. in Scorpio 10 deg. R A sub.	218		
Time of concept. (in deg. of the Equ. 47)		3	8

Hence the true time of conception is Anno 1733, Oct. 22d. 3h. 8m. at which time the Moon is in Virgo

With south lat.	$25^{\circ} 35'$ $4^{\circ} 30'$	} O A Moon	174	0	29
Subtracted as directed precept the 8th,			90		
Rem. the R A of the M C at birth			84	20	
R A Sun at birth sub.	$84^{\circ} 20' \times 360 = 444^{\circ} 20'$		120	20	
Time (in degrees)			324)	B =	21 26 36

So that the true time of birth, according to this correction, precedes the estimate time but twenty-four minutes. N. B. When the Moon is so near the horizon at the estimate time of birth, as it is in this example, it may be often doubtful how to take her.

1734, at ten in the forenoon; at which time the Moon being in Pisces, 29 degrees 56 minutes, and the cusp of the seventh house Aries, 0 degrees, 00 minutes, the Moon would, according to the common way of judging these cases, be accounted under the earth; but she having at the same time three degrees, or more, of north latitude, is really, and in fact, above the earth three degrees. Had the estimate time been given but one quarter of an hour later, the Moon would have been indisputably under the earth: yet who can say they are certain that the time they give is within fifteen minutes of the true time of birth?—but very few! Therefore in all cases, when the Moon is in the horizon at the given time, or so near it, either above or below, that half an hour sooner or later would put the Moon on the other side, count just 273 days back from the day of birth, which will always bring you to a day when the Moon is in the opposite sign to the ascendant at birth, or near to it; then proceed as is directed in the fifth, sixth, seventh, and eighth, precepts

OF THE RECTIFICATION OF NATIVITIES.

"In my preceding paper, I attempted to explain Sir Christopher Heydon's rule for rectifying of nati- vities, according to the mind of Hermes: but, for want of room, left a doubt unresolved, which was, how to take the Moon when near the horizon. In which case, because of the uncer- tain distance between the estimate and true time of birth, it may be doubtful if the Moon was nearly above or under the earth at the moment of birth, as in the example there given, the esti- mate time of birth being July 10,

for the true, or correct, time of birth.

Thus, 273 days, counted back from July the 9th, 1734, will terminate at October the 9th, 1733; on which day at noon the Moon is in Pisces 21 degrees, which being within 13 degrees

of the opposite place to the ascendant at birth, shews that day must be taken for the true day of conception, on which day at noon the Sun is in Libra 27 degrees, and its right ascension then 205 degrees.

	D.	H.	M.
From the Obs. Asc. D at birth	355		
Subtract (as in precept 6.)	90		
Remains the R. A. of the M. C. at conception	265		
Subtract the R. A. of the Sun then	205		
Remains the time in degrees	60	4	00

Hence the true time of conception is 1733, October the 9th day, at 4 in the evening; at which time the Moon

is in Pisces 13 degrees, 30 minutes, with 4 degrees and an half north latitude

	D.	H.	M.
The Moon's O. D. at conception is	354		
Add (as in precept 8.)	90		
Sum=R. A. of the M. C. at birth	444		
Subtract the R. A. of the Sun at birth	120		
Remain the time in degrees	324	21	36

Therefore the true time of birth is 1734, July the 10th day, at thirty-six minutes after nine in the morning, the same as was found by the former correction.

Thus have you a full explanation of this ancient and most excellent way of Hermes, for rectifying of nativities, which I hope will be the more acceptable to my countrymen, as it is the first true account that hath been given of it in our English tongue; and I have taken such an example, to illustrate the precepts thereof, as exposes to view all possible difficulties which can at any time arise in the practice.

The time of birth being corrected, as is taught above, the next thing to be done is to delineate a true figure of the heavens agreeable to that time; the way of doing which, as taught in all our common books of astrology, is that called (but improperly) the rational way of Regiomontanus, which way, though generally used, is liable to many

exceptions: the only true way, as being consonant to the nature of things, is the universal way of Ptolemy, by double horary trines: and that this, and this only, is a just and natural division of the heavens. I do intend (Deo juvante) in some future discourse, to give a mathematical demonstration thereof; at present be content with the following concise rules for erecting a scheme this way trigonometrically.

