

Conjuror's Magazine,

O R,

Magical and Physiognomical Mirror.

MARCH, 1792.

Embellished with the following elegant Copper Plates, all accurately copied from LAVATER, and drawn by FUSKLI.—1. A BOY and GIRL with Candle and Moth.—2. CHRIST walking on the Sea.—3. CAIN ruminating on the Murder of ABEL.—Engraved by BARLOW.

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CORRESPONDENTS, &c.

PART of Ben. Row's communications will severally appear as soon as possible; those which he has promised, will be thankfully received, and appear.

F. B.'s communications are from a book which we are extracting already. Those promised, if not in the same predicament, we shall thank him for.

To an obvious remark, that a frost has happened, soon after I said, "There will be no more frost;" I answer, That it will be seen from a paper, on the Truth, and Importance of Astrology*, that the World stands between two disunited, and contrary lights, though in a progress to union. These two are *Spirit* and *Master*. As the actions of a man's body, may be against the direction of his *mind*, so may the actions of the World and its accidents, be against the *mind* of the World. Till these two lights are united, Astrology, founded on one, must be erroneous in the other. B.

I have anticipated the scheme of Country Societies. If my Gainsborough Correspondent will favour me with his address, the rest of his letter will be answered privately, and the opinion requested, given. W. G.

Our Correspondent who dates from Montrose, will find due attention paid to his letter.

We profess our gratitude to our old friends of Domus Scientiæ, for their hints and good wishes: part of their late communications shall have place; but we hope to remain excused for making such alterations as we think for the best.

The Question upon Theft, transmitted from Stumperlow Hall, bears some marks of ingenuity, and may find a place at some future day; but we have not yet done with the natiivities.

We thank T. G. for his extract from Sir Kenelm Digby, but as we are in possession of the book, his labour is not so useful to us as if his piece was more original.

W. W. W. Co. Durham. His Take-in may probably be inserted at some future opportunity.

We shall be glad to hear from W. W. on the subject he mentions. His paper on the increase and diminution of the saline properties of the Sea, is only too long for our purpose.

The letter from Paris arrived too late for insertion in the present number.

Mr. G. can conceive an excuse for a *Lady* shunning to give her name in the first instance, but none for a man, and especially one who pretends to be a gentleman. If Miss A. will please to write her name and place of abode, Mr. Gilbert will return her a satisfactory answer.

B. informs a correspondent from Montrose, that for his *Notices* he has not erected a figure for any place but London; and that he considers *England*, and consequently London as, a proper center to move, or observatory to view, the concerns and events of ALL nations: the reason may be seen by referring to the P. S. of a Letter to the Rev. Mr. Beere in No. IV. However, as particular countries rise on his eye, he may probably set a figure for each place or country. He has hitherto considered them only as their signifiers, bear in a celestial figure on London and Paris. PARIS is his east and west house, LONDON his 4th and 10th.

On receiving an address, the Natiivity from Swansea will be privately transmitted by B. and no one will be refused by B. who come forward in a civil form, and with names.

To have inserted in the Magazine, the Natiivities received this month, would have filled the number.

- In the part necessarily postponed till our next, but written some months past.

THE CONJUROR'S MAGAZINE.

FOR MARCH, 1792.

ASTROLOGY.

INTRODUCTION ON THE TRUTH AND IMPORTANCE OF ASTROLOGY.

IF the Sun, Moon, and Planets, are allowed to belong to this system; a position to which universal consent is yielded; it is an undeniable deduction, that they must have correspondent parts in it. They exist in all, and through all; so saith David in the 19th Psalm, 3d and 4th verses, "There is no speech nor language, where their voice is not heard; their line is gone out through all the earth, and their words* unto the end of the world."

If so far be acknowledged, there is autopsical demonstration of a connexion through the erratic bodies with the fixed stars, so that every part of creation is linked together. Did the Holy Spirit speak unphilosophically, or ignorantly of the connexion and dependencies of his own creation, when prophesying to the inhabitants of this Planet of convulsion and grand changes? it connected them with the same "shaking in the Powers of Heaven†;" and the fall of Christianity with the "falling of the Stars‡?" Shallow

reasoning and superfection say, how can the Stars fall from Heaven? I answer, how can the Stuart Family fall? or ask Mr. Burke, how a King can be hurled from his Throne, by the arm of God? When these questions are fairly answered in a palpable sense, it will not be difficult to perceive, that the stars have been fallen from Heaven for a considerable time; their voice has not been attended to, their influence held in vulgar contempt. They were instituted "to give light upon the earth;" but this light, because small and glimmering, is despised by the Philosopher, the Priest, the Bishop, the Dissenter, the Statesman, the Legislators of England. With all these, the "Stars are fallen, and the Powers of Heaven are shaken;" therefore, "upon all these are the ends of the world come."

Once, a star appeared in the world, of so little splendour, that wise men had travelled a considerable distance to see its immediate correspondent on earth, before the inhabitants of the place, where it was VERTICAL, knew any thing about it. Matth. ii. 7. They had reversed it to their
* G g Antipodes,

* Astrology, i. e. the words of the Stars.

† Luke xxi. 26.

‡ Mark xiii. 25. ii. Thess. ii. 3.

Antipodes, and resolutely kept it there: there were too many brilliant constellations in their zenith for this obscure Georgian*, to be visible: a *via lactea* of Priesthood outshone it. The circumstance of its moving, and afterwards becoming stationary, proves it a PLANET.

After recollecting this little circumstance, which ushered in the visit of "the DAY-STAR from on high;" "the LIGHT of the Gentiles and the GLORY of Israel;" no candid person will demand *obtrusive* lustre in the signs foretold to be in the Sun, and in the Moon, and in the Stars, Luke xxi. 25: "since the least visible star is a sufficient informant for a wise Gentile, and a cometary eclipse † for three hours, and a rending of the veil of the temple, and a splitting of rocks, insufficient for a foolish Jew. But they were unbelieving Jews, not believing Christians, says some Priest Philosopher. It is out of doubt, if people are to decide on their own wisdom, that the Jews were as wise in their own conceit as the Christians, and knew just as much about the Messiah's first coming as the Christians do about his second; when they refuse the *new* lights of his second advent, with the same pertinacity and insolence that the Jews did those of his first.

Observe farther, that among the Jews was a prophecy, Numbers xxiv. 17, that, "a star should arise out of Jacob." How much wiser they chose to be for it, or how far warned by the prophecy, and what effect the appearance of its fulfilment had in the massacre of a multitude of infants, are all very well known. But you will find, that those to whom less light was entrusted, made a better use of it; for Chalcidius, a Platonic Philosopher, or Aca-

demic, cotemporary with Christ, says, writing on Plato's Timæus: There is a more HOLY and DIVINE HISTORY, which imports, that, by the late appearing of a certain extraordinary star, not diseases and deaths are foreseen, but THE VENERABLE DESCENT OF GOD FOR MAN'S SALVATION; which star was observed by the CHALDEANS, who worshipped GOD new-born, and become Man, and OFFERED HIM GIFTS."

Is Christianity, then, measured by Astrology? IT WAS FIRST RECOGNIZED BY ASTROLOGY. Besides, there is no Christianity without an intimate moral knowledge of the works of GOD; because a Christian is his moral work, Rom. i. 20. David, after deducing a knowledge of the statutes and judgments of GOD, from the words of the stars or astrology, and praising their excellence, adds, "Moreover, by them is thy servant warned, and in keeping of them is great reward, Psalm xix. ii. But does the Christian borrow his light from the same sources as David? I have already anticipated this question, in what I have just said; but I will enlarge upon it.

In principle, he does: you will find in the 19th Psalm, these words: "In them (the Heavens) hath he set a tabernacle for the Sun;" and the following is the 16th verse of the first chapter of Revelations. "He had in his band* seven stars, and out of his mouth went a sharp two edged sword, and his countenance was as the SUN shining in his strength." Whether David were a Christian or not, or whether he were so *spiritual* as this most excellent, and that most excellent and pious man, who intercept me so often on every side, that it seems strange "there is no deliverance wrought in the earth, nor

* Called in some parts of Germany Uranos, or the Cælestial; but I prefer Georgian, as expressing at once, the commencement of Heaven on earth, ear h as well as Heaven, and a return to earth.

† See Beere's Answer to Levi.

* That is, he operated through their Ministry.—In the 20th verse, you will find, "the seven stars are the Angels of the seven churches;" and in the 19th verse of the 1st chap. of Hebrews, it is said, that the Angels "are all Ministering Spirits."

the inhabitants of the world fallen," Isaiah, xxvi. 18.; yet, when he said, that by the JUDGMENTS of GOD, deduced from the Sun and Stars, he was *warned*, he seems to have paid a very wise attention to the circumstance of a two-edged sword, introduced in the apocalyptic description of the Sun and the Stars; and thus, his description of the natural Manifestation of GOD, in the system and œconomy of creation, corresponds exactly with the MOST SPIRITUAL view of CHRIST on record, or to be recorded. And here, David stands remarkably opposed to those with whom "the Powers of HEAVEN are shaken, and the stars fallen;" and to those "wicked," of whom he says, "the Judgments of GOD are far above out of their sight." He also says, Psalm xxviii. 5. "because they regard not the works of the LORD, nor the operation of his HANDS, he shall destroy them." Now let us refer to the Message to the Church of Sardis, which begins the 3d chap. of Revelations, delivered from Christ, as "having the Seven Spirits of GOD and the Seven Stars," and we shall find David's estimate of the fate of those, who pay no attention to the operation of the HANDS of GOD, viz. destruction, to be accurate. There is but one of the seven churches, who is condemned in the aggregate, and whereof only repenting individuals escape; and that one is Sardis, or the Methodists: it is told her, "thou hast a name, that thou livest, and art DEAD." Again, "I have not found thy works perfect before GOD?" Again, "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." How should they, when they contumaciously refuse the "signs in the Sun, and in the Moon, and in the Stars," even when their meaning and application is pointed out, and though in the 32d verse of Matthew, xxiv. and the 29, 30, and 31, of the 21st chap. of Luke, they might have been taught, (had they come under the description of those, "to whom it was given to

know the mysteries of the kingdom of Heaven*;" or those, "with whom the secret of the LORD was, and to whom he shewed his Covenant†," Psalm xxv. 14) from the parable of the fig-tree, and all trees putting forth leaves when summer is nigh, that the signs of the Heaven, on which a dependence was directed to be placed, were ordinary, and those of the moral season. Finally, they are surprised by the day of GOD, because, with them, "the Sun, intellectually, is darkened, and the Moon doth not give her light," Matthew xxiv. 29.

But says some purblind owly caviller, these prophecies were relative to the Jews. They related to those, who were offered the love and the wisdom of GOD and refused them, because they loved themselves, and chose to "walk by the light of their fire and by the sparks they had kindled"--Isaiah v. 11. to those, who "loved darkness rather than light, because their deeds were evil---THIS being the condemnation."--John iii. 19. Jerusalem is Jerusalem---A temple built with hands is a temple built with hands---Life through Alpha and Omega is life through Alpha and Omega---and death through sin is death through sin---whether predicated of jew or gentile. And does your Apostle Paul, make any distinction of punishment for jew or gentile, between the figurative temple prophaned in Europe, and that prophaned in old Jerusalem? No. "Know ye not, that ye are the Temple of GOD, that the spirit of GOD dwelleth in you? If any man defile the Temple of GOD, him shall GOD destroy," 1 Cor. iii. 16, 17. To the Romans more pointedly---"The wrath of GOD is revealed from Heaven

* Instead, probably, of stigmatizing such as mystics.

