

THE Conjuror's Magazine,

OR,

Magical and Physiognomical Mirror.

A P R I L, 1792.

Embellished with the following elegant Engravings, all accurately copied by BARLOW, from LAVATER.—1. A numerous Groupe of Human Figures in Contrast.—2. Portrait of ATTENTION mixed with ASTONISHMENT.—3. Head of FREDERICK II. KING of PRUSSIA.

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L O N D O N :

Printed for W. LOCKE, No. 12, Red Lion Street, Holborn; and sold by all
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TO CORRESPONDENTS.

THE number of Queries already in hand amount to several hundreds: they are regularly filed, and from the whole, some will be drawn every month. This is presumed a sufficient answer to more than a score querical letters, received before the 21st instant.

The Gentleman who desires directions in the pursuit of astrological knowledge, is directed first to make himself competent in Astronomy; then he may consult the following books, in order: Ball's, Thresher's, Blagrave's, or Bishop's Introduction to Astrology, or all together, as one will explain what the other may not obviate so clearly. Lilly's Christian Astrology, Salmon's Soul of Astrology, Ramsay's Astrologia Munda, Coley's Key new filed, Eland's Tutor; and last, though not least of all, Partridge's Defectio Geniturarum, proving the old principles superior to the modern. Upon particular parts he may consult Gadbury's Astrological Seaman for nautical affairs; Sanders upon Sickness; but the best upon diseases, is Culpeper's Astrological Judgments, the whole of which is reprinted, and prefixed to the new edition (now publishing at Mr. Locke's) of the Family Physician.

In declining immediately to insert many letters which are obligingly sent us, we do not mean to reflect the least neglect upon favours for which we have the highest sense of gratitude; but only wait more favourable opportunities, and among the best to "cull the choicest."

Mercutio requires our opinion of the "Illustration of Astrology." To this we answer, that, we only esteem it a quack performance, very unequally executed, by a head incompetent to the task of either composing or compiling; for in it we discover all the blunders of old John Gadbury, introduced without correction or distinction, in the very language of Bedlam.

The packet containing the specimens from Buckden, is received. We presume they are Pyrrhites; however, we shall give a farther account of them next month.

F. B.'s communications, Peter's Defence of Astrology, and the paper on Sympathetic Influence, are foremost for insertion; but, with deference, they must suffer much alteration.

In answer to the letter from Great Garden-street, Whitechapel, we can only observe, that, the nativity of Mahomet is not original. The time of his birth is pretty well ascertained, as the night is still kept as a festival, which is, *prima facie*, a reason for rejecting that figure where \sphericalangle is made to ascend. Nevertheless we shall thank any correspondent for such schemes as are really interesting, and approaching nearer our own times.

B. returns L. thanks for the civil expressions in his letter, and informs him, he has taken Mr. Pitt's nativity at the given time.

Mr. Gilbert begs Miss A. or Peter, to assume her own rank; for they are as much apprentices in the dirty street they date from, as they are Tartar banditti. She is more likely to be never an evening out of a rout. The request of a system of Astrology in the Magazine cannot be complied with. He will take pleasure for nothing, because it pays itself; but certainly not trouble.

Those who wish to be taught---if personally agreeable to him, and will also liberally make it worth his while, he will teach.

The letter from Wakefield shall have due attention paid it next month. The electrical query upon the cat shall also be duly noticed. With pleasure we reconnoitre our correspondent from Montrose.

Answers to the Queries in No. VI. have been sent by P. R. Robert. J. D. L. M. W. D. Several anonymous. Peter. ☿ ☽. Eclipse. T. S. Katterfelto. Modestis. A constant reader. J. P. and several without signatures.

THE CONJUROR'S MAGAZINE.

FOR APRIL, 1792.

ASTROLOGY.

INTRODUCTION ON THE TRUTH AND IMPORTANCE OF ASTROLOGY.

(Continued from Page 341.)

I FIND, that I must complete my general argument on Astrology, by a few remarks on another sense, in which the "Sun is darkened, and the Moon doth not give her light;" before the grand day of God. It is this: the natural, derivatively from the moral world, Gen. iii. 17, 18, has its plain so interfectured with evils, that it cannot by its own unrenovated powers clear itself, but must, without a fresh and FINAL infusion of divine virtues, sink to utter destruction. All its reason is clouded and uncertain. Even the CHRISTIAN ASTROLOGER therefore, and *his Correspondent*, the moral observer of mankind, for the purposes of reformation and instruction in godliness, will find their attempts to deduce truth from scientific fountains, so embarrassed, as well from scarcity in the body of water, as from both natural and purposed obstructions of ground; and the lights of astrological emanation so weak, scattered, and refracted, that in order respectively to arrive at that "day, when

the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of *seven days*," Isa. xxx. 26. i. e. COMPLETE, they will be obliged to submit to an intervening night, wherein "the sun shall be darkened, the moon shall not give her light, and the stars, whose virtues are acquired from the sun, and collected and applied by the moon, shall withdraw their shining; i. e. both astrology and morals will fail them. This Jacob Boehmen foretold. In a word, the powers of the natural heaven must be shaken with the spiritual man, that is, he must close his eyes on all the false lights of the world, as completely as the mere man of the earth has closed his on all the lights of heaven. His reward is, that on opening them again, "the man of the earth shall be no more exalted against him;" he is in established day.

Finally, it will be observed by my readers, that the last argument is meant to elucidate in all its parts, the oblique

censure passed in the close of the 8th chapter of Isaiah on those, "who look to them that have familiar spirits, and unto wizards that peep, and that mutter;" and to make them completely easy in admitting the familiarity of those "ministering spirits, who are sent forth to minister unto them, who shall be heirs of SALVATION," in "coming for direction to the High Priest of their profession, CHRIST JESUS;" in entering "*body* into the holiest, by the blood of JESUS, as a new and LIVING way is consecrated for them through the veil, that is, the flesh;" so, that they need not fear being misguided by falsely enthusiastic spirits in their spiritual progress, for the way is open, is CONSECRATED, yea, the extremes of flesh and spirit are united, and the great river Euphrates is dried up, that the way of kings, from the rising of the Sun, may be prepared." Rev. xvi. 12. But you are not to seek to those that *peep* and *mutter*, for "to whom should a people seek, but to their GOD?" To HIM who takes a dauntless and impartial view of the fields of light, and "speaks as one having authority, and not as the scribes." My readers will also find on reference to 11 Chronicles xvi. that Aha's seeking to the physicians in his illness, and to the King of Syria for forces, was as completely reprobated, and actually punished, by an accumulation and fatality of the evils he thought to remove, as, those are any where threatened to be. who seek for help to *departed* spirits, IF accompanied, as in Aha's case, with bringing *the treasures out of the house of the Lord*; for if you leave GOD his full

due, the aid of all creation, "the world, and life, and death," are at your service: 1 Cor. iii. 22. In short, he is no christian, who goes to war without GOD; he is a fool who "prefers drawing from a cistern, when he can appropriate to himself a fountain." John iv, 13, 14. The strength of the world was not made flesh under the Mosaical dispensation, nor the health of the world; Moses was only a perishable conductor; but now they are. Then, let no man stop short of the full appropriation of divine attributes, and properties, till "GOD BE ALL IN ALL!" 1 Cor. xv. 28. He will then "have no need of the natural Sun nor of the natural moon to shine in his mind, for the GLORY OF GOD will lighten it, and THE LAMB be the LIGHT thereof." Rev. xxi. 23. He will no longer draw his light from secondary sources, or *foci* of converged rays, however numerous, splendid, and ardent: he will run no risque of an intervening cloud: "he will know, even as also he is known." 1 Cor. xiii. 12. He will himself be the SPIRIT OF A STAR, "shine as a star for ever and ever, and add light to the brightness of the firmament." Daniel xii. 3. And in this doctrine UNITE THE CHRISTIAN AND PAGAN.

W. GILBERT.

N. B. The loss of Astrological light is immediately connected with the judgment of the world by Isaiah also, and particularly with the fall of the great: Ch. xlii. 9, 10, 11. and EXPERIENCE IS NOW AT LENGTH the clear commentator on these words.

April 13, 1792.

PREDICTIONS FOR APRIL.

I HAVE at last adopted the word *predictions*, in compliment to the sensual organs of my readers, for to spirit there is no *prediction*: this is only a relative to matter: a future event is a thing which exists in spirit, has proceeded thence, and is on its way to

matter. When the soul, which is the intermediate of spirit and matter, feels the approach of an event from spirit, it communicates its sensation to matter. This communication is called *fore-sight* or *præ-sentiment*, a term which evidently is given by matter, and

and is descriptive of its relation to spirit. When these *præ-sentiments* are uttered, they become *præ-dictions*. Those uttered from Astrology have only this difference; that they are derived by sight from an index of spirit, instead of being felt from the touch of spirit. The Astrologer describes man from his reflexion in a magnifying mirror; *inspirati* imbibe their ideas from feeling, as a blind man does the structure of his members. And as it is plain, that a blind man cannot have the same ideas of space and magnitude with mankind who use their eyes, yet he will have ideas analogical, and MORE CORRECT; for they will be formed from the fountain itself of the senses, feeling; and consequently, though obscure to the man of sight, whose ideas of the whole ocean are drawn from only one stream, yet will he avoid those delusions, which even men of sight agree to, proverbially, express by *visionary**. Isa. xlii. 16, 19.

* The difference here marked is the cause of obscurity in the prophetic writings. The prophets wrote of things as they are, not as they seem to shallow men of sight, which is the highest character of natural philosophers. Solomon's writings, the Chronicles, Acts and Epistles, are in general written from appearances; as when Solomon says, *it is better to go into the house of mourning, than into the house of feasting*, he means as the world is turned topsy-turvy; otherwise the words would amount to a position, that hell was better than heaven. The same is to be observed when St. Paul says, "*he that liveth in pleasure is dead while he liveth*": for DAVID, who wrote according to reality says, "in the presence of GOD is fulness of joy—At his right hand are pleasures for evermore. With respect to myself, I have often been obliged to write and speak from appearances, that I might be intelligible. Cor. xiv. 2. But, systematically, I speak and write IN REALITY. St. Paul's prophetic passages are necessarily correspondential or real. That he had light for this, see 11 Cor. xii. 2, 3, 4. That he did it, see 1 Cor. xv. 51, 52. 1 Th. iv. 15, 16, 17. 1 Th. i. 7, 8, 9, 10. That divine prophecy must be according to reality, 11 Pet. i. 20. and examples in the same epistle, and in particular regard to Paul chap. iii. 15, 16. This note is to correct the Swedenborgians.

Now I have turned the tables on the wise men of Gotham, and condemned them out of their own mouth, I shall proceed.—I speak this month from scripture only.

Charity never faileth; but whether they be prophecies they shall fail; whether they be tongues, they shall cease; whether there be knowledge it shall vanish away. *Paul*---GOD IS LOVE. *John*---The word of GOD is quick and powerful; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. *Paul*---Again, he limiteth a certain day, saying in David, to-day---after so long a time; as it is said, to-day if ye will hear his voice, harden not your hearts: for if Jesus had given them rest, then would he not afterwards have spoken of another day. THERE REMAINETH THEREFORE A REST FOR THE PEOPLE OF GOD---*Paul*. THE THINGS THAT ARE REVEALED BELONG TO US, AND TO OUR CHILDREN---*Moses*.

