

# THE Conjuror's Magazine,

O R,

## Magical and Physiognomical Mirror.

M A Y, 1792.

Embellished with the following elegant Engravings, all accurately copied by BARLOW, from LAVATER.—1. ATTENTION, DESIRE, HOPE, reflecting ASTONISHMENT; after GUIDO.—2. The BRUTAL SON taking leave of an indulgent Father.—3. The LAST SUPPER, after RAPHAEL.

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L O N D O N.

Printed for W. Loeke, No. 12, Red Lion Street, Holborn; and sold by all  
Bookellers and Newscarrers in Town and Country.

## CORRESPONDENTS.

We esteem ourselves highly favoured by Mr. Adams; his observations and strictures shall be attended to: we flatter ourselves he will perceive in the present number, proper attention has been paid to his remarks.

**J. A.** At a future day we may comply with his wish; but it is our duty to adhere to our original plan.

**J. D. of Buckden,** took the most effectual means of obtaining information and notice upon the subject of his enquiry. We return him thanks for his convivial present, and can assure him, the specimen, upon trial, appears to be Arsenical White Pyrite, usually found embodied in solid rock. We, however, caution him to be careful in his future experiments, as they might be attended with danger.

**A. J. Junior, Sheffield,** shall find himself noticed in a future number.

**J. F.** His horary question on stolen goods has our entire approbation.

**Leo's** long letter and queries are in hand; and **Peter's** defence of Astrology shall be made use of at a future opportunity.

Our correspondent at Montrose has our sincere thanks; it is flattering to be noticed at so great a distance from home.

We are greatly obliged to **THE PETIT SORCIER** of H—n—r-street for his intended favour; but so many fancies and combinations with cards and dice have appeared in public, without being proved by experience or calculation, that we must for the present beg leave to decline his kind offer, being apprehensive that his tricks, though new, and extremely ingenious, might deceive our readers, for we can boast such as think for themselves. However, we shall hold ourselves greatly indebted to this correspondent for the MS. he mentions on the cabalistic numbers of **Hermes**.

### QUERIES.

It is with reluctance we could not insert the learned and laborious answer to **B. R.'s Query I.** in No. 8. in length; it exceeded our limits. We request a continuance of **Mr. Hargrave's** correspondence. His queries shall soon have a place.

The remainder of the Queries have been satisfactorily answered by the following gentlemen. **J. D. Buckden.** **Will. Davis.** **H. L. Stephen Richards.** **Domus Scientia.** **R. Williams.** **A. C. Litchfieldensis.** **Grace Honour.** **Wm. Deacon.** **Philomath.** **Hotspur.** **Mercutio,** and some anonymous.

Proposals for instructing Pupils in Spiritual Knowledge; including a Plan for commencing Societies or Colleges for receiving instruction.

**Mr. WILLIAM GILBERT** will teach Astrology and Spirit, with the nature and use of Talismans, on the following scheme:

First Class of Pupils.—One hundred and fifty pounds per annum; or, one hundred guineas down.

Second Class.—Eighty pounds per annum; or, sixty guineas down.

Third Class.—Sixty pounds per annum; or, forty guineas down.

The lowest.—Twenty pounds per annum; or, fifteen guineas down.—In all, the first quarter to be advanced.

The instruction, to be epistolary and personal, according to circumstances: and, if personal, either at the Pupil's own house, or at **Mr. GILBERT's**; who, as soon as 200l. are subscribed, will provide a proper place to receive Pupils either publicly or privately, as may best please: if epistolary, the Pupil must free the postage.

Each Pupil ought to understand the elements of Astronomy.

As there are many excellent treatises in the Latin tongue on Astrology and Magic, **Mr. Gilbert** will also instruct any Lady in that language, in order to promote her better knowledge of Spirit and Astrology, at such moderate advance as her particular circumstances may render convenient to her.

**Societies.**—To accommodate the lowest class, **Mr. GILBERT** will instruct any number of persons from three to twelve, at ten guineas each per annum, and above that number indefinitely at only five guineas per head, for all those who are added to the original twelve; or, he will take any number above three at six guineas down each. **N. B.** Those persons must actually meet regularly in society, and their names and nativities must be given to **Mr. GILBERT**.

**Talismans.**—Talismans will be charged to the lowest class at only one guinea; to the third at TEN guineas; to the second at TWENTY guineas; to the first at FORTY guineas, exclusive of the cost of materials and construction, for which the tradesmen's bills shall be presented.

No Talisman's will for the future be made for any but Pupils, and I will stop the operation of all but those which are made through my direction, or by myself.

**WILLIAM GILBERT.**

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# THE CONJUROR'S MAGAZINE.

FOR MAY, 1792.

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## ASTROLOGY.

### SPRING QUARTER.

#### FARTHER VERIFICATIONS.

I Now, under Spring, treat of a configuration, wherein Kings are all **POWER** and **DIRECTION**—wherein their mandates find no delay nor disappointment in execution. It, called by me Georgeanos figures on the mid-heaven, Mars, lord of the ascendant, obeys his orders punctually. Females condescend very much; they favour low sort of people, forcerers, recluses, and servants—they succumb to the lowest. Mars, ingenious, and active, sedate, people are proud, vindictive, marshal, safe. Every thing will be complete; there will be no half and half doings this quarter—for all the angles, with the Moon, Venus, Georgeanos, are *fixed*.

The opposition of  $\frac{1}{2}$  and 24 (whom Moore calls the two **GRAND INFORTUNES**, and perhaps justly, as at present marked) may probably, through Spain, France, and England, set the bad spirits of Russia and Austria at logger-heads.

Be not surprized if bishops and dignitaries of the Church be more intent on Venus than Jupiter, though mat-

ters will be conducted jovially, and Jupiter helps them. Some great person is intent on pleasure and uxorious enjoyment. I am not inclined to contradict Moore's predictions this quarter; let the effects be seen.

This quarter promises an end to matters begun in the winter quarter.

This quarter destroys scorpions and fifth brothers, or sisters. A fine Spring will succeed, and end with introducing a fine Summer. The careful gardener prevents blights,

#### TO AUSTRIA.

LET him that girdeth on his sword boast as he who taketh it off.

#### OF AUSTRIA.

And I will leave him neither root nor branch—For strong is the Lord God who judgeth her,

#### FRANCE.

The Lord is my rock, and my fortress, and my deliverer.

Thou hast also given me the necks

P p 2 of

of my enemies, that I might destroy them that hate me—Then did I beat them small as the dust of the earth; I did stamp them as the mire of the street, and did spread them abroad.

## TO THE FRENCH.

Your hands are not bound, nor your feet put in fetters.

Peace, peace to them that are afar off, and to them that are near, saith the Lord.

## TO ENGLAND.

I will restore thy Judges as at the first, and thy Counsellors as at the beginning—afterward thou shalt be called a city of righteousness, the Faithful City.

Give, O God! thy judgments unto the KING, and thy righteousness to the KING'S SON.

A King shall reign in righteousness, and Princes shall rule in judgment;

and a man shall be a hiding-place from the wind, a covert from the tempest, as the shadow of a great rock in a weary land.

## TO THE KING OF ENGLAND.

Behold! all they that despise thee shall perish!

This day will I begin to put the fear of thee, and the dread of thee, upon the nations that are under the whole heaven; who shall hear report of thee, and shall tremble and be in anguish because of thee: It is done—I am Alpha and Omega.

The leading maxim of the King must now be, *Fortitur in re*. He will preserve the *suaviter in modo* where he can: but subordinately to the first. The King of Poland and French nation must do the same to strangers, that the King of England is obliged to do to his own subjects. Their *first* object must be to be FEARED—and then to be LOVED.

## EFFECTS OF THE PLANETARY INFLUENCES.

BY A NEW CORRESPONDENT.

AFTER having for several years diligently studied, and carefully observed, the effects of the planetary influences on the great mutations of the world, I am deeply convinced of their reality and power; and therefore trouble you with a few observations on the extraordinary and magnificent events which are now bursting from the womb of time.

In the year 1772, the two superior planets, Saturn and Jupiter, repeatedly in opposition from the signs Pisces and Virgo; your readers cannot fail to recollect the mischiefs that happened to many worthy inhabitants, not only of this metropolis, but also of various other parts of the country, by the failure of Fordyce, Down, and Co. whose speculations, though founded on rational principles, were defeated

by the concealments of certain Directors of a certain great company, who by fallacious statements of the company's ability to continue a large dividend to the proprietors of their stock, in defiance of the protests of the virtuous Mr. Manship, sustained the prices of the stock at an enormous height, till Fordyce and his connections were overwhelmed in ruin; India stock soon after fell 50 per cent.

During the interesting period, to which I have referred, a foundation was laid for that unhappy, and ruinous contest, which separated the American states from the parent country: which also leads me to observe, that this month begun with an opposition of the planets, Saturn and Jupiter, from the cardinal and equinoctial signs, Aries and Libra; which the

writer

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writer of the Partridge's Almanac for the present year, printed at Birmingham, justly observes, "produce broils and bloodshed in many places."

That the opposition of the superior planets frequently affect the affairs of States and Kingdoms, may be shewn from a variety of instances, both in ancient and modern history; it is also apparent from some recent occurrences, to which I shall briefly point your attention.

Friday, the 16th day of last March, the Moon being in Capricorn, the Sun in Pisces, and Mars retrograde in Virgo, opposed to the Sun, ripened the long concerted plot against the life of the late King of Sweden. Mercury, the dispositor of Mars, came soon after to an opposition by reception to Mars; and Ankerstroem, by whose hands the King fell, was taken into custody.

The retrogradation of Mars, no doubt, prevented the unhappy perpetrator of the King's death from executing his intention to take away his own life immediately after he had executed his bloody purpose; and it is remarkable that the very day (viz. the 27th of April) on which Mars became direct, Ankerstroem was put to death.

On the 16th of that month, the Sun being in opposition to Jupiter, no doubt so influenced the public mind as to cause the French nation the same week to declare war against the King of Hungary.

The French, in this great struggle which involves the liberty and happiness of all surrounding nations, are signified by Jupiter, who when placed in the equinoctial sign Libra, most aptly denotes whether the question relates to an individual or a nation, a desire to obtain justice, right, equality. Their adversaries are saturnine persons, of ferocious and martial qualities, who are signified by Saturn in Aries, the House of Mars. Unfortunately for the French, when hostilities commenced, Venus, the dispositor of Jupiter, was in Aries, in opposition to Jupiter, and

passing to the conjunction of the planet Saturn, who is by nature unfortunate, and in Aries he is in his fall, out of all essential dignities, and aptly enough denotes men who fight from habit, or for hire; but Saturn being direct in motion, and Jupiter retrograde, disposed of by a planet in opposition to him, clearly shewed that the beginning of the affray, so far from being successful to the French arms, would be attended with disaster and disappointments; and the application of Venus to Saturn, manifested that some part of the French troops were strongly inclined to join the enemy.