† For this Covenant, see Jer. xxxiii. 25. the context of which shews also its close connexion with the christian Dispensation; and for the word "Ordinances," mentioned there, see Job xxxviii. 31, 32, and 33. Dominion here is synonymous with Powers in the New Testament.

against

against all ungodliness and unrighteousness of men, *who hold the truth in unrighteousness*; because that, which *may be known of GOD is manifest in them*; for GOD hath shewn it unto them, (Psalm xix.) for *the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made**, even his eternal power and godhead---so, that *they are without excuse*," Rom. i. 18, 19, 20. "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, for there is no respect of persons with GOD," Rom. ii. 8, 9, 11.

Now I hear some pseudo philosopher or sprig, more or less sturdy, of academic philosophy, who has been imbibing Sir Isaac Newton's lies and absurdities, have the puny insolence to say, that David, who wrote the 19th Psalm was no philosopher, because he says, "That the sun rejoiceth as a strong man to run a race, that his going forth is from the end of the Heaven, and his circuit to the ends of it."

David's theosophy taught him with Isaiah, chap. xxvi. 13---that it was "GOD who wrought all his works in him," and with Paul, that "it was GOD who worked in him both to will and to do of his good pleasure," and "it is GOD who worketh all in all." He knew, that the Sun of the natural world was an accurate, though dim, outbeaming and correspondent of the Sun of righteousness: and he knew also, that man as well as the planets appeared to have life, i. e. primary life and motion within themselves; while, in fact, both in their proper Sun "lived and moved and had their being." Acts xvii. 28.

Hence he came to a positive conclusion, that there was no revolution in human events, which had not its prototype in the Divine Will; nor any pla-

* How, then can a man presume to call himself "created in Christ Jesus," without this understanding?

netary revolution, which did not borrow its form and direction as well as original motion in the constituents of motion, life and heat, from the Sun. Every motion, therefore, in the planets, has its rise in the Sun, though in the magnitude of that majestic orb, and from the want of bodies sufficiently near and independent of the system to present a scale of distances, almost imperceptible. Sir I. N. may keep his nonsense of vacuum and attraction out of the way, for we are not indebted to mythology and superstition for life and presiding genii in the sun, planets, and all creation, but to sound reason, genuine theosophy, and the oracles of GOD.

I may also observe, that the same Being who is called the SUN OF RIGHTEOUSNESS is also called THE WORD; and, as all the planets receive their virtues with their light from the Sun, they are properly considered by David as being, or delivering, words also. I have said, they derive virtues as well as light; perhaps, it may not be generally known in the present opaque days, that light is a medium of conveying physical infection: it is so, however, and has been known to be so, for centuries.

Concerning what I have asserted on the signs preceding the consummation of the Judaico-Gentile church, namely, that they are ordinary and SEASONABLE, it may be observed, on the authority of history, that very prodigious signs preceded the destruction of Jerusalem. Here my track will be shortened, as it is pretty generally acknowledged that meteors and all vapoury ignitions in the atmosphere have an immediate physical connexion with this planet, or, generally with the terrestrial system, if above the atmosphere.

As I take it for granted, you know "the signs of the times" naturally, though you may not have traced out or perceived one moral correspondence, let me ask, if there had been excessively hot and calm weather for an unusual length of time, whether you would

not expect the physical equilibrium to be restored with extraordinary convulsions? Certainly. And if any ignorant peasant on the event of this explosion, should consider it as preternatural, would you not pronounce him ignorant of the *ordinary* and *seasonable* operations of nature, though the identical circumstance was extraordinary? You would---and probably, with no small hare of self-complacency, and sneer at superstition.

To make you still more fully comprehend my exposition of a sign, I must lay the scene of another question in a part of the globe, where the signs of weather are more palpable than in England. In the West-Indies a hurricane is preceded by a calm, by a remarkably clear atmosphere, by a heavy swell of the sea, &c. These are certainly *prominent* and *strong* symptoms; but, while they are precursors, they are also *EFFECTS* of the distant, increasing and coming gale. I also say, that a "debilitating sun-shine and pestilential calm,"† in morals, together with a boisterous and heavy swell in an imperious but barren ocean, together with an *extraordinary* clearness in the political horizon, when a man of moral sense knows, there must be an awful conspiracy of imprisoned vapors somewhere, are to him decisive indications of a coming storm, and he will flee to the mountains---He will not rest short of the summits of virtue, of an elevation from whence he may securely see,

"Rude EARTH-BEED storms o'er meaner
valleys blow,

"And poison'd mists roll black'ning far
below. SAVAGE.

Though HE wander alone and unfriended to it; for these are in fact new

* A gentleman high in office must remember to have seen these words somewhere, on the eve, or rather iniquity on the French Revolution.

signs, and accelerate and confirm his steps.

Now, gentlemen philosophers, that I have finished my argument on signs, wherein I have determined them to be *symptoms* of inherent disease, what great comfort do you find in having discovered, that all the meteors which have appeared in the atmosphere, or above the atmosphere, including the aurora borealis, all the earthquakes, all the haloes and parelli, grow out of the system of nature? what doctrine of revelation, do you contradict or futilize by it? does the Bible, or did even any apology for a divine, however learned and ignorant, ever assert, that the poisons of the world are not indigenous, but exotic, and miraculously intruded by the "Father of mercies and God of all consolation?"

I shall select the aurora borealis for a subject to display more clearly the correspondence between the natural and mental or moral world. My favourite English poet caught its moral analogy, applied, indeed, particularly to his own country, when he wrote---

"Bright over Europe bursts the BOREAL-
MORN."

A house cannot be called enlightened, where there is a dark corner; no more can a world. The north is a dark corner, heat and life are low, wisdom dim. The aurora borealis hath been noticed in Europe, concurrently with the progress of moral light; in Muscovy it became more and more frequent, till it grew common. It was known in the north, some time before it became visible so far south as Britain.

Job says, "fair weather cometh from the north;" then adds, "with the LORD is TERRIBLE MAJESTY." A text elucidated by this comparison with the sanguinary corrutions of the northern dawn.

(To be concluded in our next.)

SPRING QUARTER NOTIFICATIONS.

LAST, } ARE THE MAGICAL NAMES OF THIS QUARTER.
 IANTHE, }

THE Spring Ascendant of 1788, was $\mathcal{M}$ 13° , now it is $\mathcal{M}$ 8° . Mercury, then, lord of the sign intercepted in the 10th, was retiring retrograde from nearly the $\square$ of $\mathcal{J}$, and was combust: but let it be remembered, in $\ast$ of $\mathcal{U}$. Mercury is in both lord of the house of death, and Mars lord of the ascendant and sixth, the house of sickness: $\mathcal{J}$ is in the present lord of the 11th, viz. of friends, of the treasury, of fifth sisters or brothers, of hopes, of great men, &c. &c. His position at present is opposition to $\mathcal{J}$ mutually applying, in combustion, on the cusp or the 5th, in fall and detriment, no $\ast$ of $\mathcal{U}$ nor of any one else. The cusp of 11th house at that new moon from whence I drew my notices in No. VII, now ascends: that house was afflicted then, as I fully expressed; it is reduplicatively and continuously afflicted now. I say neither blood nor treasure is spared, and there is pilfering as well as squandering in the public chest: the first six degrees of $\mathcal{M}$ have more ARBITRARY power than any part of the zodiac; they ascended on England's treasure, and now they ascend on England's people. The last conjunction of $\mathcal{U}$ and $\mathcal{D}$ was in them: $\mathcal{J}$ lord by exaltation of 12th and posited in the 6th, is lord of the hour of this ingress: $\mathcal{J}$ is under the earth, $\mathcal{J}$ above the earth on the cusp of the 11th: $\mathcal{U}$ has just withdrawn his beams from the eastern horizon or ascendant, and is entering the house of labour and sorrow, but in $\triangle$ $\mathcal{Q}$ and $\mathcal{D}$ from 4th, and on the other hand, in little more than seven weeks sustains oppositions from $\odot$ $\mathcal{J}$ $\mathcal{J}$ and $\mathcal{Q}$ in cardinal and

violent signs, and is retrograde to meet THEM ALL.

This return with decision (for the $\square$ $\mathcal{J}$ and $\mathcal{J}$ was refrained from in 1788, and afterwards prevented by the $\ast$ $\mathcal{U}$, as was also the $\square$ of $\odot$ and $\mathcal{J}$) this return with decision I say, to the positions of 1788, naturally produces reflexion: Before I write my reflexion, I shall premise, that the mischief is, by a small difference in the position of the signs, transferred from the king whom in 1788 $\ast$ it threatened, to the aristocracy $\dagger$, while I see nothing to prevent the blow! $\odot$ has given his opposition to $\mathcal{J}$ already and $\mathcal{J}$ succeeds: $\mathcal{Q}$ and $\mathcal{D}$ follow rapidly and take a quincunx, called a bad aspect by Kepler, in their way and an opposite zodiacal parallel, which $\mathcal{J}$ has already touched.

Having premised all that is necessary to point the direction of events, my reflexion is, Luke xiii. 7, 8, 9. "These THREE years I come seeking fruit on this fig-tree and find none; cut it down, why cumbereth it the ground? And he answering said, Lord, let it alone this year also, till I shall dig about and dung it---and if it bear FRUIT well! and IF NOT---after that (the FOURTH year) THOU SHALT CUT IT DOWN!"

$\dagger$ By aristocracy, I mean, not only great men; for if I did, my view would either be limited indeed, or I should slide into a horrible catachresis; but I also mean those great principles, things, NOTHINGs, that enslave a people; whether personified, incorporated, or titled, or not.

N B. The King of Prussia must now be reduced to great humiliation. He has proceeded too far for France not to chastise him soundly; Catherine the m.....r must be whipt too: The extinction of the house of Austria is at hand: In a word, all the oppressors of France shall perish, and perish soon. I am explicit. With respect to individual fate I have not the Nativity of any King out of England.

* And if Mr. PITT will refer to my letters in that year, he will find that $\mathcal{J}$ did refrain from the last vehemence of attack on the King.
 W. G.

ARBATEL'S MAGIC.

(Continued from Page 175.)

The Third Septenary.

APHOR. XV.

THEY are called Olympic spirits which do inhabit in the firmament, and in the stars of the firmament; and the office of these spirits is to declare destinies, and to administer fatal charms, so far forth as God pleaseth to permit them; for nothing, neither evil spirit, nor evil destiny, shall be able to hurt him who hath the Most High for his refuge. If, therefore, any of the Olympic spirits shall teach or declare that which his star to which he is appointed portendeth, nevertheless he can bring forth nothing into action, unless he be permitted by the Divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are obedient all things celestial, sublunary, and infernal. Therefore rest in this; let God be thy guide in all things which thou undertakest, and all things shall attain to a happy and desired end, even as the history of the whole world testifieth, and daily experience sheweth: There is peace to the godly: there is no peace to the wicked, saith the Lord.

APHOR. XVI.

There are seven different governments of the spirits of Olympus, by whom God hath appointed the whole frame and universe of this world to be governed; and their visible stars are ARATHON, BETHOR, PHALEG, OCH, HAGITH, OPHIEL, PHUL, after the Olympic speech. Every one of these hath under him a mighty militia in the firmament.

