

THE Conjuror's Magazine,

O R,

Magical and Physiognomical Mirror.

For DECEMBER, 1791.

Embellished with Three Capital Copper Plates, purposely engraved for this Work. 1. The Last FAREWELL of CALAS' DAUGHTER. 2. Head of HEIDEGGER. 3. Portrait of JUDAS ISCARIOT. All from Lavater.

PART OF THE CONTENTS.

	Page		Page
ASTROLOGY	139	Warrens	151
Method of electing the Hileg Apheta	139	Spiders eaten without inconveniency	151
Description of certain Events from the Moon's Age	140	Useful Hints	152
Prediction of an Astrologer	141	The AUGUR, No. IV.	153
MAGIC	142	An Example of Augury	153
Arbatel on Magic	142	Dædalus, or Mechanical Motion	154
Philosophical Amusements	145	History of A'chemy	155
To make a Person tired, or sweat, at carrying a small Stick out of the Room	145	Curious Receipts	156
A droll Trick with a Cock	145	To make Steel of Iron	156
The Cambridge Scholar, or a comi- cal Trick played with a fowl	145	A Powder for polishing soft Stones	156
Mathematical Magic	145	To make blue Letters on Sword Blades	156
A Ball is thrown into a House with three Doors, and comes out of any one that the Company chuses	146	To make Glass melt easily	156
A Pig-on killed by the Stab of a Sword given to its Shadow or Image	146	An artificial Water for writing Let- ters of Secrecy	156
The Conjuror's Castle	147	Dr. Watson's Memento to Lovers of French Wines	157
The Magical Nofegay	147	The English Fortune-Teller. No. IV.	157
A Ring put into a Pistol, which is after found in the Bill of a Dove in a Box	147	The Oracles of Fortune and Wisdom, opened for the Ladies	158
The QUERIST, No. V.	148	Albertus's Secrets of Nature, continued	159
Solutions to Queries in No. 3	148	Lives of Eminent Magicians, &c.	161
New Queries	149	Claudius Ptoemy, a Greek Astro- mer	161
Account of Topham, the strong Man	150	Philemon Holland, a Translator	161
Sympathetic Secrets in Occult Philo- sophy	151	Marquis of Worcester	162
To prevent Dogs barking at you in the night time	151	Grandier Urban, a French Musi- cian	162
To draw Cats together and fascinate them	151	Sir George Wharton	163
To prevent or take Vermin that come to destroy Poultry or Coney	151	Hevelius, a celebrated Astronomer	163
		Apparitions, Dreams, &c.	164
		Lackington's Black and White Devils	164
		Authentic and remarkable Account of a House that was haunted at Bow	164
		Apparitions at Birmingham	165
		Apparition to Capt. Henry Bell	165
		Apparition before Death	166
		DOMESTIC NEWS	168
		LAVATER'S PHYSIOGNOMY.	

L O N D O N :

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CORRESPONDENTS, &c.

WE hope our valuable Correspondent B. will not take objection at finding his answer to our first Query in No. 3, in this place. Solicitous to oblige every one, and tenacious of uniformity, which will not admit of two answers to any one question, we find ourselves under the necessity of placing it here.

Answer to Query 1, in No. 3, p. 98, proposed by Peter Puzzle.

"The Magical Authors tell us, that the reason why a lion shuns a cock is, that this bird possesses a stronger solar virtue: dividing the solar virtues into heat and light, the reason is true, for he possesses much more of the last, and this is proved by the lion's shunning more particularly a *white* cock.

You will observe the power of antipathy in this case, how deeply grounded in nature is the science of *AUROY*, and how truly instinct acts.

The Lion ever *steals* upon his prey—he will not be seen before he makes his attack, and accomplishes his purpose by a spring. Hence, he has a natural antipathy to a cock, who naturally watches and announces the first dawn of light; and especially to a white cock, whose garb also tends to betray the first approach of light.

I will just observe, that this disposition for secret advance is kept in view in Scripture, as an attribute of the Lion of the Tribe of Judah—"He shall come as a *THIEF* in the night."

We have no objection to the terms upon which Q. P. proposes to procure us some original articles upon Spirits; but we hope he is serious, and means not to impose upon the public. In articles of this kind, we must be satisfied by some respectable authority, living or dead, of their veracity.

Conjectural Opinions of the Ancients upon the State of Departed Spirits is received, as also the Letter upon Somnambulism, or Night-walking; both shall be inserted as soon as possible.

The Letter from Lime-street, dated at midnight, has not been overlooked. His objection may be removed without expence, and his Query shall be inserted next month; his future correspondence is requested.

The anonymous Letter, containing the objection to our last article upon Dice, will produce a correction in a future Number. We have not forgotten our old friend W. D. his paper only waits its turn among our other numerous arrears.

Intended for insertion. The nativity of Valentine Naibod, and R. H.'s Horary Question, both with schemes; Mr. Fowkes's Letter from Hinkley; Mr. William D—n's Letter upon the planetary influence in the moment of imbrication, must be elucidated by a scheme; an abstract from Gadbury's Astrological Seaman, and the Chapter on Election of Times, by Mr. W—b, of Bunhill-row, are foremost for the press.

Mr. J. B. of Portland-road, has our thanks for his kind attention in forwarding his extract from Ramsay, on Elections, as applicable to the Lottery.

Objectionable, Galthureus; and the MS. of 16 pages 4to, which is *against us*, is returnable.

QUERIES.

Besides our successful correspondents, we have been favoured with answers from *Domus Scientia*, L. M. Nauticus, P. Q. J. S. Gandell, R. Davenport, W. H—y, T. H—f—r, J. J. Oxon, P. P. Fitzroy, and Noviscious, who all agree upon the general terms of the several subjects of our Querist.

To our several Correspondents, who thinking themselves neglected, desire reasons to be assigned for the omission of their Letters; we answer, that, they may be assured whatever is sent us will be carefully preserved, examined with attention and candour, and inserted if proper; but we request they will have patience; for to enumerate the various pieces we receive, would occupy more room than the page we allot for such acknowledgments can furnish.

Our numerous Subscribers are respectfully informed, that proper directions will hereafter be given for placing the Engravings given with this Magazine: as they will chiefly belong Lavater's celebrated Work, it may not be amiss to remind them, that by this means they will become possessed of a most *superb* Edition of that Author, at a very *easy* and *cheap* rate.

Mr. R. Davenport, at Mr. Ruff's, apothecary in Stanhope-street, Clare-market; and Mr. H. Lemoine, No. 12, New-square, Minories, both return thanks for the Instruments presented them as the reward of their ingenuity.

Ben Row is the successful correspondent this month.

THE CONJUROR'S MAGAZINE.

FOR DECEMBER, 1791.

ASTROLOGY.

THE METHOD OF ELECTING THE HILEG APHETA, OR GIVER OF LIFE;

According to Coley's Opinion.

(Continued from Page 109.)

CONCERNING the space of life, the opinion of Ptolomy is this. The Apheta, or Significators of Life are five, and those are the Sun, the Moon, the Ascendant, Part of Fortune, and that planet who hath most dignities in the place of the Sun, Moon, Ascendant, and Part of Fortune in the celestial figure, and in the place of the conjunction or opposition of the luminaries preceding the nativity, in which this order is to be observed.

Partridge observes, In a diurnal nativity, to see if the Sun is in an aphetical place, and fit to give and determine life; which places are the mid-heaven, the 11th house, the 1st, the 9th, and 7th; any house above the earth, except the 8th and 12th, but if he should be in either of the two latter, see if the Moon be in an aphetical place, if so, the Moon is to be accepted. But if neither of the luminaries should be so qualified, then take that planet who hath most dignities in the before-mentioned places, and in an aphetical place also; but if there is none such,

then you must take the ascendant for giver of life.

In a nocturnal nativity, the Moon claims the first place among those qualified to be giver of life; but if she should be in the 8th or 12th, or under the earth, and the Sun should be those five and twenty degrees next succeeding the ascendant, and in the morning Crepusculum, he shall be chosen: but if the Sun should not be so qualified, then see what planet is and hath most dignities in the before-mentioned places, and in an aphetical place also; but if none are so found, then take the part of Fortune, if in an aphetical place; but if they all happen to be unqualified, then take the horoscope for the giver of life.

If a new moon precede the nativity, prefer the Ascendant for Hileg; but if a full moon precede, then take the part of Fortune, if in an aphetical place.

Carefully observe, if there be not two or three planets in aphetical places, as the sun, moon, and lords of those places, then you are to take that star

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which

which is most powerful, as well in essential dignities as in position; but of the sun and moon choose that which is strongest; for example: let the moon be in her own dignities in the mid-heaven, and the sun peregrine in the 7th or 9th, although the nativity be diurnal, the moon is to be preferred. But the lords of those places being stronger, are, in the opinion of Ptolemy, to be prefixed before the luminaries, especially when they shall be better placed, and in their own dignities.

The anaretas, abscissors, and destroyers of life, according to Ptolemy's opinion, are the antiscions, the body, square and opposition of Saturn and Mars, their sextile rays in signs of long and trines in signs of short ascension, both which have the strength of a square. The square or quadrat ray of

the apheta likewise, that is when the apheta comes to his own square, it kills. The apheta being placed between the mid-heaven and the seventh house, there is only one anareta, and that is, the cusp of the seventh, and the bodies and rays of the malefics falling between the apheta and the degree of the seventh do not kill, but the rays of the benefics and malefics being adjusted, they either take from or add to the number of years before demonstrated by the apheta's direction to the degree of the seventh house; and indeed this direction is no other than the ascendant to the opposite place of the apheta; all which shall be further explained and illustrated hereafter, from Gadbury's *Collectis Geniturarum*.

(To be continued.)

DESCRIPTION OF CERTAIN EVENTS

FROM THE MOON'S AGE,

Moon's Age.

1st Day.—THE dream true, and event satisfying. The child born long lived.

2d Day.—Dream unprofitable. Fortunate for uncommon searches. Child grows fast.

3d Day.—Dream good. Child fortunate with princes.

4th Day.—Unhappy, perilous, falling sick. Dream not effected. Good to be quiet and at rest.

5th Day.—Good to begin a good work, or build on water. A good dream will be effected, a bad not. Child proves a traitor.

6th Day.—The fugitive shall be recaptured. Dream suspended. Child dead.

7th Day.—Sickness, soon well. The child to be kept secret. Child troubled.

