

THE

Conjuror's Magazine,

OR,

Magical and Physiognomical Mirror.

JUNE, 1792.

Embellished with the following elegant Engravings, all accurately copied by BARLOW, from LAVATER.—1. Portrait of GENTLENESS and BENIGNITY.—2. A GROUP after HOGARTH.—3. A SURE AND CONVENIENT MACHINE FOR DRAWING SILHOUETTES.

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LONDON:

TO CORRESPONDENTS.

A Subscriber to our Plan urges us to insert the following requisition; an answer to which will confer the greatest obligation upon R. C. N.

TO CHEMICAL GENTLEMEN.

Whether or not they are possessed of the knowledge of any manner to prepare metal in such a sort, that on its contact with linen or paper, it may impress a mark from its chemical property solely, without using any liquid? For instance, is it possible to acidulate paper in such a manner, that when a brass needle is run through, it may leave a stain or spot of blue or green, by the power of the verdigrise.

The Querist is in possession of a secret or two of this kind, but they only answer the intended purpose very partially.

The Letters to Mr. B. are forwarded as directed.

An Observer from Lincoln's Inn shall have due attention paid him: as likewise our worthy friend at Lambeth.

No offers of interest can induce us to make our Magazine a vehicle of abuse against characters however objectionable, not obnoxious to ourselves. This we hope is a sufficient answer to two petulant letters addressed to two *Meretricious* Astrologers, S. and U. or a cobbler and a blacksmith.

H. H. requires the Schema Coeli, pro. temp. Feb. 21, Sat. 10 o'clock at night, 1767. Cranborne.

Our North Britain Correspondent has our sincere thanks for his well executed and well meant endeavours; we hope shortly to avail ourselves of his labours.

We likewise acknowledge with gratitude the receipt of the M. S. upon the influence of diabolical agency upon the human body.

All the Querical Letters will be noticed next month.

The accomplishment of Astrological Judgments upon Nativities is in hand and under consideration.

P. P. who jocosely styles himself *post-paid*, is altogether of our mind, but *mum. Ride si sapiis.*

The learned Dissertation upon the Nativity of the World reminds us by its length of Caryl's tedious Exposition upon the Book of Job. However waste paper is useful.

The Astrologer of the Strand should make his application to the trunk-makers in the Yard, as they have always ready money by them, for the purpose of purchasing linings for their boxes.

L. M. and Domus Scientia in our next.

IN the month of August 1791, a correspondent favoured the Editor of this Magazine with a Decumbiture judged according to the canons of Astrology; but as it appears by the judgment he gave, that his knowledge in that very useful branch of-art is as yet very light and superficial; I conceived it would not be unacceptable to your readers, if a performance of that nature, handled with more accuracy than the before-mentioned, was presented to the lovers of this amusing enquiry.

The gentleman for whom this decumbiture scheme was set, was taken sick on the 5th of May, 1790, at 33 minutes past 3 in the morning, at which time the celestial wanderers were positioned as on the other side.

We shall, for the satisfaction of the curious enquirer, in the first place endeavour to discover the astral cause of the disease; secondly, the principal parts affected; thirdly, whether the disease is mortal or curable.

And, first, of the nature of the disease, and parts afflicted. Mars, lord of the ascendant in the 6th in Leo, a fiery sign in conjunction of Jupiter and square of the sun and Mercury, and the Moon separating from the square of Mercury and Sol, and applying to the opposition of Mars and Jupiter, sufficiently assure us that the disease was like to be violent and dangerous, and that it proceeded from choler mixed with melancholy. Mars in Leo in conjunction of Jupiter, and in square to the sun, detects a violent inflammation in the pleura, proceeding from the effluence of mixed humours, attended with great heat and sharpness of the urine, a swift pulse, &c. The Sun and Mercury in Taurus in the 2d in square to Mars and Jupiter, discovers inflammation and ulcer-

ation in the throat. The Moon in Aquarius governs the bladder, and being so much afflicted, caused obstructions of urine.

So far of the disease and its cause.

The lord of the ascendant being lord of the 8th, and posited in the 6th, and the moon virtually in the 12th, and both of them so exceedingly afflicted, gave sufficient indication to me that the disease would be violent, and at last mortal, and that the miserable man would in a great measure hasten his dissolution by his own misconduct. The event justified my suspicions, for he departed this transitory life on the 13th of May, in the evening, just as the Moon passed the square of her radical place when he was taken sick. If you add 45 degrees to the Moon's place at the hour of decumbiture, it brings you to 2 degrees 57 min. of Aries, which is the first judicial time, and happened at near eleven at night on the 9th of May: the Moon is then separating from the conjunction of Saturn, and applying to that of Venus; a flattering time indeed: the sick then found himself in a more comfortable state; Venus now did all she could, and the effect of Mars with Jupiter helped on the work; that is, to mislead the poor patient and his ignorant apothecary, for now it was that Doctor Dolittle said a great many fine things, to the great comfort of all who heard him: now the bark decoctions jumped about like peas in a frying pan, and nothing less than a happy crisis was to be expected: but see the vanity of those purblind prognosticators, for, contrary to every expectation, he gave them all the slip at the time before mentioned.

W. E.

Kendall Place, No. 22,
Lambeth.

ASTROLOGICAL

ASTROLOGICAL REMARKS

In a Letter to the Editor.

I WAS peculiarly pleased, by perusing in your last Magazine, W. E. of Lambeth's letter, addressed to B. concerning the gentleman and lady's Nativities in Numbers 4 and 9; his method of accounting for the accidents, is clear and comprehensive.

I have made the study of Astrology the amusement of my leisure hours, for several years, and am convinced by experience of the absurdity of B.'s idea, which excludes the luminaries from forming a description of the person when lords of the ascendant.

For instance, in the nativity of a gentleman of considerable rank in this kingdom, Ω ascends, the Sun lord of the ascendant being posited in the same sign; the most judicious writers on the science inform us that \odot in Ω gives a strong, well-proportioned body, large limbs, full eyes, light or yellowish hair, which exactly describes the person in question; now were we to follow the rule of B, γ in Ω would describe his person, which would be a slender body, long arms and hands, dark hair, and a swarthy complexion, a description so diametrically opposite to the native's real person, that no one possessed of a grain of sense can fail of seeing the flagrant absurdity of B.'s observation; but that gentleman appears to be so entirely enveloped in spirit and ambiguity that common sense is put quite out of the question.

His remarks on Mr. Pitt's nativity are calculated to confuse and mislead the young practitioner, in many instances: In the first place, the Δ and Ω are erroneously placed in the figure by more than a degree each; this in directing the several significations will make a difference in time of more than a year, and must make a considerable difference in the position of the part of fortune, which is projected according to the erroneous method of Gadbury, and contrary to the rule given in one of your former Magazines.

Amongst the indicial marks of his commanding the public treasure, is one which I believe never before was reckoned a mark of a man's advancement viz. $\odot \Delta \gamma \Omega$ in the twelfth house. This house is by all authors on the science, esteemed the worst, and from its baneful effects is called *Caco-dæmon*, or the evil angel; now how planets posited in this house can by their position be a cause of advancement is a mystery. I have an author before me who says that \odot in the 12th portends powerful adversaries, and danger of imprisonment; this was sufficiently verified in the nativity of the late unfortunate Queen of Denmark, who had the Sun and Moon posited in the 12th in the sign Cancer. Mr. Pitt having the lady of his ascendant essentially dignified by house, and being in conjunction of Ω and γ , those testimonies alone are sufficient to raise the native to a vast height of honour and preferment; but I will venture to assert, that the position of Δ on the tenth, although beheld by a platick trine of γ , will deprive him of his honours when he least expects it; and the position of the Georgian planet, (which I believe to be of the nature of Saturn) is a circumstance by no means in his favour.

I depend on your impartiality for the insertion of this, it being written with no other view, than the exclusion of error; if I find these few remarks well received, you may depend on my readiness to communicate any thing in my power toward the improvement of the science and the assistance of the young practitioner; and, contrary to the assertion of B. willing to take what B. calls *trouble for nothing*. If you think the Nativity of the Queen of Denmark worth inserting, will send it in my next.

MERCURIUS.

Bath, June 8, 1792.

ORIGINAL

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ORIGINAL CORRESPONDENCE UPON CHIROMANCY.

1. THE foundation of Chiromancy depends upon the true appropriation of the several mounts, fingers, or places in the hand, to their proper stars or planets.

2. The ancients have assigned the root of the middle-finger to Saturn, of the fore-finger to Jupiter, the hollow of the hand to Mars, the root of the ring-finger to Sol, of the thumb to Venus, and lastly the brawn of the hand near the wrist to Luna.

3. The line which comes round the ball of the thumb towards the root or mount of Jupiter, is called *Linea Jovialis*, or the life-line; that from the wrist to the root, or mount of Saturn, *Linea Saturnialis*; but if it points to the root or mount of Sol, *Linea Solaris*; if to Mercury, *Linea Mercurialis*; that which goes from *Linea Jovialis* to the mount of Luna, *Linea Lunar*, or the natural line; the other great line above it is called *Linea Stellata*, or the line of fortune, because it limits the mounts of the planets, and is impressed with various virtues in those places, according to the nature of the planet, whose mount it runs under, or sets a boundary unto; lastly, the space between the natural line, and the line of fortune, is called *Mensa*, the table.

4. All other lines either proceed out of the sides of the former, or else from some proper mount.

5. Every line, great or small, long or short, hath a certain beginning or root, from which it rises; and a certain end or point to which it tends.

6. The distance between both ends is the way of its passage, in which way it either crosses some other line, or else is crossed: if it do neither its signification is continual, and ought so much the more to be taken notice of.

7. Every mount hath a proper signification, which it receives from the significations of its proper planet, being abstractly considered: the same understand of all the planets aforesaid.

8. Saturn is the author of age, inheritances, melancholy, malice, sorrow, misery, calamities, enemies, imprisonments, sickness, diseases, perplexities, poverty, crosses, death, &c. whatsoever evil can befall human life; he signifies fathers, old men, labourers, dyers, smiths, and jesuits. He also signifies one austere and satyrical, with a head declining, eyes fixed upon the earth, hanging lips, and a sullen countenance, waiting himself with a furious silence; he gives himself a complexion or colour between black and yellow, meagre, distorted, of an hard skin, eminent veins, small eyes, eye-brows almost joined together, a thin beard, thick lips, cast down looks, an heavy gait, and stumbling as he goes. He signifies envy, and envious men, a way-layer, or padder upon the highway; but where he is well placed, he signifies one subtil, wise or witty, intelligent, ingenious, a preserver or keeper of hidden things, one given up to secret contemplations, and a finder out of things lost.