ARATHON ruleth visible Provinces

49. BETHOR, 32. — PHALEG, 35.
 OCH, 28. — HAGITH, 21.
 OPHIEL, 14. — PHUL, 7.
 VOL. I.

So that there are 186 Olympic provinces in the whole universe, wherein the seven governors do exercise their power: all which are elegantly set forth in Astronomy. But in this place it is to be explained in what manner these princes and powers may be drawn into communication. Aratron appeareth in the first hour of Saturday, and very truly giveth answers concerning his provinces and provincials. So likewise do the rest appear in order in their days and hours. Also every one of them ruleth 490 years. The beginning of their simple anomaly, in the sixtieth year before the nativity of Christ, was the beginning of the administration of Bethor, and it lasted until the year of our Lord Christ 430. To whom succeeded Phaleg, until the 920th year. Then began Och, and continued until the year 1410, and thenceforth Hagith ruleth until the year 1900.

APHOR. 17.

Magically the Princes of the seven governors are called simply, in that time, day, and hour wherein they rule visibly, or invisibly, by their names and offices which God hath given unto them; and by proposing their character which they have given or confirmed.

The governor Arathon hath in his power those things which he doth naturally, that is, after the same manner and subject as those things which in Astronomy are ascribed to the power of Saturn. Those things which he doeth of his own free will, are,

1. That he can convert any thing into a stone in a moment, either animal or plant, retaining the same object to the sight.
2. He converteth treasures into coals, and coals into treasure.
3. He giveth familiars with a definite power.

H h

4. He

Original from

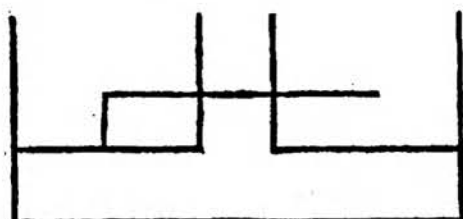
4. He teacheth Alchemy, Magic, and Physic.

5. He reconcileth the subterranean spirits to men; maketh hairy men.

6. He causeth one to be invisible.

7. The barren he maketh fruitful, and giveth long life.

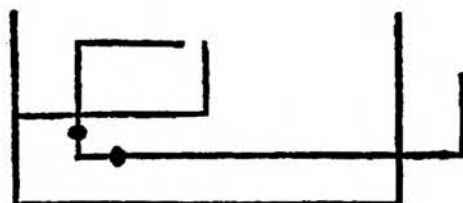
HIS CHARACTER.



He hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him; 14 familiars, seven messengers: he commandeth 36000 legions of spirits; a legion is 490.

Bethor governeth those things which are ascribed to Jupiter: he soon cometh being called. He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the air, that they give true answers: they transport precious stones from place to place, and they make medicines to work miraculously in their effects: he giveth also the familiars of the firmament, and prolongeth life to 700 years, if God will.

HIS CHARACTER.

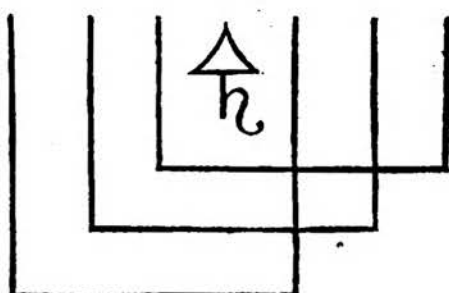


He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Counsellors, 14 Ministers, 7 Messengers, 29000 legions of spirits.

Phaleg ruleth those things which are

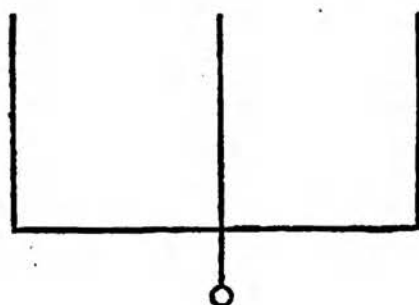
attributed to Mars, the Prince of peace. He that hath his character, he raiseth to great honours in warlike affairs:

HIS CHARACTER.



Och governeth solar things, he giveth 600 years, with perfect health; he bestoweth great wisdom, giveth the most excellent spirits: teacheth perfect medicines; he converteth all things into most pure gold and precious stones; he giveth gold, and a purse springing with gold. He that is dignified with his character, he maketh him to be worshipped as a Deity by the kings of the whole world.

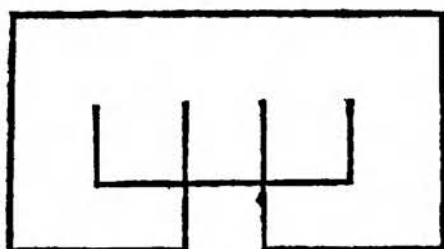
THE CHARACTER.



He hath under him 36536 legions: he administereth all things alone: and all his spirits serve him by centuries.

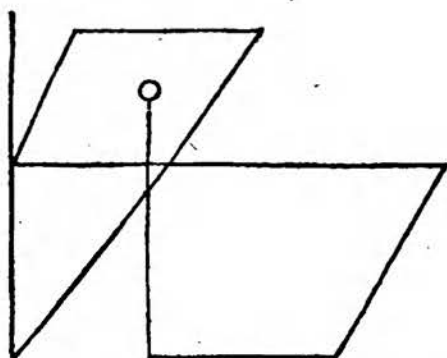
Hagith governeth Venereous things. He that is dignified with his character, he maketh very fair, and to be adorned with all beauty. He converteth copper into gold, in a moment, and gold into copper: he giveth spirits which do faithfully serve those to whom they are addicted.

HIS CHARACTER.



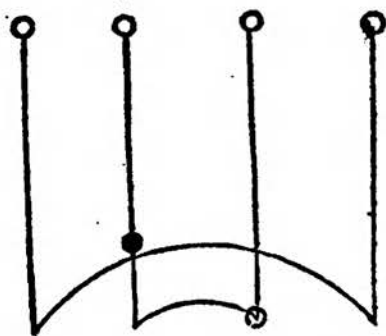
He hath 4000 legions of spirits, and over every thousand he ordaineth kings for their appointed seasons.

Ophiel is the governor of such things as are attributed to Mercury: his character is this.



His spirits are 100000 legions: he easily giveth familiar spirits: he teacheth all arts: and he that is dignified with his character, he maketh him to be able in a moment to convert quicksilver into the Philosophers stone.

PHUL HATH THIS CHARACTER.



He changeth all metals into silver, in word and deed, governeth lunary things;

healeth the dropsy: he giveth spirits of the water, who do serve men in a corporal and visible form; and maketh men to live 300 years.

THE MOST GENERAL PRECEPTS OF THIS SECRET.

1. Every Governor acteth with all his spirits, either naturally, to wit, always after the same manner; or otherwise of their own free will, if God hinder them not.

2. Every Governor is able to do all things which are done naturally in a long time, out of matter before prepared; and also to do them suddenly, out of matter not before prepared. As Och, the Prince of Solar things, prepareth gold in the mountains in a long time; in a less time, by the chymical art; and magically in a moment.

3. The true and divine Magician may use all the creatures of God, and offices of the Governors of the world, at his own will, for that the Governors of the world are obedient to them, and come when they are called, and do execute their commands: but God is the author thereof: as Joshua caused the Sun to stand still in Heaven.

They send some of their spirits to the mean magicians, which do obey them only in some determinate business: but they hear not the false magicians, but expose them to the deceits of the devils, and cast them into divers dangers by the command of God; as the prophet Jeremiah testifieth, in his eighth chapter, concerning the Jews.

4. In all the elements there are seven governors, with their hosts, who do move with the equal motion of the firmament; and the inferiors do always depend upon the superiors, as it is taught in philosophy.

5. A man that is a true magician, is brought forth a magician from his mother's womb: others, who do give themselves to this office, are unhappy. This is that which John the baptist speaketh of: *No man can do any thing*

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of

of himself, except it be given him from above.

6. Every character given from a spirit, for what cause soever, hath this efficacy in this business, for which it is given, in the time prefixed; but it is to be used the same day and planetary hour wherein it is given.

7. God liveth, and thy soul liveth: keep thy covenant, and thou hast whatsoever the spirit shall reveal unto thee in God, because all things shall be done which the spirit promisethto thee.

APHOR. XVIII.

There are other names of the Olympic spirits delivered by others; but

they only are effectual, which are delivered to any one, by the spirit the revealer, visible or invisible: and they are delivered to every one as they are predestinated: therefore they are called constellations: and they seldom have any efficacy above forty years. Therefore it is more safe, for the young practitioner of the art, that they work by the offices of the spirits alone, without their names; and if they are pre-ordained to attain the art of Magic, the other parts of the art will offer themselves unto them of their accord. Pray, therefore, for a constant faith, and God will bring to pass all things in due season.

(To be continued.)

See page 2107

ALBERTUS'S SECRETS OF NATURE.

(Continued from Page 218.)

NOW, experience has verified, that a power over men, by spells, and impulses to anger, hatred, friendship, joy, and the like, are the consequences of strong affections; and it is observable, that the vulgar, who are more apt to be guided by the suggestions of nature, than others, usually dread the effects of their affections, as is evident from a desire they discover of receiving the blessings of good and worthy persons, and their abhorrence of the imprecations of witches: whence can this proceed, but from an innate conviction, that good may be derived from the former, and evil inflicted by the latter.

For the understanding this secret, that is, in what manner a charm may have the desired effect; it is necessary to premise, that if the affection, or desire, be more violent in the agent, than in the person on whom the charm is intended to operate, it will answer the end, otherwise it will not. It must at the same time be understood, that the time likely to add efficacy to the incantation, is that wherein the desire is at its utmost height. If the agent

should be less under the influence of this desire, than the person to be acted upon, he must fail in the attempt; inasmuch as the repulsive power in the object defeats this desire. Moreover, in order to insure success, the operator must be instigated by nature, to a trial of such experiments. Much also depends upon the hour, in which the operation is to be performed: wherefore an attention to the heavenly bodies, which predominate at that precise portion of time, is indispensibly necessary. If it be intended to excite love, let figures be made to represent the different attitudes of a person under the dominion of that passion, with the object beloved expressive of blandishment, extacy, and embraces. If, on the contrary, hatred is the effect designed to be produced, the figures must be so arranged, as to indicate the disposition of the mind, by averted looks, or any other external marks of scorn and dislike. All things, say the philosophers, of like natures incline one to the other; for instance, fire to fire, water to water, by some secret sympathetic virtue,

. Things

Things are well known to lose their qualities, by an association with others of an opposite nature. Let a man, says Avicenna, stand for a space of time in salt, and he shall contract a saline quality; the timid, by an intercourse with the bold, seem to lose some share of their timidity; and the most ferocious beast will, in the course of time, by growing familiar with the looks of man, be divested of a part of its native ferocity.

