

THE Conjuror's Magazine,

M A Y, 1793.

Embellished with the following elegant Engravings by BARLOW, all accurately copied from LAVATER:—1. Charles XII. King of Sweden.. 2. A Person formed for Geometrical or Mechanical Excellence. 3. Silhouette of Raynal. 4. Three Outlines of the Head of Locke. 5. Outline of Heidegger. 6. Character Firm and Determined. 7. Depth, Elevation, and Taste.

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L O N D O N :

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CORRESPONDENTS.

THE Proprietors of this work, ever anxious to testify their respect for the Public, and their gratitude to their Correspondents, are under the necessity of requesting a favourable construction of their conduct in having delayed to insert several interesting essays and observations which have been transmitted to us for publication. The authors of them may respectively depend on our best endeavours to clear off all arrears:—and as many philosophical friends have objected to the title of our Magazine, deeming the epithet CONJUROR as repulsive to enlightened minds, and discreditable to Science, we have, by, and with the advice of our Privy Council, resolved to continue this Work, with many improvements, under a somewhat different Title, to commence in the Month of August, after the close of the present Volume. All possible exertions shall in the interim be made to gratify our Subscribers with every attainable elegance from the ingenuity of modern artists, and whatever is curious or useful in the productions of both modern and ancient writers.

Hence our respectable correspondent at Lewisham will perceive that it is impossible for us to make room for an article of such length as that which he recommends. The essay proffered by Philomathos, as being more relevant to our plan, will be highly acceptable. His Nativity is now under correction, and will probably be completed the beginning of the month of July.

W. B. will perceive that his advice is attended to.

A Constant Reader at Cambridge notices an errata in the planets places in his Nativity, printed in a former Number, in which Jupiter's longitude ought to have placed in $22^{\circ} 49' \text{M}$. not Virgo, as inserted:—and the latitude for the birth is $51^{\circ} 41' \text{N}$. Sub. Loco $21^{\circ} 41'$

This correspondent, and all others, more especially those who reside at the Universities of Great Britain and Ireland, we earnestly request to assist us in our intended plan of bringing out—

“Treasures both new and old.”

Arithmos is acquainted the planets places for December 28, 1772, were as follow:

December 28.

December 29.

☉	7	25	♊	—	—	8	27	♊	—	—						
☿	29	22	♊	—	3	39	N.	—	11	50	♋	—	2	49	N.	
♂	13	5	♊	R ₇	—	1	53	N.	—	13	4	♊	—	1	53	N.
♂	0	23	♋	—	1	2	S.	—	0	34	♋	—	1	2	S.	
♂	9	5	♊	R ₇	—	3	42	N.	—	8	51	♊	—	3	49	N.
♀	29	23	♊	—	2	3	N.	—	0	36	♂	—	2	1	N.	
♂	23	10	♊	R ₇	—	0	33	N.	—	22	56	♊	—	0	43	N.

CONJUROR'S MAGAZINE.

FOR MAY, 1793.

W. E.'s REMARKS

ON THE

ERRORS OF ASTROLOGERS.

NOTWITHSTANDING the vast uncertainty of clocks and watches— notwithstanding the neglect of people in general in minuting the time that infants come into the world, it is astonishing, when we consider with what confidence some, when an estimate time of birth is put into their hands, will pronounce judgment of life, death, prosperity, or adversity, before any is done to make it in any degree certain that the person was born at the time given. But the weakness and absurdity of such practice will, I conceive, readily appear to every rational and discerning person that has attained to any competent degree of skill in this science.

In the nativity given us by H. D. in the month of February last, the estimate time of which was September 3, 1787, at 7. 30 A. M. where we find the Sun in the ascendant, and the Moon virtually in the tenth house, being distant only four degrees ten minutes from its cusp, in which position she certainly is the true hileg, or giver of life; for though I in some respects dissent from the great and immortal Ptolomy, as he calls him, being at present of opinion that the apheta ought

to be elected from the ascendant and luminaries, and them only, yet in the manner of chusing them I literally agree with that venerable author.

But let us suppose the clock only ten minutes too slow, which I conceive may well be admitted, and the dignity of hileg will directly fall to the Sun; then the deleterious effects of all the directions he has there given us will instantly evaporate, and of course his predictions of death prove vain and invalid.