Venus having now entered Taurus, a sign in which she has essential dignities, the affairs of the French nation will be more prosperous; and, if in consequence of some friendly aspects which happen the beginning of the next month, matters are not in some measure conciliated by negotiation, as Jupiter becomes direct in motion about the 20th of June, I judge that the French arms will be successful, and that if they engage the enemy about Midsummer-day, the troops will be steady to their duty, and victory be the reward of their valour: the planet Saturn about that time enters the sign Taurus, Mars at the same time enters Libra, both which indicate a very material alteration in the position of the high contending parties.

The month of July produces five squares, three sextiles, and two conjunctions of the superiors: much lightning and thunder may be expected, the business of desolation will proceed briskly, and many skirmishes with various success may be expected. The middle of August, the planet Saturn having entered two degrees thirteen minutes of the sign Taurus, becomes retrograde; and on the 16th, is opposed by Mars, strong, and in his essential dignities: Jupiter, at the same time, will be beheld by a benevolent aspect of Venus and the Sun.

The Heavens will now fight against Sifera; and the French, if they should

now

now engage, may expect a glorious victory. The 14th of September, Saturn and Jupiter come again to an opposition of each other, the former will be then posited in Taurus, the latter in Scorpio: this will not only have a considerable effect on the affairs of the Kings of the French, and of Hungary, but will tend to stir up much commotion between Russia and Poland: let the former, however, beware of internal revolt, for Saturn, who influences the minds of the peasantry, and inspires them with a spirit of mischief, and discontent, will be in Taurus upwards of two years and a half.

Indeed, the recent conjunction of Venus with the great infortune, but now martially disposed, Saturn, and her late opposition to Jupiter in Libra, are evident manifestations of the hostile

disposition of the Semiramis of the north, to the Revolution of Poland; although it cannot be objected to that, (as it has to some others) that it did not take place at once with the concurrence, and for the grandeur and happiness of both the prince and the people.

But let not that extraordinary prince, presume too far upon that destiny which has hitherto been so auspicious to her counsels; Heaven has said to mortals—*thus far shalt thou come, and no further—Princes must die and turn to dust.* “*Illa graves oculus conata attollere, rursus deficit.*” But the farther prosecution of this subject must be postponed until another opportunity, by Sir,

your humble Servant,

Minories,

ASTROLOGUS.

May 20, 1798.

## HINTS TO YOUNG ARTISTS.

IN ANSWER TO B.'S QUERIES, DRAWN FROM THE GENTLEMAN'S AND LADY'S NATIVITIES, IN NO. 4 AND IN NO. 9.

By W. E. of Lambeth.

AS Mr. B. has publicly declared, that he is utterly unacquainted with any rule by which he could have predicted a broken arm in the one nativity, or an imposthume of the same member in the other; and as Mr. E. finds he is publicly called on by B. to answer this seemingly difficult query; Mr. W. E. conceives it would be doing the highest injustice to himself as an artist, if he did not, in the most plain, obvious, and self-evident principles of art, convince B. of his mistake, that those who are about to enter upon this study, may not be hunting after airy phantoms, in order to account for bodily infirmities or accidents in other nativities.

Mr. B. has not obliged us with the estimate time of birth in either of the genitures alluded to; but, on considering the matter, I find that of the

lady's is November the 25th 1770, at nine hours seven minutes A. M. with ten degrees of Libra ascending, and Jupiter lord of the sixth in the third house, and there afflicted by the opposition of Mars. This position is quite sufficient to produce the given accident, which we thus prove:—If Mr. B. will turn to any good astrological author, he will find that the third House governs the arms and shoulders; Jupiter, who in this lady's geniture, is significator of bodily infirmities, because Lord of the sixth, is posited in the third House, and afflicted by the opposition of Mars, which was observed before. Pray where then lays the difficulty to account for the given accidents? Will not the lord of the sixth in the third, afflicted by the opposition of an infortune, do it? I am thoroughly satisfied that it

it will, for which reason I take my leave of this geniture, and pass on to the gentleman's.

In this, as in the other, we are left in the dark, as to the estimate time: however, on examination, it is on the first of October 1763, at ten hours thirty minutes A. M. at which time nineteen degrees of the Celestial Leo ascending, which is the terms of Jupiter; the sun is in seven degrees fifty minutes of Libra, in Venus's terms disposed of by her, and within six degrees of her conjunction: so that the gentleman whose nativity this is, ought to be of a fine clear complexion, with auburn brown hair. But only mark well the malice and partiality of his ill-natured stars; for instead of what we have now described him to be, he is of a dull, swarthy, fallow complexion, with very dark hair and eyes. I shall, for these reasons, take the liberty of making the time of birth an hour and forty minutes later, and we shall then have five degrees of Virgo ascending, and Mars exactly on the cusp of the ascendant in mutual reception by House with Mercury, who will then be Lord of the ascendant, and posited in the third House in Scorpio, within orbs of a sextile of Mars and opposition of Saturn. Those that are unacquainted with what manner of person this position will produce, know nothing of astrology. As to that rule mentioned by B. which excludes the Sun and Moon from forming the descriptive when lord of the ascendant, it is neither agreeable to reason, experience, nor common sense, which I shall sufficiently prove, if I find this well

received. But to proceed, I again advise Mr. B. to have recourse to his books, and he will find a table shewing what members or parts of the body every planet governs in any of the twelve celestial signs, which, if he does, he will presently discover that Mercury in Scorpio governs the arms and shoulders in this geniture; he is posited in that sign as was before observed, and in the third house, and afflicted by the opposition of Saturn; from which consideration it is sufficiently obvious, that this position, and no other, was the true cause of the imposthume in the gentleman's arm. As to his person, complexion, &c. nothing can better describe him than the above position of Heaven; the given accident being thus sufficiently accounted for.

I shall conclude with observing, that I could wish young students would be cautious of suffering themselves to be deluded into a fondness of new whims; let them rather endeavour to fathom the depth of art by its own genuine principles, which, if they do, they will find their account in so doing.

I have been a practitioner of this science for many years; and if a birth is sent to me, within an hour and a half of truth, I can, without farther information, gain the true time within a few minutes; and having so done, can give a true description of the complexion, colour of the hair, private marks and moles, temper, &c.

W. E.

No. 22, Kendall Place,  
near Lambeth Walk.

## THE AUGUR. N<sup>o</sup> VII.

### ORIGIN OF CERTAIN CUSTOMS.

Concluded from page 54.

THE custom of saluting or blessing people when they sneeze, is generally believed to derive its original from a

disease wherein such as sneezed died; and this seemed to be proved from Carolus Sigonius, who in his History of Italy, makes mention of a pestilence in the time of Gregory the Great, that proved pernicious and deadly to those



that sneezed. Yet there is an elder era for this practice, it being mentioned by Apuleius, who lived three hundred years before Gregory's time, and others, as Petronius Arbiter, proconsul of Bithynia, in the reign of Nero. This custom is not only used in England, but in the remotest parts of Africa, and the East, as Codignus and Pinto in their travels witness.

The ground of this so ancient custom was probably the opinion the ancients held, that sneezing was a good sign or bad; and therefore used to congratulate the one, and deprecate the other by this salutation; for out of Plutarch, Aristotle, and others, we find that sneezing at certain times was held lucky, at others unlucky; and St. Austin testifies, the ancients were wont to go to bed again if they sneezed while they put on their shoes.

In several places, particularly on Malverne's Hills in Worcestershire, when people fan their corn, and want wind, they cry *Youl, Youl, Youl*, to invoke it; which word (no doubt) says Mr. Gadbury, is a corruption of *Æolus*, the God of Winds. And others think it is from *Æolus* that they call the *Yule-batch*, or *Christmas-batch*, the *Yule-block*, or *Youl-block*, i. e. the *Christmas-block*; as also the *Yule-gams*, that is, *Christmas-games*, so named because about Christmas time the Eastern winds, said to be governed by *Æolus*, are then most prevalent.

In Herefordshire, and some other counties, the vulgar people at the prime of the moon use to say it is a fine moon, God bless her; which may be a blind zeal retained from the ancient Irish, who adored that planet, or else might proceed from the custom in Scotland, particularly in the highlands, where women are used to make a curtsy to the new moon. And that some English women do retain a touch of this Gentilism is plain, when getting over, and sitting astride on a gate or stile,

the first night of a moon, they say:—

All hail to the moon! all hail to thee!  
I prithee good moon, declare to me,  
This night, who my husband must be.

Perhaps the original of nailing a horse-shoe on the threshold of some people's doors, though now pretended to keep out witches, might be from the like custom practised in Rutlandshire, where stands Burgley House, the ancient Seat of the Harringtons, near Oakham, a fair market town of that county, which Lordship the Lord Harrington enjoyed, with this privilege, That if any of noble birth came within the precinct of that Lordship, they should forfeit as an homage, a shoe from the horse whereon they rode, or else redeem it with a sum of money. In witness whereof, there are many horse-shoes nailed upon the Shire Hall door, some being of large size, and ancient fashion, others new, and of our present nobility, whose names are stamped on them; but there are some without any names.

That such homage was due it appears, because there was a suit at law formerly commenced against the Earl of Lincoln, who refused to forfeit his penalty or pay the fine.

Of the customs at funerals in Herefordshire to hire poor people to take upon them the sins of the deceased, whom they termed *sin-eaters*: and the practice in some parts of Lancashire and Cheshire, on the second of November, to set on a table-board a high heap of *soul-cakes* (like to the *shew-bread* in the bible) where every visitant took one, and other the like usages, I forbear to speak at large, referring to others who have writ thereof; and now come to enumerate some few who have writ of *Augury*, of which are these Authors: *Amphiaraus*, *Tyresias*, *Mopsus*, *Aphilotus*, *Chalcas*, *Romulus*, and *Cornelius Agrippa*.



## ARBATEL'S MAGIC.

(Continued from Page 346.)

## APHOR. XIX.

OLYMPUS and the inhabitants thereof, do of their own accord offer themselves to men in the forms of spirits; and are ready to perform their offices for them, whether they will or not: by how much the rather will they attend you, if they are desired? But there do appear also evil spirits, and destroyers, which is caused by the envy and malice of the devil; and because men do allure and draw them unto themselves with their sins, as a punishment due to sinners. Whosoever therefore desireth familiarly to have a conversation with spirits, let him keep himself from all enormous sins, and diligently pray to the most High to be his keeper; and he shall break through all the snares and impediments of the devil: and let him apply himself to the service of God, and he will give him an increase in wisdom.