A due knowledge of the dispositions of things, and a proper use made of that knowledge, solves many difficulties, which to the inattentive and cursory observer, appear inexplicable. Nature endues creatures with discriminable qualities; natural courage is imparted to one species, timorousness to another. Their enmities and antipathies are transmitted from one to the other of the same kind. A sheep dreads a wolf, and knows her enemy, not only when he is alive, but lifeless. In like manner, the hare as instinctively avoids the dog, as a mouse does a cat—And all beasts, from nature, inherit a dread of the lion, as do all birds of the eagle; and that awe in which we see all creatures stand of man, is implanted in them by nature; concerning which it is to be observed, that it pervades the whole species of one class, and in an uniform manner; others are impressed with it, but individually, and at particular times. An observation has been made, that such animals as have lived in a state of hostility with each other, retain the same inimical disposition after death; inasmuch that the skin of a sheep is consumed by that of a wolf; and a drum made of a wolf's skin, has been thought to silence one made out of a sheep's. It is therefore obviously necessary to be well acquainted with the natural properties of things, in order to the discovery of many secrets; otherwise we can have no sure grounds to go upon. Without an investigation of the causes, their effects cannot be accounted for but imperfectly; hence it is of great mo-

ment to be acquainted with the discriminating and characteristic qualities of things; whether hot or cold in their natures; whether distinguished by boldness, or its opposite, timidity; by fruitfulness, or sterility; because, as has been hinted, beings communicate to whatever they are united with, some part of what was originally peculiar to themselves.

The lion is a creature which creates terror in the beholder; his heart is a stranger to fear; in his forehead are exhibited marks of his intrepidity. Now, whoever is provided with any part of this animal, such as an eye, a tooth, or a nail, derives a virtue from them, of striking dread into all others of the brute creation. The same may be said of a cock, which is not inferior in courage to the lion; nay, it is said, he is dismayed at the sight of this bird; whether it be owing to the crowing, or to what other cause, is not asserted. Again, if a creature be barren, either naturally, or rendered so by accident, this natural or adventitious sterility, will, by association, produce the like defect in others. Hence, as we learn, if any part of a mule, which we know to be unfit for propagating his species, be applied to man or woman; such is the effect of the application, that it obstructs procreation; and they partake of that creature's barrenness. Eunuchs are supposed to be gifted (if it can properly be called a gift) with the same property, owing to their impotency. As, to impede generation, recourse may be had to the above; so, *vice versa*, to beget love, and render fruitful, choice is made of such creatures as are found to be most salacious, and addicted to copulation, not, however at all times indiscriminately; for the purpose is answered, by providing one's self with them at the time their sensual appetite is discovered to be most libidinous; besides that those parts, in particular, are to be selected, which minister to lust: namely, the *testiculi* and *matrix*; the former to be applied to females, the latter to males.

PRELIMINARY OBSERVATION.

Man is said to rank first of all created things in the world; which may be proved in the following manner. That must be accounted best, the cause of whose generation is best; which is the case in respect to man, consequently he must be superior to all other beings existing in the world. The major proposition is evident, as the effect is allowed to derive an excellence from the cause—The minor is proved from the component matter of man. For the material part of man is a compound of the female *menstruum*, and the male *sperma*. Some indeed contend, that the *menstruum* is the matter, and the *sperma* the effect; the latter being to the former, as the workman to the materials. Be that as it may, the

sperma of man claims a decided superiority over that of all other creatures. Secondly, it may be proved thus; that is best whose parts bear a resemblance to the noblest work, which may be truly said of man; for he resembles the Zodiac, inasmuch as his members correspond with its signs; three of which are warm, namely *Aries*, *Gemini*, and *Leo*; the three parts of man correspondent thereto, are the heart, liver, and genitals. Three signs are cold, viz. *Cancer*, *Taurus*, and *Virgo*, to which are assimilated the intestines, the bladder, and the diaphragm. Three are humid, *Scorpio*, *Aquarius*, and *Pisces*, as are the brain, stomach, and lungs in man. Three are dry, *Capricorn*, *Sagittarius*, and *Libra*; as are the spleen, gall, and reins.

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PHILOSOPHICAL AND INGENIOUS AMUSEMENTS.

RULES TO BE OBSERVED IN PLAYING THE GAMES OF CRIBBAGE.

By Anthony Pasquin Esq.

A DEALER may shew every card he has, if he thinks proper, in dealing.

If a dealer shews any of his adversary's cards in dealing, his adversary shall be entitled to mark two points, and have liberty to call a fresh deal or not, as he shall think proper.

If the dealer gives his adversary any number of cards more than his due, the non-dealer shall mark two points, and have liberty to call a new deal, provided he discovers such mistake before he takes the cards off the table into his hand.

If the dealer shall observe his adversary to have more cards in his hand (after they are taken up) than he is entitled to, he shall mark four points and call a new deal.

If a dealer gives himself any number of cards more than his due, his adversary shall mark two points, and call a

fresh deal or not, as he thinks proper; if he does not choose a new deal, he shall have liberty to draw the extra cards out of the dealer's hand.

If a dealer is caught with more cards than his due, after being taken off the table into his hand, his adversary shall mark four points, and call a fresh deal.

No person shall have liberty to shuffle, or even touch the cards, from the time the cards are dealt, to the time they are to be cut for the turn-up card, under penalty of two points to be marked to his adversary.

If any person takes more points than he has a right to, either in playing the cards or marking his hand or crib, his adversary may first put him back as many points as he has over-marked, and has then a right to score so many points towards his own game.

No person shall presume to touch either of his own pegs, except when he is entitled to mark something, without forfeiting two points to his adversary.

If any person by accident puts any of the pegs out of their proper places, it shall be left to the judgment of some person

person present to replace them as near as possible to the same situation as before.

If any person takes out his front peg, he must put the same into the board behind his other, which must then become his front peg.

If any bye-stander speaks, or any ways interferes in the game, he shall forfeit.

If any person marks a less number of points than he ought, his adversary must not score any thing for such omission.

Each party shall have a right to pack his own cards; and if any person who puts his own cards to the pack has omitted to take for them, (whether hand or crib,) such person shall not have liberty to mark any thing for the same afterwards.

PRACTICES COMMONLY MADE USE OF BY PROFESSIONAL PLAYERS, OR SUCH MEN AS ARE GENERALLY KNOWN BY THE APPELLATION OF BLACK LEGS, &c.

Handing the Cards)—So called from the cards being secured in the palm of the hand.—The person who practises this art at Cribbage generally takes care to get two fives, with any other two cards, placing one of the two ordinary cards at the top, next to it one five, then the other ordinary card, and under it the other five. These four cards, so placed, he secures in the palm of his hand, while he desires his adversary to shuffle the cards, and being very generous, also tells his opponent to cut them. When this is done, he puts his hand which contains the four cards upon that part of the pack which is to be uppermost, and then leaves the cards on the same; consequently, when he deals the two fives will fall to his own hand of cards; by which means when a person who can hand deals, he is pretty sure of two or more fives.

Weaving)—Is securing one or more cards upon the knee, under the table

you play at; and therefore any person who practises this art has always the choice of exchanging any of the cards he thinks proper for those he has thus secured; which is the same as suffering your adversary to have the choice of six or seven cards, while you have only your proper number.

Garretting)—Is so called from the practice of securing the cards either under your hat, or behind the head.

The method of doing this is, to select out three or four extraordinary good cards, while your adversary is marking his hand or crib; and placing the same behind your head. This being done and the cards properly dealt, you take up your own cards, which you take care to examine pretty quick, and after laying out any two you think proper for crib, you immediately with one hand put your other remaining cards upon the pack, and with your other hand take down the cards which have been secured; then in lieu of very bad cards which you possibly might have had, you have the best which can be got.

Slipping the Cards)—Is performed in various ways, all which tend to put the same cards at the top again, which have been cut off, and ought to be put underneath. Whenever this is done, you may depend the cards are previously placed in such manner as will answer the purpose of the person who performs the operation.

Walking the Pegs)—Means either putting your own pegs forward, or those of your adversary back, as may best suit your purpose; and it is always executed while you are laying out the cards for crib.

The method generally adopted for this business is, to take the two cards which you intend to put out for the crib and fix them with your third finger upon the back of the cards, and your others on the front; then holding them fast in your hand you cover the pegs in the board from the sight of your adversary, while with your first finger and thumb

thumb on the same hand you take out unperceived any peg you like, and place the same wherever you think proper.

Slipping the Fives)—Slipping the Fives, at Cribbage, is an amazing strong advantage.

The mode of doing this is, first to mark them in any manner so as to know them; and whenever it happens that you observe one coming to your adversary, you give him the next card under in lieu thereof, which many who are in the habits of playing much, perform with extraordinary great dexterity.

Cut Cards)---Cut Cards are sometimes called Longs and Shorts.

These are a pack of cards which are regularly prepared, having the sixes, sevens, eights, and nines, all cut something shorter; and the fives, and all the tenth cards, cut something narrower than they were. By this means, if you want a particular card to start, you cut accordingly.

For Example)---If the cards are cut as above described, and you want a fix, seven, eight, or nine to be the turn-up card, you lift up the cards by taking hold of them at each end, by which means the sixes, sevens, eights, and nines being shorter, that way than the others, the probability is very great that one of those will be uppermost, and consequently the card you wish. On the other hand, if you wish for a tenth card or five to start, you lift up the cards by taking hold of the pack at each side, which makes it almost a certainty that some of the cards you wish for are turned up.

Cards taken out of the Pack)---It is a very common thing for some people, to take two or three cards (generally small ones) out of the pack, which not being known to his adversary, makes him play to a very great disadvantage indeed. It is therefore your duty to count the whole pack as frequently as you think proper.

The Old Gentleman)---Is sometimes called a Brief Card; and must have been procured from some person who

has the making of cards, it being somewhat larger than any which are made up into packs; by which means, by fixing any card you think proper under it, you can always have the card so placed under for a start, when your adversary deals; or by selecting two fives, with any other card between them, and placing the said three cards under the Old Gentleman, you are enabled to make your adversary give you the two fives when he deals, by cutting the cards where you feel the Old Gentleman.

Bridging the Cards)---Is done when you wish for any particular card to start, and you can by any means find such card and place it on the top of the pack. This done you bend the upper part of the cards upwards, and the lower part of the cards downwards; then dividing the cards, and putting those which were under at the top, and the two cards which have been bent opposite ways will be found together, and will form a cavity, something like the arch of a bridge, by which means you can perceive where to cut for the card you want.

Giving the Office)---Is when you suffer any person to look over your hand, and such person by means of his foot or fingers makes your adversary fully acquainted with every card you lay out, which enables him to manage his cards accordingly.

Saddling the Cards)---Is frequently practised at Cribbage. This is bending the sixes, sevens, eights, and nines in the middle long ways, with the sides downwards; by which it is extremely easy for you to have one of those cards for a start, by cutting where you perceive a card bent in that manner, taking due care to leave the card so bended uppermost.

Dealing the Fives from the bottom) Is a very common practice: it is therefore necessary for you to be watchful over your adversary while he deals.

New Cards which have been opened and made up again) Are frequently introduced: it is, therefore, exceeding proper

proper (when new Cards are called) to examine very carefully the stamped wrapper, and always open the cards yourself, for fear of their being changed upon you; it being very common for many people to carry cards in their pocket, which are all marked, and consequently as well known by their backs as their faces by the person who introduces them.

Marking Cards---Is performed in so many different ways, that there is no pointing them all out; all that can possibly be done is, to examine the cards often and minutely, and when you perceive any marked, order them to be changed.

Curious Case at four-handed Cribbage; wherein not any of the four parties can hold a single point in hand, and yet the dealers shall win the game the first shew.

