
THE
CONJUROR'S MAGAZINE.

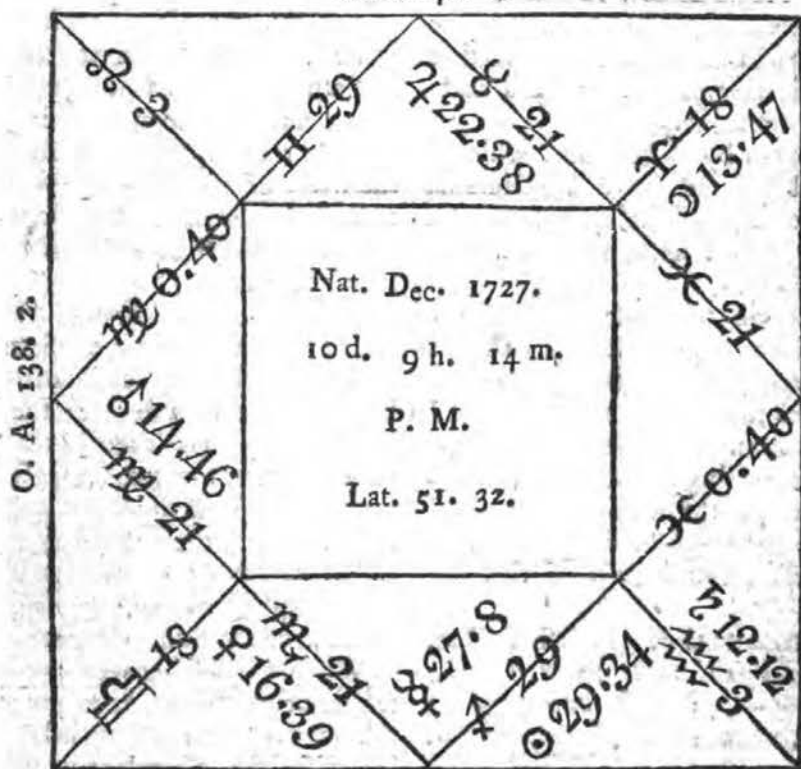
FOR JULY 1792.

ASTROLOGY.

TO MR. GILBERT.

DECUMBITURE OF A GENTLEMAN THAT DIED.

R. A. 48. 2.



R. A. 228. 2.

Z z z

IN my answer to B.'s queries in Nos. IV and IX, I promised to shew the weakness and absurdity of excluding the luminaries from forming the description of the native, when either of them are lords of the ascendant, but as a judicious correspondent at Bath has in a great measure saved me that trouble, by his very pertinent remarks on the subject in the last Number, I conceive it will be unnecessary to say any more. However, before we take leave of the subject, I think it would not be amiss to ask Mr. B. how we are to proceed in forming the description of the native, when the beginning of Cancer ascends in this latitude; but to save him the trouble of replying, I suppose we are in that case to have recourse to the cusp of the 4th house. I will not pretend to say what Mr. B. may think of the matter; but this I am certain of, that should I hear that any person was so much out of himself as to follow this absurd rule, I should immediately conceive he was almost fit for the strait jacket.

But to the point now in hand: before we proceed any farther, let it be remembered that Mr. B. has said that the rectification of nativities is a matter of no consequence.

But I shall by a geniture, which I have had by me for a considerable number of years, sufficiently shew him how far distant he is from truth in that assertion.

The person to whom this geniture belonged was a son of *Æsculapius*, and whose brain was abundantly more full of scruples than compounds; which I conceive is rationally to be accounted for by considering the position of Mercury lord of the ascendant combust and retrograde—in Sagittary his detriment and on the cusp of the 5th house.

The estimate time of birth is Dec. the 10th, 1727, at 8, 50. P. M. the corrected 9—15: at the latter, 0—40 of Virgo, ascends the horizon, the lord of the ascendant combust and retrograde, the terms of Saturn ascending,

the sign ascending earthy, all denoted that the native would be of a brown complexion, the hair and eyes dark.

But now pray observe what an unpardonable error we should have fell into, had we been so stupid as to suppose with B. that the rectification of nativities is a matter of no consequence, for at the estimate time 26 of Leo ascends and the Sun lord thereof, being posited in Sagittary and in the terms of Mars, the native ought to have been of a clear complexion, and his hair as red as a carrot: by this the groping philosophers may, if they are not wilfully blind, easily discover the cause why some are fair and others brown, and why fair parents have dark children, and contra.

But to proceed: the accident with their corresponding directions, which I shall here bring forward to answer my intended purpose, are curious, remarkable, and accurately given.

And first, when he was thirteen years and ~~two~~ two months old, he was seized with a swelling in his right leg, which lasted two years violent.

When this accident took place, he had the moon directed to the square of Saturn, the Sun to the square of Mars, and the Moon to the square of the Sun; these following so close at the heels of each other, and the position of Saturn in a fixed sign, caused the complaint to be both violent and of long continuance.

It began on the first of February, 1741, at which time Saturn by transit beheld the cusp of the 6th by opposition to a degree; the lord of the ascendant was then in the 6th separating from the same aspect of Saturn, and almost upon radical Saturn by transit, in the secondary motions, the moon came to the opposition of her radical place, and applied to the quartile of the Sun, remarkable.

When the mid-heaven came to the sextile of the Moon, he began to court the woman that afterwards became his wife, the ascendant ad sextile of Venus, and Sol ad sextile of Venus
ful.

followed, and under the direction of the Moon ad trine of Venus, he married her: upon the mid-heaven ad opposition of Mercury he began to be perplexed with law-suits, and one misfortune succeeded another till the mid-heaven came to the opposition of the Sun, and under this direction he entered as a gentleman commoner in King's College, St. George's-fields, Southwark, where he closely applied himself to the study of rules and orders for two years.

In his forty-sixth year he became ill of a disorder in his lungs, his stomach was loaded with green bile, now he had the Sun ad conjunction of Saturn, and semiquadrate of Mercury; in the secondary motions, Mercury entered the 6th house, and the Moon transited radical Mercury and Sol: from this time he continued to grow worse every year as his Mercury got on in the 6th. At length, he arrived at the fatal period which was to wind up the approaching tragedy—his Moon was now setting fast, which brought her to the opposition of the ascendant, and to the square of Venus. The Sun at the same time came to the semiquadrate of δ in the secondary motions. Mercury separated from the square of Jupiter lord of the 8th, and the Moon applied to the opposition of radical Sol and Mercury—wonderful! he died in December 1787. At the time of his death, Mercury was almost in opposition to his radical place and to the place of Sol. A strange but not uncommon harmony in the celestial world.

I suppose it is by this time sufficiently obvious to every person that has read with attention, that Mr. B. is in an error; as we have in the first place clearly shewn what a blunder we should have committed, had we, without having any previous knowledge of

the native, attempted to form the description of his person before the ascendant was truly ascertained. Secondly, the absurdity of his pretending to point out the times of the grand leading events of life. Before that important part of the business has been judiciously performed, and the directions wrought out according to art, will I conceive appear equally clear to every intelligent person; from which it is plain that what the so much admired Mr. P. said on the Lady's Nativity, turned out true more by accident than otherwise—and I defy Mr. B. or any one else, to get at the time of events in nativities by any other method than that of directions, nor is there any certainty even in them, till the true degree is known.

But if Mr. B. can clear his ground, if he can make it appear that he is in the right, which I am confident he cannot, then all the old women that tell, as they call it, surprising things by sea and land; all the itinerant sages that are just arrived from abroad; and, in a word, all the book-daubers of both sexes about town; will, if they have a spark of gratitude left, sincerely thank him for this valuable discovery: for now all is plain, all is easy, through this happy fit of thought; it is now (if true) of little consequence whether the given time is true or false; whether it is the nativity of the person you are to calculate for, or that of his next door neighbour. All danger of judging from a false ascendant is at an end, and an ignoramus that can scarcely distinguish the character of a planet from the outlines of a shoulder of mutton, may now succeed as well as the most respectable and judicious artist. Having now finished my answer to B.'s queries, I have done with all controversy. In the next something curious may be expected,

THE

THE TABLE OF DIRECTIONS.

Luna ad square of Saturn in munda
 Sol ad square of Mars in Zod. c. d.
 *Trine ad square of Sol in Zod. c. d.
 M C ad sextile Luna
 Ascendant ad sextile Venus
 Sol ad sextile of Venus in munda
 Luna ad trine of Venus munda c. d.
 M C ad opposition of Mercury
 Sol ad opposition of Jupiter c. d.
 Luna ad opposition of Mars c. d.
 M C ad opposition of Sol
 Sol ad conjunction of Saturn
 Sol ad femiquadrate of Mercury d. d.
 Death ascendant ad opposition Luna
 Luna ad square Venus in munda
 Sol ad femiquadrate Mars Zod. c. d.

A	D	Y	M
14	11	12	9
15	23	13	10
17	27	15	8
30	2	29	2
32	20	29	6
32	22	29	7
32	42	29	10
38	54	35	9
39	16	35	11
40	24	37	2
41	29	38	3
48	32	45	1
48	32	44	1
63	5	59	10
64	57	61	11
65	15	62	3

THE QUERIST. N° XII.

THE want of room last month to insert more Queries, occasions our deferring the answers thereto till our next; when all our deficiencies in querical matters will be made up. In the mean time, we present the following ingenious questions to the curious for their serious investigation.

formed, that objects appear to him much larger than to us?

20 QUERY III. BY LEO.

WHAT is the reason why lime grows hot when sprinkled with water?

18 QUERY I. BY BOURTONIENSIS.

WHY are mince-pies so universally eaten at Christmas, and whence arose that custom?

19 QUERY II.

WHETHER it can be proved by demonstration, that a horse's sight is so

QUERY IV. BY THE SAME.