## APHOR. XX.

All things are possible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are impossible: there is no greater hindrance than a wavering mind, levity, inconstancy, foolish babbling, drunkenness, lust, and disobedience to the word of God. A Magician therefore ought to be a man that is godly, honest, constant in his words and deeds, having a firm faith towards God, prudent, and covetous of nothing but wisdom about divine things.

## APHOR. XXI.

When you would call any of the Olympic spirits, observe the rising of

the sun, that day, and of what nature the spirit is which you desire; and saying the prayer following, your desires shall be perfected.

"Omnipotent and eternal God, who hast ordained the whole creation for thy praise and glory, and for the salvation of man, I beseech thee that thou wouldest send thy spirit N. N. of the solar order, who shall inform and teach me those things which I shall ask of him; or, that he may bring me medicine against the dropsy, &c. Nevertheless not my will be done, but thine, through Jesus Christ thy only begotten son our Lord. Amen."

But thou shalt not detain the spirit above a full hour unless he be familiarly addicted to thee.

"Forasmuch as thou camest in peace and quietly, and hast answered unto my petitions; I gave thanks unto God, in whose name thou camest; and now thou mayest depart in peace unto thy orders; and return to me again when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator. Amen."

Ecclesiast. chap. 5. Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God, for God is in heaven and thou on earth: therefore let thy words be few, for a dream cometh through the multitude of business.

## The Fourth Septenary.

## APHOR. XXII.

We call that a secret, which no man can attain unto by human industry without revelation; which science lieth obscured, hidden by God in the creature; which nevertheless he doth permit to be revealed by spirits, to a due use of the thing itself. And these secrets are either concerning things

Q q

divine,

divine, natural or human. But thou mayest examine a few, and the most select, which thou wilt command with many more.

## APHOR. XXIII.

Make the beginning of the nature of the secret, either by a spirit in the form of a person, or by virtues separate, either in human organs; or by what manner soever the same may be effected; and this being known, require of a spirit which knoweth that art, that he would briefly declare unto thee whatsoever that secret is: and pray unto God, that he would inspire thee with his grace, whereby thou mayest bring the secret to the end thou desirest, for the praise and glory of God, and the profit of thy neighbour,

## APHOR. XXIV.

The greatest secrets are in number seven.

1. The first is the curing of all diseases in the space of seven days, either by characters, or by natural things, or by the superior spirits with the divine assistance.

2. The second is, to be able to prolong life to whatsoever age we please: I say, a corporal and natural life.

3. The third is, to have the obedience of the creatures in the elements which are in the forms of personal spirits; also all Pigmies, Sagani, Nymphs, Dryades, and spirits of the woods.

4. The fourth is, to be able to discourse with knowledge and understanding of all things visible and invisible, and to understand the power of every thing, and to what it belongeth.

5. The fifth is, that a man be able to govern himself according to that end for which God hath appointed him.

6. The sixth is, to know God, and Christ, and his holy spirit; this is the perfection of the Microcosmus.

7. The seventh, to be regenerate, as Henochius the King of the inferior world.

These seven secrets a man of an honest and constant mind may learn of the spirits, without any offence unto God.

The mean secrets are likewise seven in number.

1. The first is, the transmutation of metals, which is vulgarly called Alchymy; which certainly is given to very few, and not but for special grace.

2. The second is, the curing of diseases with metals, either by the magnetic virtues of precious stones, or by the use of the philosophers stone and the like.

3. The third is, to be able to perform Astronomical and Mathematical miracles, such as are Hydraulic-engines, to administer business by the influence of Heaven, and things which are of the like sort.

4. The fourth is, to perform the works of natural Magic, of what sort soever they be.

5. The fifth is, to know all physical secrets.

6. The sixth is, to know the foundation of all arts which are exercised with the hands and offices of the body.

7. The seventh is, to know the foundation of all arts which are exercised by the angelical nature of man,

The lesser secrets are seven.

1. The first is, to do a thing diligently, and to gather together much money.

2. The second is, to ascend from a mean state to dignities and honours, and to establish a newer family, which may be illustrious and do great things.

3. The third is, to excel in military affairs, and happily to achieve great

great things, and to be an head of the head of kings and princes.

4. To be a good house-keeper both in the country and city.

5. The fifth is, to be an industrious and fortunate merchant.

6. To be a Philosopher, Mathematician, and Physician, according to Aristotle, Plato, Ptolemy, Euclides, Hippocrates, and Galen.

7. To be a divine according to the bible and schools, which all writers of divinity both old and new have taught.

#### APHOR. XXV.

We have already declared what a secret is, the kinds and species thereof; it remaineth now to shew how we may attain to know those things which we desire.

The true and only way to all secrets, is to have recourse unto God the author of all good; and as Christ teacheth, "In the first place seek ye

the kingdom of God and his righteousness, and all these things shall be added unto you."

2. Also see that your hearts be not burthened with surfeiting and drunkenness, and the cares of this life.

3. Also commit your cares unto the Lord, and he will do it.

4. Also I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.

5. And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with mine eye.

6. Also if you which are evil, know how to give good things to your children, how much more shall your father which is in heaven give his holy spirit to them that ask him?

7. If you do the will of my father which is in heaven, ye are truly my disciples, and we will come unto you, and make our abode with you.

(To be Continued.)

### CURIOUS NARRATIVE.

#### A MAN TRACING OUT MURDERERS BY THEIR FOOTSTEPS.

In a Letter to the Editor.

**INCREDULITY** in matters of fact is a piece of prudence, when they are related by anonymous authors, who chiefly aim at the sale of their books, or gaining the admiration of the vulgar by surprising stories: but how astonishing soever a relation may be, if it be confirmed by several hands, and especially by learned men and eye-witnesses, we ought rather to confess our ignorance, or at least suspend our judgment, than to reject it upon a pretended impossibility.

I heard some months ago of a murder discovered in France by a divining wand; however I did not then take notice of it, lest the thing not pre-

ving true, or being ill reported, I should expose both philosophy and the philosopher to derision: but having since learned all the circumstances of that prodigious discovery, not by hearsay, but as they have been inquired into and set down by persons who cannot be suspected of credulity, as the French king's Attorney, the Lieutenant Criminal, and other magistrates of Lyons, and the College of Physicians of the same city, by the order and special directions of M. D'Aquin, first physician to that monarch; so great and so many testimonies, not leaving any room for doubt or suspension, I applied myself wholly to find out the cause of that wonderful phenomenon, wherein I think to have been so very successful, that the suppositions I make contain nothing but what is agreeable to the true notions of natural philosophy.

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I must needs premise a short historical account of the whole matter: First, because it is necessary to understand my system; and secondly, because, though you may have heard of this history, yet I am apt to think that it is in a very confused manner, and with such circumstances as render the relation incredible. As for instance, they ascribe the discovery to the turning of the wand; whereas the principal cause is the internal motion or disturbance of the discoverer; this turning being but an outward sign and consequence of it.

On the 5th of July, 1692, three robbers of Toulon, in Provence, the one called Thomas, a seaman, the second, Andrew Pese, a fencer, and the third, Joseph Arnoul, a taylor, went to the house of a wine-cooper of Lyons, and under pretence of buying wine, brought both the merchant and his wife into the cellar, where they murdered them with a sickle, while they were drawing the wine into a large bottle. This done, they went up to a chamber, which served both for a shop and lodging room to the murdered; broke open their trunk, and took away 130 crowns, 8 louis d'ors, and a silver girdle, and then made their escape without being perceived by any one.

A neighbour of the murdered, hearing that one James Aymar Ternay, of S. Veran, near S. Marcellin, in Dauphine, was noted for hunting out robbers and murderers by their footsteps, caused him to come to Lyons, where this countryman, having promised to find out the assassins, provided he begun his search at the place where the fact had been committed, was by the Lieutenant Criminal's and the King's Attorney's order, brought into the cellar; where he was no sooner entered, but he felt a strange commotion, his pulse rising as in a violent fever, and the wand he holds, when he uses to search the springs of fountains, or hidden boundaries and treasures, turning quickly in his hand, especially upon the place where the bodies of the

husband and his wife were fallen down.

Thence he went up to the shop, where the robbery had been committed, and successively into all the streets and places through which the murderers had passed, till he went out of the city by the bridge of the Rhone, being accompanied with three men; that were admiring spectators of all his doings.

Sometimes he was sensible that there were two accomplices, and sometimes that there were three; but his doubts were soon cleared, when still following his interior motions, he stopped at a gardener's house, where he affirmed that they had encompassed a table, and handled a bottle, amongst two others upon which his wand turned.

Two boys, who at first denied it out of fear of being beaten for having left the door open against their father's orders, at last confessed that three men, whom they described, had crept into the house and drunk the wine of the same bottle which our countryman shewed.

Pursuing his search, he went to the water-side, where the steps of the assassins printed on the sand, were a certain sign that they had taken boat. He likewise followed them on the river, and pointed at an arch of the bridge of Vienne, which is not the usual passage; whence he inferred, that they had no waterman with them. During his journey, he caused his boat to stop at all the landing places where the murderers had been on shore, went directly to the lodgings they took, shewed the beds they lay in, the table they sat at, and the pots and glasses they drank out of.

Thus he came to a French camp at Sablon, in Dauphine, where being mightily disturbed, he persuaded himself he was in the presence of the murderers, but not daring to make use of his wand to be convinced of it, lest the soldiers should fall upon him, he returned to Lyons to beg a farther protection and assistance; he was sent back



back to the camp with letters of recommendation; but before his coming, the murderers were gone to Beaucaire, in Languedoc, drawn thither by the fair, and the hope of a new booty. However he followed them so far, going still to the places they had lodged at, and shewing the beds, tables, and vessels they had made use of.

While he was walking in Beaucaire, he stopped at the door of a prison, affirming that there was one of the accomplices. Fourteen or fifteen prisoners were presented to him, among whom he marked out, by the motion of his wand, a crook-backed fellow, who an hour before had been taken for a small theft, and was thereupon farther secured. Moreover he discovered that the other two had taken the road of Nîmes; but he could not pursue them, both because he fell sick of the many disturbances he had lain under, and that as the crooked fellow, who was that Joseph Arnoul, the taylor beforementioned, denied at first to have any knowledge of the murder, and even ever to have been at Lyons; it was necessary that Ternay should go back with his keepers, to confront him with his landlords. By which it so plainly appeared that all what our countryman had formerly told was true, that the wretched taylor, not being able to deny it any longer, owned the whole fact before the judges, as it has been related, with this farther circumstance, that he kept the door, while his accomplices were murdering the man and his wife. Hereupon he was sentenced to be broken upon the wheel, and on his execution day, August 30, being made to pass before the murdered's door, he confessed of his own accord that he had been the principal cause of that assassinate by suggesting the robbery.

