# Conjuror's Magazine,

## OR,

## Pagical and Phyliognomical Mirror.

## For OCTOBER, 1791.

Embellished with the following Capital Engravings, all faithfully copied from LAVATER. I. An Aged MAN addreffing the DEITY, on the Brink of the Grave. 2. Portrait of an Angry, Wicked MAN. 3. Highly finished Head of ST. JUHN, drawn by Fuseli.

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#### LONDON:

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Original from NEW YORK PUBLIC LIBRAR We now enter upon the most delicate part of our undertakingthe decision of the merits of the various answers to our Queries, which, to perform with credit to ourselves, and fatisfaction to our numerous ingeniou. Correspondents, we feel to be a difficult matter. Correspondence to the Querift, N<sup>2</sup> I.

Query I. Was very ingenioufly answered by Novicious: N. N: N. B. D. R. W. Hardy: Hen Row: J. A. S. P. Peter. M. T. R. Davenport. Peter Puzzle. H. B. and William, who agree in the same opinion with the answer inserted.

Query II. Peter. Z. T. Litchfieldienfis. J. A. Wm. Hardy. M L. E. Z. Anonymous. A Lady. W. D. Quiz.

Query III. Juniper. William. Peter. J. A. S. P. H. B. L. M. M. O. Anonymous. T. F. of Wimpole Street, and fome without fignatures.

Query IV. N. B. D. R. very ingeniously undertakes to prove it wrong in principle, and refers for authority to the Veterinarian Society, who are about establishing a fystem for the treatment of horses upon more general principles than hitherto practised, by encouraging men of genius in their application to it. However, we have inferted Mr. R. Davenport's quotation from the "Dictionarium Russicum," to make up the uniformity of the paper.—Alfo answered in the negative, by T. L. W. S.—in the affirmative, Ben Row. J. A. Peter, and one anonymous.

We trust our Correspondents will cheerfully allow us to decree "An Influment to fee through a Board," to Mr. R. Davenport, for his Aniwers to Query 1. and IV.; the last being rejiete with useful information.

The Queries in Nº II. to be answered next Month.

The long Letter of Aftrological Aphorifms does not fall within our plan. The fame also of O. Cromwell's Nativity; they are both taken from a work we do not effeem the beft of its kind, viz. "Gadbury's Collectio Genitura um" We recommend J.S. for the future to look into Partridge and Lilly; they were the greatest artifts of the last century.

W. L — Il defcribes " the most ingenious method of making a bridge " We can only reply, in the words of Pope—

To build a bridge, who never drove a pile,

ŧ.

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Should Ripley venture, how the world would fmile.

We would with to remind our Huntingdon Correspondent of his promite to give us the nativity of the late Rev. Mr. John Wesleyfor this article we have kept our Astrological Department open beyond our usual time.

H. B is referred, by a private letter, to the ingenious Mechanic mentioned in our prefent number, as having made a machine for eleva ion in the air.

The "World of Wonders," is a bare-faced plagiarism from the ingenious Van Eistein's Travels, a translation of which we intend to give at a future time,

The length and value of the feveral articles in the prefont Number, has excluded the Domeflic News till our next.

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## THE

## CONJUROR'S MAGAZINE.

## FOR OCTOBER 1791.

## ASTROLOGY.

#### REQUISITE RULES TO PREPARE NATIVITIES, FOR WORKING DIREC-TIONS,' AND FOR ALL OTHER PURPOSES IN ASTROLOGY.

#### [ Continued from Page 44. ]

To find the Pole of Polition of any Planet.

HAVING, as before directed, found the space of the house in which the planet is found, and its distance from the cusp of the preceding or succeeding houses, find the difference of the poles of the preceding and succeeding houses. Then fay, As the space of one house is to the difference of the poles of the preceding and succeeding houses: fo is the planet's distance from the house to a fourth number; which must be added to, or subtracted from, the pole of that house, according to the situation of the planet. For example,

Suppose it were required to find the pole of the moon in the before-mentioned nativity. The moon, we fee, is posited near the cusp of the fixth house; and her distance therefrom was found, by the last problem, to be three degrees; the space of one house was also, by the faid problem, found to be 36° 20'. Now, the pole of the 6th house is 40° 50', and the pole of the 5th 23° 28'; the difference of these is 17° 22'. Then fay, by the \*rule of three, As 36° 20'

\* This operation is test performed by a mble of logistical logarithms.

is to  $17^{\circ} 22'$ : fo is  $3^{\circ}$  to  $1^{\circ} 26'$ ; which taken from  $A0^{\circ} 50'$ , the pole of the 6th house, because the moon is between that house and the Imum Cceli, the remainder,  $39^{\circ} 24'$ , is the moon's pole. But it is sufficient in the working of directions to make use of the degrees only, without regarding the odd minutes, except they exceed  $30^{\circ}$ ; in that case, increase the number of degrees by one.

The Diflance of the Afpects, both in the Zodiac and in the World.

#### IN THE ZODIACA

| The Sextile     | ,    |    |   | - | - | 60* |
|-----------------|------|----|---|---|---|-----|
| Quintile,       |      |    |   | • | ÷ | 72  |
| Quadrant,       |      |    | - |   | - | 90  |
| Trine,          | -    |    |   | • | 4 | 120 |
| Selquiquadrant, |      |    | 4 |   |   | 135 |
| Biquintal,      |      | e, | ٠ |   | 4 | 144 |
| An Oppolit      | ion, |    | • |   | # | 180 |

#### IN THE WORLD.

A Sextile, The Space of two houses. A Quintile is fix-fifths of the Sextile; or four-fifths of the Quadrant. K 2 A Qua-

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- A Quadrant is the space of three houses; or the semi-diurnal or semi-nocturnal arc.
- A Trine is the space of four houses.
- A Sefquiquadrant, four houses and an half.
- A Biquintal, four-fifths of the whole diurnal or nocturnal arc.

An Opposition, the space of fix houses.

A planet on the cufp of the twelfth or eighth houfe, is in fextile to the medium-cœli, and in trine to the imumcœli.

A planet on the cufp of the eleventh house is in fextile to the ascendant, and in trine to the seventh house; and one on the cusp of the ninth house is in trine to the ascendant, and in sextile to the feventh house.

One planet in the fixth houfe, and another in the mid-heaven; those two planets are in a mundane trine to each other.

One planet on the cusp of the ninth house, and another on the cusp of the eleventh, are in sextile to each other; and are also in a mundane parallel, as being equally distant both from the medium-cœli, and the ascendant, and seventh house. Also one planet in the ascendant or seventh and another in the tenth or fourth houses, are in a mundane square to each other.

#### OF THE MOON'S NODES.

The moon's nodes are two oppofite points in the moon's orbit, which interfect the ecliptic, and are called the dragon's head and tail. The moon croffes the ecliptic at the dragon's head, when fhe is entering that part of her orbit which inclines northward from the ecliptic; and fhe enters the dragon's tail, when fhe is entering that part of her orbit which inclines iouthward from the ecliptic. The former is called the afcending node, and is charactered thus  $\mathfrak{B}$ ; and the latter, the defcending node, and charactered thus  $\mathfrak{B}$ .

The nodes shift backwards 19° 21' 20' in the ecliptic every year; and fo go round it in a retrograde or contrary order of the figns in 18 years, 218 or 219 days; the mean diurnal motion of the node retrograde is three minutes, eleven feconds; equal to one hundred and ninety one feconds. Therefore knowing the place of the moon's north node, at any time (as fuppose October 1, 1788, & be in 8 figns, 10 degrees 48 minutes, or 10° 7 48', and the mean place be required for October 25 following) multiply 191 by 24, which produces 4584 seconds, which divided by 60, quotes 76 minutes, 24 feconds; which 76 divided again by 60, quotes So that 1° 16' 24", fubtrac-1º 16'. ted from 10 degrees 48 minutes, gives 9° 31' 36" for the node's mean place, in fagittary, October 25, 1788.

If the place of the node be required for any number of years past or to come, multiply 19º 21' 21" by the number of years, making an allowance for the odd days, if there be any, at the rate of 191 feconds per day; and if the place of the node be required for time past, add the product to the place of the node at the given time, and you have the place for the time past required. But if the place be required for the time to come, the product must be fubtracted from the prefent place of the node, and the remainder will be the place of the Alfo renode for the time to come. member if the number of years you compute for be large, you must allow for the number of leap-years in those years, and make an addition for fo many odd The following example will fufdays. ficiently explain the whole.

The place of the moon's north node for the first of October, 1788, is 10° ‡ 48', and I would know where the faid node was on the twelfth of July, in the year 1780. Now, from the twelfth of July 1780 to the twelfth of July 1783, are eight years; and from the twelfth of July to the first of October are eighty-one days; and there being

## General Effay on Magic.

two leap-years in this time, two days more must ce accounted, which makes eighty-three days; fo the whole time is eight years and eighty three days. I then multiply 19° 21' 21" by eight, and it produces 154 degrees 50 minutes and 48 feconds; and 191 feconds the daily motion by eighty three, which produces 15853 feconds: this divided by fixty, quotes 264 minutes 13 feconds; which divided by fixty again, gives 4 degrees 24 minutes 13 feconds. I then add this to the former product, and the fum is 159 degrees 15 minutes 1 fecond ; which makes 5 figns 9 degrees 15 minutes and 1 fecond. This muft be added to the prefent place of the moon's node, as the place required is for time paft. Thus the place of the node for the first of October 1788 is  $10^{\circ} \cancel{4} 48'$ , which is 8 figns 10 degrees 48 minutes; and this added to 5 figns 9 degrees 15 minutes, gives 13 figns 20 degrees, 3 minutes; and casting away twelve from the figns, there remains 1 fign 20 degrees 3 minutes, for the place of the node on the 12th July 1780, which is in 20° 3' of  $\aleph$ .

## GENERAL ESSAY ON MAGIC.

THERE are certain original principles, or laws of existence, on which every being and creature must be formed: the being of a flar is on the fame principle as the being of a cat. The macrocofm, or great world, corresponds, nerve to nerve, and joint to joint, with the microcofm or little world. There cannot be a more convincing instance of the existence of one and the fame principle with equal ftrength in the imalleft and greateft objects than the version of the magnet to that pole for which it is touched. The poles of the world exift in a flip of iron or fteel: the heavenly bodies exist in man : Of this last the astrologer has the same apodictical conviction, which every failor has of the first : he steers by it, and arrives at his port. This is aniwer enough for all the impudent trafh and lies of the Hemi-cyclopedias on the prefent subject, for this wile century palt. " Seeking to be wife, they became fools." SI. Paul.

A man, who fludies himfelf in the flars, has the fame advantage as in a looking glafs. He has another: objects are magnified, and the lines confequently traced with greater ease and certainty: they also embrace other objects, confequently make him focial to the utmost limits of his capacity; that is, he perceives the bearings and effects of him-

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felf and his actions, in a clearer medium than otherwife he could—fees and feels the confequences of a good or bad action with more decifion and force than he could otherwife, and fo learns to choofe the good and refuse the bad.

Let it be remembered, that as the heavens are the most extensive prospect given to the human eye, and correspondently the most ample field for contemplation, they are necessfarily the basis of every science, and in particular,

#### No Divination is perfed without Aftrology.

Aftrology must enter into it's principles, as the elements into bodies. But aftrology has of late been confidered merely as giving an intimation of future events; fo, that her grand office of gate-keeper or usher to magic, (viz. the action of the mind, as walking, speaking, or embracing, is the action of the body) has been forgotten.