I will now venture to propose a query, which though very common, has never yet (I think) been properly answered: viz. What reason can be assigned why the echo in Woodstock park repeats twenty syllables by night, and only seventeen by day?

NATI-

Observing in the last Magazine, H. H.'s request for the planets places, Feb. 21. 1767. 10 h. P. M. have sent it as follows:

♈ 8: 39 ☿

Mid-heaven . . . 3: 0 ♈

Ascendant . . . 24: 45 ♎

The native has a very good opportunity of rectifying this nativity by directing the ascendant to opposition of ♄, which must have produced a severe illness about the age of two or three and twenty. MERCURIUS.

Bath, July 9.

1792.

♂ 12: 42 ♀ . . . 1: 30. S. Lat.

♂ 19: 58 ♀ . . . 1: 29. N.

♂ 8: 17 ♄ . . . 0: 44. N.

♂ 3: 7 ♄

♀ 13: 26 ♄ . . . 1: 26. S.

♂ 22: 50 ☿ . . . 2: 5. S.

♂ 3: 49 ♄ . . . 4: 46. S.

ON THE EVENT OF SHIPS.

From Gadbury's Astrological Seaman.

CHAP. II.

RULES OF SAFETY.

1. THE ascendant and the moon are the general significators of a whole ship, and of its success at its first launching, which is called its birth, and the lord of the ascendant signifies the sailing therein.

2. In horary questions, which relate to the success of a voyage or elections for the same, the seventh house, as said of the ascendant, is for the ship and its lord, the persons sailing therein.

3. The ascendant, the breast of the ship.

The seventh house, the hinder part.

The M C the upper part.

The I C the bottom, or that part under water.

The 11, 12, 2, 3, 10, and 1st, the star-board, or right side.

The 4, 5, 6, 7, 8, 9, the larboard, or left side.

4. ♀ The breast of the ship.

♄ That part of the breast under water.

♂ The rudder and stern.

♂ The bottom, or floor.

♈ The birth above water.

♄ The belly of the ship.

♎ The part above the breast of the ship in the water.

♄ The place of the mariners.

♄ The mariners themselves.

♄ The ends of the ship.

☿ The master or captain.

♄ The oars.

1. WHEN the principal significators, viz. those signs on the lines of good houses, and their lords are strong, well posited, and free from any affliction, safety and success is denoted to the ship's company.

2. The ascendant fortunate, and the lord of the ascendant unfortunate, and in abject houses, the ship does well, and arrives happily at its intended port, but there happens damage and misfortune to those sailing in her.

3. The ♄ and the fortunate stars, angular and well affected, and the infortunes cadent and otherwise oppressed, the ship and her lading will go very safe to her intended port without any interruption.

4. When the testimonies of safety and danger are equal, the significators of safety are derived from more noble parts of the figure, the ship will be wholly freed from menaced danger.

5. The principal significators, swift in motion, and happily assisted by fortunate stars, in good houses, and above the earth, a speedy and successful voyage, profitable to the owners, and reputable to the stars, and this will be more eminently considerable, if the lord of the second and part of fortune favourably assists.

(To be continued.)

ALBERTUS'S SECRETS OF NATURE.

Continued from Page. 449.

SO consonant to truth are the foregoing observations, viz. of the influence of the signs on the different parts of the human body, that it is known by experience to be of dangerous consequence to wound any member whenever its predominant sign concurs with the influence of the moon: the reason of which is, that by nature the moon increases the moisture, particularly at the full; so that if a wounded limb be exposed to the moon's rays, the humours will be collected to the affected part, in which case the danger that may follow is too obvious to be insisted on. These consequences are not to be apprehended from the Sun, because it exhales the moisture, Hence it is reasonable to conclude, that the moisture is greatest at the full moon; at which period, the marrow, menstruous humour, and the brain, appear to be the most sensibly affected; a truth which is confirmed by the testimony of persons of a studious disposition, who find that time less favourable than any other to the prosecution of their studies. Towards a farther elucidation of this subject, our author notices the different positions of the moon, and the effects ascribed to them. The first quarter, which corresponds with the air, is hot and moist, and all who are begotten then, are of sanguine habits. The second quarter partakes of a more fiery nature, and to it are attributed cholerick tempers. The third quarter corresponds with the earth, which is dry and cold, and is thought to engender melancholy. The fourth quarter being of a cold, waterish nature, is supposed to produce phlegm; whence some contend that if a piece of flesh be exposed to the moon in the fourth quarter, it will breed worms sooner than at the full moon. Be it observed, that in case

of illness during the fourth quarter, the patient ought carefully to avoid bloodletting, or any wound, particularly in the head, whereby the brain might be injured, since even an excoriation might be productive of mischief.

Hence arises another consideration of serious import to the health of individuals, which is, that coition with menstruous women is a gratification not to be indulged in, without running the hazard of impairing one's constitution, many having thereby unwarily contracted a leprosy. This caution comes recommended by the authority of Hippocrates, who says the air is infected by the fetor proceeding from the menstrua, of course so must the frame of man. Another danger to be guarded against during the fourth position of the moon, is lying exposed to her influence; which is the cause of head-achs, and fluxion of the rheum, which ends in a catarrh.

Albertus, after having dwelt as long as he thought necessary on the signs, in a minute investigation of their agency, returns to the planets, called by the ancients the deities of nature, presiding over men. With much propriety was this appellation bestowed upon them, inasmuch as nature is governed by them, as a kingdom is by a king. But, it will be said, if the planets be the gods of nature, wherein consists the use of the stars? what benefit is derived to us from the starry heaven? It is said to be the universal and uniform cause of nature, and that the planets diversify the effects by their motion. The effects of the planets are here considered as they operate on the body and the mind. And first Saturn, the remotest of our system, so affects the corporeal parts, as to render the person born under it of a swarthy and dark complexion, with lank

black hair, and thick-set with beard. Such are the distinguishing bodily marks. The mental distinctions are, a perfidious, and malicious disposition, an irascible and sorrowful temper, prone to filthiness, slow to vengence, and hardly stimulated to it by provocatives. Hence even those who are aptest to ridicule the notion of the influence of the planets, contradict themselves frequently by their expressions; for at the same time that they deny Saturn any ascendancy over mankind, they make use of the words, saturnine and melancholy as synonymous terms.

Jupiter, the next in distance and magnitude, is the reverse of the former in his operative capacity over us, and from his producing in the body a different set of features, and in the mind far other dispositions, the fabulous account of Jupiter's having expelled Saturn may be accounted for. The influence of this planet is chiefly discoverable in the face, which under his predominance is beautiful, of an oval figure, with bright eyes, long hair, and a complexion in which the rose and lily blend their hues. The person born under him is long-haired, because he is hot and moist, which are the cause thereof, hair being nothing more than the superfluity of the moisture issuing at the pores. It is observed likewise, that those who are bearded early are well-complexioned. As from the elegance of the mansion, we form an idea of the resident, so are the intellectual gifts of those born under Jove proportioned to the bodies they dwell in; they are merciful, true, and liberal: long-lived, and lovers of cleanliness. They are moreover amorously inclined, and fitted to acquit themselves vigorously of love's functions, by reason of the heat and moisture of their constitutions.

The planet that claims notice after Jupiter is Mars; who is far less friendly to the body and mind than the former, on account of his heat and dryness; hence the small eyes, short, frizzly locks, and distorted limbs, in many

who are born under him. A degree of heat exceeding that of moisture, is the cause of the hair's curling, which, by the bye, is a sure prognostic that whomsoever it belongs to is of a hasty temper. They are also in complexion of a dark red; for the redness is owing to the action of the heat upon the moisture, which it consumes, as may be exemplified by bricks, which are of a whitish colour before they are burnt, and become red in proportion as their moisture is dried up by the heat. To want of moisture is likewise to be ascribed their small eyes, those organs being waterish, as is evident from the quantity that gushes forth when they receive any hurt: now Mars being dry and hot, cannot consequently form large, beautiful, eyes. With the ancients, Mars was accounted the God of war, from the knowledge of that planet's tendency to dry the brain, and inflame the heart, thereby preparing it for violence. He likewise begets a desire of copulation, but unprovided with moisture in a degree proportionate to heat, such as are born under him are incapable of fully satisfying their carnal appetite.

The fourth planet is the Sun; to whose kindly influence our globe is principally indebted for its comforts and conveniences. It was called the Eye of the World, and Father of the Gods; it being the firm principle of life, giving animation to every thing. His approach towards our orb influences fertility and generation; whereas, at his recess, nature seems to put on a robe of sadness, feeling throughout all her parts a decay of the vital principle. His effects on the body are benign, rendering those who are born under him comely and well-proportioned, and to this corporeal symmetry uniting the most valuable endowments of the mind, such as wisdom, a love of truth and justice, and adherence to religion. Some nevertheless contend, that under a specious appearance of integrity lurks a fiend of hypocrisy.

ARBATEL'S MAGIC.

Continued from Page 447.

The Sixth Septenary.

APHOR. XXXIX.

AS our study of Magic proceedeth in order from general rules premised, let us now come to a particular explication thereof. Spirits either are divine ministers of the word, and of the church, and the members thereof; or also they are servient to the creatures in corporeal things, partly for the salvation of the soul and body, and partly for its destruction. And there is nothing done, whether good or evil, without a certain and determinate order and government. He that seeketh after a good end, let him follow it; and he that desireth an evil end, pursue that also, and that earnestly, from divine punishment, and turneth away from the divine will. Therefore let every one compare his ends with the word of God, and as a touchstone that will judge between good and evil; and let him propose unto himself what is to be avoided, and what is to be sought after; and that which he constituteth and determineth unto himself, let him follow diligently, not procrastinating or delaying, until he attain to his appointed bound.