Before his execution several experiments have been made, in the cellar, upon the prisoner, and upon the sickle,

which was the instrument of the murder. The wand is motionless in most people's hands, it commonly turns more or less quickly in the hands of those who have the gift of discovering fountains, and all these are inwardly agitated; some faint away immediately, others feel the commotion an hour after, and it is allayed by eating. Seven or eight persons have been found by these experiments to be endowed with this virtue of discovering murders unknown to former ages. The murdering sickle has been put amongst others, and our peasant blindfolded; however as soon as he touched it, his pulse rose, he grew pale and sweat, and the wand turned with extraordinary quickness.

All these experiments have been made with the greatest caution imaginable, in the presence of Mr. Panthot, Dean of the Physicians at Lyons, Mr. Chauvin, another learned physician, the Lieutenant Criminal, the King's Attorney, and several persons of quality; so that the magistrate being fully satisfied of the sincerity of the countryman, sent him in search of the two other murderers; he pursued them to Toulon, and the utmost havens of France, but all in vain, for they, having heard from the gaoler of Beaucaire of the taking up of the taylor, their accomplice, were embarked for Genoa.

At first sight this history seems almost incredible, though attested by so many eye-witnesses, but all the pretended impossibility arises from not well considering the strong operation of insensible corpuscles, and unheeded motion, of which there are innumerable instances, as you may see in most of the writings of the modern philosophers, and especially in a book of the late Honourable Robert Boyle upon this matter, to which you may add, if you please, the following observations.

(To be continued.)

ALBERTUS

## ALBERTUS'S SECRETS OF NATURE.

( Continued from Page 382. )

IT has been asked why superfluous aliment, which is converted into sperm in men, as well as into the menstrual substance in the other sex, should not have the periodical emission in the former, which it is known to have in the latter? The reason assigned for it is, that women are by nature moist and cold, whereas men are hot and dry. The coldest of men is of a warmer constitution than the hottest of women, admitting the climate they live in, the food that nourishes them, and their digestion to be alike, which circumstances are to be considered, because an *Aethiopian* female under the influence of a scorching air, assisted by luxurious diet, will undoubtedly be of a warmer constitution, than a male inhabitant of a more temperate climate; accustomed to satisfy the cravings of appetite with more homely fare.

On the other hand, an objection arises to invalidate the foregoing observation; namely, that heat is great or less in proportion to the quantity of blood; now, that women are more sanguine than men is evident from the waste of that substance to which they are liable; were it not so the frequent consumption must exhaust them; as such is not the case with men, it follows that their quantity of blood must be proportionably less, and themselves consequently of colder natures. This argument has been answered by saying that where there is a greater quantity of blood well digested and concocted, a greater degree of warmth was occasioned thereby; but, that this could with truth be asserted of women, was denied; therefore the reasons as alleged above were thought inconclusive.

That women have more blood than men is undeniable; hence it is that when, after impregnation, the off-

flowing of superfluous aliment converted into blood, ceases, a greater heat ensues, which makes them have a greater desire for coition; why the menstrual flow discontinues as soon as a conception takes place, is a proof of the wise disposition of all things by Providence; inasmuch as hereby a provision is made, without which the foetus would be destitute of nourishment.

Previous to an enquiry into the formation of the foetus, it will be proper to take notice of a doubt entertained by some respecting the source of that mucilagenous substance, of which it is formed. It has been said that all the members equally contributed thereto; and the proof adduced to support the opinion is the similarity observed between parent and child. But according to such mode of reasoning, it would follow that a parent having any bodily defect must transmit the same to his children, a notion which common experience is sufficient to refute; for we see children begotten by persons who are blind, lame, or otherwise disfigured, come into the world without having any such imperfections entailed upon them.

At the time of generation, the elementary parts concur from the four principal members in both the sexes, viz. the brain, heart, liver, the matrix in women, and testicles in men. It is sufficient that the constituent parts proceed from these, because they influence the other members; it is unquestionable that the head must contribute its proportion, since it cannot have escaped the observation of many, how subject to pains in the head they are, who are much addicted to venery, as well as weakness in the organs of sight, besides the debility that extends itself to other parts of the human frame, in consequence of the head being thus affected.

affected. The contents of the matrix after injection, partake of the nature of milk during the six first days; this milkiness is supposed to be owing partly to the heat of that receptacle and partly to that of the substance injected. After that period, it assumes a blood-colour, acquiring a consistence for the space of nine days, and at the end of twelve ensuing days, it is disposed of in the different members of the foetus, which by that time is no longer a shapeless mass, having made considerable advancement towards solidity and configuration.

Whether the heat of the sperma be elemental or animal, is a question that has been discussed, some contending for the former, others for the latter opinion. That it partakes of the nature of both it is reasonable to think; the animal heat is tempered by moisture, and to this radical heat and moisture so attuned is to be ascribed the existence of every living thing considered in a physical view. What member in the foetus is first generated, and formed, has been likewise a subject of controversy.

In the opinion of some, priority of generation is allowed to the liver; because, say they, here nutrition begins. This their opponents will not admit, insisting that it must be the heart, as it is the first that receives the vital principle, and the last that resigns it.

Here it is to be observed, that the four elements enter into the composition of the body, whose parts are correspondent to heat, moisture, hardness, elasticity, &c. after which the materials are disposed according to the threefold dimensions of length, breadth, and depth, which done, the foetus continues to collect strength progressively in order to facilitate its entrance into the world. Another thing which deserves notice is the gradual formation of the foetus, under the influence of the planets, which affect all sublunary things as they happen to predominate; a planet is said to predominate, when the virtues it imparts are greatest; and

that is when it is in its house, or proper sign. Here it cannot be thought foreign from the subject matter treated of, and the design proposed to specify the virtues communicated by the planets. Saturn, as astronomy teaches, is removed to the greatest distance from our orb; from it is derived to the foetus, at whose formation it predominates, cool deliberation. Within its orbit, is that of Jupiter, the planet that beams magnanimity. The next in order is Mars, whose influence is rather malignant, than friendly, as hatred, animosity, and the most turbulent passions that sway mankind, are supposed to be thence conveyed.

The Sun bestows memory and knowledge. Venus begets concupiscence and amorous propensities. Mercury, from his orb, sheds joy and benignity. And lastly, the Moon imparts the virtue of vegetating, and being the nearest to our orb of any of the planets, influences us more immediately.

Such are the effects of the planets on the soul. It is no less remarkable that their influence extends likewise to the material substance of which man is composed.

The matter of the embryo is compressed to solidity by the coldness of Saturn, whence physicians say the first months gestation is under his influence. It is the nature of cold to condense, as it is of heat to rarify; hence it appears that matter is acted upon by the heavenly bodies and their motions: and it being once admitted that matter is subject to them, it cannot be denied that it must receive some particular form, impressed upon it by some particular part of the firmament so distinctly that it cannot be said to have received it from any other indifferently. We have seen the figure of a scorpion on a stone without the aid of sculpture; what should such an appearance be ascribed to, but the influence of some star or constellation?

"These stones," says Hali, "thus impressed with the image of certain signs, have

have the virtue of curing particular infirmities," and if his testimony may be relied on, a stone marked with the resemblance of a scorpion, has been known to prove an efficacious remedy for a wound inflicted by that animal. To the heavenly bodies also is owing, that bodies which have been buried for ages, are preserved from mouldering

into dust, or exhibiting any signs of putrefaction: to the opposition likewise of planets to which men are subject, may be attributed the changes that frequently happen in their affections, their sudden and seemingly unaccountable transitions from friendship to enmity.

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## THE ENGLISH FORTUNE-TELLER. N<sup>o</sup> VIII.

### QUESTION FOR THE LADIES.

WHETHER she is to be happy in wedlock?

#### FORTUNE.

The bond of wedlock is to unite her with a man so worthy of her esteem, that she cannot fail to be happy.

#### WISDOM.

Provided she knows how to value her happiness; and loses not in vain dissipation abroad the advantages she may reap at home.

#### FORTUNE.

She will find that it is more difficult than she imagines to meet with happiness in the state of wedlock.

#### WISDOM.

Although the paths of content and sorrow are much entangled together in that career, yet reason and virtue may happily guide her through it.

#### FORTUNE.

She is so irresolute in her choice, that it is to be feared she will make at last a bad one.

#### WISDOM.

Let her friends chuse for her, in order to avoid, or at least not to deserve, her threatening fate.

#### FORTUNE.

Her inordinate desires of pleasing can hardly be kept in those bounds within which conjugal happiness lies.

#### WISDOM.

Before she engages in wedlock, let her remember that the moon receives light from no other planets, but from the sun alone.

#### FORTUNE.

The yoke of Hymen is to be imposed upon her by the hands of Love; can it be doubted that she will contentedly bear it?

#### WISDOM.

This may be questioned, unless a mutual confidence helps to make easy the weight that a tyrannical passion adds to that yoke.

#### FORTUNE.

She is actuated by ambition and interest; she shall have a golden chain, which will create envy.

#### WISDOM.



WISDOM.

Yes; in those who, as giddy as herself, are to be dazzled by the splendour of that chain, without minding its galling weight.

FORTUNE.

She has such an odd temper, such

particular whims, that unless she finds her match, she cannot be happy.

WISDOM.

Woe to her, if she meets with that resemblance! There is no happy sympathy but in virtues.

Our life is short, but to extend that span  
To vast eternity, is virtue's work.

SHAKESPEARE.

# THE THEORY OF COLOURS.

From Nicholson's Translation of Chaptal's Chemistry.

COLOURS are all formed in the solar light. The property which bodies possess of absorbing some rays, and reflecting others, forms the various tinges of colours with which they are decorated, as is proved from the experiments of Newton. But in what manner do the coloured bodies of the three kingdoms of nature acquire the property of constantly reflecting one determined kind of rays? This is a very delicate question; for the elucidation of which, I shall bring together a few facts.

It appears that the three colours which are the most eminently primitive; the only colours to which we need pay attention, that is to say, the blue, the yellow, and the red, are developed in the bodies of the three kingdoms by a greater or less absorption of oxigene, which combines with the various principles of those bodies.

In the mineral kingdom, the first impression of fire, or the first degree of calcination, develops a blue colour, sometimes interspersed with yellow, as is observable when lead, tin, copper, iron, or other metals, are exposed in a state of fusion to the action of the air, to hasten their cooling. This may be especially observed in steel plates which are coloured blue by heating.

Metals acquire the property of reflecting the yellow colour by combining with a greater quantity of oxigene;

and accordingly we perceive this colour in most of them, in proportion as the calcination advances. Massicot, litharge, ochre, orpiment, and yellow precipitate, are instances of this.

A stronger combination of oxigene appears to produce the red; whence we obtain minium, coleothar, red precipitate, &c.

This process is not uniform through all the bodies of the mineral kingdom; for it is natural to infer that the effects must be modified by the nature of the base with which the oxigene combines. Thus it is that in some of them we perceive the blue colour almost immediately followed by a black; which may easily be accounted for, on the consideration that there is a very slight difference between the property of reflecting the weakest rays, and that of reflecting none at all.