Montrose.

T. CAIRD.

THE QUERIST. N^o XI.

ANSWER TO QUERY I. IN NO. IX.
BY Q. E. D.

AS the volatile parts of plants are seen to peripate from the fermented, or putrified parts thereof, it follows that

the freezing principle is assisted thereby as follows. The saline particles, in the different regions of the atmosphere, are attracted with the volatile parts of plants, whereby from a contraction of their parts these flakes of ice are formed, which

which are often driven down, from their becoming too dense to stay in the air. This freezing principle is more plainly perceived upon the surface of the earth, and water—from the different degrees of porosity belonging to each; and also from their condensation.

QUERY II. BY THE SAME.

THE nitrous particles in the air is certainly the principle whereby the freezing is formed, from the condensation of the volatile parts of those particles; seeing that the moisture, and coldness of the atmosphere, being impregnated by the nitrous particles, is contracted, and the pores thereof brought closer, or more dense, whereby the spirituous parts thereof is killed, and freezing must necessarily ensue.

QUERY III. BY THE SAME.

As to the third Query, it is sufficiently answered from the foregoing—as making the freezing principle to be distinct from either of the above, would imply a contradiction in terms.

ANSWER TO QUERY I. IN NO. X.
BY THE SAME.

VITRIOL being composed of an acid, salt, and sulphurous earth, the reason as may be deduced is as follows:

1. The acidity of sulphur consists of acid particles, and water, which from its nature is very corrosive.

2. The salt is of a volatile and spirituous nature.

3. The sulphurous parts of the vitriol, consist of very oily particles, and is very inflammable; all these parts are attracted, or mixt in one body after the expression of the oil, but when a dilution with water takes place, the oil is

thinned, and the particles before mentioned are parted; leaving the oily and saline particles more room wherein to float, and the spirituous parts more at liberty to act—consequently these particles seem to be the chief instrument in resisting the cold in any degree. The concentrated oil, must consequently be *ex contra*.

QUERY II. BY THE SAME.

VOLATILE salts being a subtle vapour or spirit, is left more at room, or rather to an exposur of air, than other bodies which are fixed and more porous; but upon being mixed with any acid, which is corrosive, it kills the spirituous parts thereof, and leaves room for any degree of cold thereupon to act, consequently it must produce coldness. If an acid be mixed with fixed alkaline, which is very porous, and wherein many particles of fire lodge, the most violent effervescence or ebullition will ensue, which produces a great degree of heat. Consequently the reason is entirely from the different degrees of porosity, which occasions the heat of one, and cold of another, from the action of the self-same body.

QUERY III. BY THE SAME.

SNOW being a meteor engendered in the air by moisture and cold, and exceeding porous—when mixed with spirits of wine, which is of an inflammable and oily nature, the porous parts of the snow will be filled with the volatile parts of the spirit; but upon being mixed with a bottle of water, it thence becomes dense, the spirituous parts being congealed, that the whole will become as it were fixed and consistent, which before was spirituous and volatile—consequently an uncommon degree of coldness will be felt, though not lasting.

QUERY IV. NO. X. BY THE SAME.

It seems not agreed that ground-ivy has the quality of fining ale better than any other vegetable? If it has, I should think it preferable if distilled—The saline particles adhering to the gross and muddy parts of the ale, precipitates the matter to the bottom, so does ifing-glass from its glutinous substance, and in my opinion preferable to ground-ivy. If ground-ivy be superior to others, it must be from its quantity of saline particles, or from some glutinous substance amongst the particles which it contains—but I think the saline parts alone will collect, or attract the parts of the ale which are gross, and consequently will precipitate to the bottom,

whereby the ale is made clear and fine.

NEW QUERIES.

BY D. QUERICUS.

i.

WHEREIN doth the spirit of malt lay: Is it in any single part, or is it diffused through the whole grain?

ii.

Does dew ascend from the earth, &c. or descend from the upper regions? If so, why is it—if not, wherefore?

CURIOUS RECEIPTS.

By John Caird of Montrose.

★ WATER TO GILD STEEL, IRON, KNIVES, AND ARMOUR.

TAKE fire-stone in powder, put it into strong red-wine-vinegar for 24 hours, boil it in a glazed pot, adding more vinegar as it evaporates or boils away; into this water dip your iron, steel, &c. and it will be black; dry it then, polish it, and you will have a gold colour underneath.

IF ivory be yellow, spotted, or coloured, lay it in quick lime, pour a little water over it, letting it lie 24 hours, and it will be fair and white; wipe it and let it lie on a linen rag moistened till it dries of itself, else it will be apt to split.

To preserve the hair from splitting at the ends, anoint the ends thereof with oil of myrtles.

To make the hair grow long and soft, distil hog's grease, or olive oil, in an alembic, and with the oil that comes from it anoint your hair, and it will grow long and soft—use it often.

To make hair lank and flag that curls too much, anoint the hair thoroughly twice or thrice a week with oil of lilies, roses, or marsh-mallows; combine it well after.

TO COUNTERFEIT ROCK CANDIED SWEETMEATS.

TAKE venice glass beaten to what smallness suits you, for large figures grossly bruised, and for flower knots, and other small things finer beaten; or so as best serves your occasion; then daub over some wax in different shapes, or cart and mix your sweetmeats with gum-water, and throw the glass powder thereon, and it will give satisfaction.

PALMISTRY.

(Continued from Page 380.)

Of Venus's Girdle, and its Significations.

THE Cingulum Veneris, or Girdle of Venus, was not much known among the ancient Professors of Palmistry; and this, perhaps, might have been the reason, because it is very rarely found in hands: for among a thousand, there are scarce four that have it, and happy are they that are without it, for it indicates a monstrous uncleanness, fornication, adultery, &c.

But to give a description of the girdle of Venus, so that it may easily be distinguished from the other lines of the hands, we say that it is a semi-circle, which begins between the fore-finger and the middle-finger, and ends between the fourth finger, and the little one; and this semi-circle includes within its circumference the two mounts of Saturn and the Sun, and passes near the table-line, as you will perceive by the following figure.

He or she that has the girdle of Venus on both hands, will be extremely addicted to the lust of the flesh, and proceed even to bestiality, which is a sin against nature.

When there is some dissection or cuttings in this girdle of Venus, on the part of the fourth finger, it denotes that the person will consume his substance among the women; and if these cuttings are under the middle-finger, the person will lose his life in going to, or being amongst lewd women. And if any one hears of another being killed in the foolish adventures about wicked and abominable profligates, we advise him to look into the hands of the unfortunately deceased person, and we promise he will there find those cuttings we have just now mentioned.

We may truly say, that whoever has this girdle of Venus, will be given to excessive lust, incest, sodomy, besti-

ality, &c. unless restrained by the fear of God; and if a woman has it, she will prove a Messalina, or rather a Faustina, who may be weary but not satisfied.

However, when there are two crosses upon this line, and that one is on the side of the fore-finger, and the other towards the little-finger, they denote that virtue has quenched the vice, that he hath gained a victory over himself, and that piety and the fear of God keep him from being vicious.

The figure on the next Page explained.

A. The space intercepted in the point, is called the hollow of the hand, considered from the line of life, the line of the liver, and the middle natural line; so that the line of the liver with the natural line, and the natural line with the line of life, in like manner are understood to be joined together.

B. The girdle of Venus.

C. The Via Lactea, which denotes levity of mind occasioned by lust; but being broken off, or that by others, it becomes much better.

D. The line of Saturn through the middle of the hand, according to its position and form, signifies the goods of fortune; this is some part of it where the fister of the line of life is said to be.

How to know the Temperament and Complexion of any body by the Lines of the Hand, and whether the party resembles Father or Mother.

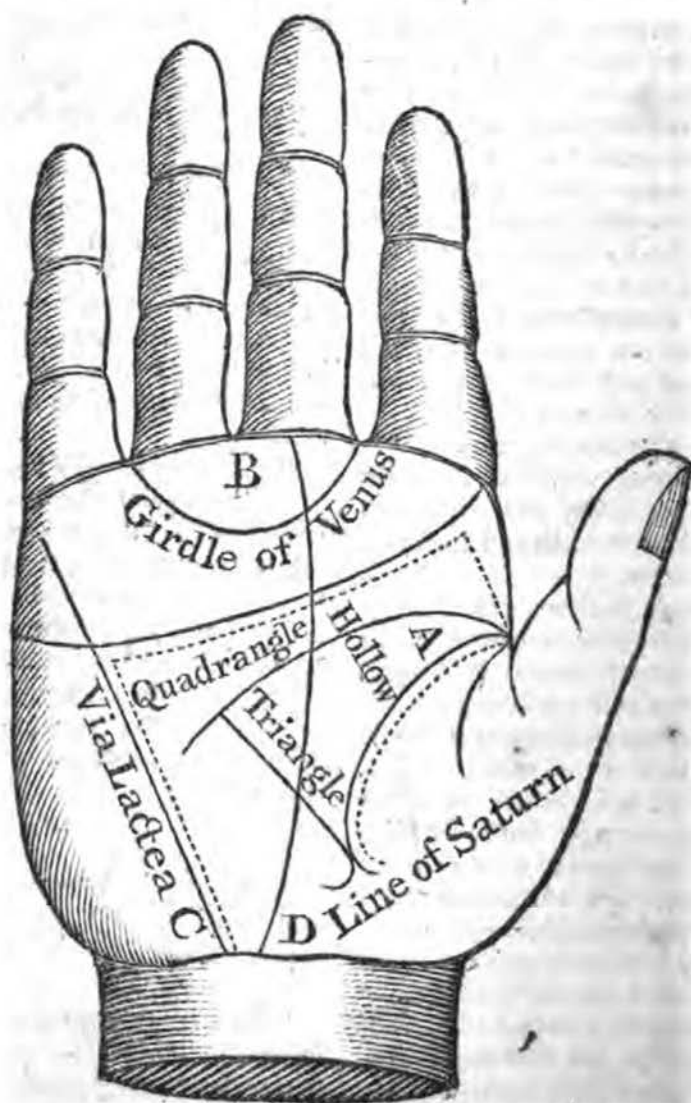
THIS knowledge depends wholly upon the line of life, in respect to its greatness, breadth, and colour. If the person be cholerick, this vein or line is ruddy and broad; the sanguine person

person has that line of a moderate breadth, and many branches at the extremity between the mount of Jupiter and Venus; and as to the colour, it is very red and citron. They who are of a phlegmatic constitution, have the line narrow, long, and of a pale colour. The melancholick have it short and broad, of a pale and leaden colour, having the face also of the same colour, and easy to be discovered.