Every perfon, and much more every philosopher, knows, that every bodily or visible action commences invisibly or in mind. The arm which gives a blow, or the mouth which gives a kifs, are moved through the means of blood, nerves, muscles, &c. these are themfelves moved by the *thoughts* or intentions, and these again by some still remoter cause, the remotest being God, of

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of whom the Pfalmift philosophically fays (for true philosophy is one with true piety) " darkness and clouds are round about him :" and Solomon repeats the fame, " the Lord faid that he would dwell in the thick darknefs."

Religion teaches the filial cultivation or worthip of this remotefl caufe of human action, first practically; secondly, doctrinally; the first, respecting the heart or will of man, which ever and always regulates his practice; the second, his head or understanding, whole office it is to explain the manner, and affign the reasons of his practice.

Now, Magic, fubordinately to Religion, teaches the focial cultivation of those principles or beings, which are the medium of communication between God and man, confidering the last as a genus, or between the purest spirit and the inertest matter, confidering man individually.

Now, there arifes another diffinction, fpiritual magic and natural magic. То explain this I must call to the reader's recollection (for I shall not fay inform) that as there is no man without life or fpirit as well as body, (every instance of putrefaction proving, that the laft cannot exift without the first) fo it is, the principle being exactly the fame, equally a fact, and equally the subject of experience, that no part of a man, internal or external, can exist without its Thus the blood inown proper fpirit. formed by fpirit, circulates and is warm ; nay, fo great, fo independent is this fpirit, that polar cold cannot abate, nor tropical funs increase its determinate warmth. But separate the body or external appearance of blood from its tpirit, either by extravalation or difease, and corruption, paliy, and death, enfue. Sinews, nerves, bones, perifh, on a feparation from their own ipirit, though the man in general lives. Embalming and prefervation of bodies is effected by the infusion of external spirits congenial to the original and internal ipirit.

Now then, Spiritual Magic practical

operates on the Spirit of man; and on the fpirit of his component parts: the fame *fpeculative*, teaches how to operate thus. Natural Magic *practical* operates on the Matter of man, either wholly or partially: the fame fpeculative, teaches how to do this, and goop Magic how to do thefe *beneficially*.

But there is another fubdivision of Natural Magic. It must be remembered, that as man is three-fold, fo are his members; that is, there is a fpiritual, innermolt or remotelt, a natural or external, and a medium between these two extents, viz. an internal. And this triplicity or trinity is effential to exiftence, for there can be nothing without a beginning, a middle, and an end, whether a being of space or a being of Mr. Swedenborg, before me, time. has very elaborately explained this in his " Treatife of the Holy Scripture."

This fubdivision has produced its correspondent in the faculty of physic. The chymist applies himself and his art to the internal or medium; the druggift and apothecary to the matter or external only, fo far forth as be can : for after all his efforts to avoid chemiltry, he must trust his patient to the chymical powers of a grain of opium, or calomel, not to the mechanic ones of a wheel and a lever: the chymist, the harneffed academician, after strutting all his life in the chains of defpotic experiment, fearing or abufing the activity of metaphyfics, and fpurning the fuperftitions of magic, finds, after years of precife abstraction and attempted reduction to terra damnata in his crucibles, A SPIRIT EXHALE AT LAST : rather indeed, than allow the poffibility of understanding that, which they do not chuse to try to understand, the physicians of the day apply to difeafes beyond their art, a name by which they mean to express the boundary of all art, ner vous ; but which without regarding their vapouring at all who attempt to pais, it is the direction and will be the effect of this one effay to throw down, trample on and annihilate.

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nihilate. It is curious to observe, how a word experimentally used by their great predeceffors, to express the persection of manly ftrength, has been infenfibly converted by the dispirited modern phylicians of to day, on the fame ground of *experience* to express every weakness of mind and body. The ancients felt the feat of their lirength to be in mind ; they invigorated as they fpiritualifed; they expressed their idea of ftrength by the feat of the most fubtle fpirits, the cerves ; they enlarged, they grew firm as they approach divinity. will not trace the contrast. I will fay though, that I mean the parallel of the modern phylician's fcience to apply to the modern clergyman's religion; not excepting the beit man and first preacher in this class.

I now proceed to another class or fcale, not confifting of many, but the few of as much importance as all the reft put together. I fpeak shaftly true, anatomically correct.

The class I am now with, Magicians, do not in religion as chymifls in fpirituals, fpeculatively deny its possibility or fneer at its principles; but rather like physicians or apothecaries, who do not profess chymistry, fully and fincerely acknowledge its existence, but try to practice without it as much as they can. But apothecaries cannot administer drugs which do not operate by a higher and chymical Power, so cannot the magician operate but through the superiour influences of religion, inspired from the Remoteft GOD.

As a parallel to thefe, are those myftics, nay even receivers of Swedenborg, whose practice has been hugging the ground like a worm, while their intellect has been batking in fome of the brighteft beams of divine splendors.

Thus have I brought this fcience from visionary to a foundation, and a foundation not lefs folid than the throne of GOD. I have quoted fcriptures which, opposite to the vulgar fense of the learned, who attribute firmness to the

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footing shewn by the stender rays of their own understanding, and stuctuation to the region of clouds above them, rest implicitly on this region of clouds as containing the Throne of GOD: the place of David's sheet-anchor was indeed covered with waters, but was protected from winds; it is within the weil, but is " both fure and stedfast."

The putting the mind of man into motion by the deepeft or most efficacious or most mental means, which the perfon can devife, is spiritual Magic Practical; the devising or knowledge of these means is spiritual Magic speculative or scientific.

As man embraces in his form (that of God) the forms, and confequently the principles or spirits of all creation, it follows that, when these springs are touched in him, they are touched in all creation. Hence at his fall, at the moment that his mind ceased to be the garden of GOD, the ground brought forth thorns and brambles : hence at his renewal in peace and love, "the wolf fhall dwell with the lamb." Hence too, it follows that, as the magician may be diffinguishingly, a martial, mercurial, or folar spirit, a lunar, venereal, faturnine, or jovial, fo laws, governments, kingdoms, tempests, thunders, lightnings, love, winds, popular contenotions, destruction of buildings, fires, are all in the power of the Magician, as far as he is in the power of GOD. In a word, whatever human powers can do in body, man can cause to be done by his spirit; nay, nothing can be done without this caule, as body is efficient through spirit only. Therefore the true magician is the true chrillian, and alone acknowledges, as fuch, that " all things are his, whether Paul or Apollos or Cephas, or the world, or life, or death, or things prefent or things to come, all are his, and he is Christ's, and Christ is GOD's."

## I COR. iii. 21, 22, 23.

B.

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## MAGIC.

WE shall introduce our Magical department with a list of the numbers and correspondent names attributed to the planets, introductory to the mode of forming their tablets and formularies.

#### DIVINE NAMES CORRESPONDING TO THE NUMBERS OF b.

- 3 Ab.
- 9 Hod.
- 15 Jah.
- 15 Hod.
- 45 Tetragrammaton extended.
- 45 Agiel, Intelligence of b.
- 45 Zazel. Damon of b.

OF 24.

4 Abba.

16

- 16
- 34 El ab.
- 136 Johphiel, Intelligence of 24.
- 136 Hismael, Dæmon of 24.

#### OF J.

5 He, a letter of the Holy name.

- 65 Adonai.
- 325 Graphiel, Intelligence of J.
- 325 Barzabel, Dæmon of &.

## OF Q.

49 Hagiel, Intelligence of 2.

157 Kedemel, Dæmon of Q.

1225 Bne Scraphim, Intelligences of  $\mathcal{Q}$ .

## OF ¥.

## 8 Alboga, Octonary extended.

64 Din.

- 64 Doni.
- 260 Tiriel, Intélligence of § .
- 2080 Taphthartharath, Dæmon of §.

#### OF ().

- 6 Vau, a letter of the Holy name.
- 6 He extended, a letter of the Holyname.
- 36 Eloh.
- 111 Nachiel, Intelligence of Q.
- 666 Sorath, Dæmon of O.

#### AND OF D.

- 9 Hod.
- 81 Elim.
- 369 Hasmodai, Dæmon of D.
- 3321 Schedbarfchemoth Schartathan, Dæmon of the Dæmons of D.
- 3321 Malchabetharfifim Hedberuah Schehakim, Intelligence of the Intelligences of D. B. Le What?

FARTHER ASTROLOGICAL REMARKS ON THE SOLAR ECLIPSE, JUNE 4th, 1788.

IN turning over Mr. Ramfay's "Aftrologia Munda," I have met with two other circumftances to confirm the verity of public Aftrology-

" Q in the Twelfth - Tribulation is threatened, and enmity with women; for men fhall hate them, and in no wife be affiltant unto them; fo that they fhall be, while fuch configuration operates, most unfortunate!"

The Moniters are not yet forgotten.

"  $\mathfrak{B}$  in  $\Pi$  — The Commons shall be exalted and elevated, and they shall fourn at, and despise, their superiors and rulers, and endeavour to get all power and authority into their own hands."

" & in ‡" in two words, does his utmost to counteract this. B.

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## INGENIOUS AMUSEMENTS,

#### PHILOSOPHICAL, PHYSICAL, AND MATHEMATICAL.

By Pinetti and other celebrated Artifts.

#### PAPER III.

Curious Method of reftoring to Life, in two Minutes, a Fly that has been drowned even twenty-four Hours.

THIS wonderful experiment, like many others, is produced by a very fimple caufe. Take a ffy, put it in a glais or cup full of water; cover it fo as to deprive the fly of air; when you perceive it to be quite motionlefs, you may take it out and put it on a place exposed to the fun, and cover it with falt: in two minutes it will revive and fly away.

#### To make a Colour that will appear or difap. pear by Means of the Air.

TAKE a fmelling-bottle; put in it fome alkali volatile, in which you have diffolved fome copper filings: this will produce a blue colour. Prefent then the fmelling-bottle to one of the company, defiring him to flop it; and, to their great aftonifhment, the colour will difappear as foon as the fmelling-bottle is ftopped: you will make it eatily reappear by taking off the cork, which will be not lefs furprifing.

A Method of drawing a deformed Figure, which will appear well proportioned from a certain Point of View.

DRAW any thing you may fancy on a thin white pasteboard; then prick it; afterwards put the fame on an horizontal surface, which we will suppose to be another pasteboard. Put a lighted candle behind that drawing, and draw on the horizontal surface the lines given by the light: this will give a deformed defign. This being done, take away the drawing that was pricked and the can-

VOL. I. Digitized by GOOgle dle; then place your eye where the light was, and you will fee your drawing affume a regular form.

To change the Colour of a Role. A curious Secret from Albertus Magnus.

NOTHING more is wanting to change the colour of a role, whether it is on its stalk or not, but to burn fome fulphur under it; which will make it turn white, and it will not regain its primitive colour in less than two hours.

#### To render hideous the Faces of all the Company.

DISSOLVE fome falt and faffron in fome fpirits of wine; dip a little tow in it and fet fire to it. At this light, those who are of a fair complexion will appear green, and the red of the lips and cheeks.turn to a deep olive colour.