From which it is sufficiently plain, that to pretend to determine the hileg, or to give judgment before rectification, betrays the most consummate weakness and want of skill, and also that our Holborn correspondent has built his judgment upon a sandy and precarious foundation. But why he should remain in doubt concerning the true moment of birth, to me seems very extraordinary, seeing he has the infallible animodar of his sage instructor continually before him for his guide in this difficult and very important part of the work; but I suppose the true reason of the matter is, because John Partridge, by whom he seems in a great measure to be guided, could not, nor well, trust

Z z z 10

to the documents of the venerable Ptolemy, which seems a little strange.

As to the signs and planets, they seem to be of little or no consequence with our modern hileg doctors in this part of the business: it is of little moment with them whether the ascendant of its lord correspond with the corporature or complexion of the native or not: they have no settled rules to guide them in this particular, and the generality of them are too conceited to think they stand in need of any; for which reason any old woman may impose on them by giving them a false nativity at pleasure: but, whatever such may think of it, I must tell them that there are rules, and excellent ones too: nature is an indulgent and communicative mistress, but then she will be courted, and will at last grant her favours to the legitimate sons of art only—but here I shall stop; for I am sensible, that with some weighty men in their own opinions, this will be treated with contempt, because it came not from the pen of the immortal Ptolemy or Partridge. With such it is only to give your word that the birth you give them may be depended on, and the business is done; *down it goes*—they swallow it like a bolus, without any more enquiry—then the hileg is determined, and the killing directions brought up, as they call it, in a masterly manner, and every one is big with expectation of the event, till the fatal time arrives that unexpectedly brings to light, by the failure of the prediction, the ignorance and insufficiency of the pretender.

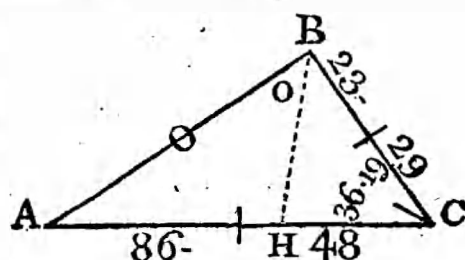
Having thus said what is necessary, to shew the vanity and absurdity of giving judgment before rectification, we come in the next place to examine the directions given us in the nativity alluded to; and because the Moon is principally to be considered in the present business, being supposed to be the apheta, we shall begin with her.

The true longitude of the Moon for the estimate or given time of birth is 18. 50 of 8, in which place she has 3 30 minutes of north latitude; her right ascension is 45. 20; declination 20. 49; semidiurnal arch 118. 35; and her horary times 19. 48.

The first direction that offers itself to our consideration is the Moon to the mundane square of Venus by converse motion, which for the satisfaction of the reader, I shall work.

The distance of Venus from the cusp of the twelfth is 30 17; the distance of the Moon from the 9th is 35. 32; then, by the rule of proportion, if 17. 51, the diurnal horary times of Venus, give her distance from the twelfth, what will 19. 46, the horary times of the Moon, give? the answer, or secondary distance of the Moon from the 9th, is exactly 33. 33; which subtracted from her primary distance, leaves the arch of direction 1. 59, and no more.

We come in the next place to the direction of the Moon to the square of Mercury in the zodiac, and in this, as well as in the following directions, we shall be clear and explicit, in order to obviate every objection that may be raised by the envious against what is here done.



The Moon meets with the square of Mercury, with 3. 12 of north latitude then for the right ascension and declination of the Promissor.

In the oblique spherical triangle A B C we have given the side B C 23. 29, being the distance between the pole of the world and that of the eclip-

ecliptic. The angle at C 36. 19 being find the side A B and the angle at B, the the complement of the promissor's longi- perpendicular being let fall from the tude from Aries. The base A C 86. 48, end of the side B C upon the base the complement of its latitude. To A C.

ANALOGY.

As Radius	10. 0
is to the Co-sine of the angle at C 36. 19	9. 906204
so is the tangent B C 23. 29	9. 637956
<hr/>	
to the tangent H C 19. 18	9. 544160

This last arch subtracted from the base A C, leaves the arch A H 67. 30.

Then again:

As the co-sine of H C 19. 18	Co. Ar. 0. 025110
is to the co-sine of B C 23. 29	9. 962453
so is the co-sine of A H 67. 30	9. 582840
<hr/>	
to the co-sine of A B 68. 10	9. 570403

Which is 21 50 for the declination of the square of Mercury

THEN FOR THE RIGHT ASCENSION,

As the sine of the side A B 68. 10	Co. Ar. 0. 032326
is to the sine of the angle at C 36. 19	9. 772503
so is the sine of the base A C 86. 48	9. 999322
<hr/>	
to the sine of the angle at C 39. 34	9. 804151

the complement of which to 90 is 50. 26 for the true right ascension sought.