APHOR. XXX.

THEY who desire riches, glory of this world, magistracy, honours, dignities, tyrannies, (and that magically) if they endeavour diligently after them, they shall obtain them, every one according to his destiny, industry, and magical sciences, as the history of Melesina witnesseth, and the magicians thereof who ordained that none of the Italian nation should for ever obtain the rule or kingdom of Naples, and brought

it to pass, that he who reigned in his age, to be thrown down from his seat: so great is the power of the guardian or tutelar angels of the kingdoms of the world.

APHOR. XXXI.

CALL the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it shall be done, if that prince be not again absolved from his obedience by a succeeding magician. Therefore the kingdom of Naples may be again restored to the Italians, if any magician should call him who instituted this order, and compel him to recal his deed; he may be compelled also to restore the secret powers taken from the treasury of magic; a book, a gem, a magical horn, which being had, any one may easily, if he will, make himself the monarch of the world. But Judæus chused rather to live among Gods until the judgment, before the transitory good of this world; and his heart is so blind that he understandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to his own eternal destruction. And he may be easier called up, than the angel of Plotinus in the Temple of Isis.

APHOR. XXXII.

IN like manner also, the Romans were taught by the Sibyl's books; and by that means made themselves the lords of the world, as histories witness. But the lords of the prince of a kingdom do bestow the lesser magistracies. He therefore that desireth to have a lesser office or dignity, let him magically call a noble of the prince, and his desires shall be fulfilled.

APHOR.

APHOR. XXXIII.

BUT he who coveteth contemptible dignities, as riches alone, let him call the Prince of Riches, or one of his lords, and he shall obtain his desire in that kind, whereby he would grow rich either in earthly goods, or merchandize, or with the gifts of princes, or by the study of metals, or chymistry: as he produceth any precedent of growing rich by these means, he shall obtain his desire therein.

APHOR. XXXIV.

ALL manner of evocation is of the same kind and form, and this way was familiar of old time to the Sibyls, and chief priests. This in our time, through ignorance and impiety, is totally lost; and that which remaineth, is depraved with infinite lies and superstitions.

APHOR. XXXV.

THE human understanding is the only effector of all wonderful works, so that it may be joined to any spirit; and being joined, she produceth what she will. Therefore we are carefully to proceed in magic, lest that Syrens, and other monsters deceive us, which likewise do desire the society of the human soul. Let the magician carefully hide himself always under the wings of the Most High, lest he offer himself to be devoured of the roaring lion; for they who desire earthly things, do very hardly escape the snares of the devil.

The Sixth Septenary.

APHOR. XXXVI.

CARE is to be taken, that experiments be not mixed with experiments; but that every one be only simple and several. For God and nature have ordained all things to a certain and ap-

pointed end: so that for example sake, they who perform cures with the most simple herbs and roots, do cure most happily of all. And in this manner, in constellations, words, and characters, stones, and such like, do lie hid the greatest influences, or virtues indeed, which are instead of a miracle.

So also are words, which being pronounced, do forthwith cause creatures, both visible and invisible, to yield obedience, as well creatures of this our world, as of the watery, airy, subterranean, and olympic, super-celestial, and infernal, and also the divine.

Therefore simplicity is chiefly to be studied, and the knowledge of such simples is to be sought for from God; otherwise by no other means or experience they can be found out.

APHOR. XXXVII.

AND let all lots have their place decently; order, reason, and means, are the three things which do easily render all learning, as well of the visible as invisible creatures.

This is the course of order that some creatures are creatures of the light; others of darkness: these are subject to vanity, because they run headlong into darkness, and enthrall themselves in eternal punishments for their rebellion. Their kingdom is partly very beautiful in transitory and corruptible things on the one part, because it cannot consist without some virtue and great gifts of God; and partly most filthy and horrid to be spoken of, because it aboundeth with all wickedness and sin, idolatry, contempt of God, blasphemies against the true God and his works, worshipping of devils, disobedience towards magistrates, seditions, homicides, robberies, tyranny, adulteries, wicked lusts, rapes, thefts, lies, perjuries, pride, and a covetous desire of rule; in this mixture consisteth the kingdom of darkness: but the creatures of the light are filled with eternal truth, and with the grace of God, and are lords of the whole world, and do reign over the lords of darkness.

nels, as the members of Christ. Between these and the other, there is a continual war, until God shall put an end to their strife by the last judgment.

APHOR. XXXVIII.

THEREFORE magic is twofold in its first division; the one is of God, which he beiloweth on the creatures of light; the other also is of God, but it is the gift which he giveth unto the creatures of darkness: and this is also twofold: the one is to a good end, as when the Princes of darkness are compelled to do good unto the creatures, God enforcing them; the other is for an evil end, when God permitreth such to punish evil persons, that magically they are deceived to destruction; or, also, he commandeth such to be cast out into destruction.

The second division of magic is, that it bringeth to pass some works with visible instruments, through visible things; and it effecteth other works with invisible instruments, by invisible things; and it acteth other things as well with mixed means, as instruments and effects.

The third division is, there are some things which are brought to pass by invocation of God alone: this is partly propheticall, and philosophical; and partly, as it were, theophrastical.

Other things there are, which by reason of the ignorance of the true

God, are done with the princees of spirits, that his desires may be fulfilled; such is the work of the Mercuriallists.

The fourth division is, that some exercise their magic with the good angels instead of God, as it were descended down from the most high God: such was the magic of Baalim.

Another magic is, that which exerciseth their actions with the chief of the evil spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is, that some do act with spirits openly, and face to face; which is given to few: others do work by dreams and other signes, which the ancients took from their auguries and sacrifices.

The sixth division is, that some work by immortal creatures, others by mortal creatures, as nymphs, satyrs, and such like inhabitants of other elements, pigmies, &c.

The seventh division is, that the spirits do serve some of their own accord, without art; others they will scarce attend being called by art.

Among these species of magic, that is the most excellent of all which depends upon God alone. The second, them whom the spirits do serve faithfully of their own accord. The third is, that which is the property of christians, which dependeth on the power of Christ which he hath in heaven and earth.

To be continued.

A CURIOUS PHYSICO-MEDICAL DISSERTATION,

UPON THE POWER OF THE DEVIL IN HUMAN BODIES.

Translated from the Latin of Becker, a famous Dutch Physician.

PLUTARCH left in writing, Sympos. lib. v. c. 7, how those understood Philosophy who have no faith in wonderful things. Therefore it is proper to treat of this subject according to rea-

son. Pliny in his Natural History, lib. vii. cap. 1, agrees perfectly with Plutarch: who says that many things are judged impossible, until they are done: so likewise many things that have been done

of old, because we have not seen them, nor are able to comprehend them, by reason we judge them to be things which cannot be done, which certainly is great folly. The most wise and prudent of men have justly reprehended all those who have denied histories, and things, which they call facts, because they have been unable to understand by what means they have been effected. Philosophers perceiving this error, have instituted this most useful canon.

From the ignorance of the mode that consequence is unavailable, to the denying the existence of the thing, it is scarce possible to say how often not only philosophers, but even physicians have departed from this rule, who ought, according to order, to prefer experience and observations to reason, and afterwards search out the reasons of the effects: they very often walk in the contrary way, and before they have examined any thing, fly to the understanding and reason for satisfaction. But the reason of man is not capable of detecting and finding out the causes of many spiritual and natural effects, and it is rare that judgment is drawn from the true, genuine, and fundamental principles of things; from thence arises reason for the most part, fallacious and uncertain. Wherefore it is more adviseable, first to consider the veracity of the history, when it treats of effects, than by an unreasonable anticipation and preposterous reasoning, to enquire into the mode of the existence of things. We have therefore observed from the neglect of the above rule, a great variety of disagreeing opinions to have arisen, especially when the power of evil spirits is treated of, inasmuch that there are some who have attributed too much to the devil, and the enchantments of witches, even in those things, which flow merely from necessary and physical causes: but there are others, on the other hand, who will yield nothing to the power of the devil, nay, altogether deny his operations and impressions on

bodies, because they judge it incongruous to the principles of reason.

But we shall reply to these in a short manner: two or three witnesses have, by the consent of all nations, been deemed sufficient to confirm the truth of any fact: we cannot suspect why these things seem to be denied, which by the account of many authors, has been believed by all nations, by divines as well as philosophers; and the most prudent physicians have wonderfully agreed; it is strengthened by the testimony of the sacred book, and finally by the edicts and judgments of many magistrates, and the confession of the guilty. Certainly in things of fact, we must endeavour for good authority, which nevertheless is to be altogether rejected in other things, which we obtain by reason and understanding.

For if at any time the history of facts is strengthened and confirmed by greater authority than those which teach the various effects of the devil in natural bodies, and of man, I justly remain doubtful. Notwithstanding I esteem it worthy of labour fairly to weigh all those reasonings, which some have brought to confirm all other things. Care must be taken that we do not give too much or too little to the devil, being mindful of those things which are most wisely noted by Plutarch in his *Life of Camillus*, p. 132. It is dangerous to be too credulous or too diffident on account of human infirmity, which hath no bounds, and is frequently out of order; sometimes it is carried into superstition, and sometimes into a neglect and contempt of divine things. Fear, indeed, if it is not too great, is best; wherefore a philosopher is to examine how far the devil prevails or does not prevail, and whether or not he can perform it at every time, and in all manner of subjects. We have undertaken, at present, this arduous and heavy labour, before any other pre-occupation or detriment of any one; nor do we judge this treatise foreign to our

purpose, for whatever difference there is between a spirit and a body, and what sort of bodies can or cannot suffer from spirits, in our opinion cannot be positively determined by any one, although a physician, or philosopher. But God, who is the fountain and author of all light, the destroyer of the works of the devil, and of darkness, I hope for the glory of his name, and the good of our neighbour, will lead us in to all truth.