Method of Engraving in Relief on the Shell of a new-laid Egg.

CHUSE an egg that has a thick fhell; wash it well in fresh water; then dry it very carefully with a linen cloth ; this being done, put fome tallow or fat in a filver spoon; then hold it on the fire; when the fat is melted and very hot, it will ferve instead of ink. for drawing with a new pen whatever you like. This being finished, you are to take the egg by the two ends between two fingers, and then lay it gently in a tumbler filled with good white wine vinegar; wherein, after remaining for three hours and an half, the acid of the vinegar will have eaten enough of the thickness of the shell; and as it cannot have L

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have the fame effect on those places that are covered with the fat, all the drawing will have preferved its thickness, and will form the relief that is wanted, the operation fought for.

By this means one may draw on an egg a coat of arms, a molaic piece, medallion, or any other defign whatever,

How to fhoot a Swallow flying, with a Gun loaded with Powder, as ufua; and after, to find Means to bring it to life again.

LOAD your sun with the ufual charge of powder, but inflead of fhot put half a charge of quickfilver; prime and shoot : if your piece bears ever so little near the bird, as it is not neceffary to touch it, the fwallow will find itfelf ftunned and benumbed to fuch a degree, as to fall to the ground in a fit. As it will regain its fenfes in a few minutes, you may make use of the time by faying, that you are going to bring it to life again; this will aftonish greatly the company; the ladies will no doubt intereft themselves in favour of the bird, and intercede for its liberty: fympathizing with their feelings for the little prifoner, may be the means of fome of them fympathizing with yours,

To make a Calve's Head bellow as if alive, when dreffed and ferved up.

THIS is effected by a fimple and innocent ftratagem; it confifts in what follows: take a frog that is alive, and put it at the farther end of the calve's head, under the tongue, which you will let fall over it; taking care not to put the frog there till the calve's head is going to be ferved up.

The heat of the tongue will make the frog croak; which found, coming from the hollow part of the head, will imitate the bellowing of a calf as if it were alive.

A puzzling Queflion to be proposed for Selution. Jaken from Ozannan.

SET down three fums on paper ; and fay to the company, Ladies and gentle-

men, there are three funs very different from each other, and very diffeoportionate; yet I wish to divide them among three perfons, so that they may have an equal sum each, and yct without altering any thing in either of the sums. This will appear very difficult, yet nothing so simple and easy; one fingle addition will suffice to prove to you that the amount of each sum will be the same, and that the shares will not enrich much the respective persons; here is the proof;

#### EXAMPLE.

5134122 61254 7218

#### OPERATION.

Caft up the first of these sums in the following manner, and say: 5 and 1 make 6; 3 more, 9; 4 more 13; 1 more, 14; 2 more, 16; and 2 more, 18: set down - 18

Make the addition of the fecond fum in the fame manner as you have done the first, and you will find the fame fum of \_\_\_\_\_\_ 18

Then proceed for the third as in the two preceding, and the product will be also - 18

Here then is my division made, and each perfon will have only 18, as I have proved by the foregoing example.

By this we fee, that nothing more is required than to be attentive in fetting the fums, to make the numbers fo that each fum may amount only to 18.

You may make the fame quefition on whatever fum you pleate, only observing, as above, that the amount of the numbers you fet may not exceed the fum you defire to belong to each person that is to have a fhare.

How to difpose two little Figures, fo that one shall light a candle, and the other put it out. From Dean's Legerdemain.

TAKE two little figures of wood or clay, or any other materials you pleafe, only

Original from NEW YORK PUBLIC LIBRAR) only taking care that there is a little hole at the mouth of each. Put in the mouth of one a few grains of bruifed ganpowder, and a little bit of phofphorus in the mouth of the other; taking care that these preparations are made before hand.

Then take a lighted wax candle and prefent it to the mouth of the figure with the gunpowder, which taking fire will put the candle out: then prefent your candle, having the fnuff ftill hot, to the other figure; it will light again immediately, by means of the pholphorus.

You may propole the fame effect to be produced by two figures drawn on a wall with a pencil or coal, by applying, with a little flarch or wafer, a few grains of bruiled gunpowder to the mouth of one, and a bit of phofphorus to the mouth of the other.

A curious Secret to make a Card pafs from one Hand into the other. Perforn ed by the celebrated Mr. Lane.

TAKE two deuces, the one of fpades, the other of hearts; then put on that of fpades the marts of built, and on that of hear, those of " ....; which you will do early, by the top a card of each colour, which you we o cut out with dexteries, in order that the mark may be very new to they and lightly on the back of the for he me is are that you have cut, a liule for ; or very white pomatum; then put the sail of hearts on the ace of fpace, and the mark of fundes on the ace of learts; taking care to cover them quite hermetically, and to make all your preparations before you begin your experiments.

Divide your pack of cards in two parcels, and under each parcel you must put one of your two accessions prepared; afterwards, take with your right hand the parcel under which is the ace of hearts, and with your left that where the ace of fpades.

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You will then fhew to the company that the ace of hearts is on the right hand, and the ace of fpades on the left; when every body is convinced of it, you are to fay, Ladies and gentlemen, I am going to command the ace of hearts, which is in my right hand, to pass to my left, and the ace of spades to take its place. You may even propose to have both your arms tied, to prevent their joining and communicating.

All the fecret confifts only in making a movement and itamping of your foot, when you give your command; during this movement and stamping of your foot, you must flip with dexterity your little finger on each of the marks in order to rub off and make the marks of spades and hearts, that were sticking on the two cards by the means explained before, fall, without any body perceiving it; then you will fhew to the company that the cards have obeyed your command, by passing from the left to the right, and from the right to the left, without your hands communicat. ing.

This trick, done with dexterity and fubtility, will appear very fingular, although it is very fimple.

#### CURIOUS QUESTIONS ON CARDS AND LOTTERIES,

C' tiene' hom eur laft, Page 50.

#### QUARTION 6.

LET' is be required to find the probability of disaving all the diamonds first.

In the folution of queffions of this nature where there is but one parcel or fet of things concerned, it is evident that the number of them continually decrease by one at each drawing, and are taken to as many terms as there are number of drawings, and then the retipedive chances for the happening and failing of the feveral events being maltiplied together, produce the probability I. 2

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of all the events happening : we shall therefore for the future place the number of chances for the happening of an event above a line, and those against it below, when it must be observed to multiply all the numbers found above the line into each other, and likewife all those below into each other, and the products will fhew the probability of all the events happening : Thus in the prefent queftion the number of events or drawings are 4, and it is required to draw all the diamonds out of the heap of 10 cards at 4 drawings; now the probability of drawing a diamond the first time was found to be as 10 to 4, which I express thus  $\frac{4}{10}$ ; the probability of drawing a diamond the fecond time was found to be as 9 to 3, which I express thus  $\frac{3}{5}$ ; if two diamonds be so drawn, we shall have 8 cards left, 2 of which are diamonds, and the probability of drawing a diamond the next time will be as 8 to 2, or  $\frac{2}{8}$ ; if this be effected, we shall have 7 cards left, 1 of which is a diamond, therefore the probability of taking a diamond the fourth time will be as 7 to 1, expressed thus,  $\frac{1}{7}$ ; now collecting all these probabilities together, we have 10 3 8 7, then multiplying the lower numbers together, produce 5040, and multiplying the upper ones together, make 24, to the required probability is as 5040 to 24, or exactly as 210 to 1.

#### QUESTION 7.

Let there be 10 cards taken as before, viz. 6 clubs and 4 diamonds, but let them be divided into two heaps, each containing 3 clubs and 2 diamonds; required the probability of drawing a diamond from each heap?

Solution. The probability of taking a diamond from one heap will be as 5 to 2; now as the drawing or not drawing of a diamond from one heap does not affect the drawing one from the other, therefore the probability of taking a diamond from the other heap will be also as 5 to 2, and the probability of both these events happening will be thus expressed  $\frac{2}{5}$ , now the product of 5 by 5 is 25, and that of 2 by 2 is 4, fo the probability is as 25 to 4.

#### QUESTION 8.

Suppose there is a lottery in which are 100 tickets, containing 24 capital prizes, what is the probability that, in taking three tickets, I shall have 3 of those prizes?

Solution. As the question requires three of those particular prizes, it is no matter what other prizes are in the lottery befides these principal ones; therefore, all the reft of the tickets may be efteemed as blanks, and the probability of having one of those prizes will be as 100 to 24, which is the fame as 25 to 6; if one of those prizes be fo drawn, the probability of having another of them will be as 99 to 23, and that of having a third as 98 to 22; now collecting all these probabilities together, we have  $\frac{6}{25}$   $\frac{23}{99}$   $\frac{22}{98}$ , and multiplying the lower numbers together, produces 242550, and the upper ones 3036, fo the required probability is as 242550 to 3036, or about 80 to 1.

#### QUESTION 9.

Suppose there is a heap of 12 cards, containing 8 clubs and 4 diamonds, required the probability that in drawing 2 of them, one of the two shall be a. diamond ?

The folution of this queftion differs from those of the foregoing ones, because here we only require one of the several things drawn to answer the conditions of the question, and the readiest way to discover this, will be to find the probability of the contrary happening, that is, to find the probability of drawing two clubs successively, and subtracting that from the whole number of chances for the happening and failing of the event, the remainder will be the number of chances for drawing one diamond at least. Thus the probability of

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of drawing 2 clubs fucceffively will be  $\frac{8}{12}$   $\frac{7}{11}$ , the product of 12 by 11 being 132, and that of 8 by 7, 56; to we have 56 chances for drawing 2 clubs fucceffively, and 132 against it; therefore, fubtracting 56 from 132, there remains 76, the number of chances for drawing one diamond, and the required probability as 132 to 76, or as 33 to 19.

#### QUESTION 10..

Let there be a lottery of 500 tickets, in which there are 4 particular prizes, what is the probability that in taking 3 nickets I fhall have one of these prizes?

#### ROSYCRUCIAN PHI

The fingular life and fate of Count Caglioftro, we apprehend may render fome account of the philosophical fyftem of this illuminated Society an interefting article in our Magazine.

IT is well known that this man was the friend and affociate of a German Count, who was a member of the Society of Rofycrucians, of whole tenets the following account is felected from the beft authorities.

The Rolycrucians, of brothers of the Rolycrols, is a name a Tumed by a fect or cabal of hermetic philosophers, who arole, as it has been faid, or at least became first taken notice of in Germany, in the beginning of the fourteenth century.

They bound themselves together by a folemn fecret, which they swore inviolably to preferve; and obliged themselves, at their admission into the order, to a strict observance of certain established rules.

They pretended to know all fciences, and affected to be masters of abundance of important fccrets; and, among others, that of the Philosopher's Stone; all which they affirmed to have received by tradition from the ancient Egyptians, Chaldeans, the Magi, and Gymnosophilts.

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Solution. First find the probability of the three tickets being all blanks thus: confider all the tickets, except the 4 particular ones, to be blanks, whose number will be 496, then the probability of these three tickets being all blanks, will be  $\frac{496}{500}, \frac{495}{495}, \frac{494}{495}$ ; the product of the upper numbers is 121286880; and that of the lower ones 124251000, their difference 2,964,120, is the number of chances for drawing one prize, and the probability will be as 124,251,000 to 2,964,120, or nearly as 42 to 1.