FOR THE SEMINOCTURNAL ARCH.

As the tangent of 38. 28	Co. Ar. 0. 099914
is to the tangent of the declination 21. 50	9. 602761
so is radius	10. 000000
<hr/>	
to the co-sine of the seminocturnal arch 59. 43	9. 702675

Which, being subtracted from 180, gives 120. 17 for the femidiurnal arch; the horary times of which is 20. 3; then again, if 19. 46, the horary times of the Moon, give 4. 10 for her distance from the tenth house, what will 20 3, the horary times of the promissor give? the answer, or secondary distance, will be 4. 14, which added to 0. 55, the primary distance of the promissor from the tenth house, gives 5 10 for the arch of direction, and no more.

The Moon to the square of Saturn in the zodiac follows. She meets with that direction in 24. 27 of 8, with 3. 12 of north latitude. The perpendicular being let fall as before, we have the side B C 23. 29, being the distance between the poles, the base A C 86 48 the complement of the promissor's latitude, with the angle at C 35. 33 the complement of its longitude from Aries, to find the angle at B, and the side A B.

As

ANALOGY.

As radius	10.	000000
is to the co-fine of the angle at C 35. 23	9.	910415
so is the tangent of the side B C 23. 29	9.	637956
to the tangent of the arch H C 19. 28	9.	548371

Then again;

As the co-fine of A C 19. 28	Co. Ar. 0.	025563
is to the co-fine of B C 23. 29	9.	962413
so is the co-fine of A H 67. 20	9.	585877

to the co-fine of A B 67. 59
the complement of which to 90 is 22 1 for the declination of the promissor.

Then for the right ascension

As the fine of the side A B 67. 59	Co. Ar. 0.	032885
is to the fine of the angle at C 35. 33	9.	764485
so is the fine of the base A C 86. 48	9.	999322

to the fine of the angle at B 38. 46
The complement of which to 90 is 51. 14 the right ascension.

The semidiurnal arch of the ☐ of ♄ is 120. 35; the horary times 20. 6. Then again, if 19. 46, the horary times of the Moon give 4. 10 for her primary distance, what will 20. 6, the horary times of the promissor, give? The secondary distance will be 4. 14, which added to 1. 44, the primary distance, gives 5. 58 for the true arch of direction.

Then, for the Moon to the mundane square of Mercury by converse motion—The distance of Mercury from the cusp of the twelfth is 25. 7; the distance of the Moon from the ninth is 35. 32; then again, if 17. 47, the horary times of Mercury, give 25. 7, for his distance from the twelfth,

what distance will 19. 46, the horary times of the Moon, give? The answer will be 27. 53 for her secondary distance from the ninth; which subtracted from 35. 22, the primary, gives 7. 39 for the arch of direction.

The Moon to the Pleiades is the next to be considered. The longitude of the Pleiades is 26. 51 of ♄, and when the Moon arrives at that point, she has 3 0 of north lat.

Then in the oblique spherical triangle A B C, we have the side B C 23. 29, the angle C 33. 9, the base A C 87. 0, being the complement of the stars' latitude to 90, to find the angle at B, and the side A B.

ANALOGY.

As radius	10.	000000
is to the co-fine of the angle at C 33. 9	9.	922851
so is the tangent B C 23. 29	9.	637956
to the tangent of the arch H C 19. 59	9.	560807

Then

Then,

As co-sine of H C 19. 59	Co. Ar. o.	025968
is to the co-sine of B C 23. 29	9.	962453
so is the co-sine of A H 67. 1	9.	591580

to the co-sine of A B 67. 36
the complement of which to 90 is 22 24, the declination.

Again,

As the sine of the side A B 67. 36	Co. Ar. o.	034075
is to the sine of the angle at C 33. 9	9.	73785
so is the sine of the base A C 87. 0	9.	599404

to the sine of the angle at B 36. 12

the complement of which is 53. 48,
the right ascension of the Moon when
she comes to the above point with 3. 0
of north latitude; the semidiurnal
arch of the promissor is 121. 15, its
horary time is 20 12.

Then, if 19. 46, the horary times
of the Moon, give 4. 10 for her pri-
mary distance from the tenth house,
what will 20. 12, the horary times of
the promissor, give? the secondary
distance, or answer, will be exactly 4. 16,
which added to 4. 18, the primary dis-
tance, will give 8. 34 for the arch of
direction.