In order to make this way of finding the cusps of the houses by the doctrine triangles as easy as possible, I have exhibited the following little table, which shews the elevation of the pole above the horizon of the eleventh, twelfth, second, and third houses, in all places between forty-eight and fifty-eight degrees of latitude, usually called the poles of positions of those houses.

The first column is the latitude of the place, or pole of the ascendant.

P. Asc.

P. A.C.	Pole 11 & 3 Houses.		Pole 12 & 2 Houses.	
	o	'	o	'
48	20	49	37	8
49	21	33	38	10
50	22	17	39	11
51	23	4	40	16
52	23	51	41	20
53	24	40	42	26
54	25	34	43	32
55	26	29	44	41
56	27	25	45	51
57	28	24	47	0
58	29	26	48	13

PRECEPTS.

1. Having the right ascension of the Medium Cœli given, to find its cusp, or place in the ecliptic.

To the co sine of 23 degrees, 19 minutes, (9.96245).

Add to the co-tangent of the R. A. of the M. C.

Sum, is the co-tangent of the longitude of the M. C. from that equinoctial point the R. A. was taken from.

FOR THE CUSPS OF THE OTHER HOUSES.

2. To the R. A. of the M. C. add 30 degrees, and you will have the O. A. of the eleventh house under its own P. P. but if you add 60 degrees, you will have the O. A. of the twelfth, house.

Again, if to the O. A. of the ascendant you add thirty degrees, you will have the O. A. of the second house; but if you add sixty degrees, you will have the O. A. of the third house.

3 To the co-sine of the O. A. of any house, from Aries or Libra, add the co-tangent of the P. P. of that house—sum is the co tangent of the first arc.

TO FIND THE SECOND ARC.

4. If the O. A. of the house be

nearest to Aries, add 23 degrees, 29 minutes to the first arc, for the second arc.

But if the O. A. of the house be nearest to Libra, then from the first arc, or its comp. take 23 degrees, 29 minutes, the remainder is the second arc.

5. To the co-sine of the second arc comp. arith.

Add to the co-sine of the first arc.

And the tangent of the O. A. of the house.

Sum of all three is the tangent of the longitude of the house from the next equinoctial point.

The artist having erected his scheme by these precepts, or by the table of houses in this almanack, if the place of birth be in, or near the latitude of London, he may then proceed to directing the several significators to promissors, or to frame a judgment therefrom. But if it be the nativity of an infant, he must first examine whether it be vital or not; in order to which,

Observe the Sun, Moon, and Ascendant, for one of these three will be apheta, or giver of life. In a diurnal nativity the Sun is light of the time—in a nocturnal one the Moon is so, though she should then be under the earth. In every nativity are certain aphetical places, which in dignity and number are as follow, viz. the tenth, eleventh, first, ninth, and seventh houses.

If the light of the time be in an aphetical place, that light shall be apheta, or giver of life; but in a diurnal nativity, if the Sun should be in the eighth or twelfth houses, and the Moon in an aphetical place, she shall be apheta, and the Sun rejected, though light of the time. If neither of the luminaries be in aphetical places, then the ascendant must be taken for giver of life. (See the first and second aphorisms of Hermes Cent. which I may fore some other time comment upon.)

If at the time of birth the apheta be afflicted by the presence, or evil

aspect of Saturn or Mars, that child will scarce get over its infancy, or outlive its first year, especially if the aspect is approaching; but of this more hereafter. *refer. p. 236*

GENETHLICAL ASTROLOGY.

In early ages men of superior talents were happily employed in observing the order of nature, and in discovering truths useful to themselves and others: by slow degrees and repeated observations, the general laws of the natural world were investigated, the sciences were formed, and man was improved from a state of brutal ignorance, into that of a social and intelligent being. Whoever reads even the imperfect histories that are come down to us of the first discoveries and progress of the sciences; whoever considers with what repeated trials, patient exertions, and long-continued observations they have been gradually advanced to their present perfection, will not fail to catch something of enthusiastic admiration for those transcendent geniuses who have illuminated the dark ages of the world; and when they look upon a watch, an almanack, a geographical map, or a chronological table, will consider these instruments of science as the result of the accumulated observations of the greatest men in every age of the world.