To give additional force to the observations here made, we may also take notice that the metals themselves are most of them colourless, and become coloured by calcination; that is to say, by the fixation and combination of oxigene.

The effects of the combination of oxigene are equally evident in the mineral as in the vegetable (in the vegetable as in the mineral) kingdom; and in order to convince ourselves of this, we need only follow the operations in the method of preparing and developing

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ing the principal colours, such as indigo, pastel (woad,) turnsole, &c.—We likewise observe that the first degree of combination of oxigene with oil (in combustion) developes the blue colour for the instant.

The blue colour is formed in dead vegetables only by fermentation. Now in these cases there is a fixation of oxigene. This oxigene combines with the fecula in indigo, with an extractive principle in turnsole, &c.; and most colours are likewise susceptible of being converted into red by a greater quantity of oxigene. Thus it is that turnsole reddens by exposure to air, or to the action of acids: because the acid is decomposed upon the mucilage, which is the receptacle of the colour; as may be seen in syrup of violets, upon which the acids are decomposed when concentrated. The same thing does not happen when a fecula is saturated with oxigene, and does not admit of the decomposition of the acid. Hence it is that indigo does not become red by acids, but is on the contrary soluble in them. It is likewise for the same reason that we observe a red colour developed in vegetables in which an acid continually acts, as in the leaves of the oxalis, of the virgin vine, the common sorrel, and the ordinary vine. Hence also it happens that acids brighten most of the red colours; and that a very highly-charged metallic oxide is used as the mordant for scarlet.

We find the same colours developed in the animal kingdom, by the combination of the same principle. When flesh meat putrefies, the first impression of the oxigene consists in producing a blue colour; whence the blue appearance of mortifications, of flesh becoming putrid, of game too long kept.—This blue colour is succeeded by red, as is observed in the preparation of cheeses, which become covered with a mouldiness at first of a blue colour, but afterwards becoming red.

All the phenomena of the combina-

tion of air with the several principles in different proportions may be observed in the flame of bodies actually on fire. This flame is blue when the combustion is slow; red when stronger and more complete; and white when still more perfect.

From the foregoing facts, we may conclude that the blue ray is the weakest, and is consequently reflected by the first combination of oxigene. We may add the following fact to those we have already exhibited. The colour of the atmosphere is blueish: the light of the stars is blue, as M. Marriotte has proved, in the year 1678, by receiving the light of the moon upon white paper: the light of a clear day reflected into the shade by snow, is of a fine blue, according to the observations of Daniel Major (*Ephem. des Curios. de la Nature*, 1671.)

#### THE PREPARATION OF THE INDI-GO VAT.

THIS is the most difficult and the least understood of all the processes of the dyer, and the simple and well known operations on safflower, or bastard saffron, make a striking contrast in the following paragraph.

The colouring matters of this class (resinous) are all soluble in alkali or lime; and these are the substances used to dissolve them in water, and precipitate them upon stuffs. Lime is the true solvent of indigo; but alkali is the solvent of other substances of the same class. For example: When it is required to make use of the colouring matter of bastard saffron, the first proceeding consists in washing it in much water, to clear it from the extractive and yellowish principle which is very abundant; and the resinous principle is afterwards dissolved by means of alkali, from which solvent it is precipitated upon the stuffs by means of acids. In this manner it is that the poppy-coloured silk is made. This resinous principle may also be combined with tale, after it has been extracted by an alkali,

alkali, and precipitated by an acid; in which case the result is vegetable red. To make this pigment, the yellow colour of saffron or carthamus is first extracted by means of washing. Five or six per cent. of its weight of soda is mixed with the residue; and cold water poured on, which takes up a yellow matter; and this, by the addition of lemon juice, deposits a red fecula. The red fecula, mixed with levigated talc, and moistened with lemon juice, forms a paste, which is put into pots to dry. If the red be soluble

in spirit of wine, it is vegetable; but if not, it is mineral, and is usually vermillion.

Acids may be used instead of alkalis in fixing some of these colours upon stuffs. To make a permanent blue, instead of dissolving indigo by means of lime, it is sometimes dissolved in oil of vitriol. This solution is poured into the bath, and the alumed stuff is passed through it. Flannels are dyed blue at Montpellier in this way. This operation depends merely on an extreme division of the indigo by the acid.

## THE QUERIST. N° IX.

ANSWER TO QUERY THE FIRST IN  
NO. VIII. BY BEN ROW.

TO do justice to this question, "Whether the sea encreases, diminishes, or neither?" I am afraid will be trespassing too much on the bounds of your very entertaining Magazine. But as I have something new to advance in the investigation of the subject, your candour, I trust, will excuse my prolixity.

At the same time I wish some abler pen may elucidate it in a more concise or satisfactorily manner, for the amusement, and information, of your numerous readers.

I must first observe, that there are strong reasons to suppose that the whole earth was covered with water, for many centuries, (without deviating in the least from the Mosaic account of the creation) and that every hill in the world was formed in the bottom of the water.

Else, how account for the rotten fœces of the sea, interwoven on the surface of all unbroken, and uncultivated land?

How account for the different strata, and horizontal layers of earth, stone, clay, gravel, mud, &c. &c. every where produced in the bowels of the earth?

How account for the fossils found there? But above all, how account for the petrified sea-shells heaped in such abundance, and in all parts of the globe upon one another, and sometimes to a very great depth? For instance, in Holland, which is a flat low country, was sunk a well (at Amsterdam) 232 feet deep, of which the following is the manner of the strata's lying arranged one upon another:

"First seven foot of garden mould, then nine foot of black combustible earth, which is called peat, (not unlike that they properly call Dutch turf) then nine foot of soft clay, then eight foot of sand, and four of common earth, then ten foot of clay, and again four of common earth, next that ten foot of such sand as the foundations of the houses in Amsterdam are laid in, then two foot of clay, next four foot of white gravel, then five foot of dry earth, and one foot of mud, again fourteen foot of sand, then three foot of sandy clay or mire, afterwards five foot of sand mixed with clay, and next four foot of sand mixed with little sea-shells, then there was a stratum of clay one hundred and two foot deep, and lastly, thirty one foot of gravel, where the shaft was finished."

By the above account, we find the bed of sea-shells sunk to the depth of

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9 feet;



97 feet, which, as I suppose, they all had living animals once within them, is an indelible proof, that the earth and water was once blended together (perhaps at the deluge) in one thick and muddy fluid; and that the present hills, possibly, were not the antediluvian ones.

As a farther confirmation of this hypothesis, these masses of sea shells are found in the very middle of Africa, where there are plains full of sea-shells above 300 leagues from the sea.

Now say the contenders for the opinion, "That the sea is continually retreating from off the earth;" is not the above sufficient to prove the constant diminution of the water? And DeMaillet, in his book intitled *Tellamed* (which is his own name reverfed) endeavours to prove by his *Treatise*, that the sea actually diminishes at the rate of one inch (perpendicular) every 75 years, and has ever since the Creation; but the age of man is so short, comparatively with the slow decrease of the water, that it passes unnoticed. But if we may credit his assertion, he informs us, "That himself, his father, and grandfather, found it so by actual observation."

Now to refute this opinion in one word, we need only ask, What is become of the perpendicular cliffs which the sea must of necessity leave behind? We cannot be so weak as to shut our senses against this interrogation.

On the other hand, we may be led to suppose that the sea is continually filling itself, and encroaching on the earth by degrees, on account of the numerous rivers disemboguing their incommensurable streams into it. And also by reason of the prodigious quantities of rain constantly falling; inasmuch, that in England, if none was to discharge itself off the ground, it can be proved that it would cover the whole kingdom at the depth of 22 inches in one year.

But against this whim, let us introduce Dr. Halley, who undertook to estimate the quantity of vapour raised

in a day from the Mediterranean sea by the Sun's heat. He estimated this sea to be 40 degrees in length, and 4 in breadth, allowances being made for the places where it is broader by those where it is narrower, then there will be 160 square degrees at least, and every square degree of 69 miles will evaporate 33 millions of tons, consequently the whole Mediterranean must lose in vapours, in the space of 12 hours in a summer's day, at least 5,280 millions of tons, which is above 2,600 times more water than runs down the River Thames in 24 hours time!

And this great man was induced to believe that water is sometimes licked up faster by winds than it exhales by the heat of the sun.

There are others again who assert, that the ocean is continually gaining on one side of the continent, and losing on the other, which is certainly the most feasible doctrine; and it seems embraced by Pope, when he says,

How time himself stands still at her command,  
Realms shift their place, and ocean turns to land.

How many authors might be brought in support of one or other of the above doctrines? But I come now to simplify the question—and ask, can a drop of water be created, or annihilated? I answer—no. For let a drop of water be composed of phlogiston, phosphorus, æther, or what you will: scatter it on the dust, or burn it in the fire; dry it in the wind, or inclose it in crystal, still I contend that it exists: the only thing that is done, is changing its place; and therefore, I now maintain, and I think with great probability—*That there is not a drop of water more or less in the world, than there was at the Creation.* Therefore, the sea neither increases nor diminishes; nor does it gain on one side the earth and lose of the other.—"For he gave to the sea his decree, that the waters should not pass his commandment." Prov. viii. v. 29.



**SOLUTION TO QUERY V. IN NO. IV.  
BY LEO.**

BY Peter (in his second Epistle, ch. ii. v. 15), describing Balaam to be the son of Bosor; he could not mean that he was the son of a person called Bosor; because Balaam is described as well by Moses as by all the other sacred writers who lived before Peter's time, to be the son of Beor, and they could not all be mistaken: therefore, I rather think by Peter's calling him the son of Bosor, he only meant that Balaam was a native of that city.

them relatively, we find the latter much heavier than the former.

**SOLUTION TO QUERY II, IN NO. VIII.  
BY J. D.**

By a solid half-foot, it is evident is meant by the Querist, a cube of 6 inches, and which contains 216 inches solid. Whereas half a solid foot contains four 6 inch cubes, or - 864 inches

The difference therefore is - - 648 inches.

The following and last Query in the said Number, having produced some curious letters, we beg leave to defer laying their substance before our readers till next Number.

**SOLUTION TO QUERY I, IN NO. V.  
BY MR. W. DEACON.**

THE propriety of Juno's favourite birds never copulating, is in the strictest justice, as the immortality of the individual birds shewed that their superior purity and elemental life was not subject to the corruptibility of the terrestrial specie, the continuation of which can only be maintained by the laws appointed by nature.

**NEW QUERIES.**

**UPON OCCULT QUALITIES. BY  
DOMUS SCIENTIÆ.**

**QUERY I.**

WHAT is the reason that oil of vitriol diluted with water, will not freeze in any degree of cold, while the concentrated oil will?