CHAP. I.

BEFORE we come to discuss this subject more strictly, we will enquire whether an evil spirit can act on bodies. Order and reason require first of all that we define something of the name and nature of the devil. The devil is, by universal consent of all divines, as well as physical and medical men, a most hurtful, finite, and created spirit; endowed with a certain degree of power over creatures, chiefly man. We call him a spirit, because by his nature and essence he is removed from extension, and the repletion of a certain circumscribed space, void of impenetrability and divisibility, and finally endowed with knowledge, understanding, and will. Moreover, he is created, because he oweth his existence and dependance, that is his origin, to the supreme and infinite Spirit; we likewise call him finite and limited, not only on account of his essence, but his operations; for he himself and all his power is subject to the omnipotent, infinite, and uncreated Spirit. Besides we call him most hurtful, as he is immensely separated from blessed minds: so depraved is his will, that he is carried into evil by wilful impetuosity; and continually opposes himself no less to God than men. From whence it may be collected, that an evil spirit is prone to all malice, fraud, hatred, and perdition; on the other hand, the purest of love and benignity is the property of good spirits. But we allow power to the devil, for there is no created thing but may be in danger

from his power: it does not seem congruous to deny power to the devil, by how much more the nature of spirits is more sublime than that of other creatures. Lastly, we say he exercises his power on mankind, chiefly his energy is wonderful on that part of the soul called phantasy, or imagination, as well as on bodies; but we frankly confess that he is circumscribed by divine power within certain limits.

Nevertheless, we will weigh, first of all, the reasons of those who allow, but do not deny, that such a spirit as the devil exists, although they deny his power over natural bodies. We collect from philosophers and divines, chiefly those who profess the Cartesian philosophy, favourers of the following opinion, viz. Balth. Beckerus, Doctor of Divinity, and a preacher at Amsterdam, who, in a work which he entitles the World Bewitched, hath revived afresh all the dormant disputes of the learned, concerning the operations of spirits, with that confidence that he hath taken away all power, no less from the devil than from enchanters, of hurting men, and throwing them into long and dangerous diseases; we will strictly consider the foundation on which this dangerous opinion is upheld. Cartesius himself gave occasion to this error, when he declared, that God himself was the immediate and sole cause of motion in the meeting of bodies. From which pernicious opinion, as is usual, a wonderful fecundity of errors sprang up, a new error is hatched, viz. that demons can act nothing in bodies; for they conceive a body to be as matter, merely passive and void of all action, that is extended and divisible; therefore that it may be capable of action, it is necessary that some active principle be added to inspire it with force, vigour, and life. Moreover, they think this principle is not material, (since all extension is only passive) nor finite, when it could not perform motion in this so vast a universe, and so replete with bodies: from hence nothing remains, but that

we confess that God is the immediate cause of all motion; and thus, as they think, they have furnished a beautiful demonstration of God. But truly, if any opinion in divinity or in physics, opens the way to innumerable and most heavy errors, of a certainty this is it which we have now explained. It can indeed, by this method of reasoning, be demonstrated that there is a God, but so that there is left but little difference between God and the world: and these are the quicksands in which Benedictus Spinoza suffered shipwreck; he lost all sense of religion, for an ens, or being, which is powerful by no

force of acting, for it cannot retain any figure, form or disposition; which effect, nevertheless, whilst they commonly attribute to matter, they confound by a manifest error, the essence and effect of the Creator, and created things. We will suppose a beast to have done some damage, or by mischance to have killed a man, whether or not will it be that God did it by his providence, and may be said to be the chief cause of this loss? I having weighed all things and arguments relative to this subject, have made this the sum of my thoughts.

(To be continued.)

FIRST PRINCIPLES OF OCCULT PHILOSOPHY,

ASSERTED AND PROVED UPON ATOMICAL PRINCIPLES.

Abridged from Green's Elements of Occult Philosophy: a scarce Work.

ONE of the greatest obstacles to the spreading useful knowledge, and receiving information from each other, is owing to a fault which most people are apt to slide into, of looking at themselves, not those they converse with. When we hear any thing proposed, we consider whether it be agreeable to our own prior sentiments, not whether it be right or wrong; by this means, not judging of it by its evidence, but comparing it with those notions we have already imbibed. If I would see an object in the light another doth, I must put myself in the same line he stands in, or else it is impossible I should see it in the same point of view, without which it is impossible I should judge whether his observations on it are right or wrong. We should, therefore, place ourselves in the line we are directed, though at the same time we may be persuaded that our own point of view is the best; by which means we shall be able to judge whether it is so or no.

So to give another's argument its due weight, we ought to lay aside all

we think ourselves on the subject, and confine our views intirely to what is before us; not to discard our own opinion, which is neither better nor worse, nor any ways affected by this seeming preference which is given to the new guest, but only that we may be able to judge whether it be worth receiving or no. In short, every man whilst he is hearing another man explain his sentiments, or reading his writings, should act the school-boy, implicitly for the time acquiesce, as if he knew nothing of the subject he is upon; then he will see the whole of what is laid before him, and may afterwards call over again every particular, and try it by his own præcognita, set the old evidence against the new, and give it a fair trial.

This is what I would desire of the reader, to lay aside self, and consider and view things in the light I have put them, without rejecting what I say, merely because it may not be the same, or because it may contradict what he thought before.

Philosophy is a thing of consequence, because

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because on the knowledge of nature, or of the laws and effects of the natural agents, depends the knowledge of the Creator, and the only means of our forming true and distinct ideas or representations of spiritual objects, whether uncreated, or the created ones; all our ideas being derived from sense, as some happily and with great assiduity have maintained of late.

Those who at present are, or not long since were, in possession of this source of all knowledge, have only nick-named the effects, and by a sleight of hand, passed those nick names upon us for the agents. Sympathy and antipathy, or attraction and repulsion, the first derived from the Greek tongue, the other from the Latin, are the same, and may well enough stand for the phenomena, or effects of nature, but are not agents. The grand question then is by what or whom, and in what manner these effects are performed.

That matter is in itself inert, incapable of moving, or exerting any active power, unless mechanically, can hardly be denied. The question then is, what is the mover? where are we to look for the agent or agents to whom we are to ascribe the administration in this system? Is it in created matter or the creator? doth matter, any part of it, rule over and direct the motion of the remainder; or is the hand, which gave being to the world, continually, though unseen, employed in performing the various works of nature, which are every moment the objects of our admiration, as well as the support of our being, and well being?

On this question our philosophers are undetermined; they seem, however, willing to lodge the administration in the creature; dubious still upon the point, because ignorant of that mechanical contrivance, by which one part of the creation is made to act upon, and give motion to itself and the rest.

That God is not the immediate agent, they would grant most willingly: and if they would not, the whole face of nature proves it. No second-

ary causes we see are employed. But why may he not make use of them as his instruments to work with? Because Omnipotence can work as well without such tools as with. He need not, by an immediate interposition, keep the earth solid to support man, when he could with the same ease support his feet, as keep together the atoms for a foundation for him to tread upon. He could move the lungs without the air, at the same time that he makes the air move them, and so have made but one trouble of it. It is going round about, and doing per plura, what might as well be done per pauciora. To enable, and that by a continual aid, a second cause to do what might be done without its intervention, is needless, to say no more. It is not inconsistent indeed with the divine power to work in this manner, because Omnipotence is equal to the burthen, but not conform to divine wisdom to set up an agent which cannot work without an immediate hand upon it, when that immediate hand would perform the task without calling in the supernumerary officer. God could make us see without fetching light from the sun, to enable us to discern objects by. It is no trouble indeed to Omnipotence to make the air make the fire burn, or labour to him whose power is unlimited, to carry the earth round the sun, turning it at the same time on its own axis, in an angle to its great orbit, that all parts may the more equally partake of the light; but these, and ten thousand times ten thousand other actions, though instances of the divine power, (sorry ones still, in comparison of the single act of the creation) would be no proofs of the wisdom and foresight of the Creator, but the very contrary, in making such a number of wheels, such a variety of works in his machine, when not one of them could move without him, and the work be done much easier, and more directly, without them.

But our senses assure us that many, nay we see that most, of the operations

of nature are performed by second causes; we see not indeed the mechanism by which they are performed; and what authority have we to say those agents, those causes, do not the work without an immediate application of him who made them? Do they see the hand of God upon them? No. That is not pretended to. Has he told them so? No. Why then is this asserted, *to prove the divine power*? Either way of acting proves that. *To prove the divine wisdom*. Where is the wisdom in making and employing servants who cannot do the work they are set about? A beautiful contrivance or concatenation of causes would be a far more illustrious proof of knowledge, far more befitting the divine goodness, than either to work by occult qualities, or by an invisible hand; in both which cases man would be deprived of the most convincing evidence, sensible ocular proof, of the contrivance and wisdom of God; nay, would want proof that these things were dependant creatures. But it is surprising that they should appeal to nature for proofs of wisdom in the Creator, who allow him less skill than to any common mechanick. Man can make a machine to go regularly, and methodically perform what he framed it for; but the wheels of God's machine cannot go unless his finger be continually upon them. That matter is capable of mechanism needs no proof, and the Creator could want neither power nor skill; and why then may not things act mechanically? God has affirmed they do, and the reason of the thing speaks the same language.

If then the creators do not act immediately by themselves, we are to ascribe the œconomy to secondary causes, leaving the great originals no other business in the material world, than to overlook, and occasionally, when they see proper, over-rule the natural agents.