These reflections are particularly applicable to Astrology; the study of which is very ancient, and the progress of which has been extremely slow: considered as a science, it has been subject to great difficulties, and may further employ the consideration of philosophers; yet its general principles have been long sufficiently ascertained to render it an entertaining study, and a useful light. The ingenuity and industry of astrologers in the last age, produced a multitude of volumes upon this subject; but the practical part of the science may be brought into a

smaller compass, and exhibited with great perspicuity in aphorisms for common use.

The following may be consulted by the discreet student with advantage.

1. Equinoctial or Tropical signs ascending, render the native addicted to public and political affairs; lovers of fame; active in business, and inclinable to the study of many ingenious arts and professions.

2. A planet possessing the sign ascending, or intercepted therein, shall be the principal significator of the temper or manners of the native.

3. Observe what planet hath most dignities in the sign ascending, for he shall participate in the signification of manners, with the planet or planets in the ascendant.

4. When Mercury is underneath the earth, the native is inclinable to arts and sciences; when posited above the earth, he is more propense to oratory; when in aspect with the Moon from Capricorn, Taurus, or Cancer, he inclines the native to the knowledge of divination, or foretelling things to come.

5. The fixed stars are also to be considered in forming a judgment of the manners and disposition of the native, for they augment or decrease them for evil or good according to their nature.

6. If the native's significator of manners be with Spica Virgo, he will be of an affable, humane, and quiet temper; diligent in study, and active in his concerns.

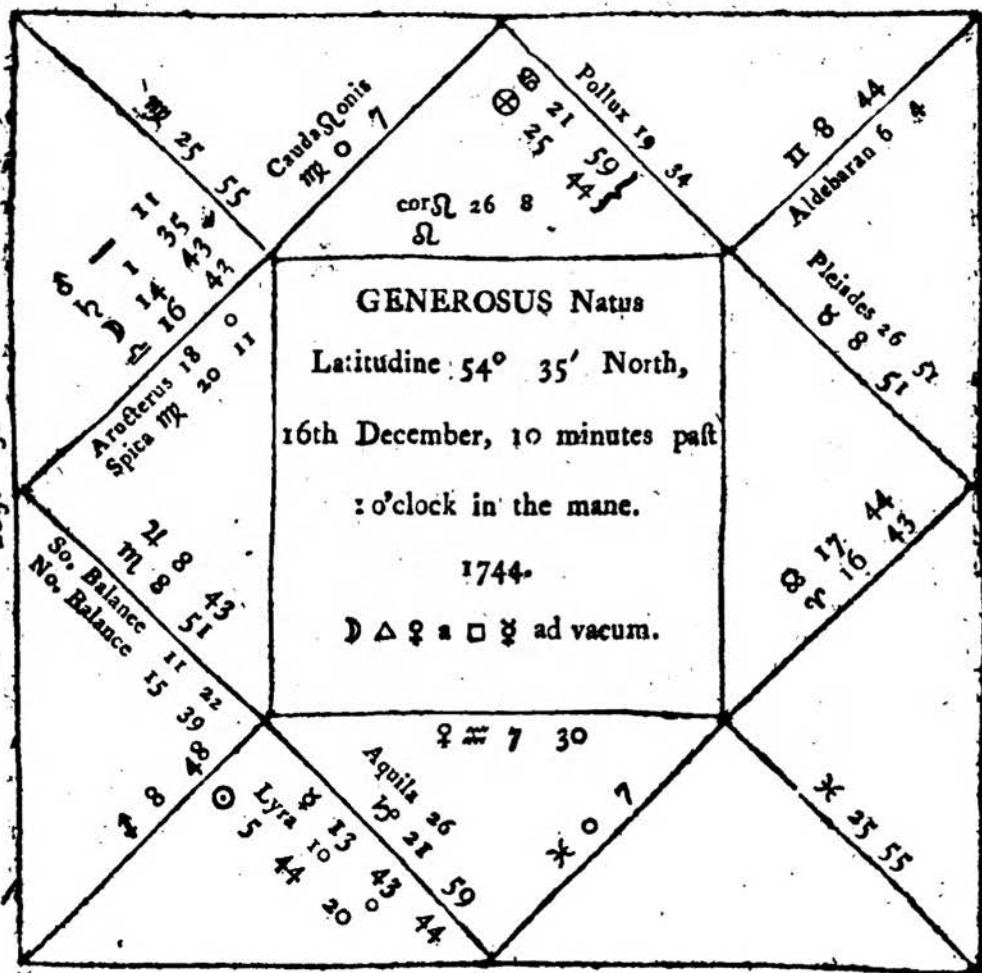
7. When the Sun and Moon are with eminent fixed stars, or with fortunate planets, and Jupiter or Venus near the cusp of the second house, the native shall thrive, and his prosperity come several ways, according to the signification of those planets.