By fire, and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many. *Isaiah*.

As snow in summer, and as rain in harvest, so honour is not seemly for a fool! Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. *Jerem*.

In Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call---*Joel*. O that one might plead for a man with God as a man pleadeth with his neighbour---*Job*. The righteous shall be recompensed in the earth; for there is a consumption determined upon the whole earth. The consumption decreed shall overflow with righteousness. So shall they fear the name of the Lord from the WEST, and his GLORY from the rising of the Sun. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob---*Isaiah*. And this my son shall rebuke the wicked inventions of those

those nations, and shall destroy them without labour, by the law that is like unto fire; therefore sawest thou the multitude with Peace---*Esdas*. The earth abideth FOR EVER---*Solomon*.

The newspapers having advanced,

that the death of the Swedish monarch had not a deep ground, and that there would be an end of the matter, without farther consequences to the government; I shall just say THEY are *mistaken*. The Assassins triumph. B.

AN ACCOUNT OF THE NATIVITY OF CHARLES DRYDEN.

COMMUNICATED BY J. S.

DRYDEN, the greatest of poets, was remarkably fond of judicial Astrology, and used to calculate the nativities of his children. When his lady was in labour with his son Charles, he being told it was decent to withdraw, laid his watch upon the table, begging one of the ladies then present, in a most solemn manner, to take exact notice of the very minute that the child was born; which she did, and acquainted him with it. About a week after, when his lady was pretty well recovered, Mr. Dryden took occasion to tell her that he had been calculating the child's nativity; and observed with grief, that he was born in an evil hour: for Jupiter, Venus, and the Sun, were all under the earth, and the lord of the ascendant afflicted with a hateful square of Mars and Saturn. "If he lives to arrive at the 8th year," said he, "he will go near to die a violent death on his very birth-day; but if he should escape, as I see but very small hopes, he will in the 23rd year, be under the very same evil direction; and if he should escape that also, the 33rd or 34th year is, I fear—" Here he was interrupted by the immoderate grief of his lady, who could no longer hear calamity prophesied to befall her son. The time at last came, and August was the inauspicious month in which young Dryden was to enter into the 8th year of his age. The Court being in progress, and Mr. Dryden at leisure, he was invited to the country-seat of the Earl of Berkshire, his brother-in-law, to keep the long vacation with him in Charleton,

in Wilts; his lady was invited to her uncle Mordaunt's, to pass the remainder of the summer. When they came to divide the children, Lady Elizabeth would have him take John, and suffer her to take Charles: but Mr. Dryden was too absolute, and they parted in anger; he took Charles with him, and she was obliged to be content with John.

When the fatal day came, the anxiety of the lady's spirits occasioned such an effervescence of blood, as threw her into so violent a fever that her life was despaired of, till a letter came from Mr. Dryden, reproving her for her womanish credulity, and assuring her that her child was well; which recovered her spirits, and in six weeks after she received an eclairsissement of the whole affair.

Mr. Dryden, either through fear of being reckoned superstitious, or thinking it a science beneath his study, was extremely cautious of letting any body know that he was a dealer in Astrology; therefore could not excuse his absence, on his son's anniversary, from a general hunting-match which Lord Berkshire had made, to which all the neighbouring gentlemen were invited. When he went out, he took care to set the boy a double exercise in the Latin tongue, which he taught his children himself, with a strict charge not to stir out of the room till his return; well knowing the task he had set would take up much longer time.

Charles was performing his duty, in obedience to his father; but, as ill fate would have it, the stag made towards

the house; and the noise alarming the servants, they hastened out to see the sport. One of them took young Dryden by the hand, and led him out to see it also; when, just as they came to the gate, the stag being at bay with the dogs, made a bold push, and leaped over the court-wall, which was very low and very old, and the dogs following, threw down a part of the wall, ten yards in length under which Charles Dryden lay buried. He was immediately dug out; and after six weeks languishing in a dangerous way, he recovered. So far Dryden's prediction was fulfilled.

In the 23rd year of his age, Charles

fell from the top of an old tower belonging to the Vatican at Rome, occasioned by a swimming in his head with which he was seized, the heat of the day being excessive. He again recovered, but was ever after in a languishing sickly state.

In the 33rd year of his age, being returned to England, he was unhappily drowned at Windsor. He had, with another gentleman, swam twice over the Thames; but returning a third time, it was supposed he was taken with the cramp, because he called out for help, though too late. Thus the father's calculation proved but too prophetic.

THE QUERIST. N^o IX.

TO THE EDITOR OF THE CONJUROR'S MAGAZINE.

SIR,

THE mind of man is an active principle; its prominent features are insatiable thirst after knowledge, and an ardent desire of happiness. To gratify those inclinations, the natural and moral world are laid open to its view, which afford an infinite and pleasing variety of objects, on which it may exercise its powers, and which seem principally intended by the Deity for the range of its thoughts and contemplations. But, at the same time, it must be acknowledged that those powers are contracted, and the faculties often embarrassed in the investigation of truth, nay even of the most familiar objects.

I confess myself, Sir, very unable satisfactorily to account for the phenomenon exhibited on our glass-windows in a frosty morning, namely, the landscape scenery, with those beautiful ramifications and vegetable appearances which nature produces in preference almost to any other. The effects are regular; the cause, therefore, is doubt-

less the same. Give me leave then, through the medium of your entertaining Magazine—to which I am already very much indebted, to submit the following Queries to your learned and ingenious readers; and, at the same time, to express the obligations I shall be under to any of them, who will be so obliging as to favour me with their thoughts upon the following subjects.

QUERY I.

Whether the volatile parts of plants, which constantly perspire, and with which these lower regions of the atmosphere are replete, may not assist the freezing principle in forming these appearances.

QUERY II.

Whether the nitrous particles with which the air is impregnated, have such a tendency? Or,

QUERY III.

Whether it proceeds from any other cause, distinct from either of these?

ANSWER

ANSWER TO ASTROLOGICAL QUERIES IN NO IV. BY B.

AS no Astrologer has ventured on answering any of my Queries, I shall say a word or two myself.

My principal view in proposing them, was on account of an occurrence in childhood to each, which I accounted for on a new principle. One is a lady's, whom I informed of an accident to her **LEFT** arm in childhood. As I had observed in the discussions of Astrologers, where facts were known, that each tenaciously accounted for them in his own way, I determined to try whether any one would point out the fact, on having their attention directed to it, by any rules in their possession; as I did not, nor do I, recollect one rule in astrological treatises, whereby I could have declared a broken *left* arm in the one, and an imposthume, which required the lancet, in the other, both in infancy. The rectification of the nativities is of no consequence: I require only a judgment of the figure given, being the grounds on which I judged myself. I shall however add, that a very respectable artist, who advertises by his initials **W. E. AT CANTERBURY-CORNER, near LAMBETH-TERRACE**, insists that ♄ on the ascendant will not describe the person of No. 2, and takes ♃ and ♄. I request him, or any other person, to specify the event from that horoscope. At all events, ♃ and its planets, I admit, must give specific judgment; it being a general rule, that where ☿ or ♄ ascend, judgment is to be taken from the next sign or planet; as ☿ or ♄ cannot be rulers of a geniture.

I must also add, that the lady whose nativity the other is, has informed me, that **Mr. POWELL, of TITCHFIELD-STREET, Dean-street, Soho**, has mentioned to her lately the breaking of her arm, **NOT AT ALL VISIBLE EVEN WHEN KNOWN, without the most minute inspection.**

If this second application should be

attended with any effect, I will in return explain my judgment.

QUERY 2, IN NO. VI. ANSWERED BY P. R.

POSSIBLY the custom of hanging up laurel, box, holly, or ivy in churches, might have its origin from, or slight allusion to, the custom of the feast of booths among the Jews, mentioned **Levit. xxiii. 40. Nehemiah vii. 14.** but the signification of it I think is evident, and is beautifully emblematical of the object commemorated on that day. You observe, that all which are used are evergreens, and therefore it may be said, *ut hæc folia semper virent, sic regnum (vel religio) Christi semper florebit*; that as these leaves are evergreen, so shall Christ's kingdom for religion flourish to the end of time.

QUERY 3, IN NO. VI. ANSWERED BY THE SAME.

As to the third, I think it so very vaguely expressed, that I can scarcely tell how to begin my reply. "It is known *in general*," if by in general is meant by most of mankind, I cannot give an answer; but that they do sleep, I myself am well assured, for, when a boy, I used to practise the diversion of spearing fish, (a practice much used in some counties, where the small rivers abound with fish) and not a doubt remains that they are sometimes in a dormant state; for when awake they used to dart away upon the approach of the spear; whereas, at other times, I have dropped it down almost to touch their backs, and then suddenly plunged it into or through them. I am rather disposed to think they have a film, or thin membrane which covers the eye while dormant, something similar to that in fowls, which they throw down when any strong light is suddenly presented to their sight. They have four senses certain; seeing, smelling, tasting, feeling: but as to hearing, I cannot say decidedly; I think they have no organs for that sense.

PALMISTRY.

(Continued from Page 360.)

Particular Rules for the Hands.

THE hands being, as it were, the looking-glasses of the mind, whereby we discover the affections and passions of the soul, we shall give our judgments thereon with as much brevity as possible.

If you find any lines at the top of the fingers, beware of drowning or falling into water.

If you find two lines under the joints of the thumb, it denotes a large estate; if there be but one, the person will not have much wealth, and if they be great and apparent, the party has some wealth, concerning which he will have some law-suits.

If between the joints of the thumb, there are two lines stretched out, and well united, the person will be a gamester, and thereby endanger his life; but if they are disjointed, or winding and crooked, he will fall into the hands of thieves.

A woman that has lines at the root of the thumb, upon the mount of Venus, will have so many children; if they verge towards the outside of the hand, so many men will have to do with her, or marry her.

A hand that has two lines joined together within, under the last joint of the thumb, it denotes danger by water; but if they are pale, it signifies that it has happened in childhood, or will happen late; but if these lines are without, they threaten some loss by fire.

If the first joint of the thumb has a line that joins to it within from the part of the fore-finger, the person will be hanged; but if the table line be united without, and not within, the man will lose his head; and if it be invironed all about, he will be hanged.

Vol. I.

When the table line is crooked, and falls between the middle and fore-finger, it denotes loss and effusion of blood.

When you find upon the mount of the thumb, called the mount of Venus, certain lines thwarting from the line of life to it, the person is luxurious, and will be hated by his friends and superiors; but when you find two lines near the thumb fair and apparent, they denote great wealth.

The mount of Venus swelling up or high in the hand, shews the person to be lustful and unchaste.

If the line of life be separated, or divided into halves, the person will receive a wound in his body by a sword.

If the palm of a woman's hand be short, and the fingers long, she will suffer much pain in labour; the reason is, because the privy parts are narrow, and the one is a resemblance of the other.

A Hand something long, and the fingers thick, denote the person to be of a phlegmatic complexion, idle, slothful, but modest.

If the palm of the hand be long, and the fingers well proportioned, and not soft, but rather hard, it denotes the person to be ingenious, but changeable, and given to theft and vice.

If the hand be hollow, solid, and well knit in the joints, it predicts long life; but if over thwarted, it then denotes short life.

He whose hand is according to the quantity of his body, and the fingers too short and thick, and fat at the ends, will be a thief, a liar in wait, and addicted to all manner of evil.