The next question then is, which part of the creation hath the power

lodged in it—solid, or fluid matter? The orbs, or that fluid in which they are placed? Or, in other words, is motion performed by impulse, or a power inherent in the atoms of matter, continually and necessarily exerting its virtue, and so producing the effects we are enquiring after? To say the latter, is to affirm without knowledge; because the parts or atoms of matter are too small to be the object of our senses; nor are they any ways capable of being brought under observation, so as to give us an opportunity of judging whether they have such qualities or not. Besides, a power acting invisibly, or a virtue which is immaterial, is not an object of the senses, and consequently not the subject of our knowledge. They say, however, such power is adherent to matter; but he that created matter hath not, that they pretend to, given them any authority for such an assertion.

And with submission, it is unsaying what they lay down, with regard to the inactivity of matter; for when they make matter incapable of moving itself, it is so a fortiori, of moving any thing else. If it be naturally passive, it hath no active power in it. Nor are they at all helped out of the difficulty by allowing that such power was not originally in it; but super-induced, or added to it by the creator, a law, as they term it, impressed on all matter, for the lesser quantity to tend towards the greater; because even so matter would act without means, and exert a power, though it be allowed that such power was given it. If it cannot act of itself, it cannot receive a power of acting of itself. If an incapacity of acting be an attribute or quality naturally belonging to matter, (which your very concession of attraction, or any other of the powers they talk of, being super-induced doth suppose,) such quality cannot be taken from it, and a contrary one given it. So their solution of the difficulty fails them. Omitting that they have no authority for saying matter has any such power, hath God
told

told them so? Do they see such laws adhering to matter? No. They see that things move, and conclude that every effect hath a cause. They see that a stone tends to the earth; that the earth encircles the sun, and the moon the earth. All this is right enough, but this brings us not to the point we aim at: Because we do not see the earth act upon the stone, the sun upon the earth, or the earth upon the moon. To believe this or that thing moves another, when we see it is not in the place it is said to act in, is to be more credulous than the most superstitious of the papists. To affirm it acts by a virtue invisible, and confess we can neither see how, nor by deductions reach the manner of its supposed operation, is to rest on occult qualities. To say the weight or force with which a stone descends to the earth is owing to its gravity, is saying no more nor less, than that the weight of a body is owing to its weight. To offer to explain this, by saying the earth attracts or draws it, is doubling the cheat, because the horse cannot draw, unless he is fastened to the cart; and they have not, nor do they offer to shew us, the chain which fastens the stone to the earth, or iron to the loadstone.

Besides, in fact, there is no law of this nature in or on matter. The heaviest bodies do not attract each other, as by such a rule they ought, with the greatest force. Nor is the adhesion of such bodies the strongest. Many fluids are heavier than many solids; their adhesion it is plain infinitely less. The loadstone attracts strongly, quicksilver not at all: a diamond adheres strongly, and yet has less matter in it, if we judge by weight. If attraction were a general law, all bodies should attract each other, according to the quantity of matter in them. The loadstone ought to have no more of this virtue in it than a diamond, or than lead hath: nor ought the virtue in it to be more inclined to draw iron, than to pull a feather to it.

I do not say that our philosophers assert, that all bodies attract alike, because they cannot help seeing the contrary; but if all matter be alike, the same as to the form and size of the constituent atoms, and this power be either connate to matter, or super-added to it, the heaviest bodies would attract the strongest, which since they do not, I conclude that attraction is not a law of nature, but performed by something distinct from the, as they term it, attracting body.

And if gravity or attraction, (and so we may say of all the other nicknames they have blinded philosophy with) considered as a quality inherent in, or super-added to matter, be in itself irrational, unphilosophical, as well as unproved, and also contrary to the most common observations, our philosophers are stript of their agent, and we must look farther than they have done for the cause of motion.

If then the creators neither act immediately by themselves, nor have, that we know of, nay, as far as we know, cannot give a stock or a stone, or one atom power to move another, but by impulse; nor that impel, unless it be first impelled itself; we must look out to see what doth impel, and whence its power arises.

This power cannot be in the solid orbs, because they cannot act, or exert any active power, where their substance is present; much less can they act, where they are not present; or, which is the same thing, cannot impel without touching. So the earth tends to the sun, a stone to the earth, and iron to a loadstone, by some other means. The creator then doth not move things himself, and solids cannot.

It remains therefore that we ascribe the cause of motion to the air, or that fluid state of matter in which we breathe, in which birds fly, and in which he who made all things, tells us the sun, moon, and stars are placed.

To be continued.

3 B 2

GORDON'S

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GORDON'S PARADOXES SOLVED.

A PARADOX is a seeming falsity, but a real truth ; it is that which to unthinking persons, seems absurd or impossible ; but to a thoughtful man, is plain and evident : the main-drift whereof is to whet the appetite of an inquisitive learner, and to set him upon thinking.

PARADOX I.

There are two remarkable places on the globe of the earth, in which there is only one day and one night throughout the whole year.

ANSWER.

The two remarkable places are the two poles ; for to the North Pole, the Sun rises about the 10th of March, and sets not till about the 12th of September : and the ensuing twilight continues till the sun be eighteen degrees below the horizon, i. e. about the second of November, then dark night continues till about the 18th of January, at which time the day breaks, and the morning twilight continues till sun rise on the 10th of March. Hence betwixt sun rise and sun set are six months, but betwixt day-break and twilight's end are about two hundred and eighty-eight days, but totally dark only seventy-seven days.

Note, when it rises to the north pole, it sets to the south, and e contra ; and because it rises but once, and sets but once in the year, to either, there is but one day and one night in the whole year.

PARADOX II.

There are also some places on the earth, in which it is neither day nor night, at a certain time of the year, for the space of twenty-four hours.

ANSWER.

If by neither day nor night, be meant twilight, it may be any climate of the frigid zones ; but if it be understood that the Sun neither rises nor sets for 24 hours, the places must be ninety degrees distant from the Sun : thus, if the Sun be in the equator, then the poles are the places ; for at those times the Sun circuits about their horizon for twenty-four hours, half above and half under it ; hence for so long, it is neither day nor night then and there.

PARADOX III.

There is a certain place of the earth, at which, if two men should chance to meet, one would stand upright upon the soles of the other's feet, and neither of them should feel the other's weight, and yet they both should retain their natural posture.

ANSWER.

He says of the earth, not on the earth, which therefore means the center thereof ; for imagine an hole bored through, from our feet, to and through the center of the earth, to the opposite point, or the Antipodes, and one man descended towards the center at one end of the hole, and another man descended at the other end of the hole, till they both met at the center, so would they stand on each other's feet, with their heads towards the zenith, in their natural posture without feeling each other's weight. According to these maxims, no heavy body gravitates in the center, and all heavy bodies tend to the center ; whereas a gravitation at the very center must imply necessarily a divergency from the center, or an ascent, which is absurd.

PARA-

PARADOX IV.

There is a certain place of the earth, where a fire being made, neither flame nor smoke would ascend, but move circularly about the fire; moreover, if in that place one should fix a smooth or plain table, without any ledges whatsoever, and pour thereon a large quantity of water, not one drop thereof would run over the said table, but would raise itself up in an heap.

ANSWER.

This place must also be the center of the earth, for the reasons mentioned in the last.

PARADOX V.

There is a certain place on the globe, of a considerable southern latitude, that hath both the greatest and least degree of longitude.

ANSWER.

This may either mean the South Poles, which hath not only the least but greatest, and all intermediate degrees of longitude, all which meet in the poles. Or all places that lie under the first meridian, have both the least and greatest degree of longitude, as at noon is the greatest and least number of hours; because then and there we begin and end our reckoning.

Thus Trinidad is in latitude south 20 degrees, and under the first meridian, with them who reckon from St. Michael's, or Tristram da Cunha, is in thirty-six degrees fifty-four minutes south latitude, and the same longitude with Teneriff; all which, according to the old way of reckoning longitude, are not only in the beginning of the first degree, but also in the end of the three hundred and sixtieth degree of longitude.

PARADOX VI.

There are three remarkable places on the globe that differ both in longitude and latitude, and yet all lie under one and the same meridian.

ANSWER.

By the globe, may be meant the artificial globe, and by the Meridian may be meant the Brazen Meridian, belonging to it, which may be five degrees thick; then suppose three places, A, B, C, A to be Dublin, in latitude fifty-three degrees and an half, and longitude twenty degrees; B, to be Lisbon, in latitude thirty-eight degrees and an half, longitude eighteen degrees; C, to be the Isle of Paxaros, in latitude eight degrees, and longitude two hundred degrees, all which, though they differ both in longitude and latitude, yet may they all lie under one and the same Brazen Meridian.

Or without equivocation, suppose one place under the pole, a second on this side, and a third on the other under the same meridian circle, so may they all differ both in longitude and latitude; for the pole contains all degrees of longitude.

PARADOX VII.

There are three remarkable places on the continent of Europe, that lie under three different meridians, and yet all agree both in longitude and latitude.

ANSWER.

Divers geographers begin their first meridian at divers places; thus Ptolemy at Cape Verde (formerly one of the fortunate islands) Mercator at St. Michael's in the Azores; Bleau at Teneriff, one of the Canary isles, &c. Now if

if you take (under the same latitude) three places (suppose ten degrees from each of these first meridians) they agree all in latitude, also in longitude, from these three respective places, and yet lie under three different meridians, in respect of the globe, or which is much to the same purpose, chuse any three

places under different meridians, and one parallel of latitude, as Pico, St. Nicholas, and Lisbon, and begin the longitude at every one of them; so will they all be first meridians, and agree in having no longitude, and being in the same parallel will agree also in latitude.

SELECT ARITHMETICAL RECREATIONS.

RECREATION I.

A person having an even number of counters in one Hand, and an odd Number in the other, to tell which Hand each of them is in.

DESIRE the person to multiply the number in his right hand by three, and the number in his left by two.

Bid him add the two products together, and tell you if the sum be odd or even.

If it be even, the even number is in the right hand; but if it be odd, the even number is in the left hand.