8th Day.—Can certain Child

9th Day.—Dream turn out good next day.

10th Day.—Dream soon effected. Sickness, perilous. Child long-lived. ☉ being Alchochodon.

11th Day.—Here rules Babel, enemy to Dreams. Dream of no effect. Child afflicted in travelling.—We may presume irreligious too.

12th Day.—Dream good and effected. Child ingenious and long-lived.

13th Day.—Dream true. Child zealous and foolish.

14th Day.—Dream suspense. Child born extraordinary genius. His genius is under Cassiel in Uriel's hierarchy.

15th Day.—Sickness mortal. Dream true. Fortune indifferent. Child like ♀.

16th Day.—Dream effected. Child long lived. ♀ alchochodon.

17th Day.—If Saturday very unfortunate.

runate. Dream not effected for three days. Child unhappy.

18th Day.—Dream certain. Child through much labour and travel come to high dignity.

19th Day.—Hiel rules. Day dangerous. Dream ill. Child mischievous, and a thief

20th Day.—Dream true. Child as before, a cheat.

21st Day.—Day good. Dream unprofitable. Child corpulent, strong, a cheat.

22d Day.—Geliel rules. Dream true. Child good, docile, long-lived.

23d Day.—Day fortunate. Dream false. Child deformed, but ingenious.

24th Day.—Dream unaffected. Child soft tempered, and voluptuous.

25th Day.—Unfortunate Dream. Adversity for the child.

26th Day.—Dream certain. Child when adult rich and honoured.

27th Day.—Prevalent for Dream and Child.

28th Day.—Sick, die. Dream bad. Spirits troubled with religious whims. The child will die young, and if it live past five months, prove a zealot or idiot.

PREDICTIONS OF ASTROLOGERS.

THRASYLLUS, a mathematician, was in the retinue of Tiberius, when the latter lived in exile at Rhodes; and notwithstanding the very unpromising aspect of his affairs, Caius and Lucius, who stood in his way to the throne of the Cæsars, being still alive; yet would the astrologer be continually flattering him with hopes of succeeding to the empire. Tiberius putting no faith in the prediction, which he suspected to be a contrivance of his enemies to betray him into some treasonable measures, that might affect his life, determined to make away with the fortune teller privily. The house he lived in was washed by the sea, over which projected a tower, whence he resolved to cast him headlong, with the assistance of a trusty and vigorous servant, whom he had made privy to his design. On the day appointed for the execution of his purpose, having summoned Thrasyllus to attend him in the tower, I charge you, said Tiberius, by all that you hold dear, say whether that be true which you have so confidently affirmed to me concerning the empire.—What I have affirmed, replied Thrasyllus, is by the stars ordained to happen, and my prediction will soon be accomplished. If, said Tiberius, the stars reveal my destiny, what may

be their pleasure concerning yours? Upon which the Astrologer presently erected a scheme, and having considered the situation of the stars, changed countenance, and with unaffected perturbation exclaimed, My situation is hazardous, and my end not far distant. Whereupon Tiberius embracing him, said, Till now, Thrasyllus, I had regarded your predictions as an imposition, and had intended your death as a punishment for your deception. Not long afterwards the same Thrasyllus, walking with Tiberius on the beach, discovered a ship under sail at a considerable distance. That vessel, said the Astrologer, has sailed from Rome, with messengers from Augustus, and letters permitting your return; which the event verified.

In the latter part of the 13th century, there lived in Scotland a man named Thomas Lermouth, who was considered as a prodigy, for the gift of foretelling future events. He had foretold many ages before it happened, the union of England and Scotland, in the ninth degree of Bruce's blood, with the succession of Bruce himself to the crown, being yet a child. The day before the death of King Alexander, he told the Earl of March, that before

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the next day at noon, such a tempest should blow, as Scotland had not felt many years before. The next morning proving clear and serene, the Earl rallied Thomas with the fallacy of his prediction; Noon is not yet past, repli-

ed Lermouth, and soon after arrived a messenger with news of the King's sudden death. -- This, cried the seer, is the tempest I foresaw: and such indeed it eventually proved. c.

MAGIC.

(Continued from Page 80.)

BEFORE any person venture to use the agency of spirits, he ought to secure first *himself*. Let him take care to make himself a *master*, with an unshakeable capital, and be capable of executing every branch of the business himself before he takes a partner; otherwise he will be either cheated or abused, or, at least, disappointed of benefit. I say *partnership*, for no spirits will act effectually as slaves, though if not fully prepared they may be apprentices, and under absolute command and correction.

Having premised this to prevent any one's commencing study with the miserable view of being always indebted to others for help, instead of making it a vehicle to arrive at mastery, and be associated as a master with masters; I shall refer them for detailed principia, or leading principles of spiritual instruction, to the Aphorisms in the first tome of *Arbatel of Magic*. B.

ARBATEL ON MAGIC.

IN the name of the Creator of all things both visible and invisible, who revealeth his mysteries out of his treasures to them that call upon him; and fatherly and mercifully bestoweth those his secrets upon us without measure. May he grant unto us, through his only begotten son Jesus Christ our Lord, his ministering spirits the revealers of his secrets, that we may write this book of *Arbatel*, concerning the greatest secrets which are lawful for man to know, and to use them without offence unto God. Amen.

The first Septenary of Aphorisms.

THE FIRST APHORISM.

Whosoever would know secrets, let him know how to keep secret things secretly; and to reveal those things that are to be revealed, and to seal those things that are to be sealed: and "not to give holy things to dogs, nor to cast pearls before swine." Observe this law, and the eyes of thy understanding shall be opened, to understand secret things; and thou shalt have whatsoever thy mind desireth to be divinely revealed unto thee. Thou shalt have also the angels and spirits of God prompt and ready in their nature to minister unto thee, as much as any human mind can desire.

APHOR. II.

In all things call upon the name of the Lord: and without prayer unto God through his only begotten Son do not thou undertake to do or think any thing. And use the spirits given and attributed unto thee, as ministers, without rashness and presumption, as the messengers of God; having a due reverence towards the Lord of spirits. And the remainder of thy life do thou accomplish, demeaning thyself peaceable, to the honor of God, and the profit of thyself and thy neighbour.

APHOR. III.

Live to thyself and the Muses: avoid the friendship of the multitude: be thou covetous of time, beneficial to all men. Use thy gifts, be vigilant in thy calling; and let the word of God never depart from thy mouth.

APHOR.

APHOR. IV.

Be obedient to good admonitions : avoid all procrastination : accustom thyself to constancy and gravity both in thy words and deeds. Resist the temptations of the tempter, by the word of God. Flee from earthly things ; seek after heavenly things. Put no confidence in thy own wisdom ; but look unto God in all things, according to that sentence of the scriptures : " When we know not what we shall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help." For when all human refuges do forsake us, there will the help of God shine forth, according to the saying of Philo.

APHOR. V.

" Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thyself : " and the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will replenish thee with all good ; and nothing shall thy soul desire, but thou shalt be fully endued therewith, so that it be contingent to the salvation of thy soul and body.

APHOR. VI.

Whatsoever thou hast learned, frequently repeat, and fix the same in thy mind : and learn much, but not many things, because the human understanding cannot be alike capable in all things, unless it be such a one that is divinely regenerated ; unto him nothing is so difficult or manifold, which he may not be able equally to attain to.

APHOR. VII.

" Call upon me in the day of trouble, and I will hear thee, and thou shalt glorify me," saith the Lord. For all ignorance is tribulation of the mind ; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honour unto God, and say with the

psalmist, " Not unto us, Lord, not unto us, but unto thy name give the glory.

The second Sepinary.

APHOR. VIII.

Even as the scripture testifies, that God appointed names to things or persons, and also with them hath distributed certain powers and offices out of his treasures : so the characters and names of stars have not any power by reason of their figure or pronounciation, but by reason of the virtue or office which God hath ordained by nature either to such a name or character. For there is no power either in heaven or on earth, or hell, which doth not descend from God ; and without his permission, they can neither give or draw forth into any action, any thing they have.

APHOR. IX.

That is the chiefest wisdom, which is from God ; and next that which is in spiritual creatures ; afterwards in corporal creatures, fourthly in nature, and natural things. The spirits that are apostate, and reserved to the last judgment, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. Seventhly, the Pigmies do not possesse the lowest place ; and they who inhabit in elements, and elementary things. It is convenient therefore to know and discern all differences of the wisdom of the Creator, and the creatures, that it may be certainly manifest unto us, what we ought to asume to our use of every thing, and that we may know in truth how and in what manner that may be done. For truly every creature is ordained for some profitable end to human nature, and for the service thereof ; as the holy Scriptures, reason, and experience, do testify.

APHOR. X.

God the father almighty, creator of heaven and earth, and of all things visible and invisible, in the holy Scrip-
tures

tures proposeth himself to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great promises of corporal and eternal benefits, and deterreth us (with threatning of punishments) from those things which are not profitable for us. Turn over therefore with thy hand both night and day, those holy writings, that thou mayest be happy, in things present, and blessed to all eternity. Do this and thou shalt live, which, the holy books have taught thee.

APHOR. XI.

A number of four is Pythagorical, and the first Quedrade; therefore here let us place the foundation of all wisdom, after the wisdom of God revealed in the holy scriptures, and to the consideration proposed in nature.

Appoint therefore to him who solely dependeth upon God, the wisdom of every creature to serve and obey him, *nolens volens*, willing, or unwilling. And in this, the omnipotency of God

shineth forth. It consisteth therefore in this, that we will discern the creatures which serve us, from those that are unwilling; and that we may learn how to accommodate the wisdom and office of every creature unto ourselves. This art is not delivered, but divinely. Unto whom God will, he revealeth his secrets; but to whom he will not bestow any thing out of his treasures, that person shall attain to nothing without the will of God.

Therefore we ought truly to desire from God alone, which will mercifully impart these things unto us. For he who hath given us his son, and commanded us to pray for his holy spirit, how much more will he subject unto us the whole creature, and things visible and invisible? whatsoever ye ask, ye shall receive. Beware that ye do not abuse the gifts of God, and all things shall work together unto you for your salvation. And before all things be watchful in this, that your names be written in heaven; this is more light, that the spirits be obedient unto you, as Christ admonisheth.

(To be continued.)

ASTROLOGICAL NOTICES FOR JANUARY, 1661

FROM THE NEW MOON ON CHRISTMAS MORNING.