As to the direction of the Moon to
the mundane square of Saturn by con-
verse motion, it is briefly thus: The
distance of the Moon from the tenth
house is 4. 10; the distance of Saturn
from the seventh is 11. 45; then if

18. 15, the nocturnal horary times
of Saturn, give 11. 45 for his dis-
tance from the seventh house, what
will 19. 46, the horary times of the
Moon give? her secondary distance ob-
tained by this proportion, will be 12. 44,
from which her primary distance being
subtracted, leaves 8. 34 for the arch of
direction.

The Moon to the square of Venus
in the zodiac is the next to be handled.
This direction falls in 28. 34 of 8, with
2. 51 of north latitude, in the oblique
spherical triangle A B C. Here is given
the side B C 23. 29, the angle at C
31 26, and the base A C 87. 9, to find
the angle at B, and the side A B, the
perpendicular being let fall from the
end of the side B C, upon the base
A C.

Then,

As radius	10.	000000
is to the co-sine of the angle at C 31. 26	9.	931075
so is the tangent of B C 23. 29	9.	637950

to the tangent of the arch H C 20. 21

The arch H C 20. 21 subtracted from A C, leaves A H 66. 48.

Again,

As the co-sine of H C 20. 21	Co. Ar. o.	027989
is to the co-sine B C 23. 29	9.	962453
so is the co-sine A H 66. 48	9.	595432

to the co-sine of A B 67. 20
the complement of which is 22. 40 for the declination.

Lastly

Lastly,

As the sine of the side AB 67. 20
is to the sine of the angle at C 31. 26
so is the sine of the side AC 87. 9

Co. Ar. o. 034900
9. 717259
9. 999462

to the sine of the angle at C 34. 22

9. 751621

The complement of which is 55. 38, the true right ascension of the point to be directed to; the semidiurnal arch of which will be found to be 121. 43; its horary times 20. 17; and its distance from the cusp of the tenth, 6. 8; then, if 19. 46, the horary times of the Moon, give 4. 10 for her primary distance from the tenth, what will 20. 17, the horary times of the promissor, give? the answer will be 4. 17, which added to the primary distance, it leaves 10. 24 for the arch of direction.

The last direction in this very awful train that offers itself to us is the Moon to the mundane square of the Sun by direct motion, thus wrought:

The distance of the Sun from the ascendant is 12. 47; his diurnal horary

times is 16. 37; then, if 19. 46, the horary times of the Moon, give 4. 10 for her primary distance from the 10th, what will 16. 37, the diurnal horary times of the Sun give? You will find the answer, or secondary distance, will be 3. 30, which, added to 12. 47, his primary distance, it will give 16. 17 for the true arch of direction.

Thus have I given the operations at large of every direction in this deadly train. I would also have given the calculations of the right ascensions and declinations of the principal planets here concerned, would my scantling of paper have permitted it. The directions be me then will be as follows:

	D. M.	Y. M.
D ad mundane □ of ♀ converse motion	1. 59	
D ad □ of ♀ in zod. cum lat.	5. 10	5. 8
D ad □ ♀ in zod. cum lat.	5. 58	5. 1
D ad mundane □ of ♀ C. D.	7. 39	
D ad Pleiades	8. 34	
D ad □ ♀ in mundo C. D.	8. 34	
D ad □ ♀ in zod. cum lat.	10. 24	
D ad □ of ☉ in mundo D. D.	16. 17	

Thus stand the directions agreeable to astronomical principles. The Moon to the square of Mercury, ought, if the nativity be near truth, as H. D. says it is, to touch about the latter end of this month, not next spring; and as such a number of the promissors are now transiting the place where the directions in the zodiac fall, it is very probable it may prove to be the case, but it is by no means certain. The difference between my directions and his, is considerable, which may be seen by comparing them, by which it is apparent what an uncertain foundation he built his prediction on.

W. E. is sorry he should be under the disagreeable necessity of telling Mercurius that he must decline giving judgment on the matrimonial figure, as it is a subject of too delicate a nature to be played with; and an unlucky judgment might tend to embitter that which naturally does not promise to be the most sweet.

Those that write to me are desired to pay the postage of their letters, or no notice will be taken of their requests.

W. E.

No. 22, Kendall Place, Lambeth, from
UNIVERSITY OF CALIFORNIA

LETTERS TO MERCURIUS OF BATH.