EXAMPLE I.

No. in right hand. No. in left hand.

$\begin{array}{r} 18 \\ 3 \\ \hline 54 \end{array}$	$\begin{array}{r} 7 \\ 2 \\ \hline 14 \end{array}$
---	--

$$\begin{array}{r} 54 \\ 14 \\ \hline 68 \end{array}$$

68 sum of the products.

ducts.

EXAMPLE II.

No. in right hand, No. in left hand.

$\begin{array}{r} 7 \\ 3 \\ \hline 21 \end{array}$	$\begin{array}{r} 18 \\ 2 \\ \hline 36 \end{array}$
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$$\begin{array}{r} 36 \\ 21 \\ \hline 57 \end{array}$$

57 sum of the products.

ducts.

RECREATION II.

A person having fixed on a Number, in his Mind, to tell him what Number it is.

Bid him quadruple the number thought on, or multiply it by 4, and, having done this, desire him to add 6, 8, 10, or any number, at pleasure, to the product: then let him take the half of this sum, and tell you how much it is; from which, if you take away half the number you desired him at first to add to it, there will remain the double of the number thought on.

EXAMPLE.

Suppose the number thought on is 5
 The quadruple of it is - 20
 8 added to the product is - 28
 And the half of this sum is - 14
 4 taken from this leaves - 10
 Therefore 5 was the number thought on.

Another Method of discovering a Number thought on.

AFTER the person has fixed on a number, bid him double it, and add 4 to that sum; then let him multiply the whole by 5, and to that product add 12; desire him also to multiply this sum by 10, and after having deducted 320 from the product, to tell you the remainder, from which, if you cut off the two last figures, the num-

num-

number that remains will be the one thought on.

EXAMPLE.

Let the number thought on be	7
Then the double of this is	14
And 4 added to it makes	18
This multiplied by 5 is	90
And 12 added to it is	102
And this multiplied by 10 is	1020
From which deducting	320
There remains	700

Which by striking off the two cyphers gives 7, the number thought on.

RECREATION III.

To tell the Number a person has fixed upon, without asking him any Questions.

THE person having chosen any number in his mind, from 1 to 15, bid him add 1 to it, and triple the amount. Then

1. If it be an even number, let him take the half of it, and triple that half; but if it be an odd number, he must add 1 to it, and then halve it, and triple that half.

2. In like manner let him take the half of this number, if it be even, or the half of the next greater, if it be odd, and triple that half.

3. Again, bid him take the half of this last number, if even, or of the next greater, if odd; and the half of that half in the same way; and by observing at what steps he is obliged to add 1 in the halving, the following table will shew the number thought on:

1	0	0	-	4	8
2	0	0	-	13	5
3	0	0	-	3	11
1	2	0	-	2	10
1	3	0	-	8	0
1	2	3	-	6	14
2	3	0	-	1	9
0	0	0	-	15	7

Thus, if he is obliged to add 1 only

at the first step, or halving, either 4 or 8, was the number thought on; if there was a necessity to add 1 both at the first and second steps, either 2 or 10 were the numbers thought on, &c.

And which of the two numbers is the true one, may always be known from the last step of the operation; for if 1 must be added before the last half can be taken, the number is in the second column, or otherwise in the first, as will appear from the following examples.

Suppose the number chosen to be	9
To which if we add	1
The sum is	10
Then the triple of that number is	30
1. The half of which is	15
The triple of 15 is	45
*2. And the half of that is	23
The triple of 23 is	69
*3. The half of that is	35
And the half of that is	18*

From which it appears that it was necessary to add 1 both at the second and third steps, or halvings, and therefore by the table the number thought on is either 1 or 9.

And as the last number was obliged to be augmented by 1 before the half could be taken, it follows also, by the above rule, that the number must be in the second column; and consequently it is 9.

Again, suppose the number thought on to be	6
To which if we add	1
The sum is	7
Then the triple of that number is	21
*1. The half of which is	11
The triple of 11 is	33
*2. And the half of that is	17
The triple of 17 is	51
*3. The half of that is	26
And the half of that is	13

From which it appears, that it was necessary to add 1 at all the steps, or halvings, 1, 2, 3, therefore, by the table,

ble, the number thought on is either 6 or 14.

And as the last number required no augmentation before its half could be taken, it follows also, by the above rule, that the number must be in the first column; and consequently it is 6.

IV.

A curious Recreation, usually called the Blind Abbess and her Nuns.

A BLIND abbess visiting her nuns, who were 24 in number, and equally distributed in 8 cells, built at the four corners of a square, and in the middle of each side, finds an equal number in every row, containing three cells. At a second visit, she finds the same number of persons in each row as before, though the company was increased by the accession of four men. And coming a third time, she still finds the same number of persons in each row, though the four men were then gone, and had each of them carried away a nun with them.

Fig. 1.

Fig. 2.

Fig. 3.

3	3	3	2	5	2	4	1	4
3		3	5		5	1		1
3	3	3	2	5	2	4	1	4

Let the nuns be first placed as in fig. 1. 3 in each cell; then when the four men have got into the cells, there must be a man placed in each corner, and two nuns removed from thence to each of the middle cells, as in fig. 2; in which case there will evidently be still nine in each row; and when the four men are gone, with the four nuns with them, each corner cell must contain four nuns, and every other cell 1, as in fig. 3. it being evi-

dent, that in this case also, there will still be nine in a row, as before.

V.

Any Number being named to add a figure to it which shall make it divisible by 9.

ADD the figures together in your mind, which compose the number named; and the figure which must be added to this sum, in order to make it divisible by 9, is the one required.

Suppose, for example, the number named was 8654; you find that the sum of its figures is 23; and that 4 being added to this sum, will make it 27; which is a number exactly divisible by 9.

You therefore desire the person who named the number 8654, to add 4 to it, and the result, which is 8658, will be divisible by 9, as was required.

This recreation may be diversified, by your specifying, before the sum is named, the particular place where the figure shall be inserted, to make the number divisible by 9; for it is exactly the same thing, whether the figure be put at the end of the number, or between any two of its digits.

VI.

A person having made Choice of several Numbers, to tell him what Number will exactly divide the Sum of those which he has chosen.

PROVIDE a small bag, divided into two parts; into one of which put several tickets, numbered 6, 9, 15, 36, 63, 120, 213, 309, &c. and in the other part put as many different tickets marked with the number 3 only.

Draw a handful of tickets from the first part, and, after shewing them to the company, put them into the bag again; and having opened it a second time, desire any one to take out as many tickets as he thinks proper.

When he has done this, open privately

vately the other part of the bag, and tell him to take out of it one ticket only.

You may then pronounce, that the ticket shall contain the number by which the amount of the other numbers is divisible; for as each of these numbers are some multiple of 3 their

sum, must evidently be divisible by that number.

An ingenious mind may also diversify this recreation by marking the tickets in one part of the bag with any numbers which are divisible by 9 only; the properties of both 9 and 3 being the same.

AN ACCOUNT OF A BODY,

WHICH HAD BEEN FOUND ENTIRELY CONVERTED INTO HAIR,

A CONSIDERABLE TIME AFTER IT WAS BURIED.

ABOUT forty-three years ago, a woman was interred at Nuremberg, in a wooden coffin, painted black, according to the custom of the country. The earth wherein her body was deposited was dry and yellow, as it is for the most part in the environs of that city. Of three bodies buried in the same grave, this woman's was laid deepest in the ground; and there being an occasion to make room for a fourth body, the grave was dug up anew; but, to the great surprize of the digger, when he had removed the two uppermost coffins, he perceived a considerable quantity of hair that had made its way out through the slits and crevices of the coffin. The lid being taken off, there appeared a perfect resemblance of a human figure, the eyes, nose, mouth, ears, and all other parts, being very distinct; but from the crown of the head to the soles of the feet, it was covered with very long, thick, and frizzled hair.

The grave-digger, after examining it for some time, happened to touch the upper part of the head, but was more surprized than before, on seeing the intire body shrink, and nothing at last remain in his hand but a bundle of rough hair, which insensibly assumed a brownish red colour.

The learned Honoratus Fabri, Lib. 3, de Plantis, and several other authors,

are of opinion; that hair, wool, feathers, nails, horns, teeth, &c. are nothing but vegetables. If it be so, we need not be surprized to see them grow on the bodies of animals, even after their death, as has been frequently observed. Petrus Borellus, Hist. and Obs. Med. Cent. I. Obs. 18, pretends, that these productions may be transplanted as vegetables, and may grow in a different place from that where they first germinated. He also relates, in some of his observations on that subject, among others, that of a tooth drawn out, and transplanted, which may appear pretty singular.

Though the external surface of bodies is the usual place for the growth of hair, it has, notwithstanding, been sometimes found on the tongue, in the interior of the heart, and on its surface, in the breasts, and kidneys: and in other glandular and muscular parts: but there is no internal part where it is oftener found than in the ovarium of females. This has been observed in three different subjects by Dr. Tyson, as we find it related in the Philosophical Collections of Mr. Hook, who also tells us, on the testimony of Mr. Arnold, that a man hanged at Tyburn for a theft was found, in a very short time after he was taken away from the gallows, covered over in a very extraordinary manner with hair.

LIVES OF EMINENT MAGICIANS.

GEORGE PSALMANAZAR.

From his own Memoirs.

MR. Psalmanazar was, undoubtedly, a Frenchman born: he had his education partly in a Free-school, taught by two Franciscan monks, and afterwards in a College of Jesuits, in an archiepiscopal city, the name of which, as also those of his birth-place, and of his parents, remain yet inviolable secrets. Upon leaving the College, he was recommended as tutor to a young gentleman; but soon fell into a mean, rambling kind of life, that produced in him plenty of disappointments and misfortunes. The first pretence he took up with was, that of being a sufferer for religion, and procured a certificate that he was of Irish extract, had left the country for the sake of the Roman Catholic religion, and was going on a pilgrimage to Rome. Not being in a condition to purchase a pilgrim's garb, in a chapel, dedicated to a miraculous saint, he observed that such a one had been set up as a monument of gratitude to some wandering pilgrim, and he contrived to take both staff and cloak away at noon day.