HOW well our short sketch of the winter solstice has already been fulfilled, it is superfluous to point out: the newspapers are crowded with an unusual number of "total losses at sea," and of persons "missing their road." The piratical State of Algiers has denounced war against Sweden, and the Emperor of Morocco recommenced it against Spain. I can, indeed, only name one ship burned, from the newspapers, but, depend upon it, there will be more soon.

On the present new moon, I say not new great events will arise, but old will run on to their end—the sails were before given to the wind—the gale is strong—return to port impracticable.—I speak of the world and of

nations, as well as of matters put in agitation by individuals.

Kings will be privately tormented and conspicuously impotent and shamed. Women will be shamed too, and subject to men. The common people martial, and melancholy, and wicked. The Government of England will be strong—of Austria dejected. The Head of Sweden drowned cruelly. The Turks from an intimate union with France, will civilize fast—They will aid each other, and afterwards the Russians and Swedes will join the alliance. Spain will gradually come to. Some would-be despots will be whipt soundly, and held to naked shame and heavy punishment.

PHILOSOPHICAL AMUSEMENTS.

PAPER V.

A Take-In.

Take a Person tired, or sweat, at carrying a small Stick out of a Room.

MOST amusements become more agreeable as they appear more insignificant at the first, and become more laughable in the end: give a stick into the hands of any person, suppose not thicker than a pea in circumference, or three inches in length, and tell him you will lay any wager, that he shall not carry it out of the room a foot from the door without sweating, being tired, or complaining that his back aches; this the person (not knowing your intention) no doubt will laugh at, and readily accept the bet: as soon as you have made the stake sure, take a knife and cut off a little bit, so small you can hardly see it, and bid him carry that at first, and then give him another; and if he thinks proper to abide by the wager, you may, by this means, make him go some thousands of times; but sooner than proceed to the end of the experiment, it is a thousand to one, but he owns he has lost; for it might be so managed, by the smallness of the pieces cut, the little stick might find him employment for a fortnight.

A droll Trick with a Cock.

BIRDS, and animals, it is very well known, are possessed of wonderful faculties; and may be taught to perform wonderful things: this is evident from recent circumstances: Mr. Pinchbeck's learned dog and bird are sufficient proofs to establish this beyond all other arguments.

Among the many things practised on, and with the feathered race, this of the cock is not the least particular.

Take a cock from roost at night, or off its walk by day, and bring him into

a room full of company, keep both your hands close to his wings, and hold them tight; put him on a table, and point his beak down as strait as possible, and then let any one draw a line with a piece of chalk, directly from his beak, and all the noise you can possibly make, with drums, trumpets, or even the crowing of other cocks, will not disturb him from the seeming lethargy, which that position you have laid him in, with the chalked line, has effected.

Strange as this is, yet the certainty of it is past a doubt, as many gentlemen who have, ere this, sported some hundreds on the royal turf, have assured us, they have tried the experiment, and declare it to be a fact.

The Cambridge Scholar, or a comical Trick played with a Fowl.

A Person who was rather put to it for money, set his wits to work how to obtain a little of that necessary commodity; he carvassed over a number of things in his mind, and at last hit upon the following expedient.

He had got a young cock, which he had brought up to do almost whatever he pleased (that is, as far as the nature of the bird would allow) it would lay down as dead, with his head tucked under its wing, and lie in that manner as long as he thought proper.

This cock he stripped all the feathers from, as they do geese in Lincolnshire, and set the cryer to work, informing the gentlemen, students, &c. (for it was at Cambridge) that at such an hour in the evening he would exhibit a roasted fowl, which, as soon as attempted to be cut up, should rise out of the dish, and fly away with the fork stuck in it.

(To be concluded in our next.)

Inge-

Ingenious method of throwing a Ring out of a window, in a dark night, and causing it to be found in a Gentleman's Pocket, or Sleeve, as performed by *Herman Boaz*.

PROVIDE yourself plain gilt rings worth 2d. or 3d. each. Then at the time the company is introducing, convey one into a Gentleman's coat pocket, or sleeve. When you have a mind to exhibit the trick, ask a lady to lend you a plain gold ring, which if she hesitate to do, desire her to scratch it on the inside, and let several see her mark, that she may be sure you give her the same again. Then desire some person to come to you, and have your magic stick ready, and a counterfeit ring ready to put on it. Now tell the person to hold your stick fast at each end, but let him grant you liberty to put the ring on it, which he and all the company will suppose to be the ladies ring, but you know it to be a counterfeit, then take him to the window, and bid him throw it out, and be yourself satisfied that he has. Then after an apparent embarrassment, tell him he deceived you, for he put it in such a gentleman's pocket, and desire the gentleman to search carefully, and he will find it.

Be sure to get the ring into your hands immediately, and then dextrously produce the Lady's, for the inspection of the company. This is a good trick if well managed.

MATHEMATICAL MAGIC.

(Continued from Page 117.)

A Ball is thrown into a house with three doors, and comes out of any one that the company chuses.

AN inclined tube into which the ball rolls descending, has, towards the bottom, two apertures at different heights, which are shut by machines like valves, which the confederate can open by the play of his levers;—these two apertures form the mouth and extremity of two other tubes, which ter-

minate one to the right and the other to the left, of two different doors, the first tube answers to the middle door.

If the ball is required to come out of the right hand door, the confederate pushes a lever to open the first valve, which the ball must meet in its descent; this being open, the ball cannot pass without falling, by its own gravity, into the second tube, which conveys it into the door at the right hand. If the left hand door be required, the confederate, with the assistance of another lever, opens the second valve, and the ball passing over the first, which is shut, falls necessarily into the third tube, which conducts it to the door required;—finally if it be required that the ball should pass through the middle door,—the confederate has nothing to do, because the ball goes then directly, always following the first tube, without the possibility of falling into either of the others.

From THEOPHRASTUS PARACELSUS.

A Pigeon killed by the stab of a Sword given to its Shadow or Image.

THE name of Theophrastus Paracelsus, is given to this trick, because it is said that a man of that name killed his brother by giving a stab with a dagger to his portrait—This anecdote, which doubtless has not been reported by contemporary historians, nor confirmed by ocular witnesses, must be regarded certainly as apocryphal—however, be this as it may, the trick in question, consists in tying the neck of a pigeon to a double ribbon well extended and supported by two pillars, and beheading the bird without touching it—at the moment you pierce with a sword a bird painted on paper.

The two ribbons to which the pigeon is tied, hide a small steel blade, extremely sharp, and bent in the form of a sickle; this blade is tied to a small silken cord, which passing between the two ribbons, and into one of the columns, to which the pigeon is tied, is

com-

communicated to the hand of the confederate.—The neck of the pigeon must be controuled by a kind of silken ring, to keep it steady—he who performs the trick, when he prepares to stab the painted bird, gives a stamp as a signal, the confederate then draws his cord, and the circular blade is brought to act on the neck of the pigeon, which instantly cuts off his head.

The Conjuror's Castle:

TWO cards being chosen by the company, are shuffled with the rest, the pack is put down the chimney, and comes out of the door, and the chosen cards appear in the chamber windows.

This trick consists in making the company draw two forced cards, the same as those you have placed behind the windows of the castle, (which being a little longer than the rest, can be easily smuggled out of the pack,) you then desire any one to shuffle the cards and let the pack fall down the chimney, which falling upon a lever, opens the windows, and discovers the chosen cards, and by its own weight comes out at the door.

THE MAGICAL NOSEGAY.

Which shoots forth Flowers and Fruit at Command.

THE branches of this nosegay may be made either of rolled paper, of tin, or any other substance, so as they be hollow from one end to the other, that the air which enters at the bottom, may extend itself to the top; to these branches are to be adjusted twigs, made of brass wire, and the whole is to be decorated with leaves made of parchment, and strongly imitate those of nature.

The end of each of the branches is to dilate, so that they may contain small pieces of gummed silk, or very fine gold beaters skin, which are to take the figure of the flowers and fruit required when they are expanded by the air drove through the branches; to which they are to be fastened by a silk thread: previous to the performing

this trick, you must with a little stick, made for that purpose, put each of the fruit within the end of the branch, together with the flowers, so that no part of them may appear; and the better to conceal them, the greatest number of leaves may be at the end of the branches, — you must then fix the nosegay in the neck of a kind of bottle, which contains a double bellows, and is put in motion by the levers concealed in the table, and expands the flowers and fruit like acrostatick balloons, at the time you require, and by having a small valve in the principal stalk to open upwards, you may take it out of the bottle to shew the spectators.

N. B. This trick has been called *Palingenesia*, a word derived from the Greek, which means a regeneration, because it consists in creating new objects for the sight of the spectators.

*** There are many other ways of performing this trick, but we think it sufficient to give the most simple, the surest, and the most effective.

A Ring put into a Pistol, which is after found in the bill of a Dove in a Box, which had been before examined and sealed.

ONE of the company is requested to put his ring into a pistol, which is charged by another of the spectators;—an empty box is shewn to the company and a third person is desired to shut it, who ties it with a ribbon and seals it.—This box is placed on a table in sight of the company, nevertheless, after the pistol is fired, and the box opened, the dove is there found with the very ring in his bill, which had really been put into the pistol.

When the pistol is taken under pretence of shewing how it is to be managed, that moment the performer avails himself of, to smuggle out the ring; it is then conveyed to the confederate, who puts it in the bill of a tame dove, and by stretching his arm into the interior part of the table, he conducts the bird into the box, the bottom of which has a secret opening: the ribbon which has been sealed and surrounds the box does

not prevent it from opening, because only part of the bottom opens, and surrounds the box, does not prevent it from opening, because only part of the bottom opens, and care is taken not to give the ribbon a second turn round the box, which by crossing the first, might impede the introduction of the dove.

We shall not here describe the construction of such a box, first, because it would require many words to explain the simple effects of a groove, and secondly, because there is no cabinet-maker of any ingenuity who does not, of his own, or of the invention of

others, know many things of this kind. —In order to make this trick appear more surprising to those who suspect the smuggling of the ring, you may do it two ways;—that is to say, when you have employed the artifice we have pointed out,—you may cause a second pistol to be charged by one of the company, which you first take to pieces, to shew that there is no means of smuggling the ring out of the barrel—in this second pistol, you put a ring furnished you by one of the company who is in confederacy, and has already supplied your confederate with a similar one to put in the dove's bill in case of need.