Now by these same lines we may know whom the party resembles, whether father or mother. When we would answer the question, that any body may put to us, we ought in the

first place to look on both his hands, and chuse that which has the lines most apparent and fair; if it be the right hand, the party resembles the father, and is of the same temperament, has the same features of the face, and there is but little difference in their gestures, and actions, and here we must observe, that the party is born in the day, and has some masculine planet for the lord of his nativity, as, Saturn, Jupiter, Mars, and Sun, and sometimes Mercury is the cause of the generation of Hermaphrodites.

If it happen that the lines of the left-hand are the fairest, we draw our



judgments from thence, for that is the hand which ought to be chiefly looked on as to riches, honours, love, and misfortunes, and the right for the length of life. If then the lines of the left hand are fairer than those of the right, the party resembles the mother, having the same actions and inclinations, being of a humour delicate, or something feminine, and for the male more than ordinary; but as for the understanding, it is sufficiently good: as for the nativity, it is nocturnal, and the Moon or Venus are ladies of the nativity, and sometimes Mercury, which partakes of the female nature, being with female planets, and of the masculine, when with the masculine. If it happen, that at the nativity of any one, the ascendant be feminine, as Virgo, and the dominatrix feminine, you may be assured, that the lines of the left hand will be extremely fair, and the temperament sanguine; and in that hand there will be two crosses

at the extremity of the line of fortune, towards the mount of Jupiter, and in the first joint of the thumb there is the form of an O. But if it happen that the lines of both hands be of the same proportion, and equally beautiful, of the same breadth, colour, and greatness, the party participates of the father as to the body and features of the face; and of the mother, as to the humour and qualification of the mind. It may also happen, that at the break of day there may be a nativity, where the lord of the nativity is masculine, and the ascendant so too, and yet the right hand shall not have the lines the fairer: the reason of it is, that it retains something of the nocturnal feminies, which is known by a double incision on the mount of the Moon, and then you must judge according to the left hand of him that is so born.

(To be continued.)

200 p. 18-2

OBSERVATIONS ON THE DISCOVERY OF MURDERERS.

(Concluded from Page 411.)

"1. ALL living bodies do continually transpire." This is plain of some plants, flowers, fruits, and animals, by their sensible smell: but this transpiration may be proved general, by that in animals full grown, the quantity of the aliments they take compared to that of the gross excrements, of which they discharge themselves, is not as 3 or 4 to 1, nay in some as 7 or 8 to 1; so that 3, 4, 7 or 8, parts of our food are converted into blood, humours, vital spirits, &c. to supply the continual effluvia of our bodies.

"2. These effluvia must needs consist in very small particles." First, because they steam out of all the pores of living bodies, some of which are extremely narrow, especially in winter time. Secondly, because they transpire, after they have been subservient to the uses of these bodies, and become so extraordinary thin and weak by several

filtrations, that being not fit any longer for the functions of life, they are expelled by nature to make room for fresh spirits. Thirdly, because they are continually exhaled, and in great quantities; for out of the bodies of a partridge and a hare, which do not eat $\frac{1}{4}$ or $\frac{1}{2}$ pound of seeds or grass in a day, there transpire particles enough to direct a setter, that smells and hunts them out by their footsteps.

3. "The corpuscles or least particles of the air of the atmosphere, are small blades, hard, smooth, and flexible, rebounding as a spring, and wrapt about themselves spirally or obliquely, so that they represent the figure of a hollow tube or cylinder." They are hard, for air is not easily transmuted; they are smooth, for they do not hurt the bodies through which they pass; they are flexible, for you may bend them any way; they rebound as a spring, or as a steel-

U u 2

Original bow:

bew: for though air may be reduced to so narrow a compass (as it is in wind-guns) that it shall but fill the 2000th part of the space it takes up in its natural state; yet it cannot remain in that forced situation, but endeavours, with all its power, to retake its own. Moreover, the particles of the air are hollow, for they contain many other corpuscles, as æthereal matter, vapors, exhalations of the earth, plants, and living creatures. Besides, they are extraordinary light in comparison to other bodies; for to water they are as 800 to 1, which could not be if they were of a compact substance. Last of all, these particles or blades are spirally or obliquely rolled about themselves, in the form of a hollow cylinder, for this figure is the most proper for condensation, since such corpuscles can be squeezed every way.

4. "The particles exhaling from living bodies, may be said in general to be small, rigid, heavy, and viscous; but as to their figure and particular qualities, they differ as much from one another, as do the bodies from which they steam out." Their smallness has been proved before, their hardness appears, in that their nature cannot be easily changed; their weight follows from their hardness, and is evident besides, from that they do not rise a very great way in the air. As to their toughness, it cannot be denied, by him who shall consider, that they stick at every thing they meet with. It is likewise incontestible, that these steams partake of the nature of the bodies whence they exhale; for having made part of their substance, they are impregnated with their qualities, and being hard and clammy, cannot easily be altered.

5. "All this may be confirmed by a thousand experiments. For so set-hounds hunt out the several sorts of deers and game, after a different way, and not only do these particles vary in the divers species of animals, but even in animals of the same kind, either naturally or accidentally. Thus a dog that pursues a stag, will not lose its

strain, because another stag has passed the same way; and a spaniel, that goes back two or three miles to recover a thing which its master has lost, cannot be directed but by the corpuscles that are exhaled from his body; nay the greater or less quantity of them makes a different impression upon its smelling nerves; for it is this difference which determines it to stop at the place where the thing has been lost, to smell it out, to take it up, and carry it back to his master: and to ascribe this sagacity to any other cause, would be to make this beast incomparably acuter than the best philosopher in the world, whom I defy to do the same.

We cannot deny the inexhaustible riches of nature's wise and omnipotent Author, when we consider the various conformation of sensible bodies; but as to insensible corpuscles, our senses being not able to perceive them, much less to be aware of any difference between them, we hardly allow them existence when reason compels us to it, and, for the rest, we suppose them as much alike as two drops of water. An error of great consequence in physics, which, however, may be easily redressed by the help of a microscope; for corns of sand that appear so alike to the eye, are perceived through a magnifying glass to differ from one another in bigness, figure and colour. Let it be then for the future a general axiom, "to judge of the sameness or variety of insensible corpuscles, by their real effects, and not by the prejudice of senses."

6. "As the constitution of living bodies changes by diseases, passions, and other accidents, so do likewise the corpuscles exhaling from them." The case is plain by the instance of contagious diseases; for the particles that steam out of the bodies of them who are tainted with it, infect the room and the beds they lie in; the linen, cloaths, and vessels they make use of. And as to passions, if we consider the sudden changes that fear, anger, hatred, and eagerness produce upon the faces of men, we will make no difficulty to believe that

that the corpuscles exhalant from them at that time, are impregnated in some degree with the same power and qualities.

7. "Of all the passions, anger or rage is the most dangerous, and often converts the corpuscles steaming out of enraged creatures into poison." This is evident by the instances of a mad dog, a straitened cat, an angry bee, &c. Nay, most of the venomous creatures, as scorpions, snakes, vipers, &c. do but sting, when they are incensed.

8. "The strongest poisons partake of the nature of leaven so far, that a very small quantity puts a huge lump into fermentation." There are few but know, that an inconsiderable grain of arsenic or sublimite will kill the most vigorous man in the world. But I know an instance that comes nearer to the purpose, viz. to shew the strong working of corpuscles steaming out of living creatures, when they are enraged or distressed; and the truth of which I can testify, as having happened to persons of my acquaintance. A druggist's apprentice, of Grenoble, having foolishly incensed a viper, was scratched by it on the forefinger, but so slightly that he was not aware of it. He continued all the afternoon to go about his business, without feeling the least pain or trouble in the world, went to supper, then to bed and fell asleep. But between twelve and one in the morning, he found himself so ill of a sudden, that he called for a priest instead of a physician, fearing that his last hour was come. He himself did not know the cause of his disease; but it was discovered by an able physician, who made him give him an exact account of what he had done the former day: and for a farther conviction, he saw the gangrene on the scratched finger. To be short, the gangrened finger was cut off, and the patient rescued as from the jaws of death, by the use of the volatile salt of viper. Pray observe that these venomous particles had all the general properties, which I have ascribed to the steams of living bodies, viz. that they were small, hard,

weighty, and clammy. How small must they have been, since they penetrated through all the pores and fibres of that young man's body, by an insensible scratch? How hard, weighty, and clammy, since their nature could not be altered by the whole mass of humours and blood, but that these few and small particles changed and corrupted the whole.

9. "The pores of different bodies are of a different figure, so that the one are fitted for a sort of steams, and the others for another." This axiom needs no proof, but only to be well remembered; for it is the cause, that what works upon one man has no effect upon another; no, not upon the same man at several times. Thus, during a contagion, some who daily converse with these that have the plague take no harm; whereas others are infected by those few small corpuscles that are spread in the air.

10. "The steams exhaled out of living bodies are not easily carried away by the wind." This is the chief theorem, which, if I prove, the whole matter will be cleared. I have shewn them to be small, hard, weighty, and clammy; qualities which render them improper for motion. If it be objected that they swim in a fluid, whose determinations they are forced to follow; I answer, first, that all the corpuscles that make up the atmosphere are not equally moveable: for the æthereal matter moves very swiftly, and as in an instant, as appears by the impression of luminous objects: whereas the gross particles of the air, do not flow so quickly as a post-horse can ride; for in calm weather you may know that you outrun the air, by a small wind continually blowing on your face, which being not felt by others, cannot proceed but from the opposition the air makes to your riding swifter than his ordinary course. Exhalations move yet slower than the air, and it seems that the most violent winds cannot blow them all away. For the fermentations of the earth, that are the store of these

these exhalations, are made in the ground, which transpires but insensibly at certain times, and at others very abundantly; however the constitution or temperature of the air of different places, save the variation that is produced by the four seasons of the year, is almost always the same; which could not be, if all the exhalations were blown away by the first wind that rises: for then the places whitherto these exhalations should be blown, would take, at least for a certain time, the qualities of the place whence they flow: as it happens sometimes, though very seldom, that by extraordinary earthquakes, fermentations, and winds, some places become healthful or unwholesome, all the former exhalations being dissipated and succeeded by contrary ones.