When the palm of the hand is longer than the due proportion requires, and the fingers more thick, by how much they are the more short, it signifies

M m

fes.

fies that the man is proud, idle, negligent, and so much the more by how much the hand is more brawny.

Great and long hands betoken a great spirit, liberality, good conditions, craftiness, but the person will be a good counsellor, and faithful to his friends.

A hand shorter than it should be, according to the proportion of the other members, shews the person to be a great talker, a glutton, insatiable, and a censurer of other men's actions.

He whose fingers turn backwards, is an unjust person, subtle, ingenious, and the more neat his fingers seem to be, (as being more dry) the more he is mischievous, and an enemy to virtue. Beware of such servants the lines of whose joints are all alike.

He whose fingers are well united and close, so that the air can hardly pass between them, is a curious person, and very careful in his affairs.

When the fingers are retorted at the highest joint, and turned backward orderly, the person will emulate others, and be a professed enemy to vice.

He whose fingers are in such a manner, that they seem to strike against one another, as if he were beating a drum, is changeable in his thoughts, and has a bad opinion of other people.

Observe the finger of Mercury, that is the little-finger, if the end of it exceed the joint of the ring-finger, such a man will rule his own house, and his wife will be pleasing and obedient to him, but if it be short, and reach not the joint, he will have a shrew, and she will wear the breeches.

Which of the Hands is the properest to look into, from whence you may form your judgment, &c.

HE that practises Palmistry ought to look into the left hand, and there find the foundations of his predictions; for all the veins of this hand and arm, and the lines of them go to the heart, which is the magazine of life, and the seat of all desires, affections, and passions.

And he need not look for any thing else in the right-hand, (and then only on the wrist) but the number of years, and diseases the person will have. But we must caution the practitioner to observe well the temper and constitution of the person, before he makes an inspection, otherwise he may be deceived. As for instance, he must take care that the body be not tired or fatigued with too much action; for action by heat draws the blood from its due centre to the circumference, and extreme parts of the body, and so by extenuation the natural heat is exhausted. Be cautious also of the brawny part of the hand, if it be attracted by labour or otherwise; for this clouds the lines, and renders them not very perceptible. Examine not the hands of children under four years of age, for they being governed by the Moon, the substance of the body is fluid, uncertain, and apt to receive various forms, by reason that the temperament, and constitution is subject to alter. It is not safe to judge when the person is fasting, or abounds with drunkenness and gluttony, or when overtoiled with labour. Observe a fit temperament, and you may safely conclude your judgment, but beware of the person's being disordered through fear, passion, over-much joy, anger, excess of sorrow, wrath, fury, and especially venery; for in the'e cases the body receives a disordered impression.

Of the Nails of the Fingers.

BROAD nails shews the person to be bashful, fearful, but of gentle nature.

When there is a certain white mark at the extremity of them, it shews that the person has more honesty than subtlety, and that his worldly substance will be impaired through negligence.

White nails, and long, denote much sickness and infirmity, especially fevers; an indication of strength, and deceit by women.

If upon the white, any thing appears at the extremity that is pale, it denotes

short

short life by sudden death, and the person to be given to melancholy.

When there appears a certain mixt redness of divers colours at the beginning of the nails, it shews the person to be cholerick, and very quarrellsome.

When the extremity is black, it is a sign of husbandry.

Narrow nails denote the person to be inclined to mischief, and to do injury to his neighbours.

Long nails shew the person to be good-natured, but distrustful, and loves reconciliation rather than differences.

Oblique nails, signify deceit, and want of courage.

Little and round nails, denote obstinate anger, and hatred.

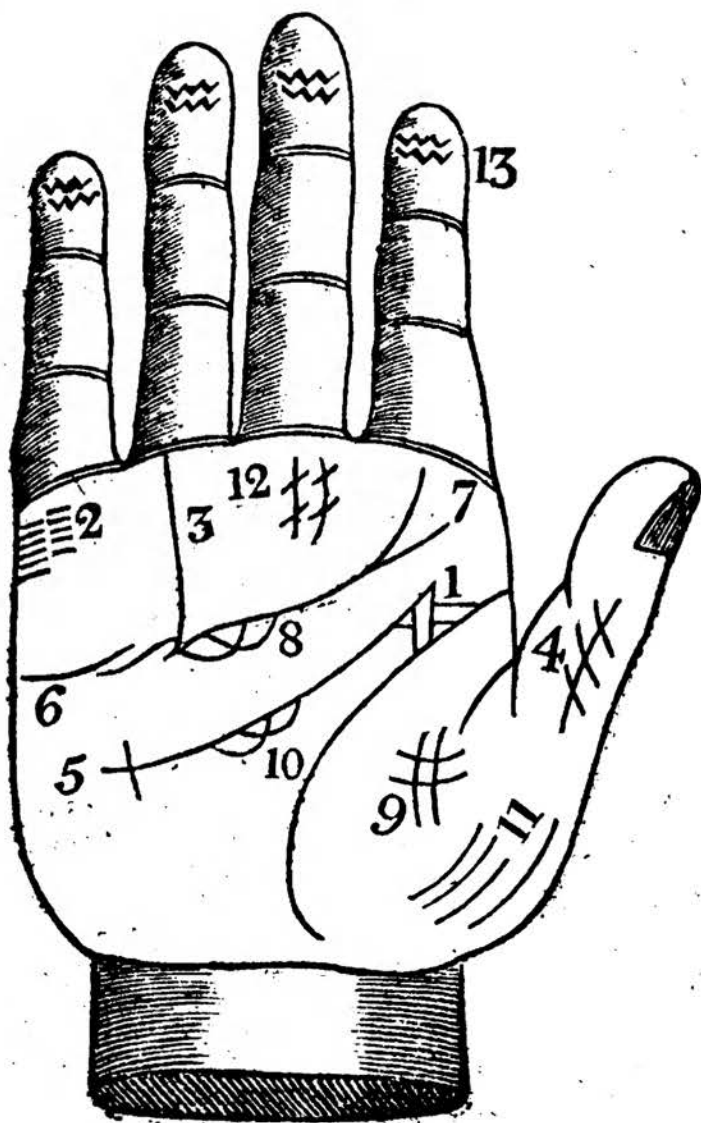
If they be crooked at the extremity, they shew pride and fierceness.

Round nails, shew a cholerick person, yet soon reconciled, honest, a lover of secret sciences.

Fleshy nails, denote the person to be mild in temper, idle, and lazy.

Pale and black nails, shew the person to be very deceitful to his neighbour, and subject to many diseases.

Red and marked nails, signify a cholerick and martial nature, given to cruelty, and as many little marks as there are, they speak so many evil desires.



The foregoing Figure explained.

1. THE natural line not constituting the angle, but coupled with two lines, shews a liberality against the person's will; for the defect of some duty or payment, but being cross-cut by other two lines, denotes envy and oppression from adversaries.
2. Denotes the person perfidious, a thief, and poor; and the deeper they are, the more sure the prediction.
3. An eminent and excellent wit, but being cut cross, an impediment of wit.

4. Line thus traversed, signify good parentage, but crossing downward denote incest.

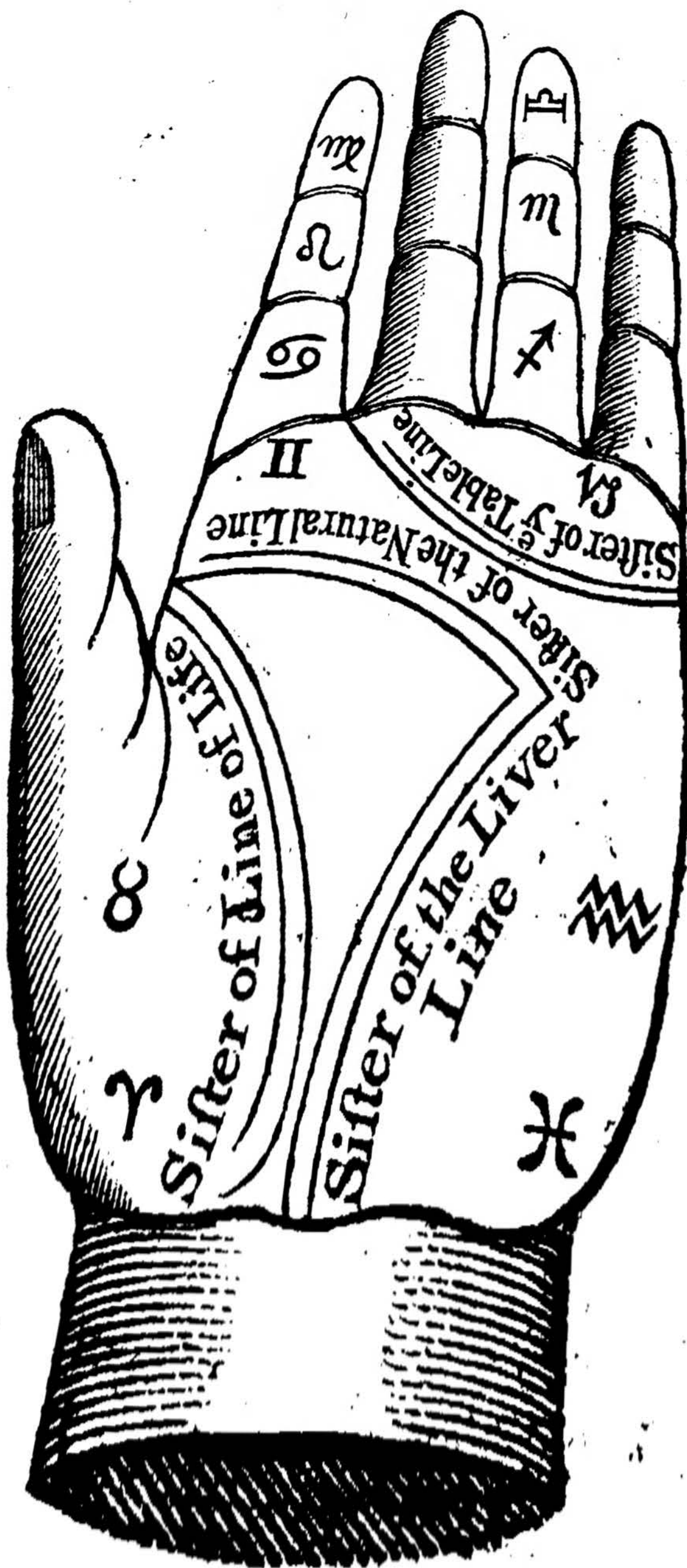
5. Clearly cutting as xx, denotes sacrilege.

6. The liver-line failing and discontinued, shews barrenness, unless it constitute a sanguine complexion.

7. The line forked toward the middle-finger, shews the party to be double-faced, and not constant; but if both the branches point at the fore-finger, it denotes hard labour and sorrow.

8. Quarrels with vulgar people.

9. These being straight, denote so



many wives, but when crost, they predict a single life.