THE QUERIST. N^o V.

SOLUTION TO QUERY I. IN NO. 3,
BY BEN. ROW.

QUERY II. ANSWERED BY THE
SAME.

IN the darker ages of the world, there were but few writers; and when one of those writers had promulged an opinion of almost any kind, the world in general was apt to believe it, without giving themselves the trouble to enquire into the truth or fallacy thereof.

Give me leave, Sir, to think, that the question before us is of such a nature; and that the lion is no more afraid at the sight of a cock, than he is at the sight of a goose. But Pliny tells us (and all our moderns from him) that he trembles at his very crowing.

It brings to my mind a question put to a club of connoisseurs, i. e. "What is the reason that a bowl of water is no heavier, after a live fish is put into it than it was before?" This paradox gravelled the whole company, and they were about to give for answer "that they did not know," when one of the sages proposed making the experiment, and lo! the mass of water was heavier than it was before by the whole weight of the fish!

I am inclined, sir, to think, that the fear of a lion at the sight of a cock, would be a similar experiment.

The spiral twisting of those plants, mentioned in the query, west by south, (and which they never deviate from) I believe is a property implanted by the great Author of nature, which eludes our most inquisitive researches; but their inclination to find their way through holes, &c. I thus elucidate.

The sun, the great fountain of light and life, has a powerful attraction over the trees of the forest and the herbs of the field; this very property of the plants creeping through the chasms and fissures of walls abundantly confirms it, for by whatsoever means they are debarred of the solar rays, they endeavour to avoid that difficulty, and to insinuate themselves into the cheering rays of his enlivening beams.

Many flowers open their petals at sun-rise, and close them again at sunset; some follow the sun in his diurnal course throughout the day, and meet him again in the morning, as the sun-flower; and when the sun is withdrawn from our parallel, they mutually incline their heads towards the south, and there fix.

LIGHT is impregnated with this inherent property of attraction; as many

many self-evident truths might be brought forward to demonstrate it, let one suffice; potatoes, strewed over a cellar, and there suffered to sprout, notwithstanding the flap or opening is directly facing the north, will all approach in a direction so as to gain the light.

QUERY III. ANSWERED BY THE SAME.

I account for the sensation of cold at sun-rise and sun-set, in the following manner. First, when bodies depart out of a warmer air into a colder, they seem to experience a greater degree of cold than there really is, I say *seem*, for it is not so in fact; this is the exact case with us at sun-set, by the sun's withdrawing himself from us and leaving us in a colder medium; and it is farther exemplified at every commencing of a frost, for the cold at that time being thirty-two, or freezing point, seems to pinch as much as it does after a long continuance, at twenty or twelve degrees below freezing.

In the morning, when the sun has been absent the whole night, it really is colder than at any other time in the twenty-four hours, as the thermometers plainly indicate; and therefore no wonder we should perceive it colder then: especially if Sol's refulgent rays dissipates the concretion, and give the air a genial warmth.

ANSWER TO QUERY IV. BY R. DAVENPORT.

Vinegar, however fine and pure it may appear, always contains a viscid oily saponaceous part, which is what subjects it to rope, and which in distillation clogs and keeps down the lighter parts, and lets the heavier, which are more easily separable from it, arise. This oily part itself, though much lighter than what distills, requires a greater heat to bring it over; for olive oil, though much lighter than

water, will not distil without a very strong fire. If the fire is raised too hastily in the distillation of vinegar, some of the oily parts will arise and render the product empyumatic.

ANSWER TO QUERY V. BY R. DAVENPORT AND T. H.

Ipecacuanha is an inodorous substance, compounded of resinous and gummy saline parts; the first part being a strong irritating emetic, the gummy saline being entirely free from that quality, and only mitigating the operation of the resin. Now as the resinous part, which is the emetic, does not arise in distillation, it does not give over any of its qualities: the infusion of it, containing only about half the resinous part, does not operate so powerfully as when taken in substance.

H. T.'s answer, we beg leave to append by way of note to this correspondent's ingenious solution.

* * * The emetic quality of ipecacuanha, and some other plants, are destroyed by the heat necessary for evaporation, consequently nothing of that quality is to be found in the distilled water.

The heat seems to annihilate the emetic powers of the plant, as nothing of that nature is dispersed in fumes.

QUERIES,

UPON OCCULT QUALITIES.

QUERY I. BY E. I. W.

AS it is a received opinion, the propriety is requested, that Juno's favourite birds never copulate, but intrinsically differ propagatively from every other specie in the creation?

QUERY II. BY THEODORIC.

What is the difference between absolute and specific gravity?

ACCOUNT OF TOPHAM, THE STRONG MAN.

WE learn from private accounts, well attested, that Thomas Topham, a man who kept a public house at Islington, performed surprising feats of strength: as breaking a broomstick, of the first magnitude, by striking it against his bare arm; lifting two hog-heads of water; heaving his horse over the turnpike-gate; carrying the beam of a house, as a soldier his firelock, &c. But, however Belief might stagger, she soon recovered herself when this second Sampson appeared at Derby, as a performer in public, at a shilling each. Upon application to Alderman Cooper, for leave to exhibit, the magistrate was surprised at the feats he proposed; and, as his appearance was like that of other men, he requested him to strip, that he might examine whether he was made like them; but he was found to be extremely muscular. What were hollows under the arms and hams of others, were filled up with ligaments in him.

He appeared near five feet ten, turned of thirty, well-made, but nothing singular; he walked with a small limp. He had formerly laid a wager, the usual decider of disputes, that three horses could not draw him from a post, which he should clasp with his feet; but the driver giving them a sudden lash, turned them aside, and the unexpected jerk had broke his thigh.

The performances of this wonderful man, in whom were united the strength of twelve, were rolling up a pewter dish of seven pounds, as a man rolls up a sheet of paper.—Holding a pewter quart at arm's length, and squeezing the sides together like an egg-shell, lifting two hundred weight with his little finger, and moving it gently over his head.—The bodies he touched seemed to have lost their powers of gravitation. He also broke a rope, fastened to the floor that would sustain

twenty hundred weight, lifted an oak table six feet long with his teeth, though half an hundred weight was hung to the extremity; a piece of leather was fixed to one end for his teeth to hold, two of the feet stood upon his knees, and he raised the end with the weight higher than that in his mouth—he took Mr. Chambers, vicar of All Saints, who weighed 27 stone, and raised him with one hand, his head being laid on one chair, and his feet on another, four people, 14 stone each, sat upon his body, which he heaved at pleasure—he struck a round bar of iron, one inch diameter, against his naked arm, and at one stroke bent it like a bow. Weakness and feeling seemed fled together.

Being a master of music, he entertained the company with Mad Tom. I heard him sing a solo to the organ in St. Werburgh's Church; then the only one in Derby; but though he might perform with judgment, yet the voice, more terrible than sweet, scarcely seemed human. Though of a pacific temper, and with the appearance of a gentleman, yet he was liable to the insults of the rude. The hostler at the Virgin's Inn, where he resided, having given him disgust, he took one of the kitchen-spits from the mantle-piece, and bent it round his neck like a handkerchief; but as he did not chuse to tuck the end in the hostler's bosom, the cumbrous ornament excited the laugh of the company, till he condescended to untye his iron cravat. Had he not abounded with good-nature, the men might have been in fear for the safety of their persons, and the women for that of their pewter shelves, as he could instantly roll up both. One blow with his fist would for ever have silenced those heroes of the bear-garden, Johnson and Mendoza.

SYMPATHETIC
SECRETS IN OCCULT PHILOSOPHY.

(Continued from Page 123.)

TO PREVENT DOGS BARKING AT YOU IN THE NIGHT TIME.

TAKE the skin off the forehead of a hyæna, a beast so called, which may be had at the furrier's shops, boil it in the urine of a young stone colt, and smoak it over the burnt hoof of a cow, two or three times, till it is dry, and so carry it about you; and so long as you do this, wherever you come in the night, the dogs will not only be silent, but run away from you as fast as they can: for if once the scent is got to their nostrils, they will lie and tremble, from the great aversion they have to it, and avoid the bearer of this composition, not being able to open at you.

TO DRAW CATS TOGETHER, AND FASCINATE THEM.

IN the new moon, gather the herb Nepe, and dry it in the heat of the sun, when it is temperately hot: gather vervain in the hour ☿, and only expose it to the air while ☉ is under the earth. Hang these together in a net in a convenient place, and when one of them has scented it, her cry will soon call those about her that are within hearing, and they will rant and run about, leaping and capering to get at the net, which must be hung or placed so that they cannot easily accomplish it; for they will certainly tear it to pieces. Near Bristol there is a field that goes by the appellation of the Field of Cats, from a large number of these animals being drawn together there by this contrivance.

TO PREVENT OR TAKE VERMIN THAT COME TO DESTROY POULTRY OR CONEY WARRENS.

YOU must take a piece of a wolf's skin, the hair on, the breadth of the palm of your hand, or somewhat more, prick a great many holes in it with a bodkin, in the three corners, but leave the middle entire, scrape the middle part on the fleshy side, so that it may be smooth enough to write on, then write these characters 2 3 4 7 5 this done, write the guardian - - - Δ ☉ Λ Π L name underneath them, viz. Azineros, then burn the wool of a fox's tail, with some featherfew, and the seed of henbane, lay the powder on the characters, that it may cover them pretty well, then fold the corners, and stitch them up close with the powder in it, and this done, sprinkle it with the juice of hyssop, and hang it up with a couple of horse hairs drawn out of the middle of the tail of a live stone horse, and hang it up in your hen-house, dove cot; or for a warren, on a pole, or a tree, as near as you can in the middle of the coney burrows, and the vermin will either fear to approach, scenting it at a distance, or being come near it, will continue snuffing, and endeavouring to get at it, then you may come and destroy them with a gun, cross-bow, or otherways, as you find most practicable: instead of a wolf's skin, you may use a badger's, if the other cannot be had.

SPIDERS EATEN WITHOUT INCONVENIENCY.

MARCELLUS Donatus, Hist. Medic. Mirab. Lib. 6, relates that Alber-
tus

tus Magnus was very confident of having seen a young woman of Cologne, who, as long as she lived, had eaten spiders without the least accident. Dr. Simon Scholzius, the author of this observation, says that he knew a young Scotchman, a student at Leyden, who frequently hunted for spiders in all the corners of the apartments, eat them up greedily, and assured him that nothing could be more delicious food to him. This young man, however, enjoyed a pretty good state of health; his face was only a little pale, and there was usually some swelling about his eyes.