#### [ To be continued. ]

## AN PHILOSOPHY.

Their chief was a German gentleman, called Chriftian Rofencruz, educated in a monaltery, where he learnt the lan-About the close of the fourguages. teenth century, he went to the Holy Land, where, falling fick at Damafcus, he confulted the Arabs, and other Eastern philosophers, by whom he was supposed to be initiated into this wonderful art. At his return into Germany, he formed a fociety, to whom he communicated the fecrets he had brought with him out of the East, and finally died in 1484. The whole of this account is generally rejected as tabulous.

But the denomination evidently appears to be derived from the fcience of Chemiltry. It is not compounded, fays Marsheim, as many imagine, of the two words, rofa and crux, which fignify Rofe and Crofs, but of the latter of thefewords, and the Latin word, Ros, which fignifies Of all natural bodies, dew was Dew. deemed the most powerful diffolvent of gold; and the crois, in the chemical language, is equivalent to light; because the figure of a crofs exhibits, at the fame time, the three letters of which the word lux, or light, is compounded. Now, lux is called, by their fect, the feed, or menitruum of the red dragon, or, in other words, that grois and corporal light, which,

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which, when properly digefted, and modified, produces gold. Hence it follows, if this etymology be admitted, that a Rofverucian Philosopher is one, who, by the intervention and affiltance of the dew, feeks for light, or, in other words, the substance called the Philosopher's Stone.

The true meaning and energy of this denomination did not escape the penetraticn and fagacity of Gassendi, as appears by his Examen Philosophiæ Fluddianæ, sect. 15. tom. iii. p. 261; and it was more fully explained by Renaudot, in his Conferences Publiques, tom. iv. p. 87.

They have been diffinguished by feveral names, accommodated to the feveral branches of their doctrine.

Because they pretend to portrait the period of human life, by means of certain nostrums, and even to restore youth, they were called, Immortales.

As they pretended to know all things, they have been called, Illuminati. The fociety forming this branch of the fect, is now held at Avignon; and the two brothers, who a few weeks ago defired the French King to put himfelf at the head of his army, at the command, as they faid, of certain fpirits, and have been very properly taken into cuftody for their temerity, were a brace of its members.

The Rofycrucians, because they have made no appearance for feveral years, but have kept together, incognito, have been called, The Invisible Brothers.

Their fociety is frequently figned by the letters, F. R. C. which fome interpret, fratres, roris cochi; it being pretended, that the matter of the Philosopher's Stone is dew, concoched, exalted, &c.

Some, who are no friends to Free-Masonry, make the present flourishing Society of Free-Masons a branch of Rofycrucians; or, rather, the Rosycrucians themselves, under a new name, or relation, viz. as retainers to building.

And it is certain, there are fome Free-Maions who have all the characters of Rofycrucjans; but how the zera and original of Masonry, as traced by Mr. Anderson, and that of Rosycrucianism, as fixed from Naudæus, who has written expressly on the subject, consist, we leave others to judge.

Notwithitanding the pretended antiquity of Rofycrucians, it is probable, that the Alchemifts, Paracelifts, or Fire-Philosophers, who spread themselves through all Europe, at the close of the fixteenth century, assumed, about this period, the ambiguous title of Rofycrucian Brethren, which commanded, at first, some cegree of respect, as it seemed to be borrowed from the arms of Luther, which were, a Cross placed upon a Rose.

At the head of these characters was Robert Fludd, an English physician, Jacob Behmen, and Michael Mayer. The common principles, which ferve as a kind of centre of union to the Rofycrucian Society, are the following. They all maintain, that the diffolution of bodies, by the power of fire, is the only way by which men can arrive at true wifdom, and come to difcern the first principles of things. They all acknowledge a certain analogy and harmony between the powers of Nature and the doctrines of Religion, and believe that the Deity governs the Kingdom of Grace by the fame laws with which he rules the Kingdom of Nature; and hence they are led to use chemical denominations to express the truths of religion. They all hold, that there is a fort of divine energy, or foul, diffuled through the frame of the universe, which some call the Archeus; others, the Universal Spirit, and which others mention under different appellations. They all talk in the most superfluous manner of what they call the fignatures of things ; of the power of the stars over all corporeal beings, and their particular influence upon the human race, of the efficacy of magic, and the various ranks and orders of demons. In fine, they all agree, in throwing out the most crude, incomprehenfible notions, and ideas, in the most obscure, quaint, and unusual expreflions.

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## DÆDALUS, OR MECHANICAL MOTION.

An historical Effay on the various Attempts, Improvements, and Kinds of Automatons, or felf-moving Machines; with a Digreffion on the P flibility and great Ufefuluefs of impreving the Art of Flying

AMONGST the variety of artificial motions, those are the most curious in which, by the fecret application of fome continued ftrength, there is a regular and lasting motion. These felfmovers are only to be understood fuch that receive their motion from fomething that belongs to their frame itself, as clocks and watches, by weights, fprings, and the like.

Such engines as receive a regular and lafting motion from fomething belonging to their frame, whether weights or fprings, are ufually diffinguished into fixed and stationary, moveable and transfient.

The fixed are fuch as move only according to their whole frame, in which, though each wheel hath a diltinct rotation, yet the whole frame remains unmoved: of this fort principally are clocks and watches in ordinary use; the. mechanical contrivance, being fo well. known, may be paffed over here; but such as wish to investigate this fort of mechanism, we will refer to Derbam's Artificial Clockmaker, revived by Gra-The other kind we now inquire bam. after, are those that are moveable, which may be diffinguished and defiribed as fuch engines as move not only, according to their feveral parts, but also according to their whole frames. These are again denominated into two forts, viz. gradiant and volant.

The gradiant, or ambulatory, are fuch as require fome basis or bottom to uphold them in their motions: fuch were those curious inventions commonly attributed to DÆDALUS. His felf-moving statues, which, unless depained by a force superior to their own internal motive power, would of course move away to the given extent of their internal impulse.

Various have been the means attempted to produce fuch mechanical motions. Ariftotle, in his Book on the Soul, affirms that this was performed by wheels, fprings, and weights. Of this kind likewife were Vulcan's Tripods celebrated by Homer, that were made to move up and down the houfe and fight one another. He might as well have contrived them into journeymen blackfiniths, each of which, with a hammer in his hand, fhould have worked at the forge.

But amongst these fighting images, that in Cardan deserves a mention, which, holding in its hand a golden apple beautified with diamonds and other jewels, if any man offered to take it, the statue immediately shot him to death; the touching of this artificial fruit moving some secret springs, which discharged several short arrows from concealed bows lodged within the body of the image. By such treachery, according to Boethius, was a Lydian king put to death.

Amongst these inventions may be ranked the iron spider mentioned by a Latin author as very remarkable, which being but of an ordinary bignefs, befides the outward fimilitude, yet had the fame kind of motions with a living fpider, and crept about as if it had been It must be very curious to conalive. trive, with the neceffary exactnels and precision, the parts requisite for such a motion in fo finall a frame. There have been also other motions contrived from magnetical qualities, which appeared very wonderful to those who did not understand the secret reason of their apparent motion.

Thus, according to Kircher, in his Arte Magnetica; get a glafs fphere, fill it with fuch liquors as may be clear of the fame colour, but immixable, fuch

Original from NEW YORK PUBLIC LIBRAR fuch as oil of tartar and spirit of wine, in which it is easy fo to poife a little globe or other figure that it shall fim in the centre. Under this glass fphere there should be a loaditone concealed, by the motion of which, the figure having a needle touched within, will move up and down, and may be contrived to fhew the hour or fign of the day. There have been also some artificial images, which, befides their feveral poltures in walking up and down, have yielded feveral given mutical founds and imitations of the notes of birds and cries of beafts, and as diftinctly and clearly as they are by those creatures these automatons represent; all which contrivances we have often feen.

The Egyptian idols, and no doubt the oracular responses of the Græcian Delphic idol, owed their original and existence to such artificial means; and fuch was, there is no doubt, the brazen head made by Friar Bacon, and that wonderful flatue in the framing of which Albertus Magnus beftowed thirty years, and which the malicious Aquinas brake on beholding it, that he might have the cruel boalt of having ruined in one moment the labour of io many years.

The performers of these wonders were, no doubt, critical observers of nature, taking which for their guide, they accomplifhed the aftonifhment of fuperficial and flight observers.

Thus far for gradual motion. We now come to fuch mechanical contrivances as have an evident felf-motion without the affiftance of any fulcrum or reposing basis, but are carried aloft in the open air, like the flight of birds.

Such was that wooden dove made by Archytas, a citizen of Tarentum, and one of Plato's acquaintances; and that wooden cagle made by the Nuremberg artill to meet the emperor Charles the Fifth, upon his triumphal entry into that city. His name was Regiomontanus, and he is reported by Ramus, . Natural History, Experiment 816, in his Schola Mathematica, to have made an iron fly, which he often ex-

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hibited when he invited any of his friends, caufing it to fly to each of them round the table, and at length, as being weary, return unto its malter,

In answer to those who deny the poffibility of any fuch things, it may be observed that it is easy to contrive such fprings, and other motive powers, as shall far exceed the laws of gravity inherent in the neceffary materials of which they are composed; and if not altogether, entirely to remove frictior, at leaft to diminish it fo much, that the machine shall by its own power exceed any given angle.

It muit not be expected in this place, that, in imitation of the learned bishop Wilkins, we fhould urge the probable means of accomplishing this end, fo defirable to fome, and fo curious to all; we only profes to shew the particular endeavours of fome fuccessful artificers, who have tranfgreffed the bounds of nature.

We fee the power of cuftom every day overcoming the flowness and defects of nature, as in the exhibitions of horfemanfhip and dexterity of the rope and balance, which shews that the experiment hereafter inquired, may yet be difcovered upon natural and artificial Some ingenious men have grounds. conjectured a poffibility of conveyance through the air by means of large fowls and birds of paffage, which gave rife to the pleafant fiction of the Ganza's, by the ingenious Bishop of Burgos, who conveyed Domingo Genfales from the Pic of Tenerifie to the world in the moon, as good a romance as those imitations of it in John Daniel of Herefordshire, who made an iron machine, as he reports, upon the principles of a pump; or Peter Wilkins, who traverfed the atmosphere of another climate, and found there a flying wife.

But leaving these fictions for the entertainment of winter evenings, as fupplemental to the Arabian Nights, it is the opinion of Sir Francis Bacon, in his " that fome machine may be fo diligently and exactly contrived, as to be

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able to uphold and carry up any proportionable weight;" and therefore he advices others to think further upon theie experiments, as giving fome lights to the invention of the Art of Flying.

Ezekia Burton, in his Anatomy of Melancholy, mentioning a quotation of Elmerus, the Monk, on these subjects, in his usual critical way, observes, that " some new-fangled genius will, some time or other, find out this art."

Such new-fangled wits we have feen, in our days, rife to the confusion of numberlefs incredulous people, who conflantly denied the possibility of such a thing. Such were Biagini, Lunardi, and his great competitor for ærial fame, Blanchard, who traversed several miles, at an incredible height in the atmosphere; but their principles of flight being different from those we more immediately enquire after, we shall pass them over. Though it is observed by some cautious folks, that operations, which appear probable in the model, when they are increased to a greater proportion, then by far exceed the power of art. To this objection may be answered, that, the machinery can never be too unwieldy, if the space which it possesses in the air, and the motive-faculty in the instrument, be answerable to its capacity.