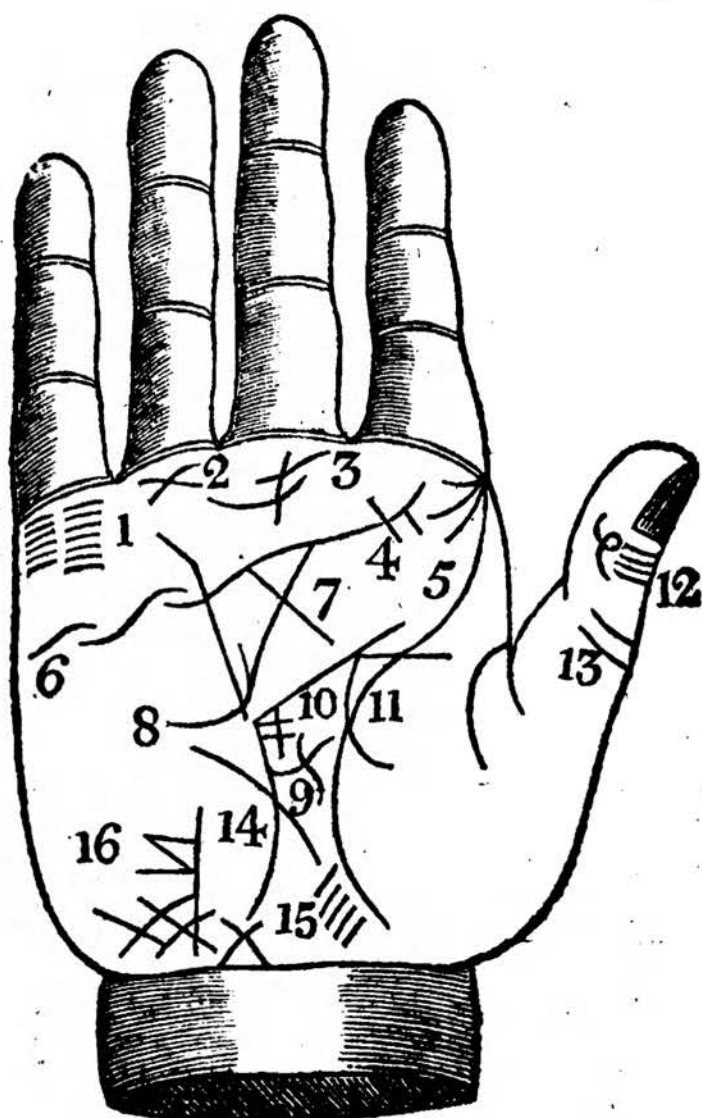
10. Quarrels with priests.

11. More gross than ordinary, and the party ungrateful.

12. Cut cross-ways, or broken off,

the person will suffer much pain from the colic.

13. To represent Aquarius in the last joint of the finger, is danger of drowning.



Aphorisms rendering the sense of the Figure on the opposite Page.

THE sisters of the three lines most commonly signify good; and as they the rather confirm the significations of the principal line, so they help and supply the defects thereof, as if any of the four

lines be abrupt, broken off, or impeded. As for example, if the line of life be abrupt and impeded, the sister thereof, which is called the line of Mars, or of death, continued or joined thereto, preserves the person from death, which otherwise was signified by the vital line.

There

There is often a double line which accompanies the vital line interior from the trine in the hand, exterior from the mount of the thumb.

This by its proper signification denotes most wicked luxury, and riches, according to the length and position thereof.

1. Cross lines, and little appearing, denote theft.

2. The girdle of Venus, whole or divided, cutting the lines of h , u , or the Sun, hinder prosperity.

3. The table-line divided at the fore-finger, predicts wounds in the forehead.

4. From the beginning of the natural line towards the fore-finger, intimates faithfulness and honesty.

5. The line of life inclining near the end as a half circle, denotes pain and grief of heart.

6. The table line, like as it were chains, denotes death in a strange country.

7. A cross in the Quadrangle between the Sun and Mars, signifies labour, pains, and care for defending and preserving one's degrees and honours.

8. The natural line divided, part of

it inclining toward the table line, denotes short life.

9. Such a sign in the triangle, discovers a treacherous, lying, wicked person, who will be punished for her demerits.

10. The sifter of the line of life, appearing in the hollow of the hand, with a cross intersecting the lines, threatens the person with a fall from on high to his great prejudice.

11. The supreme angle not joined, and if a semicircle cut it, beholding the thumb, predicts loss, or hurt of the eyes.

12. Such a character near the nail of the thumb, indicates a thief.

13. The interior and exterior line, making a circle in the second joint of the thumb, denotes hanging.

14. A line from the waist, extending between the finger of the Sun and Mercury, predicts good fortune.

15. The right angle or left, appearing evil or blunt, denotes a rude, wild, and wandering brain.

16. Lines scattered by the wrist, cutting themselves, shews a wicked person, and an evil death.—See foregoing Figure, Page 379.

ALBERTUS'S SECRETS OF NATURE.

(Continued from Page 348.)

OF THE EMBRYO.

ALBERTUS, after having observed that man, as formed of corruptible materials, cannot exist beyond a certain period, adverts to the means granted him of continuing his species by propagation, and next proceeds to an investigation of those means, beginning with the Embryo.

Every human being generated according to the ordinary course, says he, is the effect of two immediate causes, viz. the sperm of one sex, and the menstrua of the other, conformably to the invariable opinion of most Phi-

losophers and Physicians, particularly the latter, because the Stagyrice did not suppose, that the seed of the male, formed any part of the substance of the foetus, which owes its substance to the menstrua, as is contended for by him; whereas the sperma, in his opinion, evaporates. This doctrine is refuted by the medical fraternity, who hold, that the sexes jointly contribute to its existence. Some indeed there are who maintain, that the sperma is to the menstrua, as the artificer to the work; as a carpenter, for instance, who is the efficient cause, is with regard to the house he builds, which is the effect; and that as he disposes and arranges the

materials towards the formation of the edifice, so does the sperm operate on the menstrua towards the configuration of the creature. This argument they support by observing, that if the male happen to be infirm and unhealthy, the debility is transferred to the offspring; consequently, like the artificer, he is the efficient cause; inasmuch as he alters the menstrua of the female.

In refutation of the above argument, thus argues the Physician—It is evident that the male is formed of superior matter; besides that it incorporates with the menstrua, cannot be denied, considering the striking resemblance in the progeny, to the male parent, not only in sex, but feature and complexion. To which they add, that in the seed of the male is a generative quality which pervades the whole mass of which the embryo is composed, to which they tell us is owing the formation of the different members.

Now the Philosopher above mentioned, in particular seems to think that the sperm exhales like a vapour, being affected by the heat; which, says he, must appear incontestible if the matrix can be proved to be porous, and that it can, admits of no doubt. since by means of the pores, the infant receives nutrition. As a farther proof, it is said, the matrix is a skin or membrane; now every skin is certainly provided with pores, otherwise there would be no such thing as perspiration; the contrary of which is manifest.

The next thing to be considered, says Albertus, is the admission of the seminal substance into the receptacle designed by nature for that purpose. An emission at one and the same time on the part of both sexes, is necessary to conception, whereby the two substances are blended into one, and form a coalition in the matrix prepared for their reception; after which it closes; and such is the adhesion of the parts, that no particle of what has been there deposited, is liable to be lost, which likewise puts a stop to the periodical

fluors peculiar to the sex. Besides what has been just advanced, it is to be observed, that if the emission be not correspondent, no conception takes place; again, what as effectually prevents it, is the crude, indigested state of the seminal matter, and its not being sufficiently hot. For this reason those who copulate but seldom effect an impregnation soonest, being very hot.

The tenaciousness of the matrix, Avicenna observes, is partly owing to its reluctance to lose any particle of the warm moisture committed to it: the same author accounting for a higher degree of pleasure enjoyed by the female in the act of coition, says, it arises from that sex's emitting and receiving, in lieu of the substance emitted.

The question has been started, whether it were possible to contribute to propagation, after the loss of the testiculi? which has been answered in the negative, the seminal vessels being requisite for that purpose. Yet instances have been known of males generating notwithstanding this defect, which is sanctioned by the authority of Albertus, who says, it is very possible, since all that is necessary is an ability to emit, and this some have been known to do, though not so well. Nay, though the sperma should have fallen to the ground, could it be conveyed to the matrix, it is not improbable that the end might be attained.

Our author on this occasion mentions a circumstance that had fallen within his knowledge, and that is of a female's being impregnated in a warm bath in the presence of a male, who spermatized, though not in contact with him; which he supposes was effected by the attractive power of the vulva, assisted by the vigour of the sperm, no part of which had time to exhale. The menstrua in women, continues he, are formed of the superfluous aliments which are not converted into any other substance. The same may be said of the sperma in the opposite sex. This flow begins at the age of twelve

twelve sometimes, but more frequently at thirteen years; not uniformly visiting all at the same period of life, and time; some having the complaint at the return of the new moon, others not so soon. It has been asked, why men are not subject to this discharge? and the reason assigned for it was, that the seminal moisture in them being of a more subtle substance, nature, instead of being able to throw it off readily, seems industrious to preserve it for the purpose of generation. Should it be asked why urine, excrement, or sweat are not regulated by the moon, like the menstrua? the answer is, that the former arising from a daily superfluity of food, call for daily evacuation; young women being provided with a greater degree of moisture than those of a more advanced age, experience a return of their complaint in the beginning of the month, and much sooner than the elderly, it being natural that the greater the redundancy, the sooner it requires to be discharged. Black women are less subject to it than white; and the more high-seasoned the food they usually live upon is, the more subtle in proportion will be the menstrua;

as, on the contrary, such as are from choice, or necessity, habituated to grosser diet, communicate a proportionable grossness to the menstrua. The periods at which they are supposed to commence and cease, are noticed in a distich* by our author, the pain accompanying the periodical return of this complaint, is compensated for by the advantages that result therefrom to the sex, as thereby they are eased of the redundant moisture, which would otherwise become gross humours, and affect the whole system, particularly the head, and of consequence the understanding, which suffers more or less previous to the afflux. At this time, women are observed to be under a stupor, losing much of their natural vivacity and quickness of apprehension.

* *Addere decem ternis, mulierum menstrua cernis,*

Ad quinquaginta, durat purgatio tanta.

ENGLISHED.

At stated periods, from thirteen
The sickly female's tell-tale mien
An index of her pain appears,
Till she has counted fifty years.

(To be continued.)

THE AUGUR. N^o VI.

I HAVE the happiness to reflect, that I have now little more to do in clearing ground; a sufficiency of combustible has already been applied, all the objects of burning have been thrown on the lighted fire, and will, as the fire catches them, perish. It is of no use therefore to particularize—there is no farther occasion to talk of the d...d Leopold and Gustaff and the gang of kings, "whom Hell is now moved to meet at their coming." The cinders of newspapers, of the emigrants of FRANCE, and the guests of other countries; of lawyers, of politicians, of ministers of GOD, of adulterers, of atheists, of mathematicians, of fools of all kinds, and knaves of all

kinds, now fill the air and rise in the atmosphere of this Magazine.

To those surviving this slaughter, I shall under this head of AUGURY present a few instances of the sympathies of things.

It is well known, that in the morning of Admiral Byng's execution, the *Ramillies*, wherein his flag had been hoisted, broke her mooring chain, and rode by her bridle. It blew a heavy gale; and so it does at almost every great martial death, as Oliver Cromwell's, for instance. But why did not the wind drive any other ship from the mooring or why did it not break the bridle? In these questions I do not mean to deduce natural causes, but I mean to give a

ritu

ritual their DUE weight. The *coincidences* and *correspondencies*, I say, are spiritual. Besides the Ramillies, every ship that bore the name, and, recurring to the first connexion of France and England with the name, we will say every place that bore the name, was under an active and *visible* dæmon of mischief. Every ship of that name in the English service, has foundered and destroyed her crew; this shot her Admiral—and I do not believe, that any thing but the evil genius of that ship brought on his fate; nor will the history of his conduct and trial furnish any other ground; it never has furnished it. The readers of Swedenborg have a ground in the year 1757, which will furnish more extensive contemplation.