Borellus, Cent. III. Obs. 19, has observed that there is no danger in eating spiders. There was a fool at Padua that eat both spiders and scorpions without finding the least inconveniency thereby; and Offredus had seen at Orleans a beggar, who besides spiders eat the most loathsome insects, without any sensible alteration in his health.

It is a noted empirical remedy, and said to be a never failing one for the ague, to make use of an electuary of bruised spiders and honey.

Some Hints of the principal Means by which Rat-catchers are able, in three or four days time, or sometimes less, to clear a house, and even the out-buildings of the greatest part of the Rats frequenting it.

THE first step taken is to allure the rats all together to one proper place, before they attempt to destroy them; for there is such an instinctive caution in these animals, accompanied with a surprising sagacity in discovering any cause of danger, that, if any of them be hurt or pursued, in an unusual manner, the rest take the alarm, and become so shy and wary, that they elude all the devices and stratagems of their pursuers for some time after. This place, where the rats are to be assembled, should be some closet, or small room, into which all the openings, but one or two, may be secured; and this place should be, as near as may

be, in the middle of the house or buildings.

The means used to allure them to one place are various; one of those most easily and efficaciously practised is the trailing some piece of their most favourite food, which should be of the kind that has the strongest scent, such as toasted cheese, or broiled red herring, from the holes or entrances to their recesses in every part of the house, or contiguous buildings, whence it is intended to allure them. At the extremities, and in different parts of the course of this trailed tract, small quantities of meal, or any other kind of their food, should be laid, to bring the greater number into the tracts, and to encourage them to pursue it to the centre place, where they are intended to be taken; at that place, where time admits of it, a more plentiful repast is laid for them, and the trailing repeated for two or three nights.

Besides this trailing and way-baiting, some of the most expert of the rat-catchers have a shorter, and perhaps more effectual method of bringing them together; which is, by calling them, by making such a kind of whistling noise as resembles their own call; and by this means, with the assistance of the way-baits, they call them out of their holes, and lead them to the repast prepared for them at the place designed for taking them. But this I apprehend much more difficult to be practised than the art of trailing; for the learning the exact notes, or cries, of any kind of beasts, or birds, so as to deceive them, is a peculiar talent, which I have seldom seen attained to in other cases; though I have known some few persons who could call together a great number of cats; and there is now one man in London, who can bring nightingales, when they are within hearing, about him, and even allure them to perch on his hand, so as to be taken.

(To be concluded in our next.)

ACCOUNT

THE AUGUR. N^o IV.

SO far as a man is spiritual, so far he is an Augur. Every thing he sees, does, speaks, is applied to knowledge: for he knows from experience and sound philosophy, that every thing visible has an invisible part or correlative; that is, is governed by some *principle*: and he further knows, that this principle will manifest itself in a more extensive manner at a future time. Hence the apostolic caution, that "for every idle word a man shall speak, he must give an account;" because this word is not without its *cause* and its *consequence*—it is a link in the chain of life, of his life too, who speaks it—it is a seed sown; and the soil, which receives the seed must sustain the tree. "Every man shall bear his own burden. Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi. 5, 7. So also Solomon—"For God" (and if his philosophical character, *the order of existence and subsistence*, be considered, the position is a truism) "shall bring every work into judgment" (or regulation) "with every secret thing, whether good or evil."—Eccles. last verse.

N. B. I have condescended to a philosophical idea, to meet the wisdom of the day; but scripture very properly concludes, that if the *ordering principle* of being had no more than *physical* life, it is not very likely that the *animalcula* ORDERED would have a higher class, and therefore is superstitious enough to speak of God as the ORDERER—as the Fountain even of moral life, and therefore, in all probability, possessing as large a portion of it, and as much intellect, as he bestowed upon Mr. Gibbon.

But, to exemplify what I mean by looking through a circumstance to the principles, which lie concealed under it; this being the pure and genuine

It is an old saying, or remark, that for a wolf to cross your path without attacking you, is a good omen; but for a hare to cross and go away is bad. An author justly observes, that the reason of these seems to be this—it is happy to escape a foe, but unfortunate to let a benefit escape: and these are prototypes, first received figurations or earliest manifestations*, of this or that principle having root in your life, and gradually proceeding to repullulation, effluence, and fruit.

But circumstances, either of the object or person, or of circumjacent things, will materially affect the omen. To instance—if the person have more hares than he want, it may be a wise rejection of superfluities, or a merely indifferent diurnal occurrence. If he be on the other hand, an unqualified peasant, very fond of hares, his pregnant and beloved wife longing for one, his sick child demanding a delicacy, living under a tenacious landlord, watched by a brutal game-keeper, and the hare have been feeding for nights on his uncovered cabbages and scanty turnips; and he be withholden from killing it, having passed within his reach, simply by the fear of a gaol—the omen thus complicated speaks, as truly as a thermometer shows the degree of heat—that the English peasant is the dispirited slave of a wretched, puny, tyrant; the coward of rapacious wealth—the silent victim of unjust legislation contrary in equity to that which declared to poor multitudes, "that they were of more value than many sparrows," and boldly challenging to proof that, which "went forth in a fiery law," and said to Moses, "if the oppressed cry ever so little unto me, I will bear."

* A person habituated to mind, will probably have perceived the principle in a much earlier and finer form.

But those who are foolish in their academies, do well to be wicked in their houses, tyrants in their legislation, and contemptible to the nations around. It is well to shine in arms

without force, in learning without common sense, in laws without justice, in charity without humanity, and in religion without christianity.

This is an example of Augury.

DÆDALUS, OR MECHANICAL MOTION.

[Continued from Page 89.]

A CITIZEN of London having improved the Chyropedial Machine of the ancients, we shall proceed with the notice of some of the most curious mechanical inventions of the sort, commencing with the history of automata of modern date.

These are self-moving machines, constructed by mechanical art upon principles to overcome the laws of gravity by a contrived innate exertion, produced by springs and weights, levers, pulleys, and wheels, so adapted to each other as to move a considerable time, according to the design of the artificer, imitating animal action and functions. And according to this description, clocks, watches, and all machines of that kind, are automata.

In a former paper on this subject we shewed the antiquity of self-moving machinery, having mentioned Archytas of Tarentum, who made a wooden pigeon that could fly, 400 years before Christ. In our time we have seen as curious things executed by the mechanics of the day; nor will this appear at all incredible, when we consider the flute-player made by Mr. Vaucanson, and the chess-player by Mr. Kempell. Dr. Hook is also said to have made the model of a flying chariot, capable of supporting itself in the air. But Mr. Vaucanson, above mentioned, hath distinguished himself still more eminently. That gentleman, encouraged by the favourable reception of his flute-player, made a duck, which was capable of

eating, drinking, and imitating the voice of the natural one. And what is still more surprising, the food it swallowed was evacuated in a digested state; not that it was really in a state of natural excrement, but only considerably altered from what it was when first swallowed; and this digestion was performed on the principles of solution, not of trituration. The wings, viscera, and bones, of this artificial duck, were also formed so as very strongly to resemble those of a living one. Even in the actions of eating and drinking, this resemblance was preserved; the artificial duck swallowed with avidity and vastly quick motions of the head and throat; and likewise maddled the water with his bill, exactly like a natural one.

M. Le Droz, of La Chaux de Fonds, in the county of Neuf Chatel, hath also executed some very curious pieces of mechanism, which well deserve to be ranked with those already mentioned. One was a clock, which was presented to his Spanish majesty; and had, among other curiosities, a sheep, which imitated the bleating of a natural one; and a dog watching a basket of fruit: when any one attempted to purloin the fruit, he gnashed his teeth, and barked; and if it was actually taken away, he never ceased barking till it was restored. Besides this, he made a variety of human figures, which exhibited motions truly surprising; but all inferior to Mr. Kempell's chess-player, which may justly be looked upon

upon as the greatest master-piece in mechanics that ever appeared.

Mechanism of this kind has been of late years exhibited in London and the country; we have been entertained by a speaking figure, which rendered responses to any question put by the visitor; but, as this was performed by confederacy more than mechanical principle, we must pass it by. The

writing figure, which performed any line of writing with a pen, though upon the plan of the pentagraph, cannot be adduced here, because it could not act without the assistance of a concealed person who was the first mover. In our next Paper we shall consider the nature and utility of the ærostatic experiment.

L.

ALCHEMY.

HISTORY OF THE ART.

THIS is a branch of Chemistry, which has for its principal objects the transmutation of metals into gold; the panacea, or universal remedy; an alkali, or universal dissolving menstruum, an universal ferment, and salt, and other changes equally important and difficult. Kircher, who was an adept in all the artifices of the Spagyrics, has severely exposed the practices and juggling arts of alchemical imposture, but we think he has gone too far in his ridicule, for the alchemists are certainly, with all their errors, the fathers of useful chemistry, for most of the principal inventions have been brought about by their aid and attempts to resolve metals and discover the Philosopher's Stone. Notwithstanding we have had very respectable witnesses to Mr. Price's experiment, we still may entertain a doubt, whether he ever went through the process himself in forming the first matter. Father Kircher above mentioned; who was deep in the mystery of the hermetical science, took much pains to ascertain the certainty thereof. An alchemist, he says, puts into a crucible the matter which is to be converted into gold, this he sets on the fire, blows it, stirs it with rods; and, after divers operations gold is found at the bottom of the crucible, instead of the matter first put in: this there are a thousand ways of effecting, without any transmutation. Some-

times it is done by dexterously dropping in a piece of gold concealed between the fingers, sometimes by casting in a little of the dust of gold or silver disguised under the appearance of some elixir, or other indifferent matter; sometimes a crucible has been introduced which had a double bottom, and gold put between the two; sometimes the rod used to stir it has been hollow, and filled with the dust of the metal desired; at other times, gold that has been mixed with the charcoal, the ashes of the furnace, and the like. Mr. Harris very properly distinguishes Alchemy from Chemistry, when he denominates the former to be *ars sine arte*, and the Italians have a proverb, *non ti fidare al Alchimista povero o medico amalato*. The ruin which has often attended this delusion has occasioned several States to make severe laws against pretences to Alchemy. The Romans, much too ignorant, banished all such as professed it, as Vigerius reports, and the sacred canons likewise directed the thunder of their censure against it. Cæsar, Dioclesian, and Justinian, directed all books which treated of this subject to be burnt. Rymer furnishes us with a licence for practising Alchemy, with all kinds of metals and minerals, granted to one Richard Carter, in 1476; vide Rymer's *Fœdera*, vol. xii. Successive times have, however, enacted

severe laws against Alchemy and multiplying of metals, as much so as against coining itself.