SIR,

SEEING you are ever ready to give information to the meanest capacities, and your works stand in such high repute among the learned, permit me to beg this favour, viz. Who is Hyleg or Apheta in my nativity, for July 23, 1762, 7 hours P. M. which if you refer to page 149, in December's Magazine for 1792, the planet's places are given at the bottom of the above page.

And could point out the method of finding the arch of direction for some of the positions most malific, and time of commencing, you would give great satisfaction, as I cannot collect any fit

times for a rectification with certainty, I must therefore omit them.

NORTHAMPTONIENSIS.

SIR,

BEING somewhat embarrassed in the study of mundane directions, I humbly take the liberty of petitioning your assistance.

I have seen two or three ways of directing a significator in mundo, and am at a loss which to fix upon as the real one: I shall therefore profess myself highly obliged to you, if you will give the true method of directing a significator to any aspect or permittor in mundo.

I am your's, &c.
April 24, 1793.

CANTAB.

HISTORY AND MYSTERY

OF THE

ART OF RAIMOND LULLY EXPLAINED.

(Concluded from Page 336.)

THE second is of relative terms, which agree not to all things in general, as the former do, but are three ternaries, one of the three whereof necessarily agrees; for every thing either differs, or agrees, or is contrary to another; is at its beginning, middle, or end; is greater, equal, or less; and is extended likewise to its conjugates, and divided into its species: but they have no other contrary but themselves considered one in respect of another.

The third column is of questions, whereof the first is, Whether the thing simply exist, as, Whether there be a phoenix; or, Whether it be some other thing? as, Whether the moon be greater than the earth. The second is,

VOL. II.

What the thing is? to which it is answered by the genus, or difference, and consequently by a definition or description; or else, What the word signifies? The third hath two branches; the former demands, Whence a thing took its rise, as in this question, Whence comes original sin? From that of our first parents. The latter asks to whom the thing belongs, as, whose book is this? The fourth question enquires the cause, as, Why a stone always tends towards the center? The fifth concerns either continued quantity, as, What magnitude the tower is of? or disjointed quantity; as, How many several magnitudes of stars there are in heaven? The sixth is concerning quality; as, Whether opium be

3 A

ho?

hot or cold? The seventh is of time, as, When is there an eclipse of the moon? The eighth is of the means by which one thing is in another, as, The earth in its center, the part in its whole, the accident in its subject, wine in its cask. The ninth asks, How any thing is done? as, How do the intellectual species act upon the intellect? How do the sensible species act upon the senses?

The use of this art (styled also by its author Cabalística, because it is learnt better by cabal, or tradition, than by rules) consists in terms, questions of the alphabet, and figures, which are combinations or conjunctions of two or three of those terms; to the end it may be easier for any one to examine

the question proposed by all the ways resulting from these combinations or conjunctions of terms. For example, if you desire to prove that the intellect is immortal, you must run over the terms by themselves, and examine the goodness of the intellect, its greatness, duration, power, and other following terms, first each apart, and afterwards joining two or three together. And if you would not forget any medium of proving, carry the question through all the squares resulting from the combinations of these terms, which, indeed, are so numerous, that the most judicious restrain themselves only to the principal and most suitable to the subject; it being not the multitude, but the goodness of proofs that persuades.

ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON—PHILOMATH.

(Continued from Page 327.)

♃ in ♈

JUPITER IN THE TWELVE SIGNS.

♃ in ♈

REPRESENTS a middle stature, ruddy complexion, flaxen hair, a piercing eye, a high nose, pimples in the face, oval visage, lean body, free disposition, credible, and a very obliging person.

Denotes a curious, decent, well-composed plump body, a sanguine complexion, above the middle stature, brown hair, a full eye, graceful deportment, affable, courteous, gentle, mild, obliging, an admirer of the female sex, and a lover of learning; but if Jupiter be near violent stars, it renders the person rash, unstable, inimical to himself, and unacceptable to others.

♃ in ♉

Describes a mean person, but well set, swarthy, brown curling hair, a compact body, though not handsome; disposition good, judgment sound, of good deportment, a lover of the female sex, good-natured, and free to such objects as deserve compassion.

♃ in ♊

Gives a person of a middle stature, a pale unwholesome complexion, dark brown hair, oval face, the body disproportioned, a busy loquacious person, apt to intermeddle with others affairs, conceited and lofty, a great favourer of women, fortunate by water, and

and delights to be thereon, but of an ordinary courage, unless his significator be well beheld by ☿.