But there was also a singular domestic omen. During his passage to England in the Antelope, as his brother, Mr. Edward Byng, was sitting in the room alone, their crest, which ornamented the top of a looking-glass, fell into the middle of the floor and broke to pieces. This crest also is very near an Antelope.

All the vessels fitted out from England for beginning the settlement of Sierra Leone have met miscarriages of some kind or other. The Harpy (a name the Romans would not have suffered in an expedition intended to destroy Harpies) their principal ship, after being out nearly two months, or twice the time of the passage, had not got half way, being opposed by WESTERLY WINDS. Now I must speak a little seriously to the gentlemen concerned in that undertaking—Conciliate the genius of the *West*! If ye do not, ye shall all likewise perish! That my brother

and my first cousin are your chaplains is not enough to seduce me to a softer expression. In 1783, the year of American peace, I paid my last visit to the West Indies. Though East winds are known to prevail in March, we lay that month wind-bound at the Mother-bank. Though seamen expect East winds on the Atlantic near the tropics as surely as day and night, we could hardly reach our destination for West winds. During three years that I staid in the islands, there was a frequency of WEST winds before unknown. Favoured by the WEST winds, I made my passage to England in 30 days in H. M. S. the *Mediator*, Captain Collingwood, though the wind was seldom more than would just fill the sails, and though we were opposed three days by a gale from the Eastward. From this passage of mine, *exclusive of every concomitant circumstance throughout the world*, I augur conclusively to myself, that the NEW SUN, which has arisen in the WEST, and whose course the winds follow as formerly the Eastern trades followed the Eastern Sun, is mild, benignant, and peaceable, in his supplantation of the old light, even on the bottom of the ocean, and that *all* violences proceed from the old, and finally *vanquished*, system. The Sierra Leone Company, I shall remark, have on their list of Directors a *very particular* root of bitterness—a man, who combines the augury drawn from my passage immediately with the Sierra Leone company, as he has prostitutedly opposed himself to the success of the pure object of my visit to England. But let him remember, that the three days Eastern gale cannot longer oppose the sweeping West. B.

METALLURGY.

Cornwall, March 26, 1792.

MR. EDITOR,

THROUGH the medium of your entertaining Magazine, I beg leave to communicate to your readers the method of assaying copper ores, which

VOL. I.

is entirely confined to this county, and afterwards make a few observations on F. Spillsbury's method of assaying gold and silver.

Every chymist knows, that the intention of assaying, is to know what
N n quantity

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quantity of metal is to be found in a certain quantity of ore, and whether it will pay the expences of smelting in the large way.

In the first place, the ore is pounded and passed through a fine wire sieve, and afterwards well mixed, so that one part may not be richer than another. A troy ounce* of this ore is weighed, and put into a large crucible, which is placed in the melting furnace, and a red heat kept up, and constantly stirred, as long as it emits an arsenical or sulphurous smell; when it is well roasted, it is removed from the furnace, and left to cool; when cold, half an ounce of white tartar, half an ounce of red tartar, half an ounce of borax, a quarter of an ounce of nitre, and a quarter of an ounce of fluor spar are to be mixed with it in the crucible in which it was roasted, and the mixture is afterwards covered one finger thick with common salt. It is again placed in the furnace, and the strongest heat which it is capable of giving, is kept up for the space of ten minutes or a quarter of an hour; the time must be regulated according to the fusibility of the ore; when it is perfectly fused, it is poured into a round mould, and the metal separated from the scoria. The copper is still very impure, and is melted a second, and sometimes a third and fourth time, before it is perfectly fine.

In the second melting, the crucible is first placed in the furnace, and made white hot; the copper is then put in, and when it begins to melt, one tenth of an ounce of white flux, which is made by detonating together two pints of nitre, and one of tartar, is thrown on it, and as soon as possible afterwards a quarter of an ounce of salt must be put into the crucible; when the ebullition ceases, it is poured into

* The ounce is divided into an hundred parts.

the mould, and when cold, the scoria is separated, and set apart to dry; if the button of copper is not fine (which is known by its colour, grain, and ductility) this operation is repeated till it is. In the above process for refining the copper, the flux always dissolves a part of it; the dried slag or scoria therefore is mixed with its weight of tartar, put into a crucible, covered with a layer of salt, and melted as in the process for reducing the roasted ore. When the whole is perfectly fluid, it is poured into the mould.

The reduced copper, which is called the prill, is found beneath the scoria, and is always impure; it is therefore carefully refined, as above, with the white flux.

The refined prill being added to the button of copper, and weighed, a calculation is made of the contents and value of a ton of ore.

Having thus briefly described the process for assaying copper, I shall take the liberty to say, that the greatest part of Mr. Spilbury's way for assaying gold and silver is taken from Macquer's Chymical Dictionary, though differently expressed. I am surprised that one who styles himself *Chymist*, should be at a loss for a menstruum that would dissolve copper and not silver! Could he be ignorant that the marine acid, when hot and concentrated, dissolves copper, and has not the least effect upon silver? Mr. S. should have given his readers a process for separating the marine acid from the aqua-fortis, which he uses, as it is always adulterated with it, and which would precipitate the silver as soon as it was dissolved, and consequently the assay would not be just. What does Mr. S. mean by the following sentence, speaking of the gold assay in the cucurbit? "but if otherwise it will be *small dust*, from any acid salts the aqua-fortis leaves behind." R. E.

PHILOSOPHICAL AND INGENIOUS AMUSEMENTS.

(Continued from Page 354.)

THE DANCING CARD.

ONE of the company is desired to draw a card, which is afterwards mixed with the pack, and is commanded to appear on the wall; it accordingly obeys, advancing as it is ordered, and describes an inclined line from the right to the left; it disappears at the top of the room, and appears in an instant afterwards, moving in a horizontal direction.

EXPLANATION.

This trick is so simple, that it hardly merits an explanation: it first consists in making a person draw a forced card, which you know by the touch, because it is larger than the rest. After having shuffled them, you withdraw it from the pack, to shew the company that it is not there, and when you order it to appear on the wall, the confederate dexterously draws a thread, at the end of which is fastened a similar card, which comes from behind a glass, and this card is fastened by very minute loops of silk to another thread fully stretched, along which the card runs, and performs its route. *— si licet parva componere magnis*, it resembles the rope across the Seine, by which the ferry-boat of the Invalids is conducted.

THE CARD NAILED TO THE WALL
BY A PISTOL SHOT.

A Card is desired to be drawn, and the person who chose it requested to tear off a corner, and to keep it, that he may know the card; the card so torn, is then burnt to cinders, and a pistol is charged with gunpowder, with

which the ashes of the card are mixed. Instead of a ball, a nail is put into the barrel, which is marked by some of the company. The pack of cards is then thrown up in the air, the pistol is fired, and the burnt card appears nailed against the wall; the bit of the corner which was torn off, is then compared with it, and is found exactly to fit, and the nail which fastens it to the wall is recognized by the persons who marked it.

EXPLANATION.

When the performer sees that a corner has been torn from the chosen card, he retires, and makes a similar tear on a like card. Returning on the theatre, he asks for the chosen card, and passes it to the bottom of the pack, and substitutes expertly in the place, the card which he has prepared, which he burns instead of the first.

When the pistol is loaded, he takes it in his hand under pretence of shewing how to direct it, &c. He avails himself of this opportunity to open a hole in the barrel near the touch-hole, through which the nail falls by its own weight into his hand; having shut this passage carefully, he requests some one of the company to put more powder and wadding into the pistol; whilst that is doing, he carries the nail and card to his confederate, who quickly nails the card to a piece of square wood which stops, hermetically, a space left open in the partition, and in the tapestry, but which is not perceived, as it is covered by a piece of tapestry similar to the rest of the room, and by which means when the nailed card is put in, it is not perceived; the piece of tapestry which covers it, is nicely fastened on the one end with two pins, and to the other a thread is fastened, one end of which the

N n z

confederate

confederate holds in his hand. As soon as the report of the pistol is heard, the confederate draws his thread, by which means the piece of tapestry falls behind a glass---the card appears the same that was marked---and with the nail that was put in the pistol. It is not astonishing that this trick being so difficult by its complexity to be guessed at, should have received such universal applause.

N. B. After the pistol has been charged with powder, a tin tube may be slipped upon the charge, into which the nail being rammed along with the wadding, by inclining it a little in presenting it to one of the spectators to fire, the tube and contents will fall into the performer's hand to convey to his confederate. If any one suspects that the nail has been stolen out of the pistol, you persist in the contrary, and beg the company at the next exhibition to be further convinced; you are then to shew a pistol which you take to pieces to shew that all is fair without any preparation---you charge it with a nail, which is marked by some person in confederacy with you, or you shew it to many people on purpose to avoid its being marked. In this case the card is nailed with another nail, but to persuade the company that it is the same, you boldly assert that the nail was marked by several persons, and you request the spectators to view it and be convinced.

tom; for by this, you may seem to work wonders; since it is easy for you to see, or take notice of a card; which though you are perceived to do, it will not be suspected if you shuffle them well together, afterwards, by the method here to be taught, which is this: in shuffling let the bottom card be always kept a little before, or, which is best, a little behind all the rest of the cards; put it a little beyond the rest before, right over your fore-finger, or else, which is the best, a little behind the rest, so as the little finger of the left hand may slip up, and meet with it at the first; shuffle as thick as you can, and at last throw upon the board the bottom card, with as many more as you would preserve for any purpose, a little before or a little behind the rest: and be sure to let your fore-finger, (if the pack be laid before) or your little finger, (if the pack be laid behind) always creep up to meet with the bottom card, and when you feel it, you may there hold it till you have shuffled over again, which being done, the card which was first at the bottom will come there again; thus you may shuffle them before their faces, and yet leave your noted card at the bottom; you must try to be very perfect in your shuffling; and having once attained it, you may do almost what you please; for whatever pack you make, though it is ten, twelve, or twenty cards, you may still keep it next the bottom, and yet shuffle them often to please the curious.

TO SHUFFLE CARDS IN SUCH A MANNER AS ALWAYS TO KEEP ONE CERTAIN CARD AT THE BOTTOM.

A PERSON with a hard hand and stiff joints should never think of playing deception with the cards, as clumsy fingers will not do. In shewing tricks with cards, the principal point consists in shuffling them nimbly, and yet keeping one certain card, either at the bottom or in some known place of the pack, four or five cards from the bot-

HOW TO MAKE A CARD JUMP OUT OF THE PACK AND RUN ON THE TABLE.

THIS is a wonderful fancy if it be well handled; as thus:

Take a pack of cards, and let any one draw any card that they fancy best, and afterwards take and put it into the pack, but so as you know where to find it at pleasure; for by this time I suppose you know how to shuffle the cards, and where to find any card when it is

put

put into the pack; then take a piece of wax and put it under the thumb-nail of your right-hand, and there fasten a hair to your thumb, and the other end of the hair to the card; then spread the pack of cards open on the table: then say, *If you are a pure virgin the card will jump out of the pack*; then by your words or charms seem to make it jump on the table.