Secondly, what hypothesis soever you chuse, for the formation of winds, my corpuscles are so small, hard, and heavy, that they will not be hurt by them. For whether they proceed from the heat of the sun, or from fermentations rarefying the air, or from vapors and clouds breaking into it; the winds still begin in a dilated place of the atmosphere; so that this air spreading round about, or tending to a certain point whitherto it is determined, and the neighbouring air which is driven from its place, ebbing to that where the rarefaction has been made; in that mutual conflict, the particles of the air which contain the small and hard effluvi-ums, will remain unmoved, as a ship beaten by two contrary winds, will neither go forward nor backwards. However, I will not infer, that they are absolutely unmoveable: it suffices, for my purpose at present, that they cannot easily be blown away. For the hunting out of the murderers was begun soon after they had committed the fact; and the discoverer was directed in his pursuit by the corpuscles that continued to steam out of their bodies.

It is so easy to apply these principles to the matter in hand, that I would not trouble you or myself any farther about it, were it not yet necessary to answer

some questions by the way. Our countryman felt an extraordinary commotion as soon as he entered the cellar, especially when he came upon the place where the two murdered bodies had fallen, his pulse rose, he sweat, he grew pale, he fell into a swoon, his wand turned swiftly, because these effluvi-ums are acute, hard and venomous corpuscles, which putting him into convulsion fits, contract the bending muscles of his fingers, and consequently make the wand he holds fast in his hands, to turn. For there is no mystery in this wand, it being but a forked stick, cut at any time from any tree, and which any one may give him if he please, so that it serves only as an outward sign to shew that he is on the footsteps of the murderers. This experiment being repeated a fortnight or three weeks after, the same effect almost was produced, but differently upon several persons, according to the difference of their pores and constitution. The reason of it is, that the air of a cellar having little communication with that of the atmosphere, the effluvi-ums could not be so soon dispersed. Our discoverer followed the assassins upon the Rhone; because these steams being small, rigid, and ponderous, some of them were entered into the particles of the air, and had stopped their course for a while: he pointed to an arch of the bridge of Vienne, under which they had passed; because they being clammy, some of them had stuck at the walls of the arch. By the same means he is able to shew the tables, beds, and vessels they have made use of.

He is not so much troubled when he follows them upon the water, as when he pursues them upon the land; because, in the first case, the effluvi-ums which fall down, are carried away by the course of the river: whereas, in the second, they remain upon the ground, and are drawn up by the sun or wind, to supply the place of those that have been dispersed by the motion of the air. And accordingly when the

crooked-backed taylor was brought to Lyons, it was observed, that our countryman could not go after him, but was forced to walk a great way before, to avoid the vexation that the effluvi-
viums of this murderer put him into. In short, the most surprising circumstance of this relation is, that this countryman hath the courage willingly to expose himself to such continual troubles, in order to hunt out this sort of rogues; for he must be either very charitable, or have a great reward promised him.

But if these corpuscles are a kind of poison to him, why do they not affect other people? Because the pores of their bodies are not fitted to receive them, or because they can but work upon a certain sort of matter, which is not to be found in others; just as the effluvi-
viums of the small-pox do infect such as never had them, but do not those that have been thoroughly purged of that venom. Were I acquainted with the man, and had I had occasion to examine his constitution, perhaps I could tell you more particulars. But all that I know of him is, that he was born on the 8th of September, 1662, between twelve and one in the morning; that he has the reputation of a good sober man, and that his brother, born two years after in the same month, has not the same property.

You still urge, that it is inconceivable, how some few small effluvi-
viums spread through the open air, should so wonderfully direct that man in his pursuit. I might mention again the prodigious operations of contagious steams and venomous corpuscles, which I have already alledged: I might add to it that of the loadstone, whose effluvi-
viums

passing through the brain of a man, are yet strong enough to move a touched needle: for put a loadstone at one of your ears, and a mariner's compass at the other, observe the degree upon which the needle stands, and place the stone and the needle so, that their poles of the same name answer to one another, and a third person looking on the compass may observe either the poles of the needle do altogether change, or that they decline above 40 degrees.

But I have yet a more pregnant instance. Undoubtedly, you have been sick, or at least conversant with sick men, and therefore you may have observed, that an inconsiderable smell or noise, of which they would not be sensible in health, affects them very much during their disease. The complaints they make of it do not proceed from moroseness, but from a most unwilling and sensible vexation, as I can testify by my own experience. Now as the particles that produce smells and sounds trouble a sick man, because his organs are weakened by his disease; so the few effluvi-
viums that remain on the footsteps of the murderers continue to disturb our countryman, because of the violent commotion his spirits have been put in at the place of the murder.

2. As to your question, whether he can smell out duellists, incendiaries, adulterers, and other notorious criminals? I answer, that my memoirs go not so far, they tell me only of his discovering boundaries of land, silver and gold hidden in the ground, which you cannot deny emit effluvi-
viums, as appears by the antimonial cups, that will for a year, or longer, communicate an emetic virtue to the wine that infuses in them one night.

AR B A T E L ' s M A G I C .

(Continued from Page 409.)

IF you draw these seven places of Scripture from the letter unto the spirit, or into action, thou canst not err,

but shalt attain to the desired bound; thou shalt not err from the mark, and God himself, by his holy spirit, will teach

teach thee true and profitable things; he will give also his ministering Angels unto thee, to be thy companions, helpers, and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that chearfully rejoicing, thou mayest say with the Apostles, That the Spirits are obedient unto thee; so that, at length, thou shalt be certain of the greatest thing of all, That thy name is written in Heaven.

The Fifth Septenary.

APHOR. XXVI.

There is another way which is more common, that secrets may be revealed unto thee also, when thou art unwitting thereof, either by God, or by spirits which have secrets in their power; or by dreams, or by strong imaginations and impressions, or by the confessions of a nativity by celestial knowledge. After this manner are made heroic men, such as there are many, and all learned men in the world, Plato, Aristotle, Hippocrates, Galen, Euclides, Archimedes, Hermes, Trismegistus the father of secrets, with Theophrastus, Paracelsus; all which men had in themselves all the virtues of secrets. Hitherto also are referred, Homer, Hesiod, Orpheus, Pythagoras; but these had not such gifts of secrets as the former. To this are referred, the nymphs, and sons of Melusina, and gods of the Gentiles, Achilles, Aeneas, Hercules; also Cyrus, Alexander the Great, Julius Cæsar, Lucullus, Sylla, Marius.

It is a canon, that every one knows his own Angel, and that he obeys him according to the word of God; and let him beware of the snares of the evil angel, lest he be involved in the calamities of Brute and Marcus Antonius. To this refer the book of Jovianus Pontanus of Fortune, and his Rutichus.

The third way is, diligence and hard labour, without which no great thing can be obtained from the divine Deity worthy admiration, as it is said,

Tu nihil invita dices faciesve Minerva.
Nothing canst thou do or say against Minerva's will.

We do detest all evil magicians, who make themselves associates with the devils, with their unlawful superstitions, and do obtain and effect some things which God permitteth to be done, instead of the punishments of the devils. So also they do other evil acts, the devil being the author, as the Scriptures testify of Judas. To these are referred all idolaters of old, and of our age, and abusers of fortune, such as the heathens are full of. And to these do appertain all Charontic evocation of spirits, as the work of Saul with the woman, and Lucanus' prophecy of the deceased soldier, concerning the event of the Pharsalian war, and the like.

APHOR. XXVII.

Make a circle with the center A, which is B. C. D. E. At the east let there be B. C. a square. At the north, C. D. At the west, D. E. And at the South, E. D. Divide the several quadrants into seven parts, that there may be in the whole twenty-eight parts: and let them be again divided into four parts, that there may be one hundred and twelve parts of the circle: and so many are the true secrets to be revealed. And this circle in this manner divided, is the seal of the secrets of the world, which they draw from the only center A, that is, from the invisible God, unto the whole creature. The prince of the Oriental secrets is resident in the middle, and hath three nobles on either side, every one whereof hath four under him, and the prince himself hath four appertaining unto him. And in this manner the other princes and nobles have

their quadrants of secrets, with their four secrets. But the Oriental secret is the study of all wisdom; the west of strength; the south of tillage; the north, of more rigid life. So that the eastern secrets are commended to be the best; the meridian to be mean; and the west and north to be lesser. The use of this seal of secrets is, that thereby thou mayest know whence the spirits or angels are produced, which may teach the secrets delivered unto them from God. But they have names taken from their offices and powers, according to the gift which God hath severally distributed to every one of them. One hath the power of the sword; another, of the pestilence; and another, of inflicting famine upon the people, as it is ordained by God. Some are destroyers of cities, as those two were, who were sent to overthrow Sodom and Gomorrah, and the places adjacent, examples whereof the holy Scripture witnesseth. Some are the watchmen over kingdoms; others, the keepers of private persons; and from thence any one may easily form their names in his own language: so that he which will, may ask a physical angel, mathematical, or philosophical, or an angel of civil wisdom, or of supernatural or natural wisdom, or for any thing whatsoever; and let him ask seriously, with a great desire of his mind, and with faith and constancy; and without doubt, that which he asketh he shall receive from the father and God of all spirits. This faith surmounteth all seals, and bringeth them into subjection to the will of man. The characteristical manner of calling angels succeedeth this faith, which dependeth only on divine revelation; but without the said faith preceding it, it lieth in obscurity. Nevertheless, if any one will use them for a memorial and no otherwise, and as a thing simply created by God for this purpose, to which such a spiritual power or essence is bound; he may use them without any offence unto God. But let him beware, lest he fall

into idolatry, and the snares of the devil, who with his cunning sorceries, easily deceiveth the unwary. And he is not taken but only by the finger of God, and is appointed to the service of man; so that they unwillingly serve the godly; but not without temptations and tribulations, because the commandment hath it, that he shall bruise the heel of Christ, the seed of the woman. We are therefore to exercise ourselves about spiritual things, with fear and trembling, and with great reverence towards God, and to be conversant in spiritual essences with gravity and justice. And he which meddleth with such things, let him beware of all levity, pride, covetousness, vanity, envy, and ungodliness, unless he will miserably perish.

APHOR XXVIII.

Because all good is from God, who is only good, those things which we would obtain of him, we ought to seek them by prayer in spirit and truth, and a simple heart. The conclusion of the secret of secrets is, that every one exercise himself in prayer, for those things which he desires, and he shall not suffer a repulse. Let not any one despise prayer; for by whom God is prayed unto, to him he both can and will give. Now let us acknowledge him the author, from whom let us humbly seek for our desires. A merciful and good father loveth the sons of desires, as Daniel; and sooner heareth us, than we are able to overcome the hardness of our hearts to pray. But he will not that we give holy things to dogs, nor despise and contemn the gifts of his treasury. Therefore, diligently and often read over and over the first septenary of secrets, and guide and direct thy life, and all thy thoughts, according to those precepts, and all things shall yield to the desires of thy mind in the Lord, to whom thou trustest.