8. The lord of the tenth house in the ascendant; or the lord of the first in the tenth house; or if there be any friendly agreement between the lords of the ascendant and tenth, the native will be beloved of great persons, and

by their means attain great honour and preferment.

9. When there shall be many planets evilly disposed in the twelfth house, the native will meet with many private and treacherous enemies; but when the lord of the ascendant is an-

gular, and the lords of the seventh and twelfth houses are cadent, or if they are disposed of by the lord of the ascendant, the native will certainly overcome both his public and private enemies.



LATITUDES.

♃	2.	17.	N.
♄	1.	8.	N.
♅	2.	27.	N.
♆	1.	49.	S.
♇	2.	5.	S.
♈	0.	10.	S.

DECLINATIONS.

♃	1.	27.	S.
♄	13.	20.	S.
♅	2.	10.	S.
♆	23.	21.	S.
♇	19.	10.	S.
♈	24.	10.	S.
♉	7.	00.	S.

This

Original from

This is a figure of the birth of a gentleman now residing in London: Having not room to consider the figure, I shall only deliver one known aphorism, viz. cardinal signs on the angles of a nativity, and some of the sup-

riors placed therein, do certainly make men famous and prodigious in their generation; and so they do when posited in those signs, though not in angles, but not in such a superlative manner."

REMARKS ON NATURAL PHILOSOPHY.

SHOULD it be thought consistent with your plan to admit a paper, as opportunity offers, on Natural Philosophy, I purpose abridging what may be said on the subject. It appears to myself a *desideratum* for the fundamental instruction of young students. Those of your correspondents, who have long been in the habit of conversing on this subject, can indeed derive from it no benefit; but as I conceive it to be your design to blend instruction with amusement, I shall submit this paper to your consideration. If it meets your approbation, I shall find it in due time before the public; should it be superfluous or useless *te judice*, consign it to oblivion.

The term *matter* implies that substance of which every thing is made or fashioned; the difference of bodies proceeding only from their different dispositions and modifications.

RULES OF PHILOSOPHIZING.

1. In explaining phænomena (that is, appearances), if we meet with true and sufficient causes to account for them, we need no more.

2. Where we behold similar effects, we may account their causes similar. Thus the same cause is to be assigned for the falling of bodies towards the earth in one part of the world as in another, and the act of respiration must be attributed to the same cause, whether we are considering human or brute creatures, in Europe, Asia, Africa, or America.

3. If any qualities are found proper to all bodies on which experiments be made, you may conclude them

to be the qualities of all bodies whatsoever.

4. In all experiments you are to suspend or form your judgment according to the phænomena resulting from them, even though they should happen to contradict long established hypothesis. Farther, experience will either prove the fallacy of your conclusions, or with accuracy confirm them.

PROPERTIES OF MATTER.

Extension, by which it occupies the space that contains it.

Solidity, by which it prevents any other body from occupying the space its possessors.

Divisibility, by which property its parts may be divided and sub-divided *ad infinitum*.

Mobility, the property of being moved.

Vis inertiae, or inactivity of matter, is the property of resisting a force applied by one body to another, either to give it motion, or stop its course when in motion.

Attraction, the property whereby bodies tend towards each other. If the bodies be of unequal magnitude, the tendency of the lesser is called Gravitation.

Repulsion, the reverse of attraction.

To illustrate which properties by a few experiments, as briefly expressed as possible, shall be the subject of the next, should the design be approved, and this accepted.

THEOPHILUS,

Islington, Oct. 9, 1793.