THE VISIBLE INVISIBLE.

VARIOUS are the tricks and fancies made use of to amuse and surprise by the nimble-fingered gentry, who exhibit for a livelihood, and gain a comfortable subsistence from their gaping audiences.

The astonishment of the spectators increases as their senses are imposed upon: in fact, they themselves (though they do not know it) assist the deceit! for, being more attentive to the trick than to the performer of it, they cannot see or comprehend how it is done; when, were they acquainted with the manner, a little practice would make them capable of doing the same.

But as people will be amused by some means or other, according to their different dispositions, so those who practise these diversions, are in the right to vary their scenes as much as they can, and as often as possible introduce something new. Novelty has a charm the most attractive imaginable; yet they should be careful, in these attempts, not to promise too much, and well consider that what they have to offer will bear the test of scrutiny, lest they become the scoff and ridicule of their auditors, instead of their admiration.

A certain gentleman, well known for his talents in the deceptive arts, a few years back, brought together a great number of genteel people at the Lebeck's Head, in the Strand.

His bills set forth a wonderful new discovery, which was to surprise and astonish all the beholders; and he called it the Visible Invisible: his appa-

ratus was a large looking-glass, on which was displayed a variety of devices, and some very pretty verses, descriptive and applicable to his design: this was handed round the company, who having read it very plainly, he took his handkerchief and wiped it all out, and the glass appeared without the least mark whatever; but on his desiring any one to breathe upon it, the writing and characters became as visible as ever.

This was really astonishing to many present; but some gentlemen, being well acquainted with the manner it was done, and knowing it was too trifling to pay half-a-crown for so simple a thing, declared against the imposition, and undeceived the audience, by shewing the deception was nothing more than French chalk; this set the whole place in an uproar, and vengeance was declared against the performer, who, with the utmost precipitation, was endeavouring to make his escape out of the window to avoid their fury; but being prevented, he was brought back to the audience, where, having asked pardon on his knees, and returning the money, he afterwards told them, and told them truly, if he had got off with the money, he should have been *invisible*; but, as it was, he was *visible*; after breaking his glass, he was suffered to depart.

The French chalk is a compound of a greasy but extraordinary nature, and has been often made use of to draw portraits upon looking-glasses, when the picture may be visible or invisible, as the possessor thinks proper, only by breathing or wiping of it, and it will continue so for many months.

Mr. Conjuror declared he gave five guineas for the secret, and it must be confessed he bought the bargain.

SYMPATHETIC INKS.

THESE kinds of inks are very curious, and may serve for a great number of physical recreations, very surprising to such

such as are not acquainted with the manner of preparing them.

One kind, very easy, is made by taking an ounce of common aquafortis, which you are to mix with three ounces of common water; you will use this mixture to write on paper that is strong, and very stiff: this writing becomes totally invisible in drying; and in order to make it re-appear, you need only wet the paper, and when it dries the writing disappears again. This effect may be repeated two or three times.

This process is the easiest to be done, as the necessary ingredients are almost always at hand.

Many other things furnish the means of making sympathetic ink, such as cobalt, bismuth, lime, &c. &c. but they require chemical and difficult preparations to be efficient.

The easiest to be obtained are mentioned before, as the mixture of aquafortis and common water; and those that may be formed by dissolutions of salt and acids, such as lemon or onion juice: in order to render them visible, you need only approach them to the fire: the cold air produces on them the contrary effect.

A Piece of money shut up in a box which comes out of itself without being touched by any one.

A PERSON is required to hold a box, into which is put before his eyes a piece of money or a ring: you stand at a distance and bid him shake the box gently, the piece is heard to rattle within; he is desired again to shake it, and then it is not heard to rattle. The third time it is again heard, but the fourth time it is gone, and is found in the shoe of one of the company.

EXPLANATION.

The box must be made on purpose; we will not describe it here, because

all the performers of tricks sell them: that one which has caused such wonder at Paris and London, only differs from the others as being somewhat better made, and belonging to a person who embellishes his tricks with all possible advantages.

This box is made in such a manner that, in shaking it gently up and down, the piece within is heard: on the contrary, shaking it hard horizontally, a little spring which falls on the piece prevents it from being heard, which makes you imagine it is not within. He who performs the trick then touches the box, under pretence of shewing how to shake it, and although it is locked, he easily gets out the piece by means of a secret opening, availing himself of that minute to put in a false piece, and to leave the box with the same person: and he causes you to believe either that the piece is or is not within, according to the manner the box is shaken. At length the original piece is found in the shoe of one of the company, either by means of the person in confederacy, and furnishing him with a similar piece, or by sending some expert person to slip it on the floor---in this last case, it is found on the ground, and you persuade the person that it fell from his foot, as he took it out of his shoe.

Three Charms against the Falling Sickness.

Drink in the night at a Spring, water out of a skull of one that hath been slain.

Otherwise, eat a pig killed with a knife that slew a man.

Otherwise, repeat the following verse three times:

Ananizapta smiteth death,
Whiles harm intendeth he,
This word Ananizapta say,
And death shall captive be;
Ananizapta, O of God,
Have mercy now on me!!!

Charms

Charms to find out a Thief.

How to shew the Thief in a Glass, that hath stolen any thing from you.

The means how to find out a thief are these :

Turn your face to the east, and make a cross upon crystal with oil olive, and under the cross write these two words,

“ SAINT HELEN.”

Then a child that is innocent, and a chaste virgin, born in true wedlock, and not base begotten, of the age of ten years, must take the crystal in her hand; and behind her back, kneeling on thy knees, thou must devoutly and reverently say over this prayer thrice: “ I beseech thee, my Lady St. Helen, mother of King Constantine, which didst find the cross whereupon Christ died: by that holy devotion, and invention of the cross, and by the same cross, and by the joy which thou conceivedst at the finding thereof, and by the love which thou bearest to thy son Constantine, and by the great goodness which thou dost always use; that thou shew me in this crystal (i. e. looking-glass) whatsoever I ask, or desire to know, Amen.”

And when the child seeth the angel in the crystal, demand what you will, and the angel will make answer thereunto. Mem. that this be done just as the sun is rising, when the weather is fair and clear.

A scarce Secret.

TAKE a glass vial full of holy-water, and set it upon a linen cloth, which hath been purified, both by washing and sacrifice, &c. On the mouth of the vial or urinal, two olive-leaves must be laid across, and these words pronounced over it, by a child; (to wit thus,) “ Angele bone, angele candide, per tuam sanctitatem, meamq; virginitatem, ostende mihi furem: now repeat three paternosters, three aves, and betwixt each of them make a cross with the nail of the thumb upon the mouth of the vial; and then shall be seen angels ascending and descending as it were motes in the sun beams. The thief all this while shall suffer great torment, and his face shall be seen plainly.

A Charm to drive away Spirits, and prevent a house from being injured by Tempest.

Hang on the four corners of the house, this sentence written upon virgin parchment. Omnis spiritus laudet dominum. PSALMS 150.

Mosen habent and prophetas.—LUKE 16.

Exurgat Deus, and dissipentur inimiciejus.—PSALMS 64.

Note, This is called the Paracelsian charm.

B. TO THE PUBLIC.

THE articles, which I have inserted from time to time in this magazine, having produced several inquiries at the Publisher's whether I would calculate nativities and resolve questions, I answer, that on the principle I am going to describe, I will.

It may be observed from what I said on Mr. Pirt's nativity, in number VII. that I have not pursued the old track of Astrologers, in calculating directions to ascertain the events of life, and the times which are to produce

them. Time and its relations, space and its relations, are only the fleeting accidents of *visionary* matter, the creatures of death, and the forms of darkness. If Astrology be noble, if Astrology be true, it is noble and true from conversing with spirit, with eternity and essence. Thus, it readily, it *officially* announced the business of the Day Star from on high*, at its first

* “On high”—Evidently because the HIGHEST planet in the system, though moving in a concentric orbit with the rest: the planet is the humanity; the sun the divinity, from meeting

meeting the horizon, and never quitted it to its ZENITH.

The business then of Genethliacal Astrology, is not to tell a person whether or when he shall be hanged or married; for nothing is to be added to the wisdom of Cato and Pope, on these several points. The first is to be found in Cato's answer to Labienus, in Lucan's *Pharsalia*, too long for present insertion. Pope's passage is,

If to be happy in a certain sphere,

What matter soon or late, or here or there?
Let it then be the business of Astrology, founding itself on the basis, that "VIRTUE ALONE IS HAPPINESS," help the student in ascertaining WHAT is the SPHERE.

In this view, and on this principle, not to satisfy puerile or inane inquisitiveness, nor to resolve whether a wicked purpose shall meet with a miserable end, I will render all service to any applicant.

But as *no one* action, though even the leading object of life, can be taken up singly, it is vain to expect success, unless all circumstances, though minutely subordinate, be attended to. Therefore life must be regarded and watched entirely; for on a contrary supposition, what would be the case, and what the pleasure? It would be that of a person with a good nose, mouth, or eye, keeping all the rest of the face constantly masked, and introducing themselves by their nose, or other favourite feature, into all companies.

As the student of HIMSELF enters gradually into the minutiae of his life and actions, he will find, that every action has a correspondential or talismanic virtue: he will find with Virgil, not only, that there are "tears of things," but that there are pains of things, and joys of things; and he will also be able to give a rational account and philosophical illustration of the causes and operations of those things. He will find it a FACT that, *Æneid VI. 724.*

"Essentially a SPIRIT WITHIN nourishes heaven and earth, and sea, and moon, and stars; and MIND dif-

fused through every joint actuates the mass, and intermingles with the vast body."

People proceeding alone, often are overpowered by superior strength, from doing what they feel and know to be right; and this is the true cause of religious frenzies. The SENSE OF RIGHT cannot be overcome; and thus ensues a long and doubtful conflict between heaven, and the agents of hell on earth, of which the poor creature who had not vigour to act right, that is to decide in the first instance, is the subject and victim. Conscience is a more severe revenger, than the most ingenious and inexorable tyrant on earth; for it is this vicegerent of GOD, as I perfectly agree with infidels, who, "after killing the body, is the agent that fixes both soul and body in hell."

"Through desire, a man having separated himself, seeketh and intermedleth with ALL WISDOM," saith Solomon. Now, the society which I propose, being calculated to strengthen the hands of those who would live conscientiously and wisely, with perfect opportunity of cementing more and more closely, is an object which applies to all ranks, and every person.

But, after all, how do the stars operate, or how are they indexes? Do they not take away free will? No: they operate as men operate: and they are indexes as looking-glasses. Every man and woman is a star. The stellar virtues are appropriated, inherent, active, and vital, in them. By the man may be seen what star predominated at birth; by a view of the heavens may be seen what manner of man was born; but both are best—Personal knowledge of the moment of birth too, the more intimate and more exact the better.

WILLIAM GILBERT.

*** Let all addresses be to myself, No. 11, Devonshire-street, Queen-square, free of postage, and inclosing a guinea.

¶ S. R.'s letter was without address: the last remark answers one part of it.

W. G.

LIVES OF EMINENT MAGICIANS, &c.

A CORNISH OLD WOMAN.