"Being thus accoutered," says he, "and furnished with a proper pass, I began, at all proper places, to beg my way in, fluent Latin; accosting only clergymen, or persons of figure, by whom I could be understood, and found them mostly so generous and credulous, that I might easily have saved money, and put myself into a much better dress, before I had gone a score or two of miles; but so powerful was my vanity and extravagance, that as soon as I had got, what I thought, a sufficient viaticum, I begged no more; but viewed every thing worth seeing, and then retired to some inn, where I spent my money as freely as I had obtained it."

At the age of sixteen, when he was in Germany, he fell upon the wild project of passing for a Formosan. He recollected that he had heard the Jesuits speak much of China and Japan, and was rash enough to think that what he wanted of a right knowledge, he might make up by the help of a pregnant invention, which here, it must be confessed, found ample scope to work in.

He set himself to form a new character and language, a grammar, a division of the year into twenty months, a new religion, and what not! His alphabet was written from right to left, like the Oriental tongues; and he inured himself to write it with great readiness. He now thought himself sufficiently prepared to pass for a Japanese converted to christianity: he altered his Avignon certificate as artfully as he could, reassumed his old pilgrim's habit, and began his tour, though with a heavy heart, to the Low Countries; under the notion of a Japanese converted by some Jesuit missionaries, and brought to Avignon to be instructed by them, as well as to avoid the dreadful punishments inflicted on converts by the Emperor of Japan; he travelled several hundred leagues with an appearance, however, so dismal and shabby, as to exceed even the very common beggars.

At Liege he listed into the Dutch service, and was carried by his officer to Aix-la-Chapelle. He afterwards entered into the Elector of Cologne's service; but being still ambitious to ever to pass for a Japanese, he now chose to profess himself an unconverted or heathenish one, rather than what he had hitherto pretended to be, a convert to christianity. The last garrison he came to was Sluys, where Brigadier Lauder, a Scotch Colonel, introduced him to the chaplain, with whom he was admitted to have a conference.

ference, and which, at length, ended in our chaplain's fervent zeal to make a convert of him, by way of recommending, as it afterwards turned out, himself to the then Bishop of London; whose piety could not fail of rewarding so worthy an action. By this time Psalmanazar growing tired of the soldier's life, listened to the chaplain's proposal of taking him over to England, and he was, accordingly, with great haste, baptised. A letter of invitation from the Bishop of London arriving, they set out for Rotterdam. Psalmanazar was in general much caressed there; but some there were, that put such shrewd questions to him, as carried the air of not giving all that credit which he could have wished: This threw him upon a whimsical expedient, by way of removing all obstacles, viz. that of living upon raw flesh, roots, and herbs; and he soon habituated himself, he tells us, to this new and strange food, without receiving the least prejudice to his health; taking care to add a good deal of pepper and spices by way of concocter.

At his arrival in London he was introduced to our good Bishop, was received with great humanity, and soon found a large circle of friends among the well-disposed, both of clergy and laity. "But, says he, I had a much greater number of opposers to combat with, who, though they judged rightly of me in the main, were far from being candid in their account of the discovery they pretended to make to my disadvantage; particularly Doctors Halley, Mead, and Woodward. The too visible cagerness of these gentlemen to expose me at any rate for a cheat, served only to make others think the better of me, and even to look upon me as a kind of confessor: especially as those gentlemen were thought to be no great admirers of revelation, to which my patrons thought I had given so ample a testimony."

Before he had been three months in London, he was cried up for a prodigy. He was presently set to translate the

church catechism into the Formosan language; it was received by the Bishop of London with candour, the author rewarded with generosity, and his catechism laid up among the most curious manuscripts. It was examined by the learned, they found it regular and grammatical, and gave it as their opinion, that it was a real language, and no counterfeit. After such success, our author was soon prevailed upon to write the well-known History of Formosa, which soon after appeared.

The first edition had not been long published before a second was called for. In the interim he was sent by the good Bishop of Oxford to pursue such studies as he was most inclined to, whilst his opposers and advocates in London were disputing about the merits and demerits of his book. The learned at Oxford were not less divided in their opinions of our author. A convenient apartment was, however, assigned him in one of the colleges; he had all the advantages of learning the university could afford him, and a learned tutor to assist him. Upon his return to London, he continued for about ten years to indulge a course of idleness and extravagance. Some absurdities, however, observed in his History of Formosa, in the end effectually discredited the whole relation, and saved him the trouble, and his friends the mortification, of an open confession of his guilt. He seemed, through a long course of life, to abhor the imposture, yet contented himself with owning it to his most intimate friends.

Mr. Psalmanazar's learning and ingenuity, during the remainder of his life, did not fail to procure him a comfortable subsistence from his pen: he was concerned in compiling and writing works of credit, and lived exemplarily for many years. His death happened in 1763. In his last will and testament, dated Jan. 1. 1762, he declares that he had long since disclaimed, even publickly, all but the shame and guilt of his vile imposition; and orders his body to be buried,

wherever he happens to die, in the day-time, and in the lowest and cheapest manner.

"It is my earnest request," says he, "that my body be not inclosed in any kind of coffin, but only decently laid in what is commonly called a shell of the lowest value, and without lid, or other covering which may hinder the natural earth from covering it all round."

DICK SPOT, THE CONJUROR.

HIS name was Richard Morris; he passed most of his life in a very innocent manner, and lately died at Oswestry in Shropshire, in the 85th year of his age. In his profession of a Seer, he was thought by country people to excel most other astrologers.

He was a man of no education; but endowed with strong natural abilities, with which he read mankind to some purpose. His person was tall and muscular, with much expression in his marked countenance. He had a dark spot on the side of his face, from whence his nick-name took its rise. He was in good credit, and well-spoken of by

the generality as a good sort of man. He was charitable to the poor. Latterly he was in affluent circumstances, and kept his carriage, when his fee was in all cases a bit of gold, without which he never gave his opinion of stolen property; and it was singular, that whenever he gave a favourable answer, it was generally found true; probably from the fear which operated on the mind of the thief, who, in a country place, knowing the verdict of the wise man, and conscious of his guilt, is impelled by fear to restore the property. If this be true, may it not be asked, whether a county conjuror is not of more service than a county gaol and a gallows? For instance, a gentleman near Shrewsbury: on one night lost all his bed and table linen; Morris was then in the town of . . . He was sec'd, and heard with a grave, and fixed attention the short history. "Sir, there is a person you suspect; but say nothing. Go home, and take no concern about your loss; you will have it all again safe. I cannot tell you how, or when; but you will lose nothing." In about fourteen days the whole, in a bundle, was found at daylight under his garden-wall.

APPARITIONS, DREAMS, &c.

A TRUE AND SURPRISING ACCOUNT OF A NATURAL SLEEP-WALKER.

(Continued from page 460.)

HIS dreams are, for the most part, of an unpleasant or melancholy nature: he fancies he is teased or persecuted, often weeps bitterly, and complains of pains, which he imagines really exist. The least excess at supper gives a deeper tinge of melancholy to his dreams.

As it seemed of importance to ascertain the effects of the electric and

magnetic fluids during the affection, and in the sleep immediately preceding it, we had recourse to these agents: but, that the boy might receive no hurtful impressions, employed them very sparingly at first.

An application of a small magnetized bar under the nose, uniformly increased the muscular motions of his body and limbs, and occasioned a shaking of the head, as if something fretted him. The same effects followed, when we approached the bar to his eyes or other parts of the body. When it was applied to the pit of the stomach, he felt a painful sensation, which

which he expressed by saying, "I know not what they would do with me, but methinks they would pierce me through the body."

More powerful magnets produced more marked effects. A loadstone, which carries eighteen ounces, held near the soles of the feet, when the patient lay in bed, caused him to start up, and increased the muscular spasms. Another, which carries five pounds, at the distance of a foot, so redoubled his starting and uneasiness, that he insisted they had put him to the rack; the same magnet acted at three feet.

A small Leyden phial, lightly electrified, and a stick of sealing-wax, produced similar but weaker effects.

As these experiments were repeated several times, and on different parts of the body, we cannot question the action of magnetism and electricity.

It is needless to mention, that the above experiments were made without the patient having received any previous hint about our intentions; and even at times when his mind was busied with objects of a very different nature. Those performed with the loadstone were repeated when he was awake, but made no sensible impression.

If magnetized without his knowledge, even by his bed-fellow, provided no contact took place, he gave no evidence of being particularly or sensibly affected. But when they told him he was to be magnetized, he was much alarmed; and escaped into another room, nor could be prevailed on to come out, till assured that they would not meddle with him. It is proper to mark, that, when awake, he dreads magnetism very much, from the idea that it would hurt him were he to submit to it.

The most interesting, but at the same time, the nicest part of our enquiry, consists in the most scrupulous examination of facts, and a strict attention to every the most trivial circumstance, which can throw any light upon the state of his senses during sleep-walking,

the manner in which they receive impressions from foreign objects, and the use he makes of them.

Iron, brass, and silver, applied to the nostrils, made no impression. A bit of cedar caused uneasiness; as did the fingers, either from their smell or perspiration.

1st Fact. In one of his paroxysms, they gave him a slice of a loaf, and a little wormwood wine. He distinguished the latter by the smell, and said, "This is not our table-wine."

There are instances of sleep-walkers exercising the sense of taste in great perfection.