In a future Number we shall give the nature and process of the art, with

some anecdotes of ancient and modern professors; but thus much we have premised of the history of this art, at the earnest request of a correspondent,

CURIOUS RECEIPTS,

COMMUNICATED BY BEN. ROW.

TO MAKE STEEL OF IRON.

TAKE small iron bars of the finest sort, powdered willow or beech-coals, the shavings of horn, and the soot of a baker's chimney; stratify these in an earthen pan, made for that purpose, with a cover to it. First make a layer of the mixture, about an inch thick; then a layer of iron bars, and then again the mixture, and so proceed till the pan is full. Note, the top must be of the mixture; then put the cover upon it, lute it, and put it in a wind-furnace for twenty-four hours, and give it a reverberatory fire.

A POWDER FOR POLISHING SOFT STONES.

TAKE iron scales, mix them with vinegar and salt, and let them stand thus infused, for three or four days, the longer the better; then grind the mixture very fine, dry it, and put it in an earthen pot well luted; give it a good fire and it will be fit for use.

TO MAKE BLUE LETTERS ON SWORD-BLADES.

TAKE the blade, hold it over a charcoal fire till it is blue, then with oil colours write what letters you will upon the blade, and let them dry; when dry, take good strong vinegar,

make it warm, and pour it all over the blade, this will take off the blue colour; then wet your oil-colour with fresh water, and it will come off easily, and the letters drawn therewith remain blue.

TO MAKE GLASS MELT EASILY.

PUT into the melting pot a little of arsenick that has been fixed with nitre, this will make the glass mellow and easy to flux.

AN ARTIFICIAL WATER FOR WRITING LETTERS OF SECRECY.

TAKE vitriol, finely powdered, put a little thereof into a new ink-horn, pour clean water on it, and after it has stood a little, write therewith, either on vellum or paper, and the writing cannot be seen any other way, than by drawing the letter through a water, which is thus prepared: take a pint of water, put into it one ounce of powdered galls, temper it together, and strain it through a cloth; put the water into a dish that is wide enough, and draw your writing through it, and you will read it as you do other writings: and to make the secret contents less liable to avoid suspicion, you may write on the contrary side of the paper, or parchment, with black ink any matter of less consequence.

MEMENTO TO THE LOVERS OF FRENCH WINES.

From Dr. Watson's (the Bishop of Landaff) Chemical Essays.

NEITHER ceruse, nor litharge, nor minium have any taste, but any of these substances being boiled in distilled vinegar, which has an acid taste, will be dissolved in it; and the solution being crystalized, will give one of the sweetest substances in nature, called *Saccharum Saturni*, or Sugar of Lead. It is this property which lead has of acquiring a sweet taste by solution in an acid, that has rendered it so serviceable to those wine merchants, who, respecting their own profit more than the lives of their customers, have not scrupled to attempt recovering wines which had turned sour, by putting into them large quantities of ceruse or litharge. I believe this adulteration is punished with death in some parts of Germany; and it is to be wished that it met with that punishment every where. In 1750, the farmers general in France being astonished at the great quantities of *du vin gaté* which were brought into Paris, in order to be made into vinegar, redoubled their researches to find out the cause of the great increase in that article: for near 30,000 hogsheds had been annually brought in for a few years preceding the year 1750, whereas the quantity annually lost in 40 years before, did not exceed 1,200 hogsheds. They discovered, that several wine

merchants, bought these four wines, which were still rendered more sour by the custom of pouring into each hogshed six pints of vinegar before it was sold, and afterwards by means of litharge, rendered them palatable, and sold them as genuine wines. Our English vintners, there is reason to fear, are not less scrupulous in the use of this poison than the French wine merchants; for it not only corrects the acidity of sour wines, but it gives a richness to meagre ones, and by this property the temptation to use it is much encreased.

The reader may soon furnish himself with the means of detecting lead when dissolved in wine. Let him boil together in a pint of water, an ounce of quick-lime, and half an ounce of flour of brimstone, and when the liquor, which will be of a yellow colour, is cold, let him pour it into a bottle, and corking it up, reserve it for use. A few drops of this liquor being let fall into a glass of wine or cyder containing lead, will change the whole into a colour more or less brown, according to the quantity of lead which it contains; if the wine be wholly free from lead, it will be rendered turbid by the liquor, but the colour will be rather a dirty white, than a blackish brown.

THE ENGLISH FORTUNE-TELLER. N° IV.

IT may with great veracity be said, that Fortune-telling was never carried on upon such easy terms before, and to which we may add (we hope with modesty) in a more profitable manner to the curious inquirers after future happiness.

The soul of man being a spark of immortality, infused by its Almighty Maker, still retains a reliet of its original, and covets after knowledge above all other things; not confining its speculation to the earth, but aspires towards heaven; and leaving the present,

therefore, may not the like hidden wonders belong to other parts of Nature's works, and why should the idea that they do, be ridiculed, before experiments have ascertained a contrary opinion? Many of the ancients have related as surprising appearances, what are no longer considered as such, being universally known and verified. Several operations that have happened within our own remembrance, would have staggered the belief of our ancestors. The son of Mesue relates in his treatise on animals, that if a pregnant woman put on the garment of a man, and it be worn by him immediately after she has taken it off, it removes the quartan. In another place he says, that a leopard will flee from a human skull. Galen affirms, that the sight or hiss of a cockatrice causes death, and to eat of it when dead is equally fatal. Some countries, says another author, produce vipers, whose nature is such, that on seeing their own likeness they die immediately; nay, some have gone so far as to say, that the same effect attends their seeing a resemblance of themselves reflected by a mirror, which those who entertained such an opinion carried about them for that purpose. A dead man's bones being suspended over persons who suffered from a pain in the bowels, have been said to remove the complaint; and to prevent pregnancy in women, it was not unusual to hold over them the teeth first shed of a male child, before they had fallen to the ground. The herb *ferrel*, according to the opinion of Galen, is of a laxative nature, and has been recommended to those who labour under scrupulous disorders. To make a beast return to his stall, let his forehead be smeared with hog's lard. Grease the tongue of an ox with any kind of suet, and he will not feed, but abstain from provender till death, unless it be cleansed with salt and vinegar. The crowing of a cock may be prevented by anointing his head with oil. It is said that the following method will enable you to discover whether water be mixed with

wine: take a sponge, and dip it in a vessel containing what is given you for genuine wine; squeeze the sponge, and it will emit water if the wine has been adulterated, if otherwise it will emit nothing. Aristotle says, that to cure the piles, the standing on a lion's skin is an effectual remedy. A mouse applied to the puncture made by the bite of a scorpion, is supposed to extract the virus. The sponge stone being suspended from the neck of a child who is afflicted with a cough, gives relief in the most violent fits. The hairs growing about the *priapus*, or an ass being pulverised, and given in any liquid to be drunk, causes in the person who has swallowed the infusion an irresistible necessity of breaking wind; the same purpose may be effected by the eggs of ants. Some philosophers have asserted, that the feathers of an eagle being in contact with those of any other bird, consumes them. The smelling to an extinguished lamp will, it is said, cause an abortion in pregnant women. Fumigating with ass's lungs, was a method successfully practised by those who had a mind to purge their houses of venomous creatures. To recover the alienated affection of a wife, 'tis recommended to extract the marrow from the left leg of a wolf and carry it about. Hair is prevented from growing by rubbing the roots with a composition made of the left thigh of a male ostrich, boiled down with oil. To make persons betray themselves in their sleep, let the heart of a dove and the head of a frog be dried and reduced to a powder, which laid on the breast of him or her whose secrets you wish to discover, will make them divulge their most hidden thoughts. A mare's tooth appended to the neck of a child, removes the pain that commonly attends the cutting of the teeth. Birds are caught by throwing in their way any kind of grain previously steeped in lees of wine and the juice of wolf's bane, which so intoxicates them, that they become an easy prey.

all those who are to be acquainted with her.

WISDOM.

If the applause that will be given her, disorder her imagination, let remembrance be her physician, and not her tormentor.

FORTUNE.

A dissembled affability, a tongue dipped in flattery, are the means by which she is to attain the art of pleasing.

WISDOM.

But she will miss that aim with herself, and, conscious of her own meanness, incessantly blush at her dear bought success.

We shall conclude this paper with an apt observation Dryden makes in his Tragedy of Aurengzebe:

Prudence, thou vainly in our youth art sought,
And, with age purchas'd, art too dearly bought:
We're past the use of wit, for which we toil:
Late fruit, and planted in too cold a soil.

ALBERTUS'S SECRETS OF NATURE.

(Continued from Page 119.)

IT is necessary, before any attempt be made to reduce to practice what has been delivered, to be perfectly acquainted with the natural properties of things; whether they be hot, or cold; whether of a timid or dauntless disposition; barren, or fruitful; because every being assimilates to itself whatever is united with it. For instance, the lion, being an animal of natural intrepidity, whosoever carries about him that creature's heart, eyes, or the skin that lies between them, is supposed to inherit a portion of his courage. The same may be said of a Cock. In like manner, if the animal be barren or impotent by nature, or rendered so by any accident, whatever is associated with him partakes of his defects, and *vice versa* if of a prolific nature. Thus to excite love, care must be taken to distinguish what creatures are most amorous, and the particular times at which they are most stimulated to the propagation of their species, because the virtue thereby communicated will be proportionably greater. The swallow is found by observation to be much addicted to copulation; little, if at all inferior to the dove and the sparrow, whose carnal appetite is no-

torious: for which reason they have been often been resorted to as provocatives. Let it be remarked, that many things are obvious to the senses, which the power of human reason has not been able to account for. Amongst these is the property of the magnet, to attract iron, which daily experience evinces. Though we know not to what is owing this extraordinary property, it would be ridiculous to deny it; as absurd would it be to suppose that Nature does not abound with many other marvellous secrets, because they have hitherto mocked the researches of man. The genders in trees is another curious particular, not less deserving notice, and above human capacity to account for. This difference of gender is expressly ascribed to palm-trees; and what must be reckoned amongst the phenomena of nature is, that the female unruffling its leaves, in dumb expression of blandishment, inclines to the male, seeming to court its protection. A rope being fastened to both, the female immediately resumes its former erect posture, as though the gratification it sought were secretly conveyed to it from the male, by means of this conductor. Why, therefore,

Philemond Holland was the most voluminous translator that ever existed. It is true, he understood no language but English and French, and his style is excessively poor, as well as his performance unfaithful; but it is inconceivable of what service his performances were to the English language. They gave his readers the sense and sentiments of the ancients; and though I am far from thinking Shakespeare was destitute of a competent knowledge of the learned languages, yet it is impossible he could have acquired the amazing knowledge he discovers of the history and manners of antiquity, without the medium of translations.