MARGARET Evans of Penryn, was, according to Mr. Pennant, the last specimen of the strength and spirit of the ancient British fair. This extraordinary female, he says, "was the greatest hunter, shooter, and fisher of her time. She kept at least a dozen of dogs, terriers, greyhounds, and spaniels; all excellent in their kinds. She killed more foxes in one year, than all the confederate hunts do in ten; rowed stoutly, and was queen of the lake; fiddled excellently, and knew all our old music; did not neglect the mechanic arts, for she was a very good joiner; and notwithstanding she was 70 years of age, was the best wrestler in the county; and few young men dared to try a fall with her.

Some years ago she had a maid of congenial qualities; but Death, that mighty hunter, at last earthed this faithful companion of her's. I must not forget that all the neighbouring bards paid their addresses to Margaret, and celebrated her exploits in pure British verse."

Journey to Snowdon.

ASTROLOGICAL PHYSICIAN.

DR. John Case was a native of Lime Regis in Dorsetshire, and many years practised physic and astrology. He was esteemed the genuine successor of the famous Lilly, whose magical books and machinery he possessed. He could shew the absent to the company, and is said to have done this the first in England. He is said to have got more by this distich than Dryden by all his works:

"Within this place,
Lives DOCTOR CASE."

And he was doubtless very well paid

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for composing those lines which he affixed to his pill-boxes:

"Here's fourteen pills, for thirteen pence,
Enough in any man's own con-sci-ence."

The exact time of his death is not known, but it happened before the end of Queen Anne's reign.

He was author of the *Angelical Guide*, shewing men and women their lot and change in this elementary life, in four books 1697, small octavo. The following anecdote was related by the late Rev. Mr. Gosling of Canterbury.

"Dr. Maundy, formerly of Canterbury, told me that in his travels abroad, some eminent physician, who had been in England, gave him a token to spend at his return with Dr. Radcliffe and Dr. Case. They fixed on an evening, and were very merry, when Dr. Radcliffe thus began a health, "Here, brother Case, to all the fools, your patients." "I thank you, brother," replied Case; "let me have all the fools, and you are heartily welcome to the rest of the practice."

HENRY CORNELIUS AGRIPPA.

HENRY Cornelius Agrippa was born at Cologne, in 1486. The prodigious compass of his knowledge astonished every one who conversed with him. He carefully informed himself of every science, and of course was profound in the Rosycrucian and Alchymical arcana. He was celebrated throughout Europe, most of the Courts of which he visited. The history of his life, as recorded by Bayle, is curious and interesting:—Sometimes, in all the pride of literature, he was disputing in schools and universities; at other times in Courts and Camps; then in the shops of projecting

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ting mechanics, and in the laboratories of hermetic philosophers. The prejudices of the times in which he lived often brought him into trouble, and he was sometimes cited before the civil tribunal for a forcerer, and his poor dog was even dreaded as an evil demon. He was here in England in 1510; and in 1529 received an invitation from Henry VIII. to settle here, which he thought proper to decline. He died in 1535. The most celebrated of his works, which are in Latin, is his *Treatise of Occult Philosophy*, a rare work, the greatest part of which is, and will be given in this Magazine, by our ingenious and valuable correspondent B.

VALENTINE GREATRAKES.

VALENTINE Greatrakes, famous in the last century for curing many diseases by stroking the parts affected with his hands, was the son of William Greatrakes, Esq. and was born at Affane, in the county of Waterford, in Ireland, on St. Valentine's-day, 1628. He was bred a protestant in the free-school of Lismore. On the breaking out of the Irish rebellion, he fled with his mother into England, where he was kindly entertained by his great uncle, Edmund Harris, brother to Sir Edward Harris, knight; and after his uncle's death, he completed his education under John Daniel Getsius, a German, minister of Stoke-Gabriel, in Devonshire, with whom he studied anatomy and divinity. After an absence of five or six years spent in these improvements, he returned to his native country, which he found in a deplorable situation, and therefore retired to the castle of Capperquin, where he spent a year in contemplation, and grew extremely dissatisfied with the world. However, about the year 1649, he entered into the parliament's service, and became a lieutenant in Lord Broghill's regiment: he continued in the army till the

year 1656, when he retired to Affane; and was made clerk of the peace for the county of Cork, register for transplantation, and justice of the peace.

Being dismissed from his places at the restoration, he again gave way to melancholy, and about the year 1662, felt a strange persuasion in his mind that he was endowed with the gift of curing the king's evil; yet being sensible of the ridicule to which he should probably expose himself by making it known, he thought fit to conceal his opinion for some time; but at length mentioned it to his wife, who considered it no better than an idle fancy. A few days after one William Maker, of Salterbridge, in the parish of Lismore, having a son afflicted with the king's evil, both in his eyes, cheek, and throat, brought him to the house, desiring Mrs. Greatrakes, who was always ready to afford her charity to her neighbours, according to the little skill she had in surgery, to do something for him. She acquainted her husband with it, who told her that she should now see whether this was a mere fancy, or the dictates of the Spirit of God in his heart; and laying his hands on the parts affected, he prayed to God to heal the child, and bid the parent bring him again in two or three days. When he returned, the eye was almost healed, the node, which was nearly as big as a pullet's egg, being suppurated, and the throat greatly amended; so that in a month's time he was perfectly cured. Then there came to Mr. Greatrakes one Margaret Macshane, of Ballinesly, in the parish of Lismore, who had had the evil for upwards of seven years, whom he cured to the amazement of all; and his fame now increasing, he cured the same disorder in many others, all by stroking with his hands; and some troubled with agues he cured in the same manner.

Afterwards he had the like impulse that he could heal all kinds of diseases; and going one day to Mr. Dean's, at Lismore,

Lisamore, there came into the house a poor man who had a pain in his loins and flank, went almost double, and had five ulcers in his leg; who begging his assistance, he put his hands on the man's loins and flank, and immediately stroked the pain out of him, so that he could stand upright. He then put his hands on the ulcerous leg, which instantly changed colour from black to red; three of the five ulcers closed up, and the rest within a few hours after; so that he went out well, and two days afterwards fell to work.

He was the first that publicly practised and taught Animal Magnetism. His first publication on this subject is intitled "Facts examined:" this was soon followed by another pamphlet, entitled "A brief account of Mr. Valentine Greatrakes, and divers strange cures by him lately performed, &c." to which were annexed the testimonies of several eminent and worthy persons of the chief matters therein related; and the whole was drawn up in the form of a letter to the honourable Robert Boyle, Esq. who was a patron of our stroker, as was also Dr. Henry More, and several other members of the Royal Society, before whom Mr. Greatrakes was examined. Dr. More ascribed the cures to an extraordinary refined and purified state of the blood in Greatrakes, whence he thought might issue a sanative, as well as there did a malignant contagion in a contrary state; others supposed they were wrought by the force of imagination in his patients; and some imagined them to be mere fictions. It is certain that the great Mr. Boyle believed him to be an extraordinary person, and attested many of his cures. He had the character of being a gentleman of great piety and humanity; however, he was a kind of prodigy that surprized and puzzled not only the ignorant, but the learned. The time of his death is uncertain.

SIR RICHARD WHITTINGTON.

SIR Richard Whittington, the noted Lord Mayor, who is said to have made his fortune by adventuring a cat with a captain of a ship, was born at Shepley in Kent in 1344. His father, who was but a poor herdsman, not being capable of furnishing him with natural subsistence, urged him to leave the place of his nativity, and go to London to get into a service. Here he seems to have met with but indifferent success, for in a state approaching dependancy, he sat himself down upon a stone yet to be seen in the neighbourhood of Highgate, where he fancied he heard the bells of a church in London ring, "Return, Whittington thrice Lord Mayor of London;" encouraged by this fancy, he ventured once more into the capital, and got a place as scullion of the cook to Sir Thomas Pell. In this family visited a captain who traded to the coast of Barbary, and the servants, according to the hospitality of those times, being permitted to try their fortunes by sending out something on their own account, when it came to Whittington's turn to produce his venture, he produced a cat, which was all the property he then had. This animal proving very serviceable in clearing the vermin that then infested the palace of the King of a part of Barbary, procured a valuable consideration for the owner, which was the foundation of his fortune.

He flourished in the reign of Richard II. Henry IV. and V. and served his last Mayoralty in 1419. He was a very munificent citizen, as may be judged from his public charities and buildings. He built the gate of London called Newgate, which was before a miserable dungeon, and within our memories the figure of the founder was to be seen over the arch-way with a cat at his feet. He also built a great part of St. Bartholomew's Hospital in Smithfield; founded alms-houses, re-

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built Guildhall chapel, and enlarged a great part of the east-end of the same Hall, besides many other "*goodeworke*."

WILLIAM SALMON.

WILLIAM Salmon was an eminent physician and botanist, and a very considerable publisher of useful books in the medical line; the principal of which is his *Seplafium*, "the compleat Physician, or the Druggist's-shop opened; explicating all the particulars of which medicines this day are composed and made," &c. a thick 8vo. of 1207 pages. His great work is a large Herbal in folio, which was an improvement upon that of Gerard,

and only excelled by the late Sir John Hill's excellent work, an excerpt of which, with Culpeper's Botany, we are now publishing in sixpenny Numbers weekly. His Polygraphicæ, or the arts of Drawing, Engraving, Etching, Limning, Painting, Alchemy, making the grand Elixir, Chiromancy, and many other secrets, has sold better than all the rest of his works: the tenth edition, which is not the last, is dated 1701. His "*Hocæ Mathematicæ, or Soul of Astrology*," is deservedly esteemed a good book, and is now so scarce, that a copy has been lately sold for one guinea. He was also a great vender of nostrums, which was and is still a much better trade than fortune-telling. He died soon after the Revolution.

APPARITIONS, DREAMS, &c.

APPARITION OF THE DEVIL.

Remarkable particulars in the Case of Margaret Wild, widow, of Guildford in Surrey, as the facts appeared to the Court and the Jury upon her Trial at the assizes before the Chief Baron, June 16, 1739.

IT appeared upon the deposition of several that she bore but a slight character, and had several times been observed to be, or suspected, with child, but nobody knew of any delivery. She lived in a lone-house upon a piece of waste land, and occupied by possession. Several farmers having been robbed in the neighbourhood, set up a very rigid search in quest of their property, and in their pursuit thereof visited the widow's habitation, as not being the least suspicious place, where their property might be fenced. Upon searching they found under her bed a bag with a great many little bones in it, and when they questioned her about them, she without hesitating replied they were her's, and nobody

had a right to enquire why they were deposited, there. Suspensions being very strong against her, she was fully committed to take her trial at the next assizes at Kingston; where, from her own confession, it was found that being secretly delivered she had smothered the infants, during the month, and afterwards (horrid to relate!) boiled the flesh off the bones, in consequence of a dream she had; from which she inferred, that as long as she could keep the bones, she should be safe from discovery; but yet fearing the worst, she had twice carried them out to bury them privately in a field, or throw them in some bye place, but both times had been met by a strange gentleman in black, whom she at first took for a clergyman, and who cautioned her from exposing those bones, saying that if she ever attempted to hide them in earth, sea, or other water, she would surely be discovered, but while she could keep them, she would be safe.

Whether this creature saw an apparition, or the Devil, is left to the reader to guess. That she might reckon her-
self

self safe while she could keep them, was plausible enough, and when she could not any longer, her death was not far off.

APPARITION.