**SOLUTION TO QUERY II, IN NO. V.**

WHAT is the difference between absolute and specific gravity? may be answered thus; That the former is the power by which all bodies tend towards the earth's centre, and the latter by which bodies of the same dimensions are of different weights. That is supposing absolute gravity only to exist; every thing at equal distances from the earth's centre, and of the same magnitude, would be of the same weight, and consequently of the same density; but allowing the other, we have the difference in weight between different bodies; for though a pound of feathers is as heavy as a pound of gold, and heavier\*; yet, considering

**QUERY II.**

Can a reason be assigned for the following phenomena; volatile salts in mixing with acid produce cold, whilst the fixed alkaline produce heat?

**QUERY III.**

The reason is also required, why strong spirits of wine mixed with snow, should, as it is well known, produce to a bottle of water, the greatest degree of cold yet felt?

**QUERY IV.**

And why ground-ivy fines are better than any other vegetable, though some others seem to contain the same principle by analization.

\* One being weighed by avoirdupois, and the other by troy weight.

## PHILOSOPHICAL AND INGENIOUS AMUSEMENTS.

**How to change a pack of cards into all manner of pictures.**

**YOU** must take a pack of cards, and paint upon the back-side of the one half of the pack, what manner of figures shall please your fancy best; as men, women, birds, flowers, &c. Then print the other half of the cards, viz. on that side where the spots are on, after the same manner as you did the other half; so between them both you will have a compleat set pack of all pictures; and when you will perform this trick, you must shew the cards but half way. This is one of the best tricks on the cards.

**How to deliver out four aces, and convert them to four knaves.**

This trick is one among the many which is effected by a quick sight; for if it is done in a bungling manner, it may be easily detected, and the pretender will be liable to contempt instead of applause.

To do this, make a pack of eight cards, viz. four aces and four knaves, and let them be laid in this order: an ace and a knave, and so alternately through all the eight cards, then shuffle them, so as always at the second shuffling, or at least when you have done shuffling them, one of the aces may be the nethermost card; then use some words or device, and putting your hand with the cards to the edge of the table, let out privately a piece of the second card which is one of the knaves; then shewing to the standers-by the nether card, which is one of the aces; be sure to cover the piece of the knave with your fingers; then draw out the same knave, laying it down on the table; then shuffle the cards as before and you will have two aces at bottom; therefore take off the uppermost card, and thrust it into the middle of the pack; do the same with the nether-

most card, which is one of the aces, then you may shew another ace as before, and instead of that lay down another knave: proceed in the same method till instead of the four aces you have laid down the four knaves.

The beholders, all the time thinking that there lay four aces on the table, are greatly deceived when the cards are turned up, and will wonder at the transformation.

**The Golden Head, which leaping and dancing in a Glas, answers different questions.**

TO shew that this head is not connected with any other object, you put some crown pieces at the bottom of a glas, and a covering over all; this, however, does not prevent the head, which you affirm to be of solid gold, from dancing in the glas to answer by numbers, and to yes or no, questions proposed to it; at the same time, a bunch of rings, in another glas, at a little distance, as if by sympathy, performs the same motions.

In the room of the first head, which is shewn round to the company, you take a second from off the table, where the experiment is to be performed—This second head is attached to a filken thread which passes through the partition into the hands of the confederate; this thread, instead of leaning on the brim of the glas, where the cover would prevent it from sliding, passes through a small, well polished nick to give it easy play, and prevent it from breaking.

**N. B.** The crown pieces which you put in the bottom of the glas, under pretext of preventing any communication between the golden head and the machinery, which may be suspected to be hid in the table, are not useless, for they serve as ballast, and prevent the glas from yielding to the motion occasioned by drawing the thread.

To cut Glass, or even a piece of Crystal, let it be ever so thick, without the help of a Diamond in the same shape as the mark of the Drawing made on it with Ink.

**THIS** remarkable operation unites use with amusement. For being in the country, or in a place where there is no glazier or glassman to be had, the following means will answer the purpose without them.

Take a bit of a walnut-tree, the thickness of a candle, cut one end of its ends to a point; put that end in the fire, and let it burn till it is quite red. While the stick is burning, draw on the glass or crystal, with ink, the design or outline of the form in which you mean to cut it out. Then take a file or bit of glass and scratch a little the place where you mean to begin your section; then take the wood red hot from the fire, and lay the point of it about the thickness of a guinea, from the marked place; taking care to blow always on that point in order to keep it red; follow the drawing traced on the glass, leaving as before, about the thickness of a guinea, every time that you present your piece of wood, which you must take care to blow often.

After having followed exactly the outlines of your drawing, to separate the two pieces thus cut, you need only

pull them up and down, and they will divide.

For a Person to chuse a Card, you not supposed to know what it is, and then for the Person to hold the Cards between his Finger and Thumb, to strike them all out of his Hand except the very Card he had taken.

**THIS** is called the Nerve trick, and is thus performed; having previously looked at a card, bid the person draw one, taking care to shew that to which you know; when he has looked at it, let him put it at the bottom; let him shuffle the cards, then you look at them again, and finding the card, place it at the bottom; then cut them in half; give the party that part which contains his chosen card at the bottom, to look between his finger and thumb just at the corner; bid him pinch them as tight as he can; then striking them pretty sharp, they will all fall to the ground except the bottom one, which is the card he had chosen.

This is a very curious trick, and if cleanly done, is really astonishing; but may be accounted for from the nature of the nerves, which are always more retentive when any thing is attempted to be taken either by force or surprize.

## LIVES OF EMINENT MAGICIANS, CONJURORS, &c.

GILLES DE LAVAL, LORD OF RAIS.

A MONSTER IN HUMAN SHAPE.

From the 51st Number of Gifford's History of France.\*

**ABOUT** this period (1440) an instance of depravity in an individual was detected, so horrid and so singular, that, were it not confirmed by the most authentic records, sanctioned by the tes-

\* In justice to Mr. Gifford, and in return for the pleasure we have received in

timony of all cotemporary writers, it might be justly considered as fabulous. Gilles de Laval, Lord of Rais, sprung from one of the most ancient and most illustrious families in Brittany, succeeded to the titles and ef-

fering his very complete History of France, we have thought proper to acknowledge the source from whence we derived the interesting sketch of the life of the Lord of Rais. If Mr. Gifford will abide by his original intention, and comprize to the reign of Lewis XVI. in one hundred Numbers, there is little doubt but his success will equal his merit.

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Original from

tates of his ancestors, at the early age of twenty. This young nobleman possessed many accomplishments both of body and mind; his person was majestic, his countenance insinuating; he was endued with courage, and with wit; but he was prodigal, fanatic, voluptuous, and debauched. An annual income of three hundred thousand livres proved insufficient to defray his expences. His retinue displayed a motley mixture of chaplains and courtisans; priests and panders; choristers and comedians. His chapel, richly embellished with gold, silver, and precious stones, was served by ecclesiastics who bore the title of deans, and whose superiour wore the episcopal mitre. All the theatrical exhibitions then in vogue were performed at his residence. In short his expences were so numerous that they soon exhausted his fortune. Honoured in his youth with the office of Marschal of France, in a short time he had not wherewithal to support the dignity of his rank. The want of money induced him to expose his estates to sale; but his relations, alarmed at seeing him dissipate, in superfluous expences, the patrimony of his ancestors, implored the interference of the king, who issued an edict—that was afterwards confirmed by a sentence of the parliament—forbidding him to alienate his territorial possessions. The Duke of Brittany, who, previous to the publication of the edict, had purchased, at an inferior price, the lordships of Ingrande and Chantocé, sent his son to the king to request he would withdraw the prohibition; this however Charles peremptorily refused. Gilles being thus deprived of every resource which could enable him to continue his prodigality, applied himself to the study of alchemy. He collected all the impostors who boasted of their skill in this occult science; but he was speedily convinced of the vanity of their professions, and all his attempts to discover the grand secret of the philosopher's stone proving fruitless, he chan-

ged the course of his pursuits, had recourse to magic, and invoked the assistance of the devil. A physician of Poitou gave him some lessons in necromancy, and after robbing him, ran away. He was next introduced by a priest of the diocese of St. Malo, to the acquaintance of an Italian named Prelati, with whom he renewed his infernal incantations, promising Satan to give him whatever he should require, excepting only his soul and his life. It must be observed, that while he was offering up the most abominable sacrifices, such as the heart, the hands, the eyes, and the blood of a murdered infant, he continued his pious exercises with his chaplains! These enormities becoming public, the Duke of Brittany was compelled to issue an order for apprehending him and bringing him to trial. His judges were the Bishop of Nantes, Chancellor of Brittany, the Vicar of the Inquisition in France, and Peter L'Hospital, President of the Parliament of Brittany. Gilles, on his first examination, observed that all ecclesiastics were "simoniacs and whoremasters, and that he would rather be hanged by the neck than make any reply to such judges." But as the trial proceeded he was constrained to change his tone. The monstrous acts of cruelty which had marked his abominable gratifications exceeded every thing which tyrants the most sanguinary and ferocious had ever practised or conceived. Rape and murder had formed his principal enjoyments; the latter by a refinement of depravity unexampled in the annals of infamy, was made to heighten the gratifications of the former; it was proved that he had polluted and massacred *at the same instant*, no less than a hundred children of both sexes, at his castles of Macheou and Chantocé. The purity of the historical page will not admit of any farther account of the horrid crimes perpetrated by this monster in human shape; but should the reader be curious to pursue the dreadful reci-



tal, he may refer to the work quoted in the margin.\* Gilles was condemned to be burned. He died—say the cotemporary writers—in a very christian-like manner. Before he was conducted to the place of execution, he said to his infamous associate Prelati, who suffered with him—“Adieu, friend Francis, we shall never see each other more in this world. I pray God to give you patience; and be assured that if you place your hopes in God, we shall meet in the delights of paradise.” It is affirmed that the Marechal, previous to his death, confessed crimes still more enormous than those which we have noticed; though what those crimes could be, it is impossible for the human imagination to conceive. He was executed at Nantes; and his punishment was so far mitigated that he was strangled before the pile was lighted. When his body was half consumed by the flames, it was delivered to his family for interment. It is pretended that the Duke of Brittany, who was then at Nantes, attended the execution.

#### LIFE OF PARACELSUS.

From Enfield's History of Philosophy.