MARQUIS OF WORCESTER.

EDWARD Somerset, Marquis of Worcester, was a zealous catholic, and a man of courage and enterprise; was much in the favour of Charles, who dispatched him into Ireland to treat with the rebels of that kingdom, and engage them in his service, in opposition to the parliament. The powers which were granted him were of so extraordinary a nature, as to strike many of the royalists with astonishment. Nothing but the desperate situation of the king's affairs could justify such a strange step. In 1663, he published a small book, intitled, "A Century of the Names and Scantlings of such Inventions as I can at present call to mind to have tried and perfected, which (my former notes being lost) I have, at the instance of a powerful friend, endeavoured now, in the year 1655, to set these down in such a way as may sufficiently instruct me to put any of them in practice." At the conclusion he says, "meaning to leave posterity a book, wherein, under each of these heads, the means to put in execution, and visible trial, all and every of these inventions, with the shape and form of all these things by brass plates." A practical mathematician, who has quickness

to seize a hint, and sagacity to apply it, might avail himself greatly of these scantlings, though little more than a bare catalogue. Capt. Savery took from the Marquis, very probably, his hint of the steam engine; that of stopping a carriage instantly by letting off the horses, may boast the same origin. As a mechanical genius, he was the greatest perhaps in the world. In a future number we mean to give his Scantlings.

A FRENCH MAGICIAN.

GRANDIER Urban, curate and canon of Loudun, was burnt for a magician. He was a good preacher, which was the reason, some people thought, that the monks of Loudun had a pique against him, which afterwards improved into a strong aversion upon his pressing the obligation that people were under to confess to the parson of the parish at Easter. In 1629, this Grandier was charged with keeping a scandalous correspondence with some women; on this score he was deprived by the official of Poitiers, and put under penance, but appealing from this sentence, he was, by arrest of the parliament of Paris, remitted to the presidial of Poitiers, where he was acquitted. Three years after the Ursuline nuns of Loudun were supposed to be possessed. Upon this, Grandier's enemies laid the possession at his door, and informed against him for a wizzard. Now this conduct seems mighty odd to Monsieur Bayle; for, says he, if they believed him capable of sending the Devil into human bodies, they ought to have been afraid to provoke him, for fear, lest, instead of one devil, he should have sent them twenty; but, under favour, this supposition of Monsieur Bayle seems to infer, that the power of ill men is as great as their malice, and that the range of the devils is unlimited and without controul, which are both mistakes.

To return, the capuchins of Loudun went on with their information; and to make it pass the better, they endeavoured to fortify themselves with the authority of Cardinal Richlieu; to this purpose they wrote to Father Joseph, one of their fraternity, who had an interest with his Eminence, giving him to understand that Grandier was the author of a libel entitled *La Cordonniere de Loudun*, which was very reflecting on the birth and person of the Cardinal: this great minister, amongst abundance of good qualities, had, as Bayle reports, the infirmity of prosecuting those that wrote libels against him with too much rigour; and thus being persuaded that Grandier wrote the pamphlet above-mentioned, he got him brought to his trial in August, 1634, and upon the deposition of the nuns, who named what devils they were possessed by, he was condemned by the court to make *une amende honorable*, and to be burnt at the stake, with magical characters about him, together with a manuscript written by him against the celibacy of priests. Grandier suffered with great resolution, and with the behaviour of a christian. The possession or pretended possession of the nuns of Loudun continued a year after the death of Grandier. Menagius is clearly of opinion, that Grandier had hard measure, and that the possession of these nuns was nothing but imposture and pretence; which is likewise confirmed by a book printed in Holland in 1693, called *Histoire des Diables de Loudun*:

A SOLDIER AND ASTROLOGER.

SIR George Wharton, a soldier and a poet, famous for his loyalty to Charles I. in whose cause he suffered much and was long imprisoned; was born in Westmorland. He spent the greatest part of his patrimony in the service of Charles I. for whom he raised a fine troop of horse, which he commanded in person. When he could no longer keep the field, he retired to his studies, which he pursued with uncommon application,

particularly that of astrology; his progress in this art was suitable to his passion for it. He was author of almanacs, mercuries, and several astrological pieces: we are indebted to him for a chronological account of all the remarkable occurrences in the civil war, since printed under the title of the *Historian's Guide*, and much improved of late by Mr. Salmon in the *Chronological Historian*. He had a knack of versifying, which he used much in his astrological works; these were well suited to the enthusiasm of the times. Upon the Restoration he was appointed paymaster of the ordnance, and created a baronet, which set him above the profession of an author. Died August, 1681. His works were published by Gadbury, 8vo. 1683.

A CELEBRATED ASTRONOMER.

HEVELIUS, or Hevelke, was a senator of the city of Dantzick, and for some time held the honorable office of Echevin or conservator of the public edifices, &c. He was born in that city in 1611, and died in 1687. He pursued the study of astronomy with the greatest success. He was the first that observed a kind of libration in the motion of the moon. He discovered also several fixed stars, which he named "the firmament of Sobiesky" in honour of John Sobiesky, King of Poland. His name was celebrated throughout Europe. In the list of his friends he numbered Gassendus, Bouilland, Merfenne, Wallis, and Hook; but his friendship with the latter was broke of by a controversy, in which his antagonist conducted himself with little moderation and politeness. He was particularly honoured with the patronage of Lewis XIV. and of the great Colbert. The munificent monarch sent him a considerable present, and, in the sequel, granted him a pension. Medals were struck to his honour, and two kings of Poland honoured his observatory with their presence.

APPARITIONS, DREAMS, &c.

BLACK AND WHITE DEVILS.

THE following interesting particulars of a singular apparition is related by Mr. Lackington, in his *Life*, lately published.—In the workhouse belonging to the parish of St. James's, at Taunton in Somersetshire, there lived a young woman, who was naturally an idiot; this poor creature had somehow a great aversion to sleeping in a bed, and at the usual hour of rest, would often slip away to a field in the neighbourhood, called the Priory, where she slept in the cow sheds.

In order to break her of this bad custom, two men agreed to endeavour if they could to frighten her out of it. Accordingly one night, when they knew that she was there, they took a white sheet with them, and coming to the place, one of the men concealed himself, to see the event, while the other wrapped himself up in the sheet, and walked backwards and forwards close before the cow-shed in which she was laid. It was some time before Molly paid any attention to the apparition, but at last she got up, and looking out, exclaimed, "Ah! Ah!" said she, "A white devil!" And by her manner of expressing herself, she thought it was very strange to see a white devil.—And soon after she exclaimed again in surprise, "A black devil too!"—With that the man who had the sheet on, looking over his shoulder, saw fairly the image of a person all over black, behind him, the sight of which made him take to his heels. Molly then clapped her hands as fast as she could, crying out at the same time, "Run, run, black devil, and catch white devil!" and was highly diverted. But this proved a serious adventure to the white devil, as he expired within a few minutes after he had reached his own house; and from that time poor Molly was left to sleep unmolested in peace.

AUTHENTIC AND REMARKABLE ACCOUNT OF A HOUSE THAT WAS HAUNTED AT BOW.

A CERTAIN gentleman about thirty years ago or more, being to travel from London to Essex, and to pass through Bow; at the request of a friend he called at a house there, which began then to be a little disquieted. But not any thing much remarkable yet, unless about a young girl who was pluckt by the thigh by a cold hand in her bed, who died within a few days after.

Some weeks after this, his occasions calling him back, he passed by the same house again, but had no design to give them a new visit, he having done that not long before. But it happening that the woman of the house stood at the door, he thought himself engaged to ride to her, and ask how she did. To whom she answered, with a sorrowful countenance, that though she was in tolerable health, yet things went very ill with them, their house being extremely haunted, especially above stairs, so that they were forced to keep in the low rooms, there was such a flinging of things up and down, of stones and bricks through the windows, and putting all in disorder. But he could scarce forbear laughing at her, giving so little credit to such stories himself, and thought it was the tricks only of some unhappy wags to make sport to themselves, and trouble their neighbours.

Well, said she, if you will but stay a while you may chance to see something with your own eyes. And, indeed, he had not stayed any considerable time with her in the street, but a window of an upper room opened of itself, (for they of the family took it for granted, nobody was above stairs), and out comes a piece of an old wheel through it. Whereupon it presently clapt to again. A little while after, it suddenly

suddenly

suddenly flew open again, and out came a brick bat, which inflamed the gentleman with a more eager desire to see what the matter was, and to discover the knavery. And therefore, he boldly resolved, if any one would go up with him, he would enter the chamber. — But none present durst accompany him. Yet, the keen desire of discovering the cheat, made him adventure by himself alone into that room. Into which, when he was come, he saw the bedding, chairs, and stools, and candle-sticks, and bed-staves, and all the furniture rudely scattered on the floor, but upon search, found no mortal in the room.

Well! he stays there a while to try conclusions; anon a bed-staff begins to move, and turn itself round a good while together upon its toe, and at last fairly to lay itself down again. The curious spectator, when he had observed it to lye still awhile, steps out to it, views whether any small string or hair were tied to it, or whether there were any hole or button to fasten any such string to, or hole or string in the ceiling above; but after search, he found not the least suspicion of any such thing.