MR. Nicholas Towse, an Officer in the King's wardrobe in Windscastle, of unimpeachable manners and unquestioned veracity, had in his youth been much noticed by Sir George Villars, father to the celebrated and unfortunate Duke of Buckingham. As this gentleman lay in his bed, perfectly awake, and in good health, he perceived a person of a venerable aspect drew near to his bedside; and with much earnestness of look was asked whether he had any recollection of him? This question was repeated before the poor gentleman could recover from his apprehension, and summon courage enough to reply, that he supposed himself visited by the apparition of Sir George Villars, which being assured of by his visitant, he was desired to go and acquaint his son from him, "that unless he did something to ingratiate himself with the people, he must expect to fall a victim, and that very soon." After this injunction he disappeared.---The next morning, Mr. Towse recollected every particular, which, however, he paid no regard to, considering the whole as a dream. The following night the visit was repeated, by the apparition, with a countenance indicating dissatisfaction and repentment, accompanied with threats of haunting the house, until the warning he wished to convey to his son were communicated to him; upon which the haunted man promised compliance. The lively representation of this vision threw him into great perplexity, yet did he slight it as he had done the former, and considering at what a distance he was from the duke, was disposed to believe it deserved no notice. This occasioned a third visit, and reproaches for his

breach of promise. He had now got courage enough to remonstrate; and alledged how difficult it was to gain admission to the duke, much more to be credited by him; that whoever went upon such an errand, would be regarded as a madman, and endanger his liberty. The person, after having redoubled his former threats, said that the duke was known to be very easy of access; that two or three particulars, he would, (and did) impart to him, charging him at the same time never to mention them to any other, would procure him credit, which having said, he vanished. This apparition had the desired effect; for the old gentleman repaired immediately to London, where the court then was, and being known to Sir Ralph Freeman, who had married a lady nearly related to the duke, he acquainted him with enough to assure him there was something extraordinary in it, without revealing to him all the particulars.

Sir Ralph having informed the duke of what the man desired, and of all that he knew of the matter, his Grace with his usual condescension, said, that he was on the following day to hunt with the king; that he would land at Lambeth-bridge by five in the morning, where, if the man attended, he would give him a hearing. Accordingly, the man being conducted by Sir Ralph, met the duke, and walked aside in conference with him for near an hour; Sir Ralph and his servants being at such a distance, that they could not hear a word, though the duke was observed to speak sometimes with emotion. The man told Sir Ralph, in returning over the water, that when he mentioned his credentials, the substance of which, he said, he was to impart to no man, the duke swore "he could come at that knowledge by none but the Devil, for those particulars were a secret to all but himself and another, who he was sure would never divulge it." The duke returned from the chace at an early hour, and was closeted with his mother
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in Whitehall for two or three hours; and when he left her, his countenance appeared full of trouble, with a mixture of anger. She herself, when the news of the duke's murder (which happened soon after) was brought to her, seemed to receive it without surprise, and as a thing she had foreseen.

EXTRAORDINARY VOICE,
WARNING TO QUIT A DANGEROUS
HOUSE.

From Calmet's "Dissertation on Apparitions."

A GENTLEMAN in France, by profession a lawyer, and as is usual for lawyers there, a counsellor of the Parliament of Paris; being in bed and fast asleep, was awaked by a voice which repeated several times something which he could not understand; but he got up on this extraordinary occasion, and wrote down the words which he had heard, in French characters as follows: *Apithi, onk ofphrainay ten seen apsy-chian*. Having done so, he endeavoured to sleep again, but could not

shut his eyes all the rest of the night, the strange words continually sounding in his ears; and finding himself extremely uneasy, he determined to rise and pass the time away by studying a cause which he had to report that morning; but still the strangeness of the noise dwelt so upon his mind that he could not at all fix his attention, he therefore went to a coffee-house very early, where meeting with some friends, he shewed them the slip of paper he had written from the unaccountable articulation he had heard; when one present, M. De Saumaize, looking at it, declared the words to be Syriac, and to mean literally, "Depart, hast thou no apprehension of thy death?" This translation was received with a loud laugh, and the warning treated as a jest, and an invention; but the gentleman taking it in a more serious light, left his house the same day, and it fell flat to the ground the following night.

Josephus relates, that a little before the destruction of the temple of Jerusalem, there were heard in the night, voices crying out, "Let us leave this place, woe and destruction is here!"

DOMESTIC NEWS.

PREDICTION FULFILLED.

See N^o V. Page 144.

8. THURSDAY evening an express arrived at the Secretary of State's Office, from Robert Liston, Esq. our Envoy at the Swedish Court, which brought the extraordinary intelligence, that his Majesty the King of Sweden had fallen a victim to the too successful attempt of a regicide, on the 26th ultimo.

The circumstances of this unexpected event were as follow:—

His Majesty that evening gave a grand Masquerade, to which all persons of distinction at the Swedish Court, including several foreign diplomatic characters, were invited.

During this entertainment, and when the festivity was at its height, a

Gentleman of considerable rank, an Officer in the Army, watching a favourable opportunity, fired a large pistol at the King, loaded with slugs, the contents of which lodged in his Majesty's groin, and the bottom part of his belly.

His Majesty immediately fell, and the confusion which followed was, as may easily be imagined, very great.

The perpetrator of this horrid deed was secured the next morning, but though questioned, would assign no reason for his conduct.

The express was sent off a few hours after the event, at which time the King was alive, but it had been pronounced impossible for him to survive to any length of time.

Information of so wonderful a circumstance instantly spread all over Stockholm, for there were many hundreds present when the fact was committed. All ranks were in the greatest consternation, some ascribing the assassination to French politics, and others to the discontents of the Members of the Diet at the late proceedings, and at the general conduct and designs of the King; but from good authority we can declare, that neither of these was the cause. The author of this remarkable event is a native of Sweden, and, it is supposed, he was stimulated to it by disappointment, having served long in the army, without being rewarded so liberally as he conceived his merits deserved!

Gustavus the Third, whom we may now stile the late King of Sweden, was born in 1746, and succeeded his father in 1771. In October 1766, he married the Princess Sophia Magdalene, of Denmark, born the 3d of July, 1746, by whom he has Gustavus Adolphus, born 1st November, 1778, who succeeds him in the throne of Sweden.

15. This day accounts were received by the Dutch mail, which confirm the melancholy intelligence of the death of his Swedish Majesty, on the 29th ult. after a painful interval of thirteen days. All the bullets were extracted; but a RUSTY NAIL, which the inhuman assassin rightly judged the mortal effects of, baffled all surgical skill. It had penetrated so far as to render any operation immediate death: a mortification therefore took place. His MAJESTY, when informed of his certain dissolution, heard the awful tidings with heroic fortitude, and christian resignation; and divided the remainder of his life between the duties of here and hereafter. He lamented exceedingly the infant state of his son, left the whole power of the regency with the Duke his brother; and in his last moments prayed that Heaven would be satisfied with the earthly retribution of his murderer,

On opening the body, a nail and a square piece of lead, were found sticking to the ribs.

By the *Hamburg Mail*, which arrived the same day, we have received authentic information, that the plot against the life of the amiable and excellent monarch, was of the most complicated and vindictive nature: at the head of the conspiracy was the Baron BJELKE, a snake that was nurtured in the favour of his royal master; and, as principal secretary, in all his public and private confidence. This infernal regicide finding his treachery and treason discovered, and that there was no possibility of escaping, prepared a strong dose of laudanum and arsenic, and when he saw the officers of justice surrounding his habitation, drank it off as a libation to his guilty and tormented conscience. He was however carried alive before the High Tribunal; and threatened with the torture, declared he had taken care to provide against that consequence. In a few minutes after he was seized with convulsions, and died in extreme agony.

The following are the names of some of the other conspirators:

ANKERSTROEM, the agent murderer.

Baron LOLDENHORN.

Count HORN.

Count REBBING.

Alder. BJORKMANN and ALEGRI.

Baron WALSTRERNA.

And Major General PECHLIN.

11. Died, at his house in St. John's-street, Mr. William Boddington, High Constable of Finsbury Division. Mr. Boddington attended, in his official capacity, at the execution of Francis Hubbard, who suffered lately in Hatton-Garden for the murder of Jordan Hosty, near that place; and a minute or two after that malefactor had been turned off, he fainted, and, being taken home in a coach, was put to bed, from which he rose no more. About four years ago, information being made of a disorderly meeting at an ale-

ale-house in Turnmill-street, under the name of the *Cock-and-Hen-Club*, Mr. Boddington was directed by the Justices to disperse them: accordingly, attended by other constables, he went to the house; and, upon entering the club-room, the officers were assailed with cutlasses, and other weapons, and were all severely wounded. Hubbard was the man who attacked Mr. Boddington, and wounded him so terribly on the head, breast, and shoulders, with a cutlass, that his recovery was for several months despaired of. The injury Mr. Boddington received on the above occasion greatly impaired his constitution, and, it is supposed, contributed towards his premature death, by rendering him susceptible of the most poignant feelings on beholding the dying agonies of a man who had attempted to murder him, and had absolutely embittered some of the latter years of his life.

12. A man cleaning the two pair of stairs windows of Lord Le Despenser, fell down, and was impaled on the iron railing. He had also one thigh broken, and yet is likely to survive the melancholy accident.

John Kimber, master of the Recovery, a vessel employed in the Slave Trade, has been apprehended at Bristol by the Bow-street Runners, and brought to the Public Office Bow-street, on a charge of having murdered three female slaves on their passage from the coast of Africa to that of the West-Indies, and is committed to Newgate to take his trial.

There are now in Newgate 406 prisoners, of whom 185 are debtors, 15 under sentence of death, 19 respited during his Majesty's pleasure, 80 transports, 80 under orders of imprisonment for certain determined periods, and 27 for trial.

To such a pitch of depravity is the human mind reduced, by continual objects of cruelty being presented to the eye, that it is not unusual for the Ladies in the West-Indies to order the

Hangman to give their female Slaves a round dozen, for their amusement. After this punishment is inflicted, the poor wretches are obliged to curtsy to the flagellator, and *kiss the scourge*, to shew that they have nothing *stubborn* in their disposition. This, among innumerable other cruelties stand recorded in the Report of the Committee on the Slave Trade.

Among the singular events attendant upon the French Revolution, may be reckoned that of Louis XVI. being obliged to take out a patent as "Manufacturer of China." This is on account of the Works at Seve, near Paris, on which his Majesty expends a large sum annually.

13. A trotting match was performed on the road between Cambridge and Newmarket; a Stable-keeper undertook to trot 32 miles in two hours. He was allowed two horses, and performed it in a minute and a half less than the time.

So much had the mutineers of the Bounty conformed to the customs and manners of Otaheite, that when two of CHRISTIAN's crew swam off to the Pandora frigate, they were so TATTOED, and exhibited so many other characteristic stains, that on being first received on board, the Pandora's people took them for natives of the island.

We trust that the present Bill before Parliament for the reformation of the Police, will have the desired effect. And it is hoped, that at a future period the Public will not say that the title of the Bill should have run thus, "A Bill for the extending the number of the VENAL Magistrates, and *confusing* the Westminster Police." This Bill fulfils a late Prediction.

A Club called the CHEROKEES, has been instituted in Dublin, by a set of uncivilized barbarians, of family and fortune. They have been lately dispersed, by the activity of the Magistracy, but not before two of the RUFFIANS were sent to Newgate, for attempting to *tomahawk* a lady of fashion, in a sedan-chair.