Example----Let A. and B. deal against C. and D. each person to hold a three, four, six, seven, with any tenth card, and each to lay out their tenth card for the crib; D. then cuts the cards for the turn-up, which proving to be a knave; A. and B. mark two points---It being C.'s first play he leads with pitching his four, which B. pairs and marks two points, D. then plays his four, and marks six points, for a pair royal, A. then plays his four, making a double pair royal, for which he scores twelve points; C. then plays again with his three, which is paired by B. who marks two points more; D. plays his three, and marks six for a pair royal; and A. comes in with his three likewise, which making a double pair royal, and the end hole, he marks for such thirteen points; C. then plays off again with his seven, which B. pairs and marks two points; D. plays his seven, and marks six points; and A. playing his seven, makes a double pair royal, for which, and the end hole, he marks thirteen points more; here again C. plays his six, which is paired

by B. who scores two points; D. plays his six, and marks six points; and A. who is the last player, makes a double pair royal with his six, for which, and the end hole, he marks thirteen points, which, with the various other points, played by A. and B. compleat the game, or sixty-one points; while C. and D. have only been able to play twenty-four points. Thus the game is won by A. and B. without holding a single point.

An artificial Spider, which moves by Electricity.

TAKE a bit of burnt cork, as big as a pea; give it the shape of a spider; and make its legs with threads of hemp; put a grain of lead in the cork to give it some weight; then hang this artificial spider by a bit of grey sewing silk (that is not twisted) between two bodies, the one electrified and the other not; or between two bodies endowed with different electricities; it will go and come between these two bodies, and the movement of the legs will be seen as plain as if it were a living spider.

This artificial spider, if well made, will astonish those who see it move so naturally.

To extinguish two Wax Candles, and light two others, distant about three feet, by the firing of a Pistol, loaded with powder, as usual.

NOTHING is more simple than the operation which produces this supernatural effect.

1st. Get some whole wax candles, and let them be recently snuffed.

2d. You are to put in the middle of the wick of those candles to be lighted, about the size of a millet grain of phosphorus; to do which, divide the wick with a pin or a tooth pick; then place yourself at five or six feet distance from them, and fire your pistol at the

G g lighted

lighted candles, which will be extinguished by the powder, whilst it will make the phosphorus take fire, which will light the other two.

You may likewise light a wax candle, on the wick of which phosphorus has been applied, according to the foregoing method, by means of a sword well heated in a near room. You need only present the point of the sword to the wick of the candle, commanding it to light.

N. B. Observe that you are not to touch the phosphorus with your fingers; but take the point of a knife, or a pair of small pincers. You must take care also, that the wick of the candle is cold before you put the phosphorus to it; without this precaution it would take fire immediately.

To compose a red colour, imitating the colour of Blood.

THIS liquor or fluid furnishes the entertaining means of making known to a company the person who is most addicted to love.

PREPARATION OF THE LIQUOR.

Cut in several small chips a piece of Fernambuco wood; put them in a large glass full of good white wine vinegar; add to it a bit of common white allum, of the size of a small nut; make the whole simmer over a gentle fire for half an hour, in a new earthen pot or pipkin; taking care to stir this composition, in order to prevent it from boiling over while on the fire.

When it is taken from the fire, let it cool, and strain it through a piece of linen; then pour it into a bottle of clear glass.

You must make all these preparations before-hand; as these experiments are only agreeable when performed with quickness.

You will find it necessary to provide yourself with a tube of clear glass, about fifteen or eighteen inches long, about the thickness of a wax candle,

taking care to have it, stopt at one end.

When you present yourself before a company, in order to perform this experiment, you are to carry the tube in your pocket, and holding the phial in your hand, you are to say, "Ladies and gentlemen, here is a phial containing liquid blood; I hope to make you know by it the person most addicted to love in the company.

Please to observe that I pour a little of this liquor in this tube. As you might imagine that this liquor, like that put in thermometers, may rise by dilating itself when exposed to heat, and consequently the pressure of the hand will suffice to produce this effect, and it will condense by rarifying when exposed to cold; I assure you, ladies and gentlemen, it is not the case; this liquor differs entirely from that put in thermometers; and you may easily be convinced of it before I make the experiment I promised you. You may put it near the heat of a candle, and even that of a fire, without any degree of heat making it rise in the least; but by a peculiar and sympathetic virtue you will see it boil, when the tube is touched by a person of an amorous disposition."

Then take out of your pocket a little pot-ash, keep it in the interior part of the hand that holds the tube at the top, as if you wanted to keep it shut, and as soon as the person you wish to make pass for the most amorous in the company takes the lowest part of the tube in his hand, you are to let fall dexterously a little of the potash in it, and you will see the liquor boil and rise to the top of the tube, to the great astonishment of the spectators.

To prepare a room in such a manner that any person, entering with a lighted candle, will think himself surrounded with fire.

TAKE a pretty large quantity of brandy, put it in a bowl, and set it on the fire (the fire must be slow) to receive

ceive heat enough to boil it gently up ; into the brandy put some camphire, cut in little bits, which will soon dissolve ; and when all is dissolved, close both windows and doors, let the brandy boil and evaporate. By this the room or closet, will be filled with subtle spirits ; which, as soon as a candle is brought into the room, will be lighted, and seem as if all was on fire. Dissolve some perfume in the brandy, and the flame will be attended with an agreeable smell.

To spot a white horse with black spots.

TAKE litharge, 3 oz. and quick lime 6 oz. beat them fine, and mix them together ; put the mixture in a pan, and pour a sharp lee over it ; then boil it, and you will have a fat substance swim at top ; which take, and with it anoint the horse in such places as you design to be black, and it will turn that colour immediately.

It has the same effect in changing hair that is red into black, with only this difference ; you are to take an equal quantity of lime and litharge, and instead of boiling it with lee, take only fresh water ; what swims at top is fit for use, and will answer your expectation ; and what hairs you anoint at night, will be black next morning.

To make a stone, which, being wetted, produces fire.

TAKE quick-lime, saltpetre, tutealexandrina, and calament, of equal quantities ; live-sulphur and camphire of each two parts ; beat, and sift them through a fine sieve : then put the powder in a new linen cloth, tie it close, put it in a crucible, cover it with another crucible mouth to mouth, bind, and lute them well together, then set them in the sun to dry ; when dry, the powder will be yellow. Then put the crucible in a potter's furnace, and when cold again,

take it out, and you will find the powder altered into the substance of a brick.

This you may form into less proportions, and when you have occasion to light a candle or fire, wet part of it with a little water, or your own spittle, and it will instantly flame, and when you have lighted, blow it out again as you would a candle.

To prepare a Philosophical Tree in a glass.

TAKE the finest silver, 1 oz. aquafortis, and mercury of each 4 oz. in this dissolve your silver, and after you have put over it a pint of water, close your phial, and you will see a fine tree spring forth in branches, which will increase, and grow thicker every day.

To dapple a horse.

TAKE, in the spring, the large buds of young oak trees, mix them among the horse's provender, and give it him three or four times to eat, and he will be dappled, and continue so for a whole year. The buds of young elm-trees will have the same effect.

To put a candle under water alight without its going out.

AS much as has been said about the Diving-bell, this simple trick may serve, in some degree, to elucidate that contrivance : as it is certainly done on the same principle.

Take a glass, and fastening a small bit of wood across the mouth, stick thereon a bit of candle lighted, and, with a steady hand, bring the glass to the surface of the water, then push it carefully down, and you may see the candle burn under the water, and may bring it up again a-light ; and in the same manner you may put a handkerchief rolled tight together, and it will not be wet.

The principal art in doing this trick, consists in the nicety of bringing the

G g 2 mouth

mouth of the glass exactly even with the surface of the water; for if you put it the least on one side, the wet will get in, and consequently will put the candle out, or wet the handkerchief; so that a nice eye and steady hand are absolutely necessary for this performance.

Various Performances and Deceptions with Cards.

CARDS are capable of affording a deal of entertainment, besides the different games which are played with them; and indeed it must be acknowledged, the tricks played with them are more innocent than any thing else they are used for.

How many lovely ladies lose their complexions at the midnight card-table, which, from the eagerness of gaming, flurries the spirits, affects the passions, and often disorders the whole frame, to the great injury of health; for though people may be regardless of their wealth, and care not what they lose, yet a certain solicitude prevails with every one who plays, and few there are who make it simply an amusement; therefore cards are no farther recommended than merely to create innocent mirth, which the following tricks will not a little accelerate.

How to tell what card any man thinks on, and how to convey the same into a kernel of a nut or cherry stone, and the same again into one's pocket; and how to make him draw the same, or any card you please, and all under one device.

TAKE a nut, or cherry-stone, and burn a hole through the side of the top of the shell, and also through the kernel, if you will with a hot bodkin, or bore it with an awl, and with a needle pull out the kernel, so as the same may be as wide as the hole of the shell; then write the name of the card in a piece of fine paper, and roll it up hard; then put it into the nut or cherry-stone, and stop the hole up with wax, and rub the same over with a little dust, and it will not be perceived: then let some stand-

er-by draw a card, saying, "It is no matter what card you draw:" and if your hands so serve you to use the card well, you shall proffer him, and he shall receive the same card that you have rolled up in the nut; then take another nut, and fill it up with ink, and then stop the hole up with wax, and then give that nut which is filled with ink to some boy to crack, and when he finds the ink come out of his mouth, it will cause great laughter. By this feat on the cards, many wonders may be done.

To tell what card a person pitches on, without seeing the card till you find it in the pack.

THE many different tricks which may be done with cards must have been invented by various persons, as it cannot be supposed that any one person could be the inventor of all. This trick is done in the following manner: as you hold the cards in your hand, let any one take a card out of the pack, and look at it; then take the card from them with your eyes shut, and put it at the bottom of the pack; then shuffle the cards till you know it is come to the bottom again; then putting the cards behind you, make as though you shuffled them behind you, but let your shuffling be only this; take off the uppermost card, and put it at the bottom, reckon that two; then take off another card, and reckon that three; then take off as many as you please from the top, and put them at the bottom, counting to yourself how many you take off: then bring the cards forth, and hold them with their faces towards you; then take off one by one, privately counting the number, and smell to them, as though you found it out by your nose, till you come to the right card; then produce it, saying, This is it; and they will wonder how you found it out.

A little practice will serve to perfect any person in this trick, and indeed most of them depend on practice, as well as all other manual operations.

PALMISTRY.

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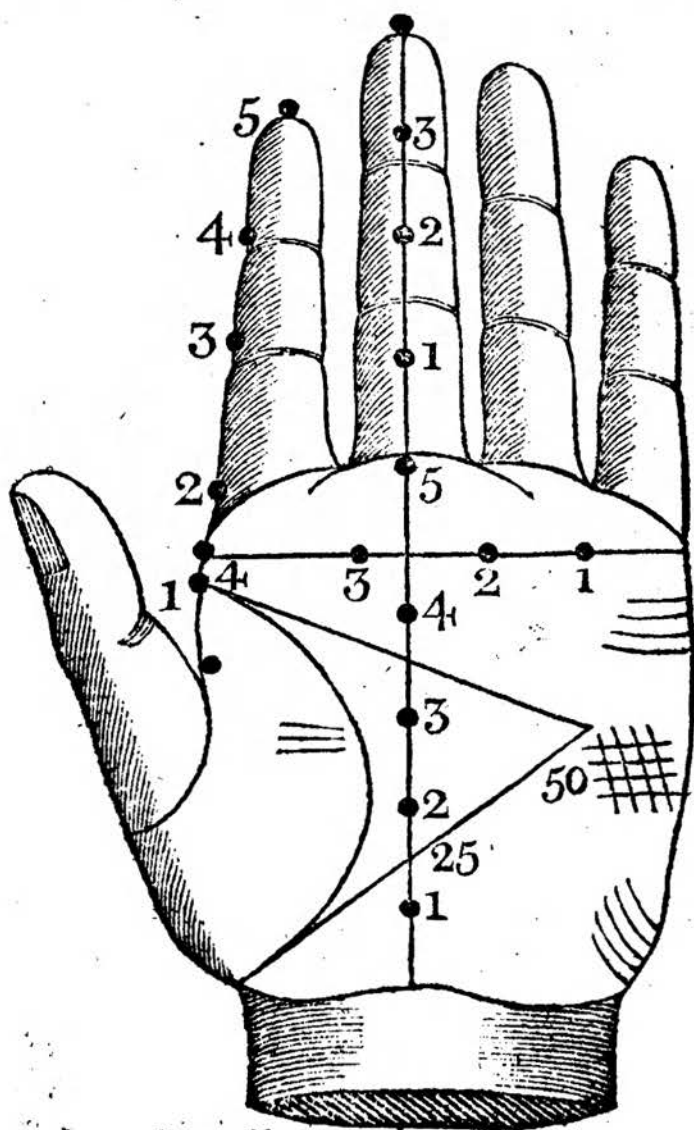
PALMISTRY.