It is with pleafure we announce to the public, a very curious and improved invention of this kind, contrived with infinite ingenuity by a friend of our's in the city, who has executed a model which exceeds expectation, and which, as foon as the neceffary preliminary of executing a pitent can be got through, will be exhibited to the public, upon a larger feale than any thing of the kind which has yet been performed.

## THE ENGLISH FORTUNE-TELLER. Nº II.

IT will, perhaps, be objected, that the natural partiality which we have for ourfelves, may impede the uleful application that is in view in this our plan of. difplaying the fecrets of futurity; but that difficulty may be early removed. Let those who diftruit their reason, confide in chance, by taking at random any number from one to feven, and by attending to the oracles which they will find arranged under that number in the two divisions appropriated to the queftions they chuse to ask. Thus the lady, who, in the gay fummer of her life, defires to know " what it is that interferes with her happines?" and has chosen the number 7, will find, under that question and number, the oracle of Fortune's anfiver: "Her fenfibility is fo ftrong, that it is hardly in the power of Fortune to procure her a tolerable fharc of happinefs." To which the oracle of Wildom, under the same number, will answer, " Although that fenfibility may fometimes prove painful, it is a necessary ingredient of happines, and the great cha-Vol. Gor Se

After this explanation, it remains only to fay, in behalf of the utility of fuch a feheme, that those oracles fully answer the end of the fage who invented them, by giving a proper degree of comfort to those on whom Fortune frowns, and a cautious admonition to those on whom she fmiles, and thus shewing to every one the necessity of applying to Wisdom for precepts, in all the periods and fituations of life.

Various futile methods are practifed to deceive the ignorant and unwary in the affair of fortune-telling, and books have been printed thereupon, containing nothing but vague, uncertain, and impertinent answers to questions cafually hit upon by the chance direction of cards or dice; but our fystem being formed upon the more firm basis of fenfe and reasoning, we trust none of the objections which are usually brought against those childisc contrivances can affect us,

We shall therefore proceed, without any further preface to the questions. Accordingly, the first seven are appropriated to the fituation of young unmar-

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rica ladies, who wish to know something of their future fare in the scenes of life to come. Their age is the spring-time of life, when the sprints run high, and the advice of wisdom is most necessary. The interrogations are framed upon a new and original plan, clear and perspicuous, and such as every fair one, we trust, would wish to have resolved, and which shall be done upon the spot, without cards, dice, or delay.

THE ORACLES OF FORTUNE AND WISDOM, OPENED FOR THE LA-D1ES.

#### ORACLE I.

#### First Question.

What is to be her greatest accomplishment?

Anfwers, by the Oracles of Fortune and Wifdom.

#### FORTUNE,

From her graceful mien, it is eafy to foretel, that fhe will dance with a tafte to be univerfally admired by the beholders.

#### WISDOM.

But that admiration will not laft, unlefs the purity of her heart beams through the modesty of her looks.

#### FORTUNE.

She may equal her companions in feveral accomplifhments, but never will outfhine them in any.

WISDOM.

She will be the better beloved by them, provided fhe refign to none the prize of goodness and benevolence.

FORTUNE.

She fhall attain to fuch elegance of speech, that persuafion will seem to have established its throne upon her lipe.

#### WISDOM.

· If the exerts that power for wanton urpofes, the will be effected by her

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friends but as a tyrant is, even by those who might yield to it.

#### FORTUNE.

The fweet melody of her voice announces, that she will excel in music, and raise, or quell, at pleasure, the passions of her hearers.

#### WISDOM.

Let her guard her own heart against the enchantment of an art no less dangerous than charming.

#### FORTUNE.

The polifhing of art is lost upon her; fhe will ever be more amiable, as fhe is less adorned, or nearer to the flate fhe came in from the hands of Nature.

#### WISDOM:

She will be a gainer, and not a lofer, by this native fimplicity, if the rectitude of her heart is equally fafe from alteration.

#### FORTUNE:

The tales of love, of which fhe is paffionately fond, will fit her to be either the heroine or the authorefs of one.

#### WISDOM.

To avoid the misfortunes arising from imitation, fhe must cease to read those dangerous works, which either corrupt the heart, or diforder the mind.

#### FORTUNE.

She will excel in all the ingenious and occonomical works, fuitable to her fex, and fhine a useful dame in domestic life.

#### WISDOM.

If the adds to this, cheerfulnefs, refignation, and good-nature, Wildom has no more to teach, or Reafon to with for her.

\*\* Thus to every queftion are feven anfwers. Each flate of life propofes feven neceffary queitions; each of which has feven anfwers. Next Number proposes and anfwers a young Gentleman's queftion.

#### ALBERTUS's

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## Herbs and Stones.

## ALBERTUS'S SECRETS OF NATURE.

( Continued from Page 56. )

#### HERBS.

BE it observed, that a good or bad effect is derived from the herbs, according to the predominance of a good or bad planet. To the foregoing are fubjoined the virtues of feven herbs, upon the authority of the Emperor Alexander. The first herb, known by the name of the Daffodil, is Saturn's; and is of great efficacy in removing pains in the loins and legs; its root parboiled, may likewife be administered with fuccels, to perfons afflicted with the gravel. If kept in a house where children are breeding teeth, it greatly facilitates the cutting, and afsuages the pain. It banishes fear from the perfon who carries it about him, and protects him from injury. The fecond herb derives peculiar virtues from the Sun, is of a prolific quality, and strengthens the fight, if but carried in the pocket; if provided before pains in the eyes are felt, it proves a certain preventative. The third herb is influenced by the Moon, and affords great relief to those who are troubled with acrid humours. It is remarkable, that this herb waxes and wanes with the Moon. To those who are subject to bloodshot-eyes, it is of fovereign use; the root of it being bruifed, and applied to the afflicted part, mitigates the painful fenfation in a few minutes : nor is it less efficacious in promoting digeftion, the juice of it having that very beneficent quality.

The fourth herb, Dog's-rib, is valuable for a property it possesses of removing the head-ach, and pains in the privities. Those who are afflicted with the piles and dysentery, receive great benefit from it. The fifth herb, under the influence of Mercury, is called Cinquefoil; the root of which being pounded, and applied as a plaister, heals wounds, and removes callosities. To it likewise is ascribed the virtue of curing fcrophulous diforders. It is faid to be very fer-

viceable to all who would make an impression on the person of whom they folicit a favour, as it confers an irrefikible flow of eloquence. The fixth herb. called the Herb of Jove, is defervedly accounted among the foremost for its fanative qualities; having that defirable one of giving eafe in the most violent fits of the gout. The juice of it, added to mead, is found to be a reftorative, and has been recommended to those who complain of diforders in the liver. These properties it is supposed to receive from the planet to which it owes its name alfo; Jupiter having charge of the liver. The feventh herb, commonly called Venus'wort, is not inferior to any of the foregoing, its properties being equally ferviceable, particularly in removing imposthumes, scrophulous excrescences, and inflammations of the anus. Its juice being mingled with honey, fwcetens the breath, and people of an amorous complexion have been known to receive fingular benefit from it. Nor is it among the fmalleft of its advantages, that being planted in vineyards or corn fields, it produces abundant crops.

#### STONES.

Albertus, having unfolded the fecret virtues of Herbs, as has been thewn, next proceeds to the involtigation of S mes, and their properties; a study no; s curious and interelling than the pr. thing, as the refult of his refearches fufficiently evince. The first stone that engages his attention, is the Magnet, which, befides the ordinary virtues afcribed to it, poffeffes many others hitherto undifcovered. If a man is defirous to know whether his wife be chafte, let him lay this ftone under her head at night; and, if the lady's chaftity be proof, the will embrace her dear man; if otherwife, she will fall out of bed. Reduce it to powder, and fprin-

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kle it on coals laid in four corners of the house, or apartment, and those who are afleep will fart from their beds, and torfake the house. This is faid to have been practifed by thieves, who, by that means, have had free access to all parts. If you wish to render yourfelf invisible, take the Opthalmic ftone, and wrap it in a · laurel-leaf : these stones, being of various colours, fome ftreaked, foine clouded, no particular colour is recommended, any of them being fufficient for the purpole above-mentioned, affecting, in a furprifing manner, the vision of the by-standers. To excite forrow, fear, and strife, incredible is the property of the Onyx, the best species of which is that brought from India, known by veins of white which variegate it. To create joy, the Silonites, a ftone found in the India tortoife, fhaded with different hues, has been tried with fuccels. It is thought to encreafe and decreafe with the Moon ; and if we may credit the teltimony of fome ancient philosophers, the tafting of it confers the gift of prefcience.

To excoriate the hand of a perfon, take the Medor, which is either black or green. By experiment it has been proved, that the water in which this stone has been diffolved, will excoriate the hands that are walhed in it: the drinking of it is inftant death, preceded by violent vomiting: to compenfate for thele noxious qualities, we are told it affuages the pain of the gout, and affords great relief to wcak eves. The Memphytes, fo called from Memphis, has the extraordinary virtue of blunting the feelings; infomuch, that if pounded, and swallowed with water, it renders the perfon to doing, infenfible of the most excruciating pain. The Albestos is another, highly deferving of notice, being endued with the properties of the Salamander, and not, like other substances, subject to be confumed by the element of fire.

> [ To be continued. ] S. 2. 1. 17

1 -15.

#### THE AUGUR. Nº II.

.....

NO man can make any thing, the original of which does not exift in his mind. If even he fhould accidentally (to make myfelf underftood) figure out an eagle, without having feen one, or the representation of one, it is because there is a powerful aquiline principle in his mind; and this may be either impathetical or antipathetical.

Hence, whoever depicts an eagle, or fees one fo painted, has formed on his mind, (and his mind is himfelf) an eagle, either agreeably or difagreeably, either faint or ftrong, according to the mode of reception in the first cafe, and the power of reception in the fecond.

Form, we know, obeys fpirit. The form of the dove is adapted to her fpirit, the form of a pointer and a grey-- 'hound respectively to their's. Therefore, WHENEVER YOU SEE A FORM, THERE EXISTS A PRINCIPLE : TO SUCH A. BODY, THERE IS SUCH A SPIRIT.

But there are individual differences, though much fewer in birds and beafts . Digitized by GOOSIC

than in men. Every tabby cat is not equally tame : every terrier does not hunt with equal affiduity.

Therefore, as ALL men are not affected by every action of an individual; fo, in the inftance I am just going to relate, there was no occation for every black engle and every golden eagle to demonstrate the fame magnetical fym-The fituation and circumltanpathy. ces of the two affected, must have been peculiarly analogical to the relation between Philip and the Imperial house.