He retires to the window again, and observes a little longer what may fall out. Anon, another bed-staff rises off from the ground, of its own accord, higher into the air, and seems to make towards him. He now begins to think there was something more than ordinary in the business, and presently makes to the door with all speed, and for better caution, shuts it after him. Which was presently opened again, and such a clatter of chairs and stools, and candle-sticks, and bed-staves, sent after him down stairs, as if they intended to have maimed him; but their motion was so moderated, that he received no harm: but by this, he was abundantly assured that it was not mere womanish fear or superstition that so affrighted the mistress of the house. And while in a low room he was talking with the family about these things, he saw a tobacco-

pipe rise from a side-table, nobody being nigh, and fly to the other side of the room, and break itself against the wall, for his further confirmation, that it was neither the tricks of wags, nor the fancy of a woman, but the mad frolics of witches and dæmons. Which they of the house being fully persuaded of, roasted a bed-staff, upon which an old woman, a suspected witch, came to the house, and was apprehended, but escaped the law. But the house was after so ill haunted in all the rooms, upper and lower, that it stood empty for a long time.

APPARITION AT BIRMINGHAM.

FROM A CORRESPONDENT.

AN officer in the 104th regiment had, in 1783, a house at Birmingham from Mr. A———, on condition of living in it. The report was, that spectres frequented it. For several months while he was there, strange noises were often heard. A great disturbance over head at last alarmed him, where he and his servant immediately went. There they found the appearance of a lady—they bolted the door, and endeavoured to secure her, but without effect, for she immediately vanished.—This the officer made affidavit to before a Justice, and spoke of it as a thing he had never before repeated. If required, the names of the parties will be given.

APPARITION TO CAPTAIN HENRY BELL.

CAPTAIN Henry Bell, in his narrative prefixed to Luther's Table Talk, printed in England in 1652, after having mentioned the mystery and providence of the discovery of it under ground in Germany, where it had lain hid fifty-two years, relates the following astonishing admonition relating to the translation of it into English.

Captain Van Spar, a German gentleman, having, as before observed, re-

covered

covered the copy from the worms, defired Captain Bell, with whom he was well acquainted while he was agent for king James I. on the continent, to translate it into English, and publish it in London for the advancement of religion; but Captain Bell was always somehow most unaccountably hindered from prosecuting that work in such a sort as to bring it to a proper conclusion, being prevented by such intervening business as his public occupation required him to execute.

About six weeks after he had received the German copy, being well in health, and in bed with his wife, between twelve and one of the clock, there appeared to him standing at the side of the bed, an ancient man clothed in a light-coloured habit, and of a most reverend aspect, having a broad and white beard, which hung as low as his girdle, who smiling at him, said, in a gentlemanly manner of rebuke, "Will you not take time to translate that book which is sent to you out of Germany? If you do not, I will shortly hereafter provide you both time and place to do it;" — and then instantly vanished.

This extraordinary vision affrighted him so much, that he fell into an extreme sweat; so that his wife awaking, and finding him all over wet, she asked him what he ailed? He then related to her his vision, and the remarkable message attending it. But Captain Bell not paying much attention to the matter afterwards, time wore it off his memory, and he paid no more regard to what he had seen and heard than if it had been a mere dream.

However, he had soon reason to recollect the old man's words, for soon after being at his lodgings in King's-street, Westminster, at dinner with his wife, two messengers came from the Council Board, with a warrant to carry him to the Gate house, there to be confined till farther orders from the Lords of the Privy Council. Upon this warrant he was detained ten whole

years a close prisoner, whereof he spent five in the translation of the aforementioned work; having good cause to be mindful of the old man's saying, "I will shortly provide for you both time and place to translate it."

This narrative is extracted from the Preface of Luther's Table Talk, printed in 1652; and from what Mr. Aubrey observes upon this story, which he briefly relates, it appears, that whatsoever was pretended for the cause of his confinement, yet the true reason of the Captain's commitment was, because he was urgent with the Lord Treasurer for his arrears, which amounted to a great sum; he was unwilling to pay, and to be freed from his clamours, hit upon the scheme of holding him in prison.

APPARITION BEFORE DEATH.

MR. Joseph Glew, a sword hilt-maker, lived with his wife (both ancient people), many years, and one woman lodger, in the house over the archway in the passage to Bear-yard, near the Oratory, in Lincoln's-Inn-fields; and for the sake of company desired a nephew of his, by marriage, to come and lodge in his house. Accordingly, in the beginning of January 1739, 40, the nephew came to his uncle, and spent every evening with him and his wife, in reading, &c. for their amusement. About the twenty-fifth of the same month, after the nephew had been reading to his uncle and aunt, who were at this time in very good health, some meditations out of Dr. Thomas Coney's Devout Soul, he retired to his chamber, a large back room, up two pair of stairs, and, having fastened the door, went to bed, and fell asleep before ten o'clock. A little before the clock struck twelve, he was awakened by the drawing of the curtains of his bed, and on starting up, saw by a glimmering light, resembling that of the Moon, the shadow

shadow of his uncle in the night-gown and cap he had on when he last parted with him, standing on the right side, near the head of the bed, holding the head-curtain back with his left hand, and seemed as if he was either going to strike or stroke him with his right; but the nephew believed the latter, as the face of the spirit had a cheerful look, and they lived in the greatest amity.— At this instant, Mrs. Cooke, an ancient woman, that lodged in the fore two pair of stairs room, and who formerly belonged to Mr. Rich's company of comedians several years, came out of her apartment to light down stairs the widow of the facetious James Spiller, who had been this evening to visit her. He now heard the clock, which was in his uncle's apartment, underneath, strike twelve, and tried to call out to the two women as they passed by his door, but had lost all power of utterance. The ghost kept its position, and the nephew his eyes fixed on it, and heard when the two women opened the street-door, that they called to the watchman, as he came by crying the hour of twelve, and agreed to give him some pence to light Mrs. Spiller to her lodging, which was but at a little distance. On which she went away, and Mrs. Cooke having again fastened the door, was coming up the stairs, when the nephew supposes he swooned away; for, on coming again to the use of his reason, he found himself half out of bed, and immersed into a cold and sickly sweat. The first thing he heard after he had recovered from his fright, was the clock striking one. He now wrapped himself up in his bed-cloaths, but closed his eyes no more the whole night. About eight in the morning, as soon as he heard his aunt open the door of her apartment, he jumped out of bed, and putting on his apparel with what expedition he could, hurried down to her room; and having asked

how his uncle did, heard he was pretty well. On this he told his aunt what he had seen, with the time and circumstances; but she, looking on it as fabulous, they called for Mrs. Cook, who was just got up, and she confirmed every thing he had said concerning Mrs. Spiller and the watchman, a positive proof he was awake, and in his senses. The aunt now desired he would not mention it to his uncle, which he promised he would not, but withal told her he could never more lie in that chamber, and went out about his business. The same day, before one o'clock, the nephew received a message from his aunt, where he was at work in Fleet-street, desiring him to come immediately to her: he accordingly went to her house, where he found his uncle dead, and was told that he fell down in crossing his room, and died suddenly about three minutes before twelve o'clock; exactly twelve hours from his ghost's appearance to his nephew.

This circumstance induced the young man to think his uncle might want to reveal something to him, and therefore desired to sit up with his corpse the night preceding his interment, which the aunt agreeing to, he fortified his mind, and prepared a devotional book for his companion, with which he shut himself up in the room with the body, about six in the evening, in hopes he might see the spirit of his uncle, if he had any thing to say or open to him; but as nothing occurred, during fourteen hours he was alone with the corpse, the following evening he attended his funeral to the north part of the churchyard of St. Giles's in the Fields, where his body was interred, leaving behind him the character of a good christian, a tender husband, and a sincere friend.

DOMESTIC NEWS.

THE snow has fallen remarkably heavy in the West; on Saturday the 3d instant in particular, it lay exceedingly deep. Two poor farmers, in going from Axminster to Honiton, *missed their way*, and were found on the Sunday following frozen to death, and almost buried in the snow.—This article is literally copied from the newspapers. See the Prediction, p. 112, of the *last* number.

5 This evening, about five o'clock, Mr. Carver was stopped in the fields near the Shepherd and Shepherdess, Basington, by three footpads, who robbed him of a silver watch, two guineas and a half in gold, and eight shillings and sixpence.

Several human skulls, and other remains of skeletons, have been found in the course of this month, by the workmen digging the foundations of some houses adjoining to Wilderness-row, behind the Charter House Gardens, near Sutton-street.—It is not generally known, that 60,000 persons were buried upon this spot, during one of the earliest plagues.

10. This evening, about twelve o'clock, as Mrs. Eaton, of Sommers Town, was returning from London to that place, she was stopped in the fields between Gower-street and the Bowling-green House, by two footpads, with crapes over their faces and armed with pistols, one of them beat her very much over the head and arm, and robbed her of two guineas, some silver, and a pair of stockings, which she had just before bought in town.—

Letters in town, confirm the truth of the report of the loss of the Sodermandland, a Swedish vessel of 500 tons burthen. Mr. Nealion, who is a lieutenant of the admiralty of Stockholm, was the commander. The Sodermandland was wrecked on the Lemon, on Monday fortnight. The crew, after driving twenty six hours on pieces of the vessel, were all, excepting one man who perished, taken up

terribly bruised, by the Swanland, Capt. Barnes, of Hull.

11. At three o'clock this afternoon, a sad catastrophe happened. Three men ventured so far on the ice that it gave way, and they fell into the middle of the Canal, which is at least ten feet deep.

An unhappy youth ventured to their assistance, and reached a stick, and with the struggling the ice on which he stood gave way, and he fell a victim to his humanity.

In about half an hour the bodies were dragged out; two were taken to the Horse-Guards, and one to a public house, and every effort used by the medical gentlemen, but without effect.

A fifth man fell in at the same time, and was saved by a ladder at the moment he was sinking.

Tuesday night the 11th, as Colonel Sinclair was returning from the City, he was attacked at the corner of Fleet-market, by three men armed with bludgeons. Their first blows knocked him down totally senseless; and it evidently appears from the state of his head and body, and the opinion of his surgeon, that the intention was to assassinate, not rob, as his money and watch were left, and only his pocket book taken away, in which was a 20l. bank note, and a copy of a letter addressed to a great personage in Germany. It is suspected from circumstances, and from their not speaking a word, that the attack was preconcerted.

12. Early this morning a melancholy accident happened close to Dover harbour.—Five young seamen, the eldest about seventeen, were rowing off to a ship; but getting too near the breakers under Shakespeare's Cliff, a heavy sea drove the head of the boat round, and the next wave taking her on the broadside, overset her; the two first mentioned young men had the good fortune to swim to shore, but the three latter were unfortunately drowned.