(To be continued.)

XX

ALBERTUS'S

VOL. I.

ALBERTUS'S SECRETS OF NATURE.

Continued from Page 414.

THE influence of Saturn has been noticed as predisposing the matter, and giving it such or such a form; but that Saturn should be said to preside at the conception of the embryo, cannot be understood in any other sense than that he acts upon a particular part, which is not under the influence of any other planet. For this reason, if Saturn be said not to predominate at such an hour of the day or night, thereby is meant, that his virtue ceases, or is not powerful at that time; so that he must be understood to reign in a twofold sense, his influence being either general or special. In the former manner he is said to rule every day; but his special predominance, at which time his influence is considerably more powerful, is, when he is in his own house.

The next planet whose influence comes under observation, is Jupiter, who disposes the matter for the configuration of the limbs. By his virtual heat he fosters the fœtus, and by his moisture nourishes what had been dried up by the virtue of Saturn in the first month, and thus Jupiter is said to preside over the second month.

By attending to our author in his enquiry, how far the several planets operate towards the formation of the fœtus, it appears that the celestial bodies do not form the matter, because between the cause and the effect there is a proportion, whence it would follow, that the embryo, once generated, would in point of duration correspond with the planets.

The next to be considered, is Mars, who, by his heat and dryness, gives consistency to the parts, dividing the several members asunder, which is thought to be the operation of the third month. Let it be noticed, that being dry and hot, contributes most to giving form to the arms and legs,

the parts of which these are composed, necessarily requiring heat and dryness to collect and give hardness to them. The head is likewise said to receive its figure from the influence of the planet Mars, and that before the heart is formed by the sun; which is accounted for by physicians, who say, that in the head principally are collected the vital principles, and therefore it is prior in formation.

In the fourth month the influence of the Sun is felt, who forms the heart, and gives motion to the sensitive soul. Some maintain, that the heart is the first part that assumes a form, as by its virtue all the limbs are produced.

In the fifth month Venus begins her operation, giving form to the outward members, the ears, nose, mouth, and privities in both sexes, and dividing likewise the fingers and toes. Venus is said to be a benevolent planet, virtually hot, wherefore to her is assigned the formation of such parts as are known to be endowed with the greatest heat. But why, it has been asked, are not the privities formed first, having a right to priority of formation, as being members on which depends the continuation of the species, and consequently deserving to be considered as the principal, to which it has been replied, that the aforementioned parts must not be considered as the principal, since after the loss of them, men have been, and are known to live; whereas none have ever survived the loss of the head or heart.

In the sixth month, Mercury comes in for his share of employment, which is, to fashion the organs of speech, arch the eye-brows, assist the cutting of the teeth, and the growth of the hair. Lastly, it is to be observed, the influence of the Moon which fills up the cavities with its moisture.

Our

Our author, after having remarked upon the effect of the planets on the formation of the fœtus, next proceeds to investigate the influence of the various signs in the Zodiac on the several members of the body.

The first is Aries, which is hot and humid, and corresponds to spring, which partakes of its humid and hot nature; then creatures are most desirous to copulate, because, the Sun being at that time in that sign of the Zodiac, gives heat and vigour to all animals, after they have been braced by the winter.

It is observable that the first sign, namely Aries, has dominion over the head, which is supposed to be the seat of reason, and of all the faculties of the mind; therefore physicians say, that the vegetative virtue of the body is lodged in the head determinately, though originally in the heart. But whether life consist more in the heart than in the head, admits of a doubt.

In the opinion of Avicenna, the head is the principal seat of life; who says, he saw a ram walk after his heart had been taken out, which he could not have done, did not the vital principle exist in the head. Averroës, on the contrary, ridicules this notion, and affects to laugh the former out of fo

incredible a circumstance, by affirming that he had seen a ram run up and down the pastures, after he had lost his head. The head is indeed, in appearance, the noblest part of the body, because we discover in it more of the operations of life than in the body. But without a doubt nature has fixed the noblest part of the human frame in the body, for the heart is that part which first receives life, and the last that resigns it, which would not be the case, were not the heart the principal part.

The second sign, Taurus, is supposed to influence the neck; as the shoulders are subject to the influence of the Twins, and the arms and hands, to the Crab. Leo operates on the breast, the heart, and diaphragm. Virgo exercises a dominion over the stomach, bowels, and ribs. Libra presides over the reins. The Scorpion over the parts of generation in either. Sagittarius, the posteriors, and those parts which serve for natural evacuation. Capricorn is the sign which affects the knees. From the knee to the foot is subject to the dominion of Aquarius—And Pisces, the last of the signs, influences the feet.

See p. 471

PHILOSOPHICAL AMUSEMENTS.

To make an addition before the figures are set, by knowing only how many figures are in each row; as likewise how many rows compose the whole; and then adding yourself some figures equal to those that had been set.

SUPPOSE the person had set five rows of figures, each row containing five figures.

Say in your mind, as you are making the addition beforehand, 9 times 5 make 45; set down 5 and carry 4: repeat the same thing for each of the five figures, as if they all counted, 9; therefore for the second, say again, 9

times 5 make 45, and 4 carried over make 49; set down 9 and carry 4; in the same manner for the third, say 9 times 5 are 45, and 4 carried over make 49; set down 9 and carry 4: for the fourth do the same; and set down 9 and carry 4: for the fifth repeat the same, by setting down 9 and carrying 4.

Thus your addition being made beforehand will produce the sum of 499995: then shew this addition to every body in the company; and beg some one to do you the favour of laying on a paper five rows of numbers, containing five figures in each row.

X 12 EXAMPLE

EXAMPLE.

Suppose the numbers set for you are the following:

29971
14563
76382
37797
80130

You ask leave to add a like quantity of numbers: in doing this, you take care that each of the figures you set down make 9 with each of the figures that have been given for you.

70028
85436
23617
62202
19869

499995

The first figure being 2, you must set 7; the second being 9, (which completes the number wanted) you must set a cypher (0); the third being the same, operate as before; the fourth being 7, set down 2; the fifth being 1, set down 8.

The second row beginning by 1, your first figure will be 8; the second number being 4, set down 5; the third being 5, put down 4; the fourth being 6, you must set down 3; the fifth being 3, set down 6.

As the third row begins by 7, begin yours by 2; under the 6 lay 3, then 1 under the 8, and 7 under the 2.

For the fourth row, set 6 under the 3, 2 under the first 7, and another 2 under the other 7; a 0 under the 9, and 2 under the 7, which complete this row.

You are to do the same for the fifth row, putting 1 under the 8, 9 under the 0, 8 under the 1, 6 under the 3, and 9 under the 0.

Then desire some of the company to cast up these ten sums, and it will be found that the product of the whole addition will form the sum of 499995.

In order to come to this combination, you need only fix the number of figures that will compose each row,

and determine the number of rows; then to reckon each row for 9, as has been shewn above.

You may likewise present this addition, by saying, that it is the total amount of ten rows, composed of five figures each; out of which five rows will be set by the person who chuses to do it; then multiply secretly as many times 9 as you are to set rows of five figures; therefore multiply 5 times 9 by 5, which will give you the sum of 499995.

The person having set his numbers, you are to add your five rows, taking care that every number you set will make 9 with that to which it corresponds; which being done, you are to ask any one to cast the whole sum up, and the product will be the same as the sum you set down before-hand.

If it were requisite to employ other numbers instead of that of 9, you should, in order to succeed, warn the persons who chuse to set the figures, to be attentive, that their numbers do not exceed that agreed upon.

RINGS STRUNG ON A DOUBLE RIBBON.

You pass a double ribbon through a number of rings furnished you by the company, and you give the ends to be held by two of the spectators immediately after, without damaging the ribbon, or passing the rings off the ends, you disengage the rings from the ribbon, and restore them to their owners.

A century ago Ozanam printed, in his mathematical recreations, the manner of performing this trick. It is known to all the jugglers, by the name of My Grandfather's Necklace, because instead of stringing rings they made use of beads; you must proceed as follows to perform the trick well; begin by doubling a ribbon in such a manner that both ends meet, do the same by another, afterwards tie the two ribbons together in the middle with

with a thread of the same colour: this being prepared beforehand—you are to give one of the spectators the two ends of the first ribbon, and to another the two ends of the second, by this means their eyes are deceived, as each thinks he holds the extremities of the different ribbons, but be careful they do not pull hard, so as to break the thread; for in that case the ribbons would separate, and the rings fall to the ground;—to avoid this accident, and terminate your trick successfully, you must beg the holders of the ribbons to approach each other, asking each of them for the ends they hold, which you twist together, as if to form a knot, and then you exchange with them the end they before held, by this manœuvre each holds the ends of separate ribbons, then the thread is easily broken, the rings taken off, and the spectators astonished to see them come off.

names the uppermost card, the woman hears him, and names the card in their sequence, having previously known the arrangement of the pack—Thus for example, if you convey the hint that the fifteenth is uppermost, she names the 16th, 17th, &c. As soon as she has gone through the whole pack of cards, the husband, who during the time has been silent, now speaks, and requests the person who chose them to ask, which are the others that remain to be named? the woman is apprised by the question that there are no more, and answers accordingly.

N. B. As soon as the spectator has chosen the pack of cards, you must desire him to mix them well together, without this precaution, he would perceive that they are demanded in the order they lie. And would conclude with truth that this arrangement served to communicate intelligence.

THE SYMPATHETICK LAMP.

THIS lamp is placed on a table, you get to a distance to blow through a tube, without directing the air towards the spot where it is, yet nevertheless the lamp is extinguished, as if you blew it out.

This lamp has in its base a small bellows, the wind of which is, by a little tube conveyed to the flame—The confederate, by moving the levers hid in the table, puts in motion the bellows to extinguish the lamp, at the moment it is required.

N. B. You may do this trick without a bellows. In the base of the lamp it would succeed by having a spring to draw the wick into the socket, when the lever is moved in the table, by which means you may make it appear or disappear at pleasure.

THE LITTLE SPORTSMAN.

THIS is a figure which holds a bow, with an arrow, which it shoots at the

THE CARDS NAMED BY A PERSON BLINDFOLD.

A Spectator in the boxes draws the cards out of the pack, a woman on the stage blindfolded, to prevent her seeing any signals, names all the cards as they are drawn, without mistaking their number, suit, or description.