Baker, in his chronicle makes mention of the great tempelt which drove King Philip into England, Temp. Henry VII. which blew down the golden eagle from the fpire of St. Paul's, and in the fall, it hit upon a fign of the Black Eagle in St. Paul's church-yard, London, and broke it down, which was adjudged ominous to the Imperial house; and so it proved, for at his arrival in Spain, this Philip fickened and died. In an account from Genoa, dated

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May the 17th, 1711, and printed in the news-papers at London, May 31, 1711, mention is made that an English thip arrived at Barcelona, April the 17th, with corn from Barbary, and that the master caught that day in fight of the land an eagle which perched upon one of the mails of the fhip, which he prefented to king Charles III and as the emperor died the fame day, they took this as a good omen for his Catholic Majesty. See in the treatifes of Aftrology, Magic, and Dreams. Aus-PICIUM Q. AVISPICIUM, was taken from the flight of birds, either on the right hand or on the left; and hence is the proverb, AVI SINISTRA, good luck, because in giving or going, the right hand is opposite to the receiver's left.

Burbury, in the relation of a journey made by the lord Howard to Constantinople, fays, at Musan-Basha-Palanka, the Bulgarian women strewed little bits of butter and falt in the way before him; prefaging and wishing them a prosperity to their journey and affairs. Vide Burbury, p. 126.

And here it may not be improper to note fomething of the practice and antiquity of feveral fuperfititious customs and fayings now in use.

The cultom of pairing nails, and cutting off our hair at certain times, is a relic of ancient fuperfition; for the Romans feared to pair their nails upon the Nundinæ, observed every 9th day, and other certain days in the week, according to that of Ausonius, Ungues, Mercurio, &c.

The conjecturing on future events by fpots in our nails, is no modern practice; Cardan affirming to have difcovered a property in himfelf of finding therein fome figns of most events that ever happened unto him. The spots in the top of the nails fignify things past; in the middle, things present, and at the bottom, events to come; white specks are supposed to presage our felicity; blue ones, our misfortunes, and the like.

To observe the falling of falt, proceeds from a particular omination Digitized by GOOGLE

among the ancients, who knowing fak was incorruptible, made it the fymbol of friendfhip, and if it calually fell, they accounted their amity would be of no duration.

The cuftom of giving corals to children, and faftening it about their necks, thereby to rub their gums, and make an eafier paffage for their teeth, is a practice believed to be fuperflitioufly founded, as prefumed, an amulet or defence against fafeination. For the fame is delivered by Pliny, lib. xxxii.

The refraining to kill fwallows (it being efteemed unlucky to deftroy them) has no other reafon for its origin, than that anciently those birds were facred unto the Penates, or houshold gods of the ancients, and therefore were preferved, as also they were highly honoured for being the Nuncios of the fpring; for which reafons the Rhodians had a folemn fong to welcome in the fwallows. See Ælian.

The opinion that it is good to have a wolf crofs the way, and bad to have a hare crofs it, although it be ancient, had no other reason for its original, than that it may be esteemed fortunate to escape the first, and a loss to let the second escape us.

The cuftom of decking houses with ivy at Christmas, is only because ivy was anciently dedicated to Bacchus the god of wine, a liquor which is plentifully drank at that time.

The cuftom of breaking the egg-fhell after the meat is out, hath been an ancient practice, and the intent was to prevent witchcraft, left witches fhould draw or prick names therein, and thereby do mifchief to mankind, as Dalecampius has observed.

The making a True Lover's Knot, is ftill retained in prefents of love, and might have originated from Nodus Herculanus, or that which was called Hercules's Knot, refembling the fnaky complication in the Caduceus, or Rod of Hermes; and in which form the zone, or woollen girdle of the bride, in ancient times, was fastened, as Turnebus observes in his Adversaria.

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The faying, They are unblefs'd, until they have put on their girdle, may have, indeed, no ordinary confideration for its original, fince by a girdle or cincture, are fymbolically implied truth, refolution, and readine's unto action, which are parts and virtues required in the fervice of God. According whereto we find that the Ifraelites did cut the Pafeal Lamb with their loins girded; and the Almighty challenging Job, bids him gird up his loins like a mane

The cuftom to fay, Somebody is talking of us when our check burneth or gloweth, appears to be an ancient conceit, being ranked among fuperflitious opinions by Pliny; but the first rife of it is as unknown, as the occasion of fuch a fignifying genius.

The cuitom of nourifhing hair upon the moles of the face, is the perpetuation of a very ancient practice, and though now innocently used, may have a superstitious original, according to that

of Pliny .- Nævos in facie tondere religiolum habent nunc.

The practice we have to determine doubtful matters by the opening of a book, and letting fall a flaff, are ancient fragments of Pagan divinations.

The cuftom of receiving the climacterical year of 63 as a very dangerous year, is a very ancient belief; Philo, the lew, having filled up feveral pages with things relating to this number; and Pythagoras and Plato have been great maintainers thereof in their Numerical Confiderations. The opinion arifes from that belief, that the days of men are ulually caft up by leptenaries, and every feventh year conceived to carry fome altering character with it; as also the Moon, which governs man's body, is fuppoied to be measured by fevens. And to the number feven and nine, which multiplied into themfelves, do make 63r is commonly effeemed the great climac. terical of our lives.

## LIVES OF EMINENT CONJURORS.

#### MARY SIBYL MERIAN, A FEMALE FLORIST AND ARTIST.

SHE was the daughter as it is thought of Math. Merian, an ingenious German Engraver, who has given Topographical Collections, in 31 vols. fol. Florilegium, Francf. fol. 1641. She was born at Francfort in 1647, and made herfelf famous from her youth by her ingenuity and accuratenels in delineating flowers and infects in water colours.

She began with filk-worms at Francfort, where fhe was born; and then perceiving that much finer infects fprung from other worms, fhe collected as many as fhe could get, to observe their feveral metamorphoies. The better to fucceed in her delign, fhe refolved to live in a perfect retirement; and being wholly intent upon those observations, fhe undertook to make by that means a new progress in painting; and to reprefant her diffeoveries in natural and lively colours. Thus the painted upon vellum, all the infects the could find a Francfort and Nuremberg. Some curit ous perfons having feen her performance defired her to impart it to the public At lait fhe yielded to their folicitations and published the first part of her figure in 1679, in 4to. and the second i 1683, engraved with her own hands Atterwards the went into Friezland and Holland, where the continued to make new observations upon infects. Bein in Holland, fhe admired the vaft num ber of animals brought into that count try froni the East and West Indies. He admiration increased, when the was ad mitted into the curious cabinets of M Nicolas Witten, M. Jonas Witten, DI Rulich, M. Vincent, and feveral other At the fight of fuch a prodigious num ber of infects, the refolved to make voyage into Surinam; from whence those infects were conveyed into Hol land. She arrived there in June 1699 Whilf Mrs. Merian was in America

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the wholly applied herfelf to make ob-. and "Defectio Geniturarum," who was, fervations upon the infects of that country. The great heat of Surinam not agreeing with her constitution, she left that country fooner than fhe intended, and returned into Holland in September 1701.

She made fome other voyages, and The belt died at Amsterdam, 1717. edition of her Metamorphofis Infectorum Surinamenfium, is that of Amit. fol. 1705. Sir Hans Sloane gave 600l. for the original manufcript of this book, and it is now among the curiofities in the British Museum.

#### AN ITALIAN ASTROLOGER.

Placidus De Titus, from the best information, appears to have been an Italian monk, and an inhabitant of Bo-He was a man of confiderable logna. genius, and much application and induftry. It is difficult to fix the precife time of his birth or death, but it is certain he lived at the time of the revival of Letters in Europe. He was a great scarcher into the abstruse, and latent fecrets of Nature; and, if we may judge by what he has left behind him, he must have lived to an advanced age. His book on the " Elementary Philosophy of the Univerfe," is far superior, in every part, to many others of cotemporary writers upon the fame fubject, and has been io fcarce, that fifty guineas have been refuled for a copy. The late Mr. Benjamin Bishop, master of Sir John Cats's School, Aldgate, caufed this work to be translated from the original Latin into English; but he unfortunately died before the book was quite finished; and the MS. falling into the hands of a rapacious and lefs learned editor, it has been published in a more incorrect manner than would have happened, had the life of that ingenious inderial artist been of a longer date.

We are beholden to this piece, in the original, for the most judicious and learned remarks, made by the famous Partridge, in his " Opus Reformatum," Digitized by GOOgle

perhaps, himfelf, the greateft English Professor of this science in the last contury.

#### A FAMOUS ENGLISH AND POLITICAL ASTROLOGER.

William Lilly, an eminent English Aftrologer, in the inventeenth century, carried the art of the fiderial influx to fuch a height, and the temper of the times favouring the celeftial fcience, th t no material flep was taken by the Court, without first confulting Mr. Wm. Lilly. His " Merlinus Angliciis Junior," the " Supernatural Sight," and the " White King's Prophecy," contributed much to his tame, in the aistracted time of Charles While that king was at Hampton-I. court, about July or August, 1647, he was confulted, whither his majefty might . retire for fafety; and in 1648, he was confulted for the fame purpose, while the king was at Carifbrook-caftle, in the life of Wight. The same year, he published his "Treatife of the Three Suns," feen the preceding winter; as allo an altrulogical judgment upon a conjunction of Saturn and Mars. This year, the Coun- : cil of State gave him, in money, hity pounds, and a penfion of an hundred pounds per annum. In 1648 and 49, he publicly read and explained the first part of his Chriftian Altrology, for the improvement of young fludents in that In 1651, he published his icience. Monarchy or no Monarchy. During the fiege of Colchester, he and John Booker were fent for, to encourage the foldiers, afluring them that the town would foon be taken, as indeed it was. In 1652, he published his " Annus Tenebroius." In his Almanack for next year, he afferted, that the parliament ftood upon a tottering foundation; upon which he was confined for thirteen days. In 1654, he had a dispute with the learned Mr. Gataker, who, in his Annotations on Jeremiah x. 2. had reflected on Mr Lilly. In 1655, he was indicted at Hick's-hall, for giving judgment upon

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folen goods, but was acquitted. In 1659, Captain Cox brought him, from the King of Sweden, a gold chain and a medal, worth about fifty pounds, on account of Mr. Lilly's having mentioned that King with respect, in his Almanack of 1657. In June 1660, he was taken into cuftody by order of the Parliament, by whom he was examined concerning the perfon who cut off the head of King Charles I. The fame year, he fued out his pardon under the great feal of England. The plague raging in London, he removed with his family to his effate at Hershain; and in October 1666, was examined before a Committee of the Houfe of Commons, concerning the fire of London, which happened in September that year.

His last publication was his "Guide for Attrologers," translated from the Latin of Guido Bonatius, a good piece; but his principal work is the "Christian Astrology," a book, than which there is not a better extant upon the subject in any language.

After his retirement to Hersham, he applied himfelf to the fludy of Phyfic, and, by means of his friend Mr. Afhmole, obtained from Archbishop Sheldon a license for the practice of it. A little before his death, he adopted for his fon, by the name of Merlin Junior, one Henry Coley, a taylor by trade, and at the fame time gave him the impression of his Almanack, after it had been printed for 36 years. He died in 1681, of a dead palfy. Mr. Afhmole fet a monument over his grave, in the church of Walton upon Thames. Mr. George Smalridge, then a scholar at Weitminfter-school, afterwards Bishop of Bristol, wrote two elegies, one in Latin, the other in English, upon his death.