2nd Fact. When he remained in a state of languid apathy, we presented him with a little wine. He drank it off readily; but the irritation gave much vivacity to his conversation, his motions and his actions, and writhed his face into involuntary contortions.

3rd Fact. When we stood in his way as he walked along, wrapped up in some dream, he passed on betwixt two of us, without appearing any how offended, or even without being conscious, it seemed, of the presence of any obstacle.

4th Fact. We can testify that he dressed himself in a room perfectly dark. His cloaths lay on a great table; and when we jumbled them with other wearing apparel, he immediately discovered the trick, and complained grievously that his companions made sport of him. At last, by the help of a feeble ray, we saw him dress with great precision.

5th Fact. Unless much absorbed in some contemplation, he seldom fails to perceive when one teases him, pulls his hair, or pinches him in the gentlest manner. He aims a blow at the offender, as he thinks, and often chases him through the room, without interfering with chairs, tables, &c. or without being stopped or diverted by those who throw themselves in his way. But the tormentor whom he thus pursues, is the mere creature of his fancy.

To be continued.

UNCOMMON DISCOVERY OF MURDER.

The following anecdote of the discovery of a murder, is published by a gentleman, who found it among some papers of a counsellor of the Middle Temple, a relation, whose library came lately into his hands.

IN the year 1668, a young gentleman of the West-Country came to London, and soon after, as ill luck would have it, he wedded a wife of Wapping, the youngest daughter of Mrs. Aliceald. In the space of fifteen months, the providence of God sent the husband a daughter, which was left under the care of the grandmother, the husband and his wife retiring to their house in the country.

By the time the daughter came to the age of six years, the grandmother died, and the daughter was taken home. After a stay of three years, Mrs. Myltystre, a widow, Mrs. Aliceald's eldest daughter, having greatly increased her means, forsook the canaille, and low inhabitants of Wapping, came into a polite part of the town, took a house among people of quality, and set up for a woman of fashion. Thither, in the year 1679, did she invite her sister, her daughter, and the husband, to come and pass the winter. This Mrs. Myltystre had a husband's brother, who, under the cloak of a captain, covered a notorious gamester: she had also a relation that was an apothecary. It happened that these all dined together at Mrs. Myltystre's on a certain day, the birth-day of the daughter; and after dinner, retiring into the parlour, and passing the time in common chit-chat, the little daughter took up a sword that was in the room, and pointing it to the husband, cried, "Stick him! stick him! stick him!" "What," says the husband, "would you stick your father?" The child replied, "You are not my father—Captain Myltystre is my father." Upon which the husband gave her a good box on the ear. Upon that the Captain drew

the sword, and thrust it through his body. Down he dropped; and the wife, sister, and apothecary, in order to make sure work, all of them trampled upon him till he was quite dead. They huddled up this horrid affair; and it was given out that he was gone into the country.

Some time after, a relation of the murdered came to see him, and was told that he was gone into the country. He then asked for the wife: Mrs. Myltystre told him, she was very much out of sorts—what with the grief for her husband's absence, and the melancholy accident of the house being lately burnt; "But," says she, "I do what I can to comfort her—I intend to give my brother 2 or 3000*l.* to enable him to rebuild his house. The relation applauded her kindness, and departed.

Some time passed away, no appearance, no tidings of Mr. Stobbine, for that was his name. Messengers were sent to enquire after him—not the least intelligence could be procured concerning him—he had never come into the West. The wife pretended to go distracted, and was sent to a village a few miles out of town, where the Captain had a little box for his convenience. There they took their swing uninterrupted.

Some time after the daughter was sent to school; but she had not been there long, before the remembrance of what she had been a witness of awoke her conscience in most horrible frights and dreams. Says the young lady that was her bedfellow, "What is the reason that you start and scream so?" "There is a spirit in the room! There is Mr. Stobbine's spirit! See how dreadful it looks!" In the morning the young lady acquainted the schoolmistress with the accident of the preceding night. She sent for a clergyman to talk with the young miss, to whom she discovered the whole affair: it was communicated to a diligent justice of the peace in the neighbourhood, who dispatched proper warrants, and

and he soon had the parties concerned in his power, who were all brought before him, without any knowledge of each other's being taken up, till they all met together in the greatest confusion and dismay, which evidenced their guilt.

They were committed to the gate-house, and were brought the next sessions to the Old-Bailey, tried, and condemned on the evidence of the child, to the entire satisfaction of the court and country, and all present. The

Captain was condemned to the gibbet; Mrs. Myltytre was hanged, and thrown into the gully-hole that ran next the house in Wapping, where she had lived; the apothecary was anatomised; and the wife was strangled and burnt, according to custom in such like cases. They were attended at Tyburn by an Irish priest of the Romish church, called Mac Arthy, who gave them absolution, and they all died negative.

DOMESTIC NEWS.

JULY, 1792.

7. A GENTEEL dressed young man shot himself through the heart in a field at Halden, near Harrow on the Hill; the reason ascribed for this rash action is poverty, as he had not a halfpenny in his pockets.

9. Robin Gray, alias the Guinea Pig, a notorious pickpocket, aged upwards of sixty, threw himself out of a two pair of stairs window, at his lodgings in Dean-street, Soho, in a fit of delirium, and was killed on the spot. He was twice transported, since which he has several times been tried for life.

10. This day died in Rochester, John Baynard, Esq. aged 88, who has left by his will, to the President and Treasurer of Bethlehem Hospital, Moorfields, for the support of insane incurable patients, 1000*l.* to the Treasurer of the Society for the discharge and relief of persons imprisoned for small debts, 1000*l.* He also left other charities and legacies to his relations and friends, amounting together to 20,000*l.* besides very considerable estates.

14. This morning the body of a man was taken up by some fishermen near Westminster bridge. He seemed to be about forty years of age, and had the appearance of a labourer. It is

supposed he had laid in the water some time.

On Tuesday, the 15th, John Marplay, a stock-broker, who absconded with 10,000*l.* the property of a person who intrusted him with it to purchase stock, and for which 1000*l.* was offered as a reward, was apprehended by Mr. Mocket, a Serjeant at Mace, in Bishopsgate-street, and confined in the New Counter.

16. This day came on to be heard the suit instituted by Mr. Duberley, against his wife, to obtain a sentence of divorce, *a mensa et thoro* for adultery with General Gunning.

After the counsel were heard on both sides, the Judge pronounced a sentence of divorce from bed and board.

16. This morning was married by a special licence, at Lord Camelford's house in Oxford Street, the Right Hon. Lord Grenville, to the Hon. Miss Anne Pitt, only daughter to Lord Camelford. After the ceremony, the bride and bridegroom set off for Mr. Pitt's seat at Holwood-house, Kent, where they will spend the honeymoon.

Mr. Philips, a gentleman of the Star Brew-house, Wapping, who was desperately wounded by footpads on the

Ilford

Ilford road on Wednesday night, still lies with little hopes of recovery. Two slugs were lodged beneath Mr. Phillips's ear, both of which are extracted. The Officer at the Three Rabbits, near which house Mr. P. was wounded, on receiving information of the robbery, immediately went in pursuit of the desperadoes, and in a cornfield, at a short distance, found one of them, whom he very spiritedly secured, and took him before Mr. Justice Spurrel, at Barking. This fellow's name appears to be Jones, and both Mr. Phillip's coachman, and a gentleman who was passing by at the moment of the robbery, swore that he was one of the men concerned in it. Mr. Spurrel therefore fully committed him to Chelmsford gaol, to take his trial.

The Grand Jury of Westminster have found the following true Bills; one against Thomas Phoeby, the Duke of Gloucester's second coachman, and William Baker, a groom, charged with injuring the watch-house, in the late riots in Mount-street; a second against David Hummel, a watchman, at the suit of a respectable young woman, Frances Ellis, charged with having received twenty-six shillings, promising to release her, but he notwithstanding conveyed her to the watch-house with the others.

A third Bill against the master of the Pitt's Head, where the dance was held, was preferred by Tapp, the High Constable, and thrown out.

A young lady of the most brilliant personal attractions, considerable fortune, and some fashion, has instituted a process against her husband, to whom she has been married two months, for *impotence*; and a divorce is accordingly claimed. She has made her first deposition.

The following melancholy accident more and more shews the danger of keeping articles loose in a house, of a poisonous quality. Mr. Sporgin, of Chadwell, inclined, from an indisposi-

tion, to take a dose of brimstone, sent his wife to get it from his closet: unfortunately she brought him a yellow powder, which she found in the closet, and which afterwards turned out to be yellow arsenic. Having mixed it in water, the unfortunate gentleman drank it, and expired, notwithstanding every assistance, in great agonies.

The baker for the colony at Botany Bay is the notorious Robert Sidoway; who was several times tried for house-breaking, highway robberies, &c. when in this country; he has now one of the best situations in the new Settlement, being allowed a toll out of every quantity of flour he makes into bread for the officers and convicts.

A person, who passed under the name of Whiteman, was lately committed to Launceston jail, charged with robbing the mail, and with the murder of the boy, near Warrington, in September last. He had been some time near Exeter, amusing himself in fishing, &c. and always avoiding public places. He was taken in bed, at Bodmin; and on his irons being put on, he burst into tears, saying, he had always been an unfortunate man, and that the public would know in the course of the week, who was the mail robber.

Major Houghton, now upon his travels in the interior parts of Africa, has lately transmitted an account of his progress to Mr. Beaufoy. He says he has penetrated to a city unknown of in history, and unheard of by the medium of tradition. He represents it as infinitely larger, and as containing more inhabitants than any city in the world, but the people, even there, as well as in every other part of the country, he describes to be in a state of gross barbarism, and trading chiefly in slaves, of which it is the great mart.

A Lioness in the Tower has lately brought forth two young ones, which are likely to do well; a circumstance that has not happened for a long series of years.