The cards are arranged in such a manner, that the performer understands their sequence, when he has had a card drawn, he apparently mixes them and as soon as they have been cut, he makes the pass to place underneath the card that was immediately over the one chosen.—Which, as soon as he sees, he communicates to the woman. At the moment that he promises to take all precautions that she should know nothing, he says he will not speak a word whilst she names the cards, and he desires the person who holds the cards to shew them to the company, without calling the cards, by saying this is such a card or such another—it is by the last phrase, that he craftily

the instant required, and hits a paper placed opposite, on the top of a pedestal. This paper is divided into several squares, which are numbered, and the arrow always hits and flies in the number chosen by one of the company.

The action of the spring which impels it, is restrained by a little pin, which the confederate lets go at pleasure, by moving the levers hid in the table; when you push this pin the arrow flies with rapidity to the paper—like the operation of the lock of a musket when you pull the trigger. In placing the automaton on the table, you must place it in such a manner that the arrow be directed towards one of the circles numbered on the paper.

To cause that number to be chosen against which the arrow is pointed, you must present to the spectator cards numbered and dextrously make him chuse the number required, which depends on peculiar address, that is scarcely possible to be described by words; yet it may in general be said to come under one of the following heads; first, to put at the bottom the card to be chosen; secondly, to keep it always in the same place, although you mix, or pretend to mix the cards; thirdly, to pass the card to the middle, when you present the pack; fourthly, to pass many cards before the hands of the spectator, to persuade him that he may chuse indifferently; fifthly, to pass these same cards with such rapidity, that he cannot take any but the card intended; sixthly, to slip complaisantly into his hand the card you wish to be taken, at the very moment when the better to deceive him, you pray him most graciously to take which card he chuses.

A SECRET.

THE following occult secret is ta-

ken from Sir Kenelm Digby, on the virtues of the Mineral Cinnabar.

Take mineral cinnabar and reduce it to most subtile powder, then with as little turpentine as may be, compose a mass of it (as if you would make pills) of which make them flat and thin, but not so thin that it would break or crack. Upon one side of them engrave the character of γ , which must be done die Mercurii and Hora Mercurii, which is twice every Wednesday.—Put this into a double piece of sarsnet, or into a silver box, and hang it about the neck of any person, or any living creature, it will infallibly preserve them from the plague, though they converse with, and are about the infected persons every day; the pastills must be made very smooth, and the character well engraved. If on the other side of them you engrave Δ , it will preserve from witchcraft, which must be done Die Jovis and Hora Jovis, that is twice every Thursday. If you can have a piece of cinnabar large enough to engrave the two characters upon both sides of it, you need not make it up with the turpentine.

It will prevent from convulsion-fits, and falling-sickness, being worn in a sarsnet upon the region of the head.—From 24 grains to 30 made up in pills, with a little turpentine, will procure sweating, and will drive out the venom from any person infected of the plague. It is also admirable in the venereal disease.

Paracelsus said, that in the greatest plague that is in any city or village, if you lay four pieces of it, the longer the better, one at the east, the other at the west, a third at the north, and a fourth at the south part of the house; and laying them so that no wet can come at them, infallibly that house, and all the creatures in it, will be preserved from the plague.

LIVES

LIVES OF EMINENT MAGICIANS, &c.

JOHN BAPTISTA VAN HELMONT.

From Enfield's History of Philosophy.

A More scientific Theosophist than Jacob Boehman we find in John Baptist Van Helmont, a celebrated physician, born at Brussels in 1577. He made such early proficiency in the studies proper to his profession, that, at seventeen years of age, he was appointed lecturer in surgery in the academy of Louvain. But he soon discovered, that he had undertaken this office inconsiderately, and had presumed to teach what he did not understand. He found that, though he had read many books, and made large common place collections, he had not yet acquired true and substantial knowledge; and he lamented that credulous and simple youth are so often deceived by the arrogant pretensions of professors. He now applied with unwearied industry to the study of mathematics, geometric, logistic and algebraic, and of astronomy. But even in these branches of science, he did not find the satisfaction he expected. Still complaining of his ignorance, he refused the title of Master of Arts, and said, that he had hitherto learned no single art in reality, but in appearance only. Under all this seeming modesty, Van Helmont concealed a fastidious contempt of all knowledge but his own, and even of all the learning which had hitherto appeared in the world, and a fond conceit that he was raised up by God to overturn former systems, and to introduce a new method of philosophising. Induced, as he relates, by the pious writings of Thomas a Kempis, to pray to God that he would enable him to love and pursue the truth, he was instructed by a dream to renounce all Pagan philo-

sophy, and particularly Stoicism, to which he had been inclined, and to wait for divine illuminations. Dissatisfied with the knowledge of the nature and virtues of plants, which he derived from the writings of Matthiolum and Dioscorides, and with the principles of medicine, which he found in Galen and Avicenna, he concluded that medical knowledge was not to be obtained from the writings of men, or from human industry. He had again recourse to prayers, and was again admonished by a dream, to give himself up to the pursuit of divine wisdom. About this time he learned, from an illiterate chymist, the practical operations of the chemical art, and devoted himself with great zeal and perseverance to this pursuit, in hopes of finding in a chemical laboratory, that knowledge which he had, in vain, sought for from books. The medical skill which he by this means acquired, he entirely employed in the service of the poor. He administered medicines gratis for several years, and obtained a high reputation both for humanity and medical skill. A cold, which he caught in visiting a poor patient in the night, put an end to his life, in the sixty-seventh year of his age.

Van Helmont certainly possessed ready talents, read much, and by the help of experiment improved both the chemical and medical art; but his vanity led him into empirical pretensions. He boasted that he was possessed of a fluid, which he called Alcahest, or pure salt, which was the first material principle in nature, and was capable of penetrating into bodies, and producing an entire separation and transmutation of their component parts. But this wonderful fluid was never shewn to any person whatever, not even to his son, who also practised chymistry. The contempt which this philosopher entertained for all

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former systems, led him to frame one of his own, which was a strange compound of theological, medical, and philosophical paradoxes, and in which Theosophic mysticism is united with Scholastic subtleties. Although he professes to erect the structure of his system upon the foundation of experiment, it is in truth nothing more than a baseless fabric, raised in dreams and extacies by a luxuriant and disordered imagination. Ambitious of novelty, Van Helmont framed abstractions which never existed but in his own feverish brain; and, after giving these imaginary entities barbarous names, boasted of them as wonderful inventions. His writings, if we except a few things in practical chemistry and medicine, are, in fact, wholly destitute of that kind of information, which would satisfy a rational enquirer after truth, or an accurate investigator of nature.

The footsteps of this philosopher were closely followed by his son Francis Helmont, who industriously increased the stock of philosophical fiction, which he inherited from his father, by incorporating with them the dreams of the Jewish Caballa. His "Paradoxical dissertations," are a mass of philosophical, medical, and theological paradoxes, scarcely to be paralleled in the history of letters.

PETER POIRET.

From the same Work.

THE most elegant and philosophical of all the Theosophists was Peter Poiret, born at Metz, in 1646, and educated in the academy of Basil. Being interrupted in his attendance upon the schools by ill health, he employed himself, during a long confinement, in the study of the Cartesian philosophy. In the year 1663, he became a student in the university of Heidelberg, in order to qualify himself for the clerical profession; and in

1672, he assumed the character of an ecclesiastic in the principality of Deux Ponts. Here, after a severe illness, he wrote his *Cogitationes Rationales de Deo, Anima, et Malo*, "Rational Thoughts concerning God, the Soul, and Evil," in which he for the most part followed the principles of Des Cartes; a work which engaged much attention among the philosophers, and which he afterwards defended against the censures of Bayle. The public tumults obliged him to leave his clerical cure, and he withdrew to Holland, and afterwards to Hamburg, where he met the celebrated French mystic Madame Bourignon, and was so captivated with her opinions, that he became her zealous disciple. Converted from a Cartesian philosopher into a mystical divine, he determined henceforward to seek for that illumination from divine contemplation and prayer, which he could not obtain by the exercise of his rational faculties. From this time Poiret became a violent enemy to the Cartesian philosophy, and took great pains to detect its errors and defects. At the same time, fascinated with Bourignonian mysticism, he rejected the light of reason as useless and dangerous, and inveighed against every kind of philosophy which was not the effect of divine illuminations. Towards the close of his life, Poiret settled at Reinsburgh in Holland, and employed the remainder of his days in writing mystical books. He died in the year 1719. His treatises *De Oeconomia Divina*, "On the divine Oeconomy;" and *De Eruditione Triplici*, "On Three Kinds of Learning;" and the last edition of his *Cogitationes Rationales*, though in a great measure free from that obscurity which distinguishes the writings of the Theosophists already mentioned, certainly rank him among the class of Mystics. Some of his mystical notions, as they may be gathered from the preliminary dissertation prefixed to his works, are as follows:

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“ It hath pleased God, in order that he may enjoy a vivid and delightful contemplation of himself, beyond that solitude which belongs to the divine essence, to create external beings in whom he may produce an image of himself. The essence of the human mind, is Thought, capable and desirous of light, and joyful complacence; the properties, in which it bears a resemblance of the divine essence. Nothing is more intimate, or essential to the mind, than this desire; by which it is borne always towards the true and infinite good. In order to satisfy this desire, the illumination

of faith is necessary; by means of which the mind, conscious of its weakness and impotence, disclaims all the fictions of human reason, and directs itself towards God with an intense and ineffable ardour, till, by the silent contemplation of him, it is filled with tranquilising light, and joyful complacence; although, whilst oppressed with the load of mortality, it cannot behold his unveiled face. From this divine illumination proceeds the most pacific serenity of mind, the most ardent love of God, and the most intimate union with him.

APPARITIONS, DREAMS, &c.

AUTHENTICATED APPARITION.

By T. W. of Bristol.

A Lady of my acquaintance having a daughter that went out to spend the evening in apparent good health, came home when the clock struck twelve, quite indisposed; she accompanied her to bed, where she complained of being worse. In a short time afterwards, her mother having occasion to go into the pantry, saw the appearance of a woman standing at the door; at first she thought it was a mist before her eyes, but on looking more stedfast at the apparition (which seemed to represent the appearance of her beloved sister) she walked along with a coffin-board at her back, and then disappeared. She went to bed very much alarmed, and acquainted her husband with what she had seen, telling him she was fearful of her death. When the solemn hour of two arrived, a watchman knocked at the door, and informed her that her sister was dying, and wished her to come with him: she went, and found her dead. On enquiry, her death happened at the precise time wherein she saw the said apparition.

VOL. I.

A SINGULAR DREAM.

Sent also by T. W.

A LADY, of Bristol, dreamed the following singular account:—A Mr. W. when on a voyage to the coast of Africa, appeared to her at the bed-side, drew the curtains, and looked stedfastly at her; she, knowing him, asked with surprise what business he had there? He answered, Don't be frightened, my dear, I am only come to bespeak a suit of clothes for Captain S. and then disappeared. The lady wrote down the time when she received the information; and Mr. W. on his return home, acquainted her, that it was then he was thrown overboard.