(Continued from Page 180.)

Pleasant and profitable Rules to know the Dimension of the Hand to every Use and Signification, touching Life, Death, Sickness, &c.

A Due proportion in the Hand, as to the parts thereof, signifies courage, good fortune, equality of temper, and a healthful constitution; which due proportion is thus demonstrated. The palm of the hand, transversely under the roots of the fingers, ought to be divided into four equal parts, beginning at the outside of the root of the auricu-

lar finger, as you see in the figure following; to which proportion the middle finger is to answer in length, setting your compass in the root thereof, at the figure 5. and to the aforesaid parts, the palm of the hand, from the root of the middle finger to the root of the thumb, is to answer in just proportion, as you may discern in that line, from figure 1 to 5. And from the root of the middle finger, to the racetta or wrist, is contained 5 of those equal parts;



So that the length of the hand exceeds the breadth, in just proportion one equal part, as you may see in the figure : to which proportion of five parts, the altitude of the index, or fore finger, just answers from the end of the finger to the root of the thumb. Observe further, that the thickness or grossness of each finger (measured as laying your hand upon the back, the palm open, and the fingers extended) answers to almost the fourth part of the longitude of the finger : as, suppose the finger divided into four equal parts, and one of those parts subdivided into eight equal parts, the thickness of the finger does answer to, and contain just seven of those parts. The pollex or thumb, is thicker and stronger than any of the other fingers, and this being bowed towards the index or fore finger, the end thereof ought to touch the root of the fore finger, and to exceed one half part of four of the length thereof, beyond the root of the fore finger. The index or fore finger, is to contain in length three parts and one fourth of the middle finger. The annularis or ring finger, is to contain in longitude three parts and one half part of the middle finger. The auricularis or little finger, is to contain two parts and one half part of the middle finger, the said middle finger being divided into four equal parts, as the figure demonstrates. Thus you have the whole and due proportion of the hand, from which if any one differs more or less, he swerves from the true proportionate quantity, and also from the right medium of temperament and qualifications, as well as quantity. Lastly, in the last figure, behold the true mensuration of the liver line, which keeps no due proportion in the hand, but is sometimes longer, sometimes shorter; therefore set the foot of your compass in the utmost end of the line of life, and turn the same to the liver line, keeping the foot of the compass fixed on the line of life, and divide the proportion into two equal parts, counting to the first twenty-five years, beginning at the line of life; and twenty-

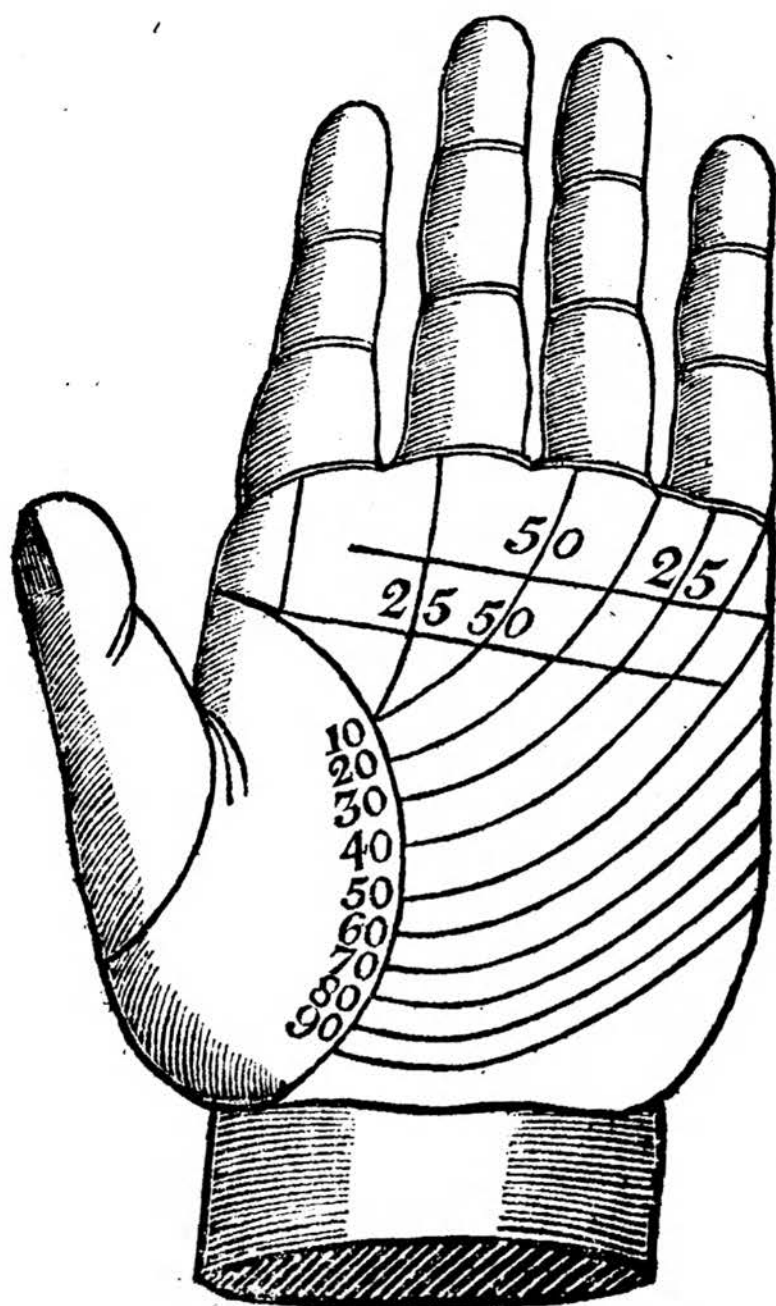
five years for the second proportion, and what exceeds, (as in some hands this line is long) count it according to the same proportion beyond fifty years, which will shew the several times and years in which accidents will happen; answerable to the significations of the liver line. The following figure will inform you in all things exactly.

From a geometrical mensuration, and perfect symmetry of the hand, life, death, sickness, and other accidents may be discerned to the true time; and this division is manifest in the figure following, so that the most ordinary capacity may, with ease, comprehend it. And as the mental and natural lines are symmetrically considered, so by the mensuration of them, the times of all accidents of fortune may be known before hand.

1. First of the vital line, or line of life; take a neat pair of compasses, and setting one foot thereof in the middle of the root of the index or fore finger, extend the other foot thereof to the middle of the root of the ring finger, and remove the point of the compass from the root of the ring finger to the contraction of the vital line; and that space from the beginning of the angle, to the figure 10, shall point out the first ten years of life, and look what lines are in that division, the effects will shew themselves in the first ten years, according to that time of proportion. Then,

2. Secondly, Open the compass, (letting the end upon the root of the index stand still fixed) and extend the point to the parting of the ring finger and little finger, and draw another line quadrant wise, and where that touches upon the vital line, there observe the twentieth year of age. After that,

3. Thirdly, Place the point of the compass next in the midst of the root of the little finger, and where that touches the vital line, is the dimension of thirty years, which, according to the best masters in this science, falls in the midst of the vital line, so that there will appear a perfect geometrical proportion,



portion from this point to the wrist, and from this part to the supreme angle, the beginning of the vital line.

4. Fourthly, Fix the foot of the compass in the midst of the root of the little finger, and extend the point to the side of the little finger, and draw a line to the line of life, over the percussion of the hand, and this shall demonstrate the fortieth year of age.

Fifthly, (which ought to be chiefly used) the compass being fixed as before, extend the other part to the end of the mental or table line, and draw a line over the percussion of the hand, to touch the line of life; and

this point shall make the fiftieth year of age.

6. Sixthly, The foot of the compass being fixed as before, consider upon the outside of the percussion of the hand, just the same amplitude of space that was between the years 50 and 40 before, and from that part draw a line to the line of life, and where that point touches, there mark the fixtieth year of life; which method, though it will make unequal proportions in the line of life, yet it must be allowed, for it will constitute distinctly the years, as may be seen in the foregoing figure.

7. Seventhly, In the next place, if

a third part of the amplitude be taken away upon the line of life, (that is) if by removing your compass from the point sixty years, the space of two thirds further upon the line of life, there you must note the seventieth year, and by removing two thirds further from that, you shall observe the eightieth year; and by removing the foot of the compass two thirds more of the last dimension, shall make the bound of the ninetieth year; and so on to the hundredth or more, if such age be in the hand.

The measure of the vital line being thus demonstrated, as you may see in the foregoing figure, we are next to observe the geometrical proportion of the mensal and natural lines, as these two differ in method and operation from the vital line, so they hold an uniformity (as to measure) between themselves, being both to be equally divided, (as to their longitude) into three equal proportionate parts, which parts respect the three principal ages of man, each part proportionating twenty-five years. But here we must cautiously observe, that these lines are not always to be considered in measure, as they are found in the hands, but to be considered in measure according to their natural, proper, and certain proportion, which they should bear in the hand, as thus: the middle natural line, ought to begin at the supreme angle, or the thenar part of the hand, between the root of the thumb and the fore finger, upon the middle of the mount of the fore finger, and to be extended quite cross the hand over-against the middle of the mount of the little finger, and to end there; and if it be found longer or shorter, it implies extremes of fortune. The mensal or table line ought to ascend beyond the mount of the middle finger, and if it be longer or shorter, of greater or less quantity, it then does not answer to the right proportionate rules of mensuration, for the proportionate measure of the middle natural line, for the first age or term of years, viz. twenty-five,

it is to be measured from the beginning of the line, to the opposite place just against the middle of the mount, to the little finger, for the first twenty-five years, and for the next twenty-five years measure from the aforesaid place of the middle finger over against the mount of the ring finger, what remains of the line is to be considered for the remaining term of life. The mensal or table line is to be measured (for the first twenty-five years of age) from the beginning thereof on the outside of the hand, unto that part of the line which is just against the middle of the little finger; for the second age, the next twenty-five years is to be measured from the last point, over against the mount of the little finger, to the point of the line just against the mount of the ring finger, (as in the figure) the remaining part of this table line, is to be considered for the remaining part of life, according to the former proportion. So that this proportionate mensuration may give an apt conjecture of the times of life, and length thereof, and by the help of this mensuration, predictions are made, and judgments given of offices, dignities, honours, riches, and good fortune, and when and in what time of a man's age, such or such things shall come to pass; and also if marks in the hand appear, signifying death, sickness, poverty, imprisonment, or any other mischance, they are to be known according to the position of the several marks in the hand, commensurately proportioned according to the aforesaid dimension, their places and significations being considered as to good or bad.