#### A FRENCH MATHEMATICIAN AND ASTROLOGER.

James Ozanam, an eminent mathematician, was born in 1640. He was the youngeit fon of a very opulent fa-

mily, and defigned for the Church by his father, who had given him an excellent education. He studied Divinity four years, rather out of obedience than inclination; but upon his father's death he quitted that study, and applied himfelf wholly to the Mathematics, for which he had a fingular genius. He afterwards taught that fcience at Lyons, and was, for his generofity to two foreigners, his fcholars, by them recommended to Mr. Dagueffeau (father of the Chancellor) who fent for him to Paris, with a promife to affift him to the utmost of his power. Our author, therefore, came and fettled at Paris, where he abandoned his inclination to gaming, to which he had been very much addicted, and devoted himfelf entirely to the Mathematics. He met with pretty good encouragement at Paris, till the war (which was occasioned foon after the year 1701, by the Spanish fucceffion) deprived him of all his scholars, and reduced him to a very melancholy It was at that time he was adstate. mitted in the Royal Academy of Sciences, in quality of an Eleve. He had fuch a prefentiment of his death, though without any fickness, that he refused to accept of fome foreign noblemen for his fcholars, alledging that he should foon die; as he actually did, April the 3d, 1717, of an Apoplexy, in lefs than two hours, being then 77 years old.

It is not without reason that confiderable knowledge in Aftrology has been afcribed to him, and the foreknowing his death feems to confirm it : but, perhaps, like Dryden the Poet, he chofe not to affect any fcientific dilplay. His works, which are very numerous, have met with the approbation of the learned of all countries, particularly his "Mathematical Recreations," which remain an uncontrovertible proof of his great Monf. Guyot has made ingenuity. much use of this work, though neither him, nor Dr. Hooper, his translator, have had the candour to acknowledge it.

A SYSTEM

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#### A SYSTEM MAKER.

The celebrated Ticho Brahe, or Brache, was born in Denmark, in 1546. At the age of fourteen, feeing a folar ecliple happen at the very moment foretold by the Aftronomers, it enflamed him with a defire of learning that fcience : he was fent to Leipfic, to fludy the law, but, unknown to his masters, he employed a great part of his time in astronomical observations. Having loft his nofe in a nocturnal fray, he made himfelf another, composed of gold, filver and wax, with fuch skill, that strangers thought it natural : on his return into Denmark, he married a countrygirl, which drew on him the refentment of all his family, till the King of Denmark interpofed his authority for a re-In his travels through conciliation. Italy and Germany, the Emperor and feveral other Princes made him very confiderable offers, but he chofe rather to fettle at home; where Frederic II.

Kirg of Denmark, gave him the Isle of Ween, with a large penfion. Here he built his wonderful observatory of Stelleburg, befides a feat, to which he gave the name of Uranienburg, which, with his feveral inffruments and machines of his own making, were the admiration of all who came to fee him ; and among these were, James VI. of Scotland, and Christian, King of Denmark. He invented a new System of the World, which bears his name, and was a long while adopted by most Divines, being free from the inconveniences of that of Ptolomy, but yet supposes the Sun to. turn round the earth. Some courtiers, envious of his great favour, did him fuch an ill turn with the King of Denmark, that his penfion was taken from him; on which he removed into Holland; but, at the preffing invitations of the Emperor Rodolph II. he repaired to Prague, where, in the year 1601, he died by fuppreffing his urine too long at an entertainment.

#### THE QUERIST. N° III.

#### Nº 1. 2 4--QUERY 1.

## ANSWERED BY J. H. B.

IN answer to the first question which the Querist puts for folution-" Did not St. Paul give leave to Laymen to marry, or have more wives than one, when he fays, Let a Bishop be the hufband of one wife only ?"-He certainly never meant any fuch thing; for he taught the duties of man and wife, in the feventh chapter of his first Epistle to the Corinthians; in the lecond verse whereof he fays, Let every man have his own wife, and every woman have her own hufband. Now, if every woman ought to have her own hufband, the wives of that man who has a plurality, cannot fay they have each their own hufband, for they have but one amongst

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Besides, if a man has more than them. one wife, he cannot follow the direction of the next verfe, where St. Paul exhorts the hufband and wife mutually to render each other due benevolence. He alfo fays, in Ephefians 8th and 31ft, The man shall be joined to his wife, and they two shall be one flesh-Timothy iii. 2.; for the Apoftle is there fpeaking only of the affirmative qualities and duties of the Bifhop, and fays, He must be blameless, the husband of one wife; vigilant, fober, of good behaviour, given to hospitality, apt to teach. In the next verfe, he teaches the negative duties and qualities of the function. So that I take it to be St. Paul's meaning, that a man must be the husband of one wife, before he can take upon himfelf the exercife of the duties of a Bi-And this is again confirmed in fhop. his Epistle to Titus, i. 6. N

#### SOLUTION

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## SOLUTION TO QUERY II.

Take three bits of lead and hang to the ends of three horfe-hairs, and to the end of one of the hairs make a double loop which may hang on each fide of the fulerum of the ballance; and to the two ends of the beam tie the other two hairs, into the loops where the scales should hang; draw a line horizontally against the wainfcot, and hold up the beam above the line, and the three hairs will hang exactly perpendicular and parallel to each other; then with your pen make a dot exactly behind each hair, or flick a pin as it were through each in the horizontal line : then if your three dots are equidiftant from each other (tried by a pair of compasses) your beam is just, otherwile not.

N. B. One of the arms lengthened half as much more—One pound will weigh ten. Lengthened one quarter, one pound will weigh five. Half a quarter, one pound will weigh two and a half.

## III. ANSWERED, 221. BY MR. W. HARDY, NEWARK.

The difference between the fum and difference of any two numbers, will always be double the least number.

## ANSWER TO QUERY IV. 34 BY R. DAVENPORT.

It is a common opinion, that the bones of a horfe when broken can neyer be fet, and he is then given over for loft: the reafon alledged is, that the medullary fubftance is liquid; it appears however, by experiments, that a horfe, and even a mule, can be cured by the fame means that are used for men; though it must be acknowledged that the fituation of a horfe's parts render it extremely difficult. Fillippo

Scacco Talagliacozza, in his treatife Di Meschalzia, makes the breaking of a bone in a horfe's leg the fubject of a whole chapter, and delivers the methods of cure : which is also described by Signor Carlo Ruini, in the fixteenth chapter of the fixth book : and 'tis evident they were both of opinion, that the broken bones of a horie might be re-united and confolidated .- I have inferted this paragraph nearly verbatim from the fecond volume of the Dictionarium Rufficum, as tending to elucidate the subject. It cannot therefore, if it really was impossible (which it is clearly proved not to be) arife from the ablence of the medullary substance, fince the fluidity of it is the common objection ; it is therefore mult probable that the difficulty of the cure makes to few people try, that it is generally reckoned impossible.

## QUERIES,

#### UPON OCCULT QUALITIE.

#### BY PETER PUZZLE.

64 QUERY 1.

What reason can be affigned for the fear the lion is faid to betray at the fight of a cock?

## EY QUERY II.

Why do briony, hops and woodbine, observe a method of motion in their growth, turning themselves west by south, and if rooted against an erect north wall full of holes, will find a way through them to approach the fun }

## 78 QUERY 111. BY N. B. D. R.

What is the caufe of a more fenfible degree of cold being felt at the rifing and fetting of the fun, than at any other period?

QUERY

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## QUERY IV. BY MR. LECRAS.

What is the reafon that the parts of vinegar which come off in diffillation, are specifically heavier than those which remain in the still ?

#### QUERY V.

It is found by experience, that the emetic quality of fome vegetables is abated by boiling, while their diftilled water has no emetic quality at all; as initanced by ipecuhana. Whence the caufe ?

## PALMISTRY,

#### OR THE SCIENCE OF MANUAL DIVINATION.

#### INTRODUCTION.

Qui manu - muium hominum figua p fuit, ut cognoficerent opera ejus finguli.

Job. xxxvii. 7.

HOMER, the greatest poet and divine of the Greeks, according to Blackwell, wrote a complete treatife upon the lines of the hand, but unfortunately this curiofity, like many others, has not reached our hands, having been deftroyed by the injuries of time. Α modern theorift has lately advanced the doctrine of physiognomy, and shewn it's indicative direction of the paffionate affections of the mind with clearness and precision. 'But the ancient science of manual divination, according to true aftral influence, has long flumbered amongit the lumber of neglected volumes, elteemed by many more curious than uleful.

Early in the fixteenth century, learned French jesuit published a Latin treatife on this fubject, but it was too much tinctured with the fuperfititions of his communion to prevail beyond the pale of a Romish faith. The seventeenth century, which may with propriety be deemed the age of wonders, faw fome geniules rife which have not been fince equalled in learning and industry. Dr. Rothman composed a compleat piece upon this art in Latin, which has fince been translated by George Wharton, and is usually found at the end of his About the fame time the works. harned Dr. Saunders produced his

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efteemed work upon Chiromancy and Palmistry, the latter of which subjects he abridged and published in a small octavo volume, a work which is now very scarce.

Partridge, the famous almanack maker and aftrologer, at the beginning of the prefent century prefented the world with a judicious abridgment of what every preceding writer had observed upon this head. His book, which is very rare, and feldom found upon fale, will form the basis of what we shall hereafter detail upon this science, and of which, this must be confidered but as the prelude. Some MS. papers that were left by the late Mr. W. Salmon, and which are now before us, will enable us to make fome new and judicious obfervations upon Palmistry, which even the feverest critic must allow to be founded in reason.

Though this fcience has been much and long abused by a fet of dusky impoftors called Gipfies, who have made it a pretext to pick the pockets of the unwary, we can aver there are many found arguments adduced in the works of the foreign learned world in support of the more than shadow of truth of The Greeks, who borthis fcience. rowed all their knowledge from the Egyptians, and the Romans who received their's at their hands, have left various writings, in which it is very plain that Palmistry was in high repute among their priefts and augurs.

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To know by figns to judge the turns of fate, Is greater than to fill the feats of flate; The ruling flars above by fecret laws, Determine fortune in her fecord caufe; Thefe are a book wherein we all may read, And all fhould know who with here to fucceed; What correspondent figns in man difplay, His future aftions—point his devious way, E'en in his hand a leffon he may leasn, The prefent, paft and future to differn, Correct his fleps, improve the hours of life, And, fhunning error, live devoid of flrife.

M. Manlius in his Preface to Aug. Cafar.

#### CHAPTER I.

PALMISTRY, or, as fome call it, Chiromancy, (the first being derived from the Latin, and the last from the Greek) is the art of knowing the dispofition, inclination, temper, good and bad fortune, &c. of any person by the lines or fignatures of the hands.

To render this art more plain and intelligible, the reader muft neceffarily know, that as there are feven planets, or wandering ftars, which have great influence over all fublunary bodies in general, fo likewife they have their material and fignificant position in the hands of every perfon. These planets are characterized, or marked thus, viz.

| Saturn  | Б  | Venus   | Ŷ |  |
|---------|----|---------|---|--|
| Jupiter | 24 | Mercury | ğ |  |
| Mars    | 5  | Luna    | D |  |
| Sol     | 0  |         |   |  |

The reader must also know that there are twelve cœlestial or heavenly figns in the Zodiac, the knowledge of which will be absolutely necessfary towards the attaining this art, viz.

| Aries  | r   | Libra 🛥       |
|--------|-----|---------------|
| Taurus | 8 1 | Scorpio m     |
| Gemini | E   | Sagittarius 1 |
| Cancer | 99  | Capricorn by  |
| Leo    | R   | Aquarius 🛲    |
| Virgo  | m   | Pitces X      |

There are also feven lines or parts of the hand, which is the principal part as  $\omega$  palmistry, viz.