AN INSTANCE OF PRIESTCRAFT.

IN countries whose inhabitants are fettered by bigotry and popery, the person who would venture to release them from their shackles, in open defiance of their clergy, could not fail to awake the resentment of the reverend impostors; so that it was long before any body was found who had courage enough to stem the torrent, and disco-

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ver their deceptions to the world. This, however, was successfully attempted by an eminent physician in Sardinia, on the following occasion. A young girl in Turin being troubled with hysteric fits, which threw her body into such postures and agitations as seemed supernatural, the clergy, ever ready to catch at any opportunity to promote their own advantage, flocked about her, attended by a physician in their interest, who alledged that she was actually possessed, and consequently not to be cured by medicine. Accordingly, the exorcists were assembled, and the girl previously instructed for the better carrying on the imposture. The affair made a great noise, people came from all parts, and the old tales of witchcraft and forceries were revived. Doctor R—— nobly opposed these proceedings, declaring the girl's case was owing to natural causes, and supported his opinion by reasons and instances which he had heard of in Holland and England, where he had resided some years. The priests furiously attacked him as an infidel, whom they would infallibly confute from the testimony of his own senses. The doctor consented to attend them, and while they were performing their exorcisms and devotions, appeared devout. When they had finished, he desired the two ecclesiastics, who were entrusted with the affair, that they would order their patient to answer him a few questions, which they granted, on condition he asked nothing unlawful, and commanded the Devil to answer. Accordingly, the Doctor said to her in English, "What is my name?" This being a language to which the girl and priests were strangers, she answered in her own country tongue, that she did not understand the question. But, according to the received opinion, as well as the ritual knowledge of all languages, the supernatural strength of body, and foretelling things to come, are the proper criteria of a real Satanical possession; the Devil therefore

ought to understand all languages; and it is easily conjectured, this ignorance did not a little mortify the priests. They, however, did all in their power to elude the consequence, by pretending that the Doctor had put an unlawful question to the evil spirit, and they had forbid him to answer any of that kind; but he soon confuted their allegations, by explaining the question he had asked, and immediately repeated it in Piedmontese: but the possessed, to whom he was unknown, could say as little to this as before, when the same question was proposed in English. The Doctor, highly pleased at his success, ran to court in triumph, where he ridiculed the ignorance of their Devil: the King and the Prince of Piedmont joined in the laugh; and the latter, for the more effectually silencing this ecclesiastical devil, fetches a Chinese psalter from his closet, sent him as a curiosity by a Cardinal. This psalter had a Latin translation, but the Chinese leaves could be taken out separately from those containing the translation; with one of these leaves, the Doctor was again dispatched to ask the Devil the contents, and in what language it was written. The clergymen, who did not desire any more of his visits, were for keeping out of his way; and the Devil threatened, if he came again, to expose the minutest transactions of his life. A Theatine, who was an accomplice, acquainted the Doctor's sister with this circumstance; and she, from an implicit veneration for the clergy, was urgent with her brother not to have any further concern with this Devil, but to no purpose. The Doctor, however, had no great opinion of the Devil's omniscience, and told the King, that if the Devil knew all things present or absent, there would be no necessity for princes being at such immense expences in envoys, agents, and spies; they need only maintain a possessed person or two, from whom they might have all the intelligence they desired. After this remark, the Doctor

halted

hastened to the house of the possessed, where he found the priests with the girl. On entering the room, after the usual compliments, he acquainted them, that having been informed that the particulars of his life were to be laid open, he was desirous of hearing them himself; whereupon he began to defy, and challenge the Devil to begin his story, adding, that if he did not, he would brand him, and all who favoured his pretended possession, as knaves and fools. This resolute speech thunderstruck both the patient and the ecclesiastics; but the latter, pretending to shew the Doctor the nearest way out of the house, he soon silenced them, by producing the commission, and insisted, in the name of the Prince, that the possessed should declare what was written on the leaf he exhibited, and what language it was written in. The two clergymen, who did not seem to be the most artful of the cloth, pretended that the characters might be diabolical, and therefore refused to answer the questions. The doctor observed, that it did not become them to violate the respect due to their Prince, by such a scandalous suspicion, peremptorily telling them he must not be any longer amused with such weak subterfuges. The priests, after whispering to themselves, answered, that an affair of this kind must be introduced by prayer, and a long series of devotion, wherefore it was necessary to defer it to a more convenient opportunity. There was time sufficient for the purpose, replied the Doctor, and he would pray with them; so that, notwithstanding their evasions, they were obliged to begin their ceremonies. During the exorcisms, the girl threw her body into strange contortions, and hideous looks, which the priests insisted were supernatural; but the Doctor promising to mimic her actions in a manner still more horrible, orders were given her to answer truly to all interrogatories. Accordingly, the leaf was laid before her, with the above-mentioned questions:

upon this, she screamed in a terrible manner, desiring it might be taken away, for she could not bear it. At last, after the most pressing arguments, she said it was Hebrew, and that it was a blasphemous writing against the Holy Trinity. This was sufficient for the doctor, who after shewing them plainly how ignorant their devil was, returned to court to give an account of his proceedings. The two priests were banished, the physician recanted in public, and the parents and relations were enjoined, on pain of being sent to the galleys, never to mention this affair as a diabolical possession: with regard to the girl, she was soon cured by proper care, and medical assistance; and so ended the imposture. s.

APPEARANCE TO MR. TORNLEY.

In a Letter to the Editor.

HAVING read your Magazines with much pleasure, and being ever wishful to give the strongest proofs that such things as apparitions do absolutely exist, I have sent you the following for insertion, on the truth of which you may rest assured.

R. W.

As a Mr. John Tornley was walking through King-street, Dublin, about ten o'clock on a Tuesday night, he met a lady who he perfectly knew, being his next door neighbour; he accosted her with the usual compliments, and was answered with a smile as was common with her: they walked to the end of the street conversing all the way; she then expressed herself very tired. Mr. Tornley asked her if she would ride, and before he gave her time to answer, called a coach, when she got in, and he followed; and soon as he gave orders to the coachman, they began conversing on different subjects: she said that the coach made her head ach, at which, Mr. Tornley put his head out of the coach, and told the man to stop; but great was his surprise, when recovering his seat, the lady was

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Original gone!

gone! He jumped out of the coach, looked round him, but could see no appearance of any lady; and, what is still more remarkable, the coachman had never seen any lady get into the coach, and expressed his wonder at hearing Mr. Tornley say there was one got in; he said he had heard Mr. Tornley speak several times, but supposed it was to himself. Mr. Tornley then walked home; and to his great astonishment was told that his neighbour's wife, the lady he had seen, was dead but a few minutes, and that before she died she wished much to see Mr. Tornley.

The above fact happened as near as I can remember in August, 1787.

A TRUE AND SURPRISING ACCOUNT
OF A NATURAL SLEEP-WALKER,
READ BEFORE THE PHILOSOPHICAL
SOCIETY OF LAUSANNE IN
SWITZERLAND, ON SIXTH OF FEBRUARY 1788*.

DOCTOR Levade having communicated some interesting particulars concerning a natural Sleep-walker, residing at Vevey, in the house of Mr. Tardent, schoolmaster there, the Society, eager to collect some distinct facts upon such a singular subject, commissioned three of its members, namely, Dr. Levade, and Messrs. Reynier and Van Berchem jun. to make and report their observations. These three gentlemen, accordingly, gave in the following memoir.

Agreeably to the intentions of the Society, we went to Vevey on the 19th of January 1788. M. Tardent, who had been apprized of our errand, was kindly anxious to facilitate our observations.

The object of the Society being not merely to examine the various actions of

the sleep-walker, but also to catch the general features of his affection, and so attain to more exact ideas of such a state of the human frame; we purposely avoid noting each fact in the order of time. For were we to be guided solely by the series of appearances produced by a heated and raving fancy, our account would necessarily present an incongruous group, irksome in detail, and fitted perhaps to excite, but by no means to gratify, the curiosity of enquirers. Hence we have been induced to range each fact under one or other of our observations. And, as the patient's waking state, his sleep previous to the fit, his coming out of it, the state of his senses during it, the use he makes of them, and the impressions which he receives from external objects, have been the chief points of our examination, as well as those on which the facts have thrown any light, we mean to class the facts themselves under these several articles. We shall next offer some general reflections on the phenomenon of sleep-walking. And, lastly, as the affection superinduced by animal magnetism, has attracted the investigations, nay, the surprise and astonishment of many, we have thought proper to compare it with natural *somnambulism*, and shew that they are one and the same affection.

Such a plan obviously called for great variety of observation and experiment. But the infrequency of young Devaud's fits precluded a regular and continued attention. Still we flatter ourselves, that we have, in part, fulfilled the views of the Society. To render our relation more complete, we have, to the facts which we jointly witnessed, added those observed by Dr. Levade himself, and imparted by him to the Society. We have likewise availed ourselves of the relation of a gentleman of respectability, (Monsieur N——) who noted with scrupulous accuracy, every thing that passed under his own eyes on the 23d Dec.

1787.

* The translator, who has the happiness to reckon among his acquaintance some of the members of the Society of Lausanne, can safely vouch for the authenticity of the following little tract.

1787, during one of the young man's most interesting paroxysms.

Young Devaud, who is only thirteen years and six months old, has happily painted on his face the expression of frank and honest dispositions. Though by no means destitute of understanding or talents, he has made very little proficiency in his studies: and his sphere of information is extremely limited. One so young and artless, could never act, for any length of time, the difficult character of a sleep-walker, in the midst of a number of persons, who examine him with the nicest attention: nor could he stand the test of the various experiments mentioned in this report, without detection. Besides, simple and timid in his waking hours, he betrays not, in the most distant manner, the least symptom of that love of parade and consequence, which stamps the quack, nor of that dissimulation and effrontery, which are so necessary to make deceit pass current. Add to this, that neither interest, nor vanity, which has produced many a sleep walker, can operate here. For he gains not a farthing; and the passion of self-love is not likely to be gratified at the silent hours of three and four o'clock morning, when the few, whom curiosity attracts, can add nothing to his importance. In short, his troubled sleep, his convulsive motions, and the nausea produced by the loadstone, are not, and cannot be, the coinage of art. The above arguments derive additional force from the consideration, that M. Tardent is advanced in years, that his integrity is unimpeached, and that he is under no worldly temptation to lose his fair name, or to bear with the expense, the embarrassment, and the trouble of keeping the young man in his house.