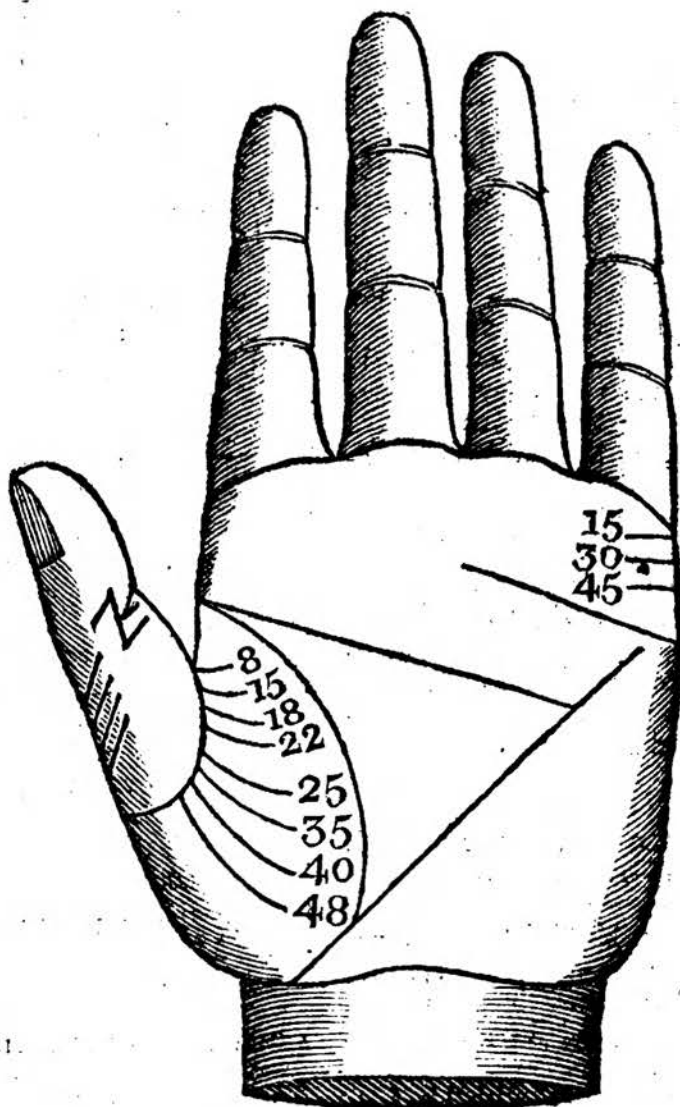
The following Figure discovers the Times of Marriage in Man or Woman.

THE following figure shews the lines of matrimony, in whose hands they are found, and the time of a man's or woman's life, wherein their love and amorous fancies shall be manifested, and the times of marriage celebrated, if, according to this example, you measure

figure

ture the parts which are capable of mensuration. As first, according to the example following, consider the space between the little finger and the end of the table line upon the mount of Mercury, not on the edge or outside of the hand, for that is a great mistake, and account the middle of the mount to thirty years; and on the other half from that middle part to the table line, account thirty years more, and so begin at the root of the finger according to proportion, counting half of the first half fifteen years, and so according to proportion, 10, 18, 20, 25, &c. observ-

ing what year, according to this proportion, touches the first line, and then is the time of the marriage. If more lines appear, measure from 30 to 35, 40, 45, and all years between, and according to this proportion, you shall note out the times of a second, third, or fourth marriage, if any such thing be designed in nature, it may be thus known by counting from year to year. For the more manifest and clearer demonstration of the thing, we have added the division and exposition of the line of life, in reference to this business of marriage, which is to be mea-



fured as you see in the foregoing figure, and as the lines are found upon the mount of Mercury, according to this proportion of the line of life, is the time wherein such a signification shall

obtain its effect, viz. marriage or marriages will be accomplished, according as the lines answer the proportionable mensuration of age..

(To be continued.)

see page 375

THE QUERIST. No. VIII.

SOLUTION TO QUERY THE FIRST IN NO. VI. BY BEN ROW.

WHEN Sir Robert Walpole held the reins of Government, the common beverage of the people was ale, or beer; distinguished by several trite appellations, according (if I may so express it) to the degree of fineness, to which it was spun; as, one thread, two threads, three threads, tw'penny; and a price paid per pint accordingly.

When the exigencies of state came to demand fresh supplies, and a tax proposed to be levied on malt liquors, this, that we now call Porter, began to come in vogue, and common brew-houses were erected, which brewed with brown, or high-dried-malt, instead of pale. And to simplify the business, it was proposed in the House of Commons, to distinguish it by some fixt title: when Sir Robert observed, "That he had a Porter, which he thought was as great an admirer of it, as any man in the kingdom," so let *Porter* be its name, and it was thenceforth baptized PORTER.

ANSWER TO QUERY III, IN NO. 6. BY THE SAME.

FISH, I am inclined to think, never sleep. In sun-shiny weather they are observed to approach the margin of brooks, rivers, and seas; and there lie motionless.

If a person starts with his foot, (though entirely out of sight) they fly

in an instant. And this I do not think is perceived by the sense of hearing, but the percussion of the blow gives an undulatory motion, or tremor, to the air, earth, and water; and the fish instantly take the alarm, and fly with precipitation to deeper water.

I have now, Sir, fish by me, which I have kept in a glass vessel three years; and I think I can answer, that in that time, they have never been in a state of somnolency.

The eye of most fish is very acute, and can see a large portion of a sphere; as they stand prominent out of the head, and are so situated, as to command objects perpendicularly over them.

The sense of smelling seems greatly blunted in fish; though I have been informed of sharks scenting dead bodies in a ship, before put overboard. But this I think can scarcely be proved, and wants the confirmation of a judicious observer.

Tasting, and feeling, they enjoy in common with land animals.

15 QUERY V. BY JUVENIS.

WHAT is the reason that two halves of a tree, when cut in two, should measure more than the whole tree when standing?

ANSWER TO QUERY II. BY A. C.

YOU desire to know in Query 2d, from whence the custom is derived of

putting up holly, &c. at Christmas, in churches, and what is the signification thereof:—Now the derivation and signification seem both so obvious to me, that I have resolved to attempt an answer, though perfectly open to conviction, should I be mistaken: Whosoever has with any attention perused the Scriptures, must have found frequent mention made of Holly, especially in that part which relates to our blessed Saviour. I therefore conceive the reason of its being used at Christmas to be, to give us a more thorough sense, if possible, of the sufferings of our Redeemer at that awful period, the Anniversary of his Nativity.

“And when they had platted a *Crown of Thorns*, they put it upon his head,” Matthew 27th—29th; very probably this Crown of Thorns may have been composed of Holly; or Holly may since have been substituted, as very easy to be got.

It is said, that the term “*Holydays*” was derived from those days being days of relaxation, when Holly was put up, and from being so called at Christmas, that it has become a custom to call all other days of that nature, *Holydays*. This he maintained in opposition to the general opinion, that the term is de-

rived from *Holy*, Days, or Days to be kept *Holy*.

Very ingenious answers have also been sent by A. C. Davenport, T. S. J. K. Domus Secentia, W. D—n, A. M. Norwichiensis, G. R. Ford, Dunelmensis, and R. O.

NEW QUERIES.

16 QUERY I. BY BEN ROW.

WHETHER the Sea encreases, diminishes, or neither?

QUERY II.

PETER requires the difference between a solid half-foot and half a solid foot.

QUERY III.

WHEN we seem in our dreams to behold and discourse with our departed or absent friends, does there really pass any spiritual correspondence, or is it only an imaginary vapour which affects the brain? Thus modelled, this question is addressed to B.

THE ENGLISH FORTUNE-TELLER. N° VII.

THE ORACLES OF FORTUNE AND WISDOM.

WHAT situation of life is to be his lot?

FORTUNE.

Vainly will the several paths which lead to opulence be opened before him; I do not say that he is to avail himself of so fair a prospect.

WISDOM.

If he turns his eyes from it, by a laudable delicacy, he will find more

satisfaction in bearing honest poverty, than in meanly toiling for riches; for as the Poet Dryden observes, in his translation of Juvenal,

—Fame and public love to gain—
Of all the vows the first and chief request
Of each, is to be richer than the rest:
And yet, no doubts the poor man's draught
controul,
He dreads no poison in his homely bowl:
For fear invades the cup, when gems divine
Enchase it round, and sparkle in the wine,
The fearful passenger who travels late,
Charg'd with the carriage of a paltry plate

K k 2 Original Sha

Shakes at the moonshine shadow of a rush,
And sees a thief arise from every bush.
The beggar sings, e'en when he sees the place
Beset with thieves, and never mends his pace.

FORTUNE.

The exalted rank to which he will
raise himself, may happily for him hide
his nothingness from the eyes of the
public.

WISDOM.

The grandeur in which a fool wraps
himself, cannot warm his frozen mind,
though it may conceal the defect to the
inattentive multitude.

FORTUNE.

He shall pass his life in a perpetual
vicissitude of prosperity and adversity
to the utmost trial of his virtue.

WISDOM.

If he really has philosophy enough
to go through these vicissitudes with
courage and equanimity, he will find a
secret heartfelt satisfaction in the even-
ing of his days, which will smooth his
passage to a better world.

FORTUNE.

Want of health will endanger his
talents and virtues of being buried in
obscurity; but patience will relieve his
sorrows.

WISDOM.

Indeed, merit with poverty, is like
a mine which has never been opened;
yet it always possesses its intrinsic
value.

FORTUNE.

He shall neither pine in want, nor
live in affluence; but remain an unno-
ticed inhabitant of the world.

WISDOM.

If he thus obtains from Fortune, that
obscurity which he should have asked
of Wisdom, he may rejoice at his good
luck.

FORTUNE.

It is to be feared his excellent parts
will be of more service to others than
to himself.

WISDOM.

To keep men on a level, Providence
curbs great geniuses in their projects by
poverty, and the rich by ignorance.

FORTUNE.

After long peregrinations and troubles,
he is to meet at home with peace and
content.

WISDOM.

If he really meets them there, it never
can be said that he has bought such in-
valuable treasures too dear.

LIVES OF EMINENT MAGICIANS.

A CORRESPONDENT WITH ANGELS.

DR. Richard Napier, was born in
the beginning of the year 1534: Seve-
ral extraordinary circumstances are re-
lated by Mr. Aubrey to have happened
at his birth. In his youth he shewed
an early pious disposition, and his ge-
nius was truly premature, inasmuch
that before he was twelve years old,

he was forwarder in human learning
than his contemporaries in class who
were double his age. After pas-
sing through the due degrees of educa-
tion, with an extraordinary character
for abstinence, innocence of manners,
and piety, he was promoted to the rec-
tory of Linford in Bucks, where he
practised physic, but gave what he got
by it to the poor. He also practised
astrology,

astrology, but he seriously confessed, that this art was but the countenance, and that he did his business by the help of the blessed spirits, with whom only men of great piety, humility, and charity, could be acquainted, and such a one he was. He constantly spent every day two hours in family prayer; when a patient or querent came to him, he directly went to his closet to pray, and told to admiration the recovery, or death, of the patient. It appears by his papers, that he conversed with spirits, who gave him the responses.