AMONG modern pretenders to divine illumination, the first name which appears with distinction is Philippus Aureolus Theophrastus Paracelsus. He was born at Einsiedlen, near Zurich, in the year 1493. His family name, which was Bombastus, he afterwards changed, after the custom of the age, into Paracelsus. He was instructed by his father, who was a physician, in languages and medicine. So earnestly desirous was he of penetrating into the mysteries of nature, that, neglecting books, he undertook long and hazardous journeys through Germany, Italy, Spain, Denmark,

Hungary, and Muscovy, and probably several parts of Asia, and Africa. He not only visited literary and learned men, but frequented the workshops of mechanics, descended into mines, and thought no place mean or hazardous, if it afforded him an opportunity of increasing his knowledge of nature. He consulted all persons who pretended to be possessed of any secret art, particularly such as were skilled in metallurgy. Being in this manner a self-taught philosopher and physician, he despised the medical writings of the ancients, and boasted that the whole contents of his library would not amount to six folios.

Rejecting the tedious method of the Galenic school, Paracelsus had recourse to new and secret medicines procured from metallic substances by the chemical art. And his bold practice was in many cases attended with such wonderful success, that he rose to the summit of popular fame, and even obtained the medical chair in the city of Basil.

Among others, he administered a medicine, to which he gave the name of Azoth, which, he boasted, was the philosopher's stone, the medical panacea, and which his disciples extol as the Tincture of Life, given through the divine favour to man in these last days. His irregular practice, and the virulence with which he censured the ignorance and indolence of other physicians, created him many enemies. The rewards, which he received for the cures he performed, were by no means adequate to his expectations. After meeting with many disappointments and mortifications, an incident occurred, which determined him to leave Basil.

A wealthy canon of Lichfield, who happened to fall sick at Basil, offered Paracelsus a hundred florins to cure his disease. This Paracelsus easily effected with three pills of his Laudanum, one of his most powerful medicines. The canon, restored to health

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\* Nouvelle Histoire de Bretagne, par D. Lobineau, tom. p. 706.

so soon, and, as appeared to him, by such slight means, refused to stand to his engagement.

Paracelsus brought the matter before the magistrate, who decreed him only the usual fee. Inflamed with violent indignation at the contempt which was, by this decision, thrown upon his art, after inveighing bitterly against the canon, the magistrate, and the whole city, he left Basil, and withdrew into Alsace, whither his medical fame and success followed him.

After two years, during which time he practised medicine in the principal families of the country, about the year 1530, he removed to Switzerland, where he conversed with Bullenger and other divines. From this time, he seems for many years to have roved through various parts of Germany and Bohemia. At last, in the year 1541, he finished his days in the hospital of St. Sebastian, in Saltzburgh.

Different and even contradictory judgments have been formed by the learned concerning Paracelsus. His admirers and followers have celebrated him as a perfect master of all philosophical and medical mysteries. Some, on account of the reformation which he produced in medicine, have called him the medical Luther. Many have maintained, as indeed he himself boasted, that he was possessed of the grand secret of converting inferior metals into gold. On the contrary, others have charged his whole medical practice with ignorance, imposture, and impudence.

J. Crato, in an epistle to Zwinger, attests, that in Bohemia his medicines, even when they performed an apparent cure, left his patients in such a state, that they soon after died of palsies or epilepsies. Erastus, who was for two years one of his pupils, wrote an entire book to detect his impostures. He is said to have been not only unacquainted with the Greek language, but so bad a Latin scholar,

that he dared not speak a word of Latin in the presence of learned men. It is even asserted, that he was so imperfect a master of his vernacular tongue, that he was obliged to have his German writings corrected by another hand.

His adversaries also charge him with the most contemptible arrogance, the most vulgar scurrility, the grossest intemperance, and the most detestable impiety. The truth seems to be, that Paracelsus's merit chiefly consisted in improving the art of chemistry, and in inventing, or bringing to light, several chemical medicines, which to this day hold their place in the Pharmacopœia. Without either learning, or urbanity, or even decency of manners, by the mere help of physical knowledge and the chemical arts, he obtained an uncommon share of medical fame; and, to support his credit, he pretended to an intercourse with invisible spirits, and to divine illumination.

Paracelsus wrote, or rather dictated to his amanuensis, many treatises; but they are so entirely void of elegance, so immethodical and obscure, that one may almost credit the assertion of his chemical assistant, Oponinus, that he dictated most of his books in the night, when he was intoxicated. They treat of an immense variety of subjects, medical, magical, and philosophical. His *philosophia sagax*, "Subtle philosophy," is a most obscure and confused treatise on astrology, necromancy, chiromancy, physiognomy, and other divining arts, calculated for no other purpose than to promote vulgar superstition. Several of his pieces treat of philosophical subjects, such as "The production and Fruit of the Four Elements;" "The Secrets of Nature, their origin, causes, character, and properties," and the like.

The chemical, or Paracelsic, school produced many eminent men, whose memoirs rather belong to the history of medicine than of philosophy. Ma-

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ny of these took great pains to digest the incoherent dogmas of their master into a methodical system. A summary of his doctrine may be seen in the preface to the *Basilica Chymica* of Crollius.

## JACOB BOEHMEN.

From the same Work.

ONE of the most dazzling luminaries in the constellation of Theosophists was Jacob Boehmen, a famous German philosopher, born near Gorlitz, in Upper Lusatia, in the year 1575. He was brought up a shoe-maker, and at twenty years of age married a butcher's daughter, with whom he lived happy thirty years. Though he never entirely forsook his occupation, his singular genius soon carried him *ultra crepidam*, 'beyond his last.' The theological controversies which were at this time spreading through Germany, made their way among the lowest classes of the people; and Boehmen, much disturbed in his mind upon many articles of faith, prayed earnestly for divine illumination. The consequence, according to his own account, was, that, rapt beyond himself for seven days together, he experienced a sacred sabbatic silence, and was admitted to the intuitive vision of God. Soon afterwards, he had a second ecstasy, in which, as he relates, whilst he was observing the rays which were reflected from a bright pewter vessel, he found himself on a sudden surrounded with celestial irradiations; his spirit was carried to the inmost world of nature, and enabled from the external forms, lineaments, and colours of bodies, to penetrate into the recesses of their essences. In a third vision of the same kind, other still more sublime mysteries were revealed to him, concerning the origin of nature, and the formation of all things, and even concerning divine principles and intelligent natures.—These wonderful communications, in the year 1612, Boehmen committed to

writing, and produced his first treatise, entitled *Aurora*; of which, however, the principles, the ideas, and the language, are so new and mysterious, that we find it wholly impracticable to attempt an abridgment. Indeed, the author himself declares these mysteries incomprehensible to flesh and blood; and says, that though the words be read, their meaning will lie concealed, till the reader has by prayer obtained illumination from that Heavenly Spirit, which is in God, and in all nature, and from which all things proceed.

The *Aurora* falling into the hands of the Minister of Gorlitz, he severely reprimanded the author from the pulpit, and procured an order from the senate of the city for repressing the work, in which Boehmen was required to discontinue his attempts to enlighten the world by his writings. Boehmen paid so much regard to this order, which must be confessed to have been as injudicious as it was oppressive, as to refrain from writing for seven years. His projected work, however, found its way to the press at Amsterdam in the year 1619; and the author was encouraged by this circumstance to resume his pen, and from that time sent forth frequent publications. It is said, but upon uncertain authority, that he was summoned to the supreme Ecclesiastical Court at Dresden, and there underwent an examination before a body of Theologians, in which he pleaded his cause so successfully, that he was dismissed without censure. Boehmen died in the communion of the Lutheran Church, 1624.

As he frequently uses the same terms with Paracelsus, it is probable that he was conversant with his writings; but he certainly followed no other guide than his own eccentric genius and enthusiastic imagination.

We honestly confess it to be wholly beyond our power to give any summary of the Boehmian system. This mystic makes God the essence of essences, and supposes a long series of spiritual natures, and even matter itself, to have



flowed from the fountain of the divine nature. His language, upon these subjects, nearly resembles that of the Jewish Cabala. The whole divine Trinity, says he, sending forth bodily forms, produces an image of itself, *velut deum quendam parvum*, 'as a God in mi-

niature.' If any one name the heavens, the earth, or the stars, the elements, and whatever is beneath or above the heavens, he herein names the whole Deity, who, by a power proceeding from himself, thus makes his own essence corporeal.

## APPARITIONS, DREAMS, &c.

### APPARITION OF SIR JOHN OWEN.

(Concluded from No. VII. page 233.)

WHEN the maid came in, the gentleman rose up, and looking about the room, he found fault with every thing there, even the furniture, and the disposition of it; nothing pleased him; but this was not because they were not good enough for him, but that all was too good, and too rich, far above her quality that owned it; and said, that the lady did not know what she did, that it was an expence she could not carry on, and her estate would not support it; and that such a way of living would bring her and all the family to ruin and beggary, and the like.

By and by she carried him into another parlour, and there he found fault in the same manner: he told her, he was surpris'd at what her lady meant, and that she lived at so extravagant a rate as Sir John's estate could never maintain, but would run him into debt and ruin him; and so he would be undone by her extravagance.

Upon this the maid began to take him short a little, and told him, that this was all out of the way to what he came about; if the lodgings were too good for him, that was his business indeed, but else he had nothing to do with her lady's conduct, and how she pleased to furnish her house; that her master was a gentleman of a great estate, and had large plantations in Jamaica; that he constantly supplied her lady with money sufficient for her support, and for all her expences; and she won-

dered he should trouble himself with that which she was sure was none of his business: in short, the girl huffed him, and asked him what it was to him, who was quite a stranger, how her lady lived?

However, he turns to the maid, and sitting down again, calmly entered into some discourse with her about her lady, and her way of living, and told so many of the secrets of the family to her, that she began to be more mild with him, and perceived that he knew more of the family than she thought he had, or indeed than she did herself; at last the girl began to be very uneasy, and to question with herself, whether it was not her master, come over incognito, and that he had not yet discovered himself.

She tried several times to learn who he was, his quality, his country, his name, and how she might send to him; but he always put it off, and only told her he would go to Hamptead, where her lady lodged, and wait upon her lady himself; and so treating the servant very civilly, and thanking her for showing him the house, he went away in form, with his servant following him, so that he did not vanish as an apparition.

Yet all this time the poor girl was very uneasy; she began to think it could not be an ordinary creature, because he gave such strange and particular accounts of things done in the family; such as, where several things were deposited that belonged to the family, with several circumstances belonging to her mistress, to her little son, and to his father in the West-Indies: and, in short,



short, said some things, which, as she imagined, none but the devil could tell of; which by the way, was talking as ignorant people talk of such things; namely, that if any thing be said, or done, out of the ordinary way, and more than is common for men to talk or to do, they will immediately say, it must be the devil.

The poor girl was very much surprised at this gentleman's appearance, and more so after he was gone than before; for he did not give her time to reflect upon the particulars he mentioned to her; but relating one thing after another, she had enough to do to take in the heads of things in general.