- 2 The middle natural line.
- 3 The line of life, or of the heart.
- 4 The line of the liver or ftomach.
- 5 The fifter-line of the line of life.
- 6 The percuffion of the hand.
- 7 The wrift. Of these lines four only are principal.

It is abfolutely neceffary to know and diffinguish these lines from each other, and before we come to an explanation thereof, we shall give a description of the hand.

Anatomists divide the hand into three parts, viz. the wrift, the body of the hand, and the fingers: but in palmistry, the first of these three parts is called the palm, or plain of Mars; the fecond is called the hollow of the hand, which extends from the extremity of the other fide of the thumb towards the little finger, which in palmistry is called the mount of the hand, or of the moon; the third is the five fingers, noted by their names thus: viz. Pollex, Index, The Medius, Annularis, Auricularis. Pollex or thumb, being the first, greateft, and ftrongeft, is dedicated to Venus, and marked thus, 2; the next is called . Index or fore-finger, becaufe we generally make use of it when we point at any thing, and this finger is attributed to Jupiter, with this character, 2; the Medius, or middle-finger, is fo called, because it is placed in the middle of the reft, and is dedicated to Saturn, and has this mark h; the Annularis, or ring-finger, is fo called, becaufe a ring is generally worn upon it, and is dedicated to the Sun, with this mark O; the Auricularis, which we call the little-finger, had this name given to it by the Romans, because it is generally used in picking the ears, and is attributed to Mercury, with this characteristic §.

Now every one of these fingers have certain risings at their roots and bases, which in palmistry are called Mounts, and attributed to the planets; to which is added that visible flesh which is, and belongs to the percussion of the hand.

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<sup>1</sup> The table line, or line of fortune.

The four principal fingershave twelve joints or ligaments, to which are attributed the twelve figns of the Zodiac, as may be feen in the following figure.

We must observe, that every mount fignifics and denotes fomething of special confideration; as that of Venus, love; that of Jupiter, honours; that of Saturn, misfortunes; that of Mercury, arts and fciences; that of the Sun, riches; that of Mars, military atchievements; and that of Luna, or the moon, afflictions and dileafes of the mind.

## A HAND,

Wherein is represented the Planets, Signs of the Zodiac, Lines, Monate, Roots, &c.



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## THE EXPLANATION OF THE PRE-CEDING FIGURE.

Here visibly appears the general divifion of the hand, according to art, and also the proper names of the parts thereof, from the roots of the fingers to the line which divides the wrift and the arm. The Tuberculum is a term appropriated to the mounts, being placed under the roots of the fingers, and is that part which is higher than the mount. It is fometimes found towards one finger, fometimes between the fingers, and fometimes in the middle of the mount. The back of the hand is the oppofite part of the palm, and the back of the fingers are to be underflood in the fame manner. The Quadrangle of the table, and the space between the natural and vital line called the triangle, are here plainly demonstrated.

I observed before, that the principal lines of the hand are but four in number, and as they are the grounds of prediction or fore-knowledge; so by reason of the diversity of their fignification, authors have given divers appellations to them, viz.

- 1. Linea Menfalis, the table line, becaufe from one part it couflitutes the table of the palm.
- 2. ------ Fornnæ, the line of fortune, as having the most general fignification of good and evil accidents, in respect to our temporal estate.
- 3. —— Neceffaria, the neceffary line, because it is chiefly concerned in the opening and exercising of the hands, and fingers.
- 4. ---- Martis, the line of Mars', becaufe it denotes evil, envy, treachery, &c.
- 5. ——- Veficalis, feu Renalis, the line of the bladder or reins, becaufe it demonstrates the pains and difeafes belonging to those parts.
- 6. Generativa, the line of generation, becaufe it has the fign of the power of generation.

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- 7. Linea Epidemica feu Peftifera, the epidemical or peftiferous line, becaule fometimes it denotes death by the peflilence, or a contagious difeafe.
- 8. Thoralis Tetticulorum, feu Spermatica, as having the fignification of the tetticles, feed, and inftruments of generation.

Secondly, the feveral denominations of the linea media naturalis, or the middle natural line.

- 1. Linca Cerebri, the line of the brain.
- 2. Capitis feu Cephalica, the tine of the head.
- 3. ---- Vivifica, fignifying activity and vivification.
- 4. ---- Prosperitatis, the line of prosperity.
- 5. ---- Siniftra Triangula, the line conflituting the left angle.

Thirdly, the linea vitalis, or line of life, has these appellations.

- 1. Linea Cordis or Cardiaca, the cordial line, or line of the heart.
- 2. ——— Temporalis, the Temporal, or line of time
- 3. Dextræ trianguli supreme, the line of the right and supreme triangle.

Fourthly, the line of the liver has these appellations :

- 1. Linea Hepatis feu Hepacica, the line of the liver, fhewing the conftitution of it.
- 3. — Bafis Trianguli, the bafis of the triangle, for this line being joined to the other before, conflitutes a triangle in the hand, and this is the foundation of it.

## (To be continued.)

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## APPARITIONS, DREAMS, AND REMARKABLE WARNINGS.

#### AN APPARITION TO KING JAMES THE FOURTH, AND HIS COUR-TIERS, IN THE KIRK OF LINLITH-GOW.

WHILE the king staid at Linlithgow, attending the gathering of his army, which was defeated at Floddon, being full of cares and perplexity, he went into the church of Saint Michael, to hear evening long, as then it While he was at devotion, was called. an ancient man came in, his amber coloured hair hanging down about his shoulders, his forehead high, and inclining to baldness, his garments of azure colour, fomewhat long, girded about with a towel, or table napkin, of a comely and very reverend afpect. Having enquired for the king, he intruded himfelf into the prefs, paffing through, till he came to him, with a clownish fimplicity, leaning over the canon's-feat, where the king fat. "Sir, (faid he) I am fent hither to entreat you to delay your expedition for this time, and proceed no farther in your intended journey; for if you do, you shall not prosper in your enterprise, nor any of your followers. I am further charged to warn you, not to use the acquaintance, company or counfel of women, as you tender your honour, life, and citate." After this warning he withdrew himfelf back again into the prefs. When fervice was ended, the king enquired earneftly for him, but he could be no where found, neither could any of the byftanders (of whom divers did narrowly obferve him, refolving afterwards to have difcourfed with him) feel or perceive how, when or where he paffed from them, having in a manner vanished in their hands.

#### APPARITION.

THE subject of ghosts having been introduced in a company where Ms. Bofwell, Dr. Goldsmith, and Dr. Johnson were prejent, the latter repeated, that a friend of his had politively affured him that he had feen an To strengthen this, Goldapparition. fmith faid, he had been affured by his brother, the reverend Mr. Goldfmith, that he also had icen one. General Oglethorpe, who was prefent, declared that Pendergraft, an officer in the Duke of Marlborough's army, had mentioned to many of his friends that he fhould die on a particular day. That upon that day a battle took place with the French; that after it was over, and Pendergraft was still alive, his brother officers, while they were yet in the field, jeftingly afked him where was his prophecy now. Pendergraft gravely answered, " I shall die, notwithstanding what you fee." Soon afterwards, there came a flot from a French battery, to which the orders for a ceffation of arms had not yet reached, and he was killed upon the fpot. Colonel Cecil, who took pofferfion of his effects, found in his pocket-book the following folemn entry.

(Here the date) "Dreamt-or----\* Sir John Friend meets me:" (here the day on which he was killed was mentioned.) Pendergraft had been a witnefs against Sir John Friend, who was executed for high treasfon. General Oglethorpe faid, he was in company with Colonel Cecil when Pope came and enquired into the truth of this story, which made a great noise at the time, and was then confirmed by the Colonel.

"Here was a blank, which may be filed up thus—" was told by an apparition;"—the writer bein, probably uncertain whe her he w s affeep or awake when his mind was imprefied with the folemn prefertiment with which the fast afterwards happened to wonderfully to correspond.

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#### APPARITION OF & CORPSE.

ABOUT the year 1611, there lived in Spitalfields, one Mrs. Anne Stephens, a perfon at that time well known and respected, for her great dealings with the mercers on Ludgate-Hill. This perfon fitting one evening in her house alone, and musing upon business, happened by accident to look behind hor, when, to her great furprife, fhe faw, as it were, a dead corple, as the thought, laving extended upon the floor, just as a dead body should be, excepting that the foot of one leg was fixed on the ground, as it is in bed, when one lies with one knee up; fhe looked at it awhile, and by degrees withdrew her eyes from to unpleafing an object: however, a strange kind of air of curiofity foon overcame her fears, and the ventured a fecond time to look that way, and faw it for a confiderable time longer fixed as before, but yet fhe durft not ftir from her feat. She again turned from the horrible and melancholy spectacle, and refuming courage, after a little reflection, got up with a defign to afcertain herfelf of the reality of the vision, by going nearer to it; but lo! it was vanished !

This extraordinary fight proved a very good admonition to her; for; taking it for a warning of her approaching dilfolution, fhe, from that hour began to fettle her worldly affairs, and had juft time to fee them in a regular pofture, when fhe was taken ill of a pleurify, which carried her off in feven days.

THE APPEARANCE OF THE DUTCHESS OF MAZARINE, MISTRESS TO KING CHARLES 11. TO MADAM DE BEAU-CLAIR, MISTRESS TO KING JAMES 11.

(From the Female Spectator.)

THE author of the following narrative, which was published forme years ago, folemnly declared he was perfectly convinced of the truth of it; as well as feveral other perfons of undbubted credit.

'Tis well known to most people acquainted with the English history, that

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the celebrated Dutche's of Mazarine was miftrefs to King Charles II. Mr. Waller particularly takes notice of her, as one of the favourites of that monarch.

Madam De Beauclair was a lady equally admired and beloved by his brother and fucceflor, James II. Between these two ladies there was an uncommon friendship, such as is rarely found in perfons bred up in courts; particularly thole of the fame sex, and in the fame fituation.

But the fingularity of their circumflances might contribute a good deal towards it; they having both loft their royal lovers; the one by death, the other by abdication. They were both women of excellent underflandings; had enjoyed all that the world could give them; and were arrived at an age, in which they might be fuppofed to defpife all its pomps and vanities. I fhall, without any further introduction, give the whole of the relation, in the author's own words; who declared himfelf to be an eye-witnefs of the truth of it.

"After the burning of Whitehall, thefe two ladies were allotted very handfome apartments in the Stable-yard, St. James's; but the face of public affairs being then wholly changed, and a new fet of courtiers, as well as rules of behaviour, come into vogue, they converfed almost only with each other.

" About this time it was that Reafon first began to oppose itself to Faith, or, at least, to be set up against it by some, who had an ambition to be thought more penetrating than their neighbours. The doctrine foon fpread, and was too much talked on, not to be frequently a fubject of conversation for these two ladies; and though I cannot fay that either of them were thoroughly convinced by it, yet the specious arguments made ule of by perfons of high reputation for their learning, had such an effect on both, as to raife great doubts to them concerning the immateriality of the foul, and the certainty of its existence after death.

#### [To be concluded in our sext.]

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