Elias Ashmole, Esq. had all his MSS. where is contained his general practice for about fifty years. In these papers are many excellent medicines, or receipts for several diseases that his patients had, and before some of them stands this mark R. Ris. which Mr. Ashmole interprets thus, *Re sponsum Raphaelis*. They contain also several queries to the angels, as to religion, future judgment, &c. One question is, which are the most numerous, the good spirits or the bad ones? the answer stands thus, R. Ris. the good. In these papers are found several other incontestable proofs of this spirit of prophecy; among other things, he foretold to Dr. John Prideaux in 1621, that twenty years after he should be made a bishop, and which accordingly happened in 1641, when the doctor was created to the see of Worcester.

R. Ris. resolved him also that Mr. Booth of Cheshire should have a son that should be afterwards created a lord; this prediction was made in 1619, and Sir George Booth, the first Lord Delamore, was born December 18, 1622. There is an incontestable impossibility, observes Mr. Aubrey, that this nativity could be found any other way, but by angelical revelation. A gentleman took his grandson to the Doctor for advice, being troubled with the worms; after consulting him, the Doctor retired, and the old gentleman's curiosity urging him to peep in at the closet, he saw him upon his knees at prayer. A short time after he return-

ed, and told him that at fourteen years old his grandson would be freed from that distemper, and he was so. The medicine he prescribed was, to drink a little draught of muscadine in the morning: this happened in 1625. He foretold the day and hour of his own death, which happened April 1, 1634, at the age of 100 years. He was nearly related to the learned Lord Napier Baron of Marchiston in Scotland. His estate descended to Sir Richard Napier, M. D. of the College of Physicians, London, from whom Mr. Ashmole had the Doctor's picture, now in the Museum at Oxford, where all his papers are arranged and deposited in several volumes in folio in the library.

ENGLISH ASTROLOGICAL PHYSICIAN.

NICHOLAS Culpeper, the celebrated author of English Physician, a little work of great utility, was the son of a Clergyman of the same name, and grandson to Sir Thomas Culpeper, Bart. He was some time a student in the University of Cambridge, but which he appears to have left without taking a degree. He was soon after bound apprentice to an apothecary, and employed all his leisure hours in improving himself in the fundamental principles of his profession. He early learned Greek and Latin, and from his works it appears, he closely studied Hippocrates, Galen, Avicenna, and other celebrated physicians, from whom he imbibed the notion of the utility of Astrological Practice; for it is a truth, notwithstanding the boasted self-sufficiency of the philosophy of the present day, that the abovementioned ancient physicians regarded those as homicides, who were ignorant of Astrology. His industry was indefatigable, for besides his practice, he found time to publish and translate many useful books; some of which, though superseded by others improvements, have been of great service in their time. The principal of his

his writings, which even time has not obliterated, are his *Astrological Judgment of Diseases*, 1651, and his *English Physician*, first printed in folio, and many times since his death, in 12°. to the great emolument of the publishers. Some years after his death, Dr. Blagrave, of Reading, published an Introduction to his *Astrological Physic*, and a very considerable Supplement to his *Herbal*, which has since been very rare. He died in 1654, and some time afterwards his *School of Physic* came out, published by his widow, who married, for her second husband, John Heydon, the author of the *Angelical Guide*. From Culpeper's Prefaces, we learn, that he was the first professional man who gave advice gratis to the poor. His house was situated in Spitalfields, next the Red Lion, then a bun-house in the fields, but now a public-house in Red Lion-street, near the market.

A complete and much enlarged and improved Edition of his *Astrological Physic and Herbal*, is now publishing in Numbers, in the House whence proceeds this Magazine, and is ornamented with four and five Prints of British Plants in each Number, at the trifling sum of Sixpence each!

DR. BLAGRAVE,

WAS a physician of Reading, in considerable practice, and, according to the custom of the times, professed the since so much neglected Science of the Sydereal influence of the Stars, to which he wrote an Introduction. Besides the

subjects mentioned in the former article, he published, among other useful works, the following: *An Account of all the Drugs that are sold in the Druggist's-shop*; a work which has been since enlarged by William Salmon. To this book is subjoined, *A new Tract of Chirurgery, and method of curing gunshot wounds, upon the sympathetic plan of Sir K. Digby*. In the *Biographia Britannica*, is an account and extract of a curious MS. written by him, entitled "A Remonstrance in Favour of Ancient Learning, against the pretensions of the Moderns, more especially in respect to the Doctrine of the Stars." It is addressed to Mr. William Backhouse, of Swallow-field, in Berkshire, a celebrated Astrologer and Chymist of that place. He died in 1690, aged 80.

ANOTHER HERBALIST.

SUCH was the reputation of Culpeper's *Herbal*, that Robert Turner published, in 8vo. in 1664, his *Botanologia, or the British Physician*, describing Astrologically the nature and virtue of English Plants, and method of gathering them at the planetary hour. Robert Lovell, who was contemporary with Turner, and a Botanist also, accused him of having stolen his matter entirely from Culpeper, without altering. He is only known now for his translation of Fryar Moultron's *Complete Bone-setter*. He died just before the fire of London.

APPARITIONS, DREAMS, &c.

THE FALSE GUARDIAN.

SIR,

By inserting the following authentic relation in your Magazine, you will much oblige your humble servant,

W. W.

Ludlow, Feb. 26, 1792.

P. S. One of the persons who sat up in the house is now alive, from whose mouth I had the relation.

ABOUT fifty years ago, there arrived in this town, an elderly gentleman and his wife, they took a house formerly situate in Old-street, (but some years ago taken down and rebuilt)

and there lived in a very reclusive and solitary manner; keeping no servant, the wife doing all the business of the house herself: in this manner they lived some time, till one evening, as the gentleman was taking his usual walk, he suddenly (as it is supposed) fell down and expired, where he was found by some labourers returning from work. In a few nights after his burial, the wife complained to her neighbours of the house being haunted by his apparition, which often appeared to her, requesting some of them to sit up with her a few nights: accordingly some of them offered themselves, however totally disbelieving her story: when night came, the woman went to bed, and two or three men sat up, in the kitchen; well, best part of the night passed without any molestation, they now thinking themselves perfectly secure from any ghostly attacks. At length, the tremendous hour of twelve arrived, when to their great terror and astonishment, the large passage door suddenly unbolted, and in came the form of a large Bear! it passed through the kitchen without taking any notice of them, ascended the stairs, and entered the room where the woman lay (but before it entered assumed a less terrible appearance, viz. that of her husband,) where its chief aim seemed to be to draw her out of bed; which, when it could not effect, it instantly vanished. The same apparition continued several nights, but in various shapes, such as a bear, mastiff, &c. &c. It at length gained its point, so far as to get the woman out of bed, and lead her into an adjoining apartment, where it pointed to a certain chest, and then vanished. She got the chest opened, and found in it the writings of an estate belonging to two young ladies, to whom he had been left guardian, and which he had defrauded them of. She immediately sent for them, and restored them their writings: they took her with them, and with them she ended her days, free from the burden of a troubled conscience.

DR. DONNE.

THE following story is related of the famous Dr. Donne, who, on account of his great learning and piety, was appointed by King James to wait on him at dinner the next day; and his Majesty (being set down) before he ate any meat, said (after his pleasant manner), "Dr. Donne, I have invited you to dinner, and though you sit not down with me, yet I will carve to you of a dish that I know you love: you love *London* well; I do, therefore, make you Dean of St. Paul's; take your meat home to your study, say grace, and much good may it do you."

In the year 1612, the Doctor accompanied Sir Robert Drury to Paris; where he is said to have had a most extraordinary vision: Mr. Walton informs us, that, when Sir Robert requested him to go, Mrs. Donne, who was then with child, and under an ill habit of body, expressed an unwillingness, saying, "that her divining soul boded some ill in his absence:" but, upon Sir Robert's being importunate, she at last consented. Two days after their arrival, Dr. Donne was left alone in a room, where himself, Sir Robert, and some friends had dined together: to which Sir Robert returning in an hour, as he left, so he found Dr. Donne alone, but in such an extasy, and so altered in his countenance, that Sir Robert could not look upon him without amazement. He asked him, in God's name, what had befallen him in the short time of his absence: Dr. Donne was not able to answer directly, but, after a long and perplexed pause, at last said, "I have seen a dreadful vision since I saw you: I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders, and a dead child in her arms. This I have seen since I saw you." To which Sir Robert answered: "Sure, Sir, you have slept since I went out,

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and this is the result of some melancholy dream, which I desire you to forget, for you are now awake." Dr. Donne answered, "I cannot be surer that I now live, than that I have not slept since I saw you; and am as sure, that at her second appearing, she stopped, looked me in the face, and vanished."

A servant was immediately dispatched to Drury-house, to know whether Mrs. Donne was living, and, if alive, in what condition; who brought word, that he found and left her very sad and sick in

bed, and that, after a long and dangerous labour, she had been delivered of a dead child. And, upon examination, the abortion proved to be on the same day, and about the same hour, that Dr. Donne affirmed he saw her pass by him in the room.

Mr. Walton observes, that, though he had not this story from Dr. Donne himself, yet he had it from a person of honour, and the strictest intimacy with Dr. Donne, who affirmed the truth of it with the most solemn asseverations.

DOMESTIC NEWS.

AT Thetford Assizes, William Anthony, for the wilful murder of Sarah Cusher, of Kettlestone, near Fakenham, by poisoning her with arsenic; whereof she died on the 13th of January last; and Richard Burges, for sheep-stealing, received sentence of death. On the trial of Anthony, it appeared, that the deceased was about six months gone with child by him, and that the poison had been administered with a view to procure an abortion, but fatally destroyed both the mother and child. He was ordered to be executed at Norwich.

HEREFORD, March 20.—On Friday last, Miss Lloyd, of Killrygg, near Llangitho, Cardiganshire, a maiden Lady, aged 70, having occasion to send some of her servants to Tregaron Fair, and the rest being employed in agricultural purposes at some distance, she was unavoidably left at home by herself the greatest part of the day. About five o'clock in the afternoon, one of the servants, returning from the fair, went into the parlour upon business, where he found his mistress dead, and laid on her back, with her arms extended.—Upon calling for assistance, they examined the body, and found several marks of violence about the neck. Miss Lloyd was a Lady of very respectable family, and possessed an estate of 2000. annual value. The particu-

lars of this mysterious affair remain to be developed; for though it was readily supposed she had been murdered (a very large sum of money which she had in the house, being immediately missed), yet there was no traces to lead to a discovery of the perpetrators.

DUBLIN, March 21. Last Friday night a most barbarous murder was committed in Dolphin's-barn: About nine o'clock five villains went to the house of Mr. Benjamin Lyneal, one of whom knocked at the door for admittance. Mr. Lyneal, a friend of his, and his two daughters, were at cards, and heard the rap. Mr. Lyneal desired his servant-woman not to let any person in without she knew them. The woman accordingly enquired who was at the door, when one of the villains counterfeiting the voice of a neighbour, and making use of his name, she opened it, and the five fellows rushed in. Mr. Lyneal's friend, on hearing the noise, seized a poker, and ran into the hall, when one of the villains made a stab at him, which fortunately coming against his breast-bone, saved his life. Mr. Lyneal coming out of the parlour at the instant with a candle in his hand, one of the fellows cried out, Let this man alone, there is your mark! pointing to Mr. Lyneal. A pistol loaded with slugs, was fired at him, which killed him instantly. The murderers escaped.