Devaud, though apparently stout and hale, betrays unequivocal symptoms of a weakly constitution, and extreme irritability of nerves. His sense of smell, taste and touch, is most exquisite: and, not unfrequently, he takes immoderate and involuntary fits of laughing or cry-

ing, without being able to alledge a reason.

The affection does not return every night: nay, several weeks will sometimes elapse, without his being at all troubled with it. Some pretend that it is regularly periodical; but their opinion is by no means confirmed. In the course of a few days, he is usually affected every other night. The longest fits last three or four hours, and never seize him before three or four o'clock morning.

While we were at Vevey, the young man's father, who practises medicine, gave him a powder in wine, which brought on a quiet sleep, and seems to have suspended the paroxysms. But he had a return of the disease on the 31st of January last.

One may protract, or even bring on the disorder, by slightly passing the finger, or feathers of a quill, over the upper lip. We have frequently lengthened it out, and excited it in this way, at the moment every thing seemed to indicate his awaking. M. N——, too, has marked in his account, that the patient having fallen asleep on a stair, they applied a feather to his lip; whereupon he got up, ran down stairs, and resumed his wonted activity. M. N—— saw the experiment repeated several times.

The night preceding the fit, the patient feels drowsy after supper, and is apt to complain of a great heaviness of the eye-lids.

His sleep, which is never uniformly tranquil, is more disturbed than usual, when he falls into a fit. Being called to him, when he was in this last situation, we found him still asleep, though involuntary motions, starts and palpitations, exactly similar to those which affect one falling into the magnetic sleep, convulsed his frame. He faltered, now sat up, and then lay down again. He soon articulated more distinctly, rose abruptly, and acted agreeably to the dream of the moment. In the midst of his sleep, he is sometimes tossed by continued and nervous motions, and

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and rattles for a long while with his fingers on the bedstead or the wall, with the rapid clack of a hand-mill.

The passing from a fit to his waking state, is always preceded by one or two minutes of calm sleep, during which he snores. He then awakes, rubbing his eyes, like one who has enjoyed a pleasant and comfortable nap.

There is danger in awakening him during the fit. When roused suddenly, he has sometimes fallen into convulsions; and he has requested that none would stir him, when in the state of sleep-walking. Though we were not ocular witnesses of the following fact, we can rely on its authenticity.

He rose, one night, to eat grapes, went out of the house, crossed the town, and entered a vineyard, where he fancied he made a hearty repast. Several persons followed him at a convenient distance. But one imprudently whistled so loud, as to awake him; and the poor boy fell senseless on the ground. He was immediately carried home. On coming out of the swoon, he recollected perfectly well his being awakened in the vineyard, but retained no distinct impression, except that of his fright produced by finding himself alone in the open air, and which had operated so violently on his frame, as to deprive him of his senses.

After the fit, he commonly feels somewhat fatigued; sometimes, too, though not often, a slight disposition to heart-ach. One of the paroxysms, which we witnessed, was followed by copious vomitings. But it is not long before he recovers perfectly.

At first, he expressed much surprise, on waking, to find himself dressed and surrounded by different persons: but now, that custom has rendered all this familiar, he retains only his natural bashfulness and embarrassment, which his physiognomy and actions strongly paint.

The recollection of what passes in his mind during the affection, vanishes with his sleep. Yet we find one, and

only one exception, to this remark. A companion, whom he dearly loved, had been present to his fancy in the act of drowning, and he immediately stretched out his leg for his expiring friend to take hold of. On getting up, he recalled distinctly the circumstances of the dream. During his somnambulism, he is conscious of the occurrences of a former fit. Thus, on shewing him a watch with a concealed movement, Remove that cap, said he, and you will see the wheels: a piece of information which he had picked up in the course of a preceding fit.

The ideas of a boy, whose education embraces few objects, must necessarily be confined within a narrow circle. His dreams, of consequence, can be little varied. His daily versions, cyphering, the church, spires, and bells; and, above all, tales of ghosts and hobgoblins, with which, it seems, they had stored his infant brain, are, with a few exceptions, the themes of his nightly visions.

To direct his somnambulism to any particular subject, it suffices to strike his imagination with some story the night before. During one of his fits, we read to him the history of a robber; and immediately he fancied that he saw robbers in his room. But, as he is apt at any rate to dream that he is surrounded by a whole band of them, we could not be positively certain that the story had raised such phantoms*.

* This facility of suggesting dreams, reminds us of the following anecdote. Some country folks having assembled to make merry at an alehouse, one of them nodded over, with his elbow resting on the table. Another of the party wagered that he would make him dream that he was on the point of drowning. Accordingly, he whispered softly in his ear, "you drown." He repeated the same words several times, always raising his tone of voice. The sleeper soon began to toss about, and discover signs of inquietude; and, as the alarm became louder, sought to save himself by swimming.

(To be continued.)

DOMESTIC

DOMESTIC NEWS.

4. THE Drawing-room and Ball at St. James's in honour of his Majesty's Birth-day was uncommonly splendid.

The value of the Diamonds worn by the Queen at the Drawing-room on the King's Birth-day, are estimated at upwards of One Hundred Thousand Pounds.

This being the Anniversary of the King's Birth-day, a very loyal Constitutional meeting assembled at the Hotel, in Birmingham, to dine, and celebrate this joyful occasion. Previous thereto, in the morning, another meeting was held to consider of an Address to the King on the late Proclamation, which was carried unanimously, and ordered to be presented by the County members. In order that no disturbance might ensue, it was particularly recommended there should be no illuminations, which was strictly complied with, and the town was perfectly quiet.

The 4th of June was celebrated throughout the country with the warmest attestations of loyalty and affection.

Camps are ordered to be formed in Ireland, in every situation where any body of troops can be collected. A grand one of the five regiments of infantry, and one of cavalry, on Dublin duty, with the same number who relieve them this year, and two regiments of dragoons, making in all fourteen, have received orders to encamp in the Phoenix Park, Dublin. In future this is to be continued annually. Every indulgence will be granted to the troops in the article of rations, &c. It is now thought prudent to keep them in good humour.

During the display of fireworks on the Thames, this evening, two West Country Barges drifting up with the tide, ran foul of some boats, by which accident nine persons lost their lives.

It appears the barges were lashed together, and either from inattention, or want of skill in the coxswain, ran

against one of the lighters from which the fireworks were let off; and the anchor of this vessel dragging, she drifted with the barges against one of the piers of Westminster bridge.

To the lighter, three small boats were fastened, and before the unfortunate crews of them could extricate themselves, the strength of the tide swung the barges round, by which circumstance two of the boats were sunk, and the third dashed to pieces against the pier—in the boats there were about a dozen persons, eight of whom perished—a waterman on board the lighter was the ninth unhappy sufferer.

On Tuesday a number of persons were employed in dragging for the bodics. Near Hungerford, a woman and child were picked up; opposite the King's Head, near Cuper's bridge, two women were taken from between some timber; and on the Lambeth shore, three men were picked up, and taken to the Lambeth Bone-house, High-street, to be owned.

Almost every person in Cornwall, was sensible of the earthquake which lately so much alarmed the inhabitants of St. Austle.

From Holland we learn, that, according to letters from the East-Indies, an insurrection had taken place among the blacks at Goa, the capital of the Portuguese settlements in that quarter; but that it was entirely quelled, after seven-and-twenty of the insurgents had been killed by the military.

5. The officious and illegal intrusion of the Constables on a party of Gentlemen's servants, harmlessly engaged in the merriment of dancing, this evening, exasperated the minds of the people, and a serious tumult took place in Mount-street. We rejoice that no lives were lost, a circumstance which is truly wonderful, as we find the window-shutters and doors of opposite

posite houses pierced with bullets and slugs, so low as to prove that direct execution was intended on the multitude.

7. This day the session for the jurisdiction of the High Court of Admiralty of England, commenced at the Old-Bailey, when John Kimber was tried for the murder of a Negro woman, and honourably acquitted, two of the principal witnesses against him being committed by the Court to Newgate, for wilful and corrupt perjury.

9. This morning, in consequence of some misunderstanding, which took place during the riot in Mount-street, between Lord Londale and Mr. Cuthbert, of the Life Guards, *then on duty*, they, together with Colonel Lowther, as the friend of his Lordship, and Captain Hughes as the friend of Mr. Cuthbert, met in a field near Bayswater. After firing each a case of pistols, the affair was settled to mutual satisfaction. It was, however, very near being of fatal consequence to Mr. Cuthbert; as we understand, from a gentleman present, that the second shot from his Lordship carried away the ruffles of his shirt from his left breast, which was, at the time, situated very near his heart.

Lord Fitzgerald, accompanied by Mr. Spilliard the celebrated pedestrian, left New Orleans early in the month of March, to prosecute their geographical and botanical researches up the Mississippi, and western parts of America.

16. Capt. Bowles, that bold, eccentric spirit, who, in the prime of life, has secluded himself from all European commerce, connection, and consanguinity, and become a lawgiver among barbarians, has been proscribed by the American government. This has arisen from the circumstance of his late visit to London, which created a jealousy so much to his prejudice that nothing could resist it. Captain Bowles is one of the

most wonderful intuitive characters existing. He is by nature an orator, a statesman, a politician, an artist almost universal, a poet, an actor, a dancer, and a musician; and what is most of all extraordinary, he possesses not only the powers of conciliation, but of superiority, to such a degree, as to subdue savages, whose boast it ever has been to subdue and punish strangers who have the temerity to visit them.

LYNN.—Last week, Robert Atthow, a farrier, at Gaywood, in a paroxysm of mental derangement, under which he had for some time laboured, cut his throat in so shocking a manner, as nearly to sever his head.

HINCKLEY.—Lately died in the workhouse, Saul Kemin, aged eighty-two. For some years previous to his death, he was confined to his bed, in consequence of his extraordinary load of carcase, which so much encumbered him, as to render him unable to stir. When circumstances rendered it necessary for him to be moved, it was by means of pullies.

LEICESTER.—A singular instance of parochial duty presented itself on Thursday, at St. Margaret's Church—a woman came to be churched, attended by one child for baptism, and with the corpse of another for interment.

DUMBARTON.—This neighbourhood has for some time been in a state of alarm, in consequence of the appearance of a mad dog, which at Blintyre, Cambuslang, and some other places, has done much damage. At the latter place, near twenty animals have been bitten, and killed, in consequence.

18. Yesterday one of the Keepers of Swift's Lunatic Hospital, Dublin, was killed by a Maniac under his care. When the unhappy man was first seized, he cried out for help, but the ferocity of the madman was irresistible, and he dispatched him in a few minutes.