But when he was gone, and she came to reflect and compare things together, she began to consider who could this possibly be? how could he know such and such things? how could he tell whose picture that was? where my mistress had such a suit of curtains, and such a cabinet? who must he be, to tell me how long my master has been at Jamaica; how much his estate is there, and how much money he has sent my lady over, at such and such times? This must be the devil in my master's clothes; something must be in it; I'll go to my lady, and let her know it all; and with this the maid gets a woman, that used to be trusted in such cases, to look after the house, and away she goes to Hampstead to her mistress.

I think it is a part of the story that the gentleman desired she would acquaint her mistress with it; that such a person had been there, and gave her some particular tokens, by which he said her mistress would understand who he was; and that she should tell what he said, that her income would not support the expences she lived at, but that it would bring her to ruin, and she would be undone: but this part I do not positively remember; but am certain that he told the maid it would be so.

However, the poor girl, the more she ruminated upon the thing, the more she was alarmed at it: at length, away she went, as I have said, to give her

lady an account of what had happened; and she was the more eager to go, because she understood him, to talk about the lodgings, and so she would prepare her lady to receive him, and to consider what kind of a man it must be, that she might not be frightened at him; but he had been too quick for the maid.

When she came to Hampstead, she found her mistress lying upon the bed, and so very ill, that they at first told her she could not be spoke with. Don't tell me, says Mary (the London maid), I must speak with her, and will speak with her. What extraordinary business can you have? says the lady's woman, in a taunting manner; if your business was from the devil, you can't speak with my lady just now, for she is very ill, and laid down upon the bed.

From the devil, says Mary, I don't know but it may, and I believe it is indeed; so I must speak with my lady immediately.

Nay, says the woman, here has been one messenger too many from the devil already, I think: sure you don't come of his errand too, do ye?

I don't know whose errand I come of, but I am frightened out of my wits; let me speak with my lady presently, or I shall die before I deliver my message.

Die! says the woman; I wish my lady don't die before she can hear it; prythee, Mary, if it be any thing to frighten her, don't tell it her just now, for she is almost frightened to death already.

Why, says Mary, has my lady seen any thing?

Ay, ay: seen! says the woman, she has seen and heard too; here has been a man who has brought her some dreadful tidings, I don't know what it is.

They talked this so loud, or were so near, that the lady hearing something of it, immediately rang the bell for her woman.

When the woman went in, Who is that below, says the lady, talking so earnestly? is any body come from London?

Yes,

Yes, Madam, says the woman, here is Mary come to speak to your ladyship.

Mary come! says she, in a surprize; what can be the matter! why, sure, has she seen something too? Mercy on me, what's the matter! what does she say?

She does not say much, Madam, says the woman, but she wants mightily to speak with your ladyship, and is in a great hurry.

What says the lady, is she frightened?

I believe she is, says the woman, but she will tell nothing but to yourself.

Oh, I shall die! says the lady; call her up.

Pray, Madam, says the woman, don't call her up till your ladyship has recovered yourself a little from your other disorders; she'll tell you some wild tale or other of her own imagination, that will discomfit you, and do you mischief.

O, says the lady, let her have whatever she will to say, I do insist upon hearing it; if it should be from the devil, it cannot be worse than it is; call her up, I must speak with her.

Accordingly Mary came up, and the woman was ordered to withdraw.

As soon as the door was shut, the lady again burst into tears; for she had been crying vehemently. O Mary, says she, I have had a dreadful visit this afternoon; your master has been here.

My master! why, madam, that's impossible.

Nay, it was your master, I am sure; or the devil in his likeness.

In a word, it is certain it was her husband in apparition, or the apparition of her husband, and he talked very warmly and closely to her, and told her his estate would not support her expensive way of living, and that she would bring herself to misery and poverty; and a great deal more to the same purpose as he had said to Mary.

Mary immediately asked her ladyship what manner he appeared in; and by the description that her mistress gave, it was exactly the same figure that had

appeared to her, and desired to see the lodgings; so Mary gave her ladyship a particular relation of what had happened to her also, and of the message she was charged to deliver.

What followed upon this alarm, and how the lady was reduced, and obliged to sell her fine furniture and equipage, and came to very low circumstances, though it be a part of the story, is not so much to my purpose in the relation. But what is remarkable to the case in hand is, that they allege, that just at the juncture, Sir John Owen, the lady's husband, died in the West-Indies. I suppose, by his death, her supplies were immediately stopped, and that was the occasion of her being reduced so suddenly.

This relation is taken from a manuscript, late in the possession of Sir Owen Ap Owen, of Brecknockshire: the circumstance happened in the beginning of Queen Anne's reign.

#### INSTANCE OF WITCHCRAFT.

DUFFE, the seventy-eighth king of Scotland, laboured with a new and unheard of disease; no cause was apparent, all remedies insignificant; his body languishing in a continual sweat, and his strength apparently decaying, insomuch that he was suspected to be bewitched, which increased by a rumour, that certain witches of Forrest, in Murray, practised his destruction, arising from a word which a girl let fall, that the king should die shortly; who being examined by Donald, captain of the castle, and tortures shewed her, confessed the truth, and how her mother was in the assembly; and when certain soldiers were sent in search, they surprized them roasting a waxen image of the king before a soft fire, to the end that as the wax melted by degrees, so should the king dissolve, and his life waste away with the consumption of the other. But the image being broke, and the witches hang-

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ed for it, the King recovered his health in a very short time.

Liquorpond-street.

PETER.

#### AN INSTANCE OF THE FORCE OF IMAGINATION.

A GENTLEMAN of the name of Marth happened to be riding out, when a horse in the staggers came behind, and taking hold of him by the buckle of his breeches, lifted him out of the saddle, gave him a shake, and laid him on the ground, without bite, bruise, scratch, or any sort of harm. He related the circumstance, and after a day or two seemed to think no more about it. Three weeks after the gentleman who owned the horse came to see Mr. Marth, and told him that the horse which dismounted him was dead of the staggers. Being at dinner when this information was given

him, he laid down his knife and fork, and said, "then he died mad, and I shall die mad too." From that time he fancied himself mad, although he had not the smallest symptom of madness. If he happened to yawn, he would immediately cry out, "that is the way the horse died, and I am mad, although my friends will not believe it." He would take nothing that was prescribed for him, saying they would answer no purpose, for nothing could do him good. Thus he continued for the space of four months, and then died. He was opened, but had none of these inward marks discoverable in persons who lose their lives in consequence of having been bitten by any mad animal; nor when living was he troubled with the hydrophobia, or dread of any liquid; but saw and swallowed it without any concern, so that the judicious are agreed, that it was fancy, not madness, that occasioned his death.

#### DOMESTIC NEWS.

1. AN Austrian officer, being refused an audience of the King of Hungary, drew a horse pistol from his pocket, in the presence of the Guards, who repulsed him, and shot himself through the head in one of the Court yards of the palace, at Vienna.

3. Sentence passed on Ankarstroem, was—"That he is adjudged to be infamous, and unworthy of any of the rights of a citizen.

"That he shall be put into the pillory for two hours in the forenoon on three successive days, and whipt with six pair of rods.

"That his head shall be severed from his body, his right hand be cut off, and his thus mutilated body shall be impaled; an inscription to be placed on the pillory as follows: "Johan Jacob Ankarstroem, Assassin of the King." The sentence has been put in execution.

The Duke Regent has given his property to his children (who are to change their names) though it was forfeited to the State by the laws.

An inhabitant of Belfast has engaged much attention by the discovery of a perpetual motion on philosophical principles. This power, in the present instance, is applied to the machinery of a clock, which, unconnected therewith, is contrived to go two years without winding up, by the weight of a single pound, that gives motion to a pendulum of 23 lb. which moves through the space of 518,409 inches in 24 hours, while the maintaining pound descends but 1-10th of an inch. The most extraordinary circumstance in this clock is the faculty of winding itself up by the weight of the atmosphere, as long as the change of the weight of the air, five times in the course of two years, shall cause the mercury



cury either to ascend or fall 2-10ths of an inch in the barometer above or below the mean height. From a fair comparison of its friction with that of common clocks, it is thought it may have an uninterrupted motion for ages. Its principles are of the simplest nature.

In the parish of St. George, Canon-street, Ratcliff-Highway, there is an institution founded by Mr. Raine, whereby young women who have been four years in the school, four in the hospital, and five in service, are entitled to draw lots for a wedding-portion of 100*l*. The days of drawing are May-day, and the day after Christmas day; when six of these young women, who have previously laid in their claims, draw tickets, which consist of five blanks and one prize; but those who are unfortunate at one time, are not precluded an half-yearly chance as long as they live. But if the fortunate maid cannot find a man who will marry her on that day six months, from which she draws the fortunate lot, she forfeits her right to the 100*l*. which is otherwise then paid. Whenever this ceremony takes place, the concourse of people is immense; and the interest which such an institution has on the feelings of the young female spectators, is wonderful.

3. A melancholy affair happened between two Riding Officers and three smugglers at Pluckley. The smugglers were loaded with contraband goods, two of whom surrendered, but the third would not; shortly after the two first returned armed with clubs, and endeavoured to rescue their companion, who in the intermediate time had received a violent blow on the head with a hanger, and whilst in the act of jumping over a gate, one of the officers shot him through the neck, which proved instant death.

8. A most shocking and wanton murder was committed on the body of Susannah Dell, in Lewkner's-lane, Drury-lane, of which the following are all the particulars that have transpired:

The deceased was the wife of — Dell, who, until a few weeks back, has for some time been at sea; during his absence she formed a connection with Robert Anderson, and lived with him until her death. The husband of the deceased went to Anderson's lodgings, in Lewkner's-lane, in order to speak to his wife; Anderson was then with her in the room, and a companion of his, Matthew Goodall, was with them. Anderson and the husband of the deceased were quarrelling with each other, when Anderson and Goodall drew knives, and the former swore he would do for Dell; the deceased threw herself on him, and begged he would not strike at him, when Anderson conceiving she preferred her husband to him, in a fit of jealousy stabbed her in the breast, and she expired in less than half an hour. Anderson and Goodall then ran out of the house together, with their knives drawn, menacing destruction to all that opposed them, and near the bottom of Drury-lane assaulted a soldier, for which they were apprehended and committed by Mr. Justice Walker, for that assault. They were soon afterwards charged with the murder, and are now detained for it.

11. A fire broke out at the corner of Stevens-street, Tottenham-court-road, it gained great strength at the bottom of the house before it was discovered by the family, who had all retired to bed in the upper apartments; and when the alarm was given, the stairs were entirely consumed, and the windows left the only means of escape. The man of the house, by leaping from the window of the first floor, escaped; but his wife endeavouring to assist her children in an adjoining room, was, with a fine boy, nearly burnt to death. Two children, the one eleven, the other two years old, were consumed in the presence of their parents. The woman and child were taken to the Middlesex Hospital, but with little hopes of recovery.