♄ in ♈

Represents a strong well-proportioned body, tall, a light brown or yellowish hair curling, a ruddy complexion, a full eye, rather a comely person, noble minded, courageous, magnanimous, lofty, delighting in warlike actions, a terror to his enemies, a person that scorns to truckle to them, and contending for grandeur and honour.

♄ in ♉

Denotes a person of a reasonably full stature, sad brown or black hair, ruddy complexion, but not clear; well-built, termed handsome, choleric, ambitious of honour, boasting, studious, covetous, and by rashness, subject to losses, and not easily wrought upon by any person.

♄ in ♊

Personates a compleat body, an inviting countenance, a clear complexion, a full eye, upright stature, rather tall, slender, oval face, light brown hair, subject to pimples in the face, a mild disposition, and winning behaviour; delights in noble exercises, and recreations, obliging to all persons, and gaining honour and esteem.

♄ in ♋

Gives a middle stature, a compact body, dark hair, a full fleshy face, a muddy dull complexion, but lofty, proud, and ambitious; one that desires and endeavours to bear rule over his equals, resolute and ill-natured, covetous, subtle, and to be warily dealt with.

♄ in ♌

Gives a tall upright body, chesnut hair, oval face, ruddy complexion, much beard, a good eye, courteous, fair conditioned, noble deportment, just, a lover of horses, accomplished, and deserving respect.

♄ in ♍

Gives a mean stature, pale complexion, thin face, little head, little beard, weakly, ingenious, dark hair, low-spirited, peevish, inactive, and unfortunate; in fine, a very helpless, indigent, harmless person.

♄ in ♎

Personates a middle stature, brown hair, well set, clear complexion, rather corpulent, compact, chearful, hurtful to none, obliging, decent, and moderate in recreations, just and merciful, good-humoured, industrious, rather inclined to extravagance, communicative, &c.

♄ in ♏

Denotes a mean-statured person, obscure complexion, fleshy body, lightish brown hair, harmless, studious, endowed with excellent parts and acquirements, fortunate upon water, delights in good company, if the ☽ dart her quadrat or opposite aspects.

Jupiter usually gives good teeth, and Saturn the contrary; and sometimes an apparent mark on the forehead: in an airy sign, he gives broad fore teeth; in a fiery, crooked; in an earthy, foul; but in a watery sign, the teeth decay suddenly: and this more suddenly if Jupiter be in any bad aspect.

Jupiter in a watery sign: the person is fat and comely; in an airy, more strong and corpulent; in an earthy,

3 A 2

a well

a well composed body ; in a fiery, more square. Jupiter significator, and in a watery sign, gives some impediment in speech.

person, given to gaming, drinking, wenching, &c. treacherous, ill-natured, unfortunate, &c.

MARS IN THE TWELVE SIGNS.

♂ in ♈

Represents a middle-sized person ; swarthy, well set, big-boned, light hair, sometimes red and curling ; austere countenance, bold, undaunted, confident, choleric, prone to rebellion, a lover of war, and usually gains preferment.

♂ in ♉

Gives a middle stature, well set, rather short than tall, corpulent, no clear complexion, dark or black hair, broad face, wide mouth, often a gluttonous

♂ in ♊

Describes a tall person, black or dark hair ; a body well proportioned, ingenious but unsettled : unfortunate in all his actions, lives in mean condition, shifting here and there, and what is called a swindler.

♂ in ♋

Denotes a short person, of no good complexion, brown hair and much, sometimes crooked, and the condition, or temper, bad ; a sot, and unfortunate, employed in mean business, and incapable of better.

(To be continued.) p. 419.

PALMISTRY.

(Continued from Page 330.)

33. LINES going from the natural line to the table-line, making a triangle with the table line, goods and riches to be given to him.

34. A star in the quadrangle, or table near the natural line, promiseth riches and substance in its defined time ; if he have been poor, he shall be made rich and want nothing, because he shall enjoy the wealth of others.

35. A red star in the middle of the quadrangle and broad in the extremities ; this intimates a man infinite solicitous about such riches, which he shall never attain.

36. A cross in the quadrangle, noteth poverty in the first age, in the second not over rich, but in the third age, want.

37. The natural line extending itself over the mount or percussio of the hand circular, denotes indifferent riches in young years, but in the last age, (without providence,) want.

38. A right line and of good colour, from the beginning of the natural line, and ending at the root of the index, promiseth riches, although fortune herself should be opposite, yet chiefly in the first age.

39. The former line, extended to the root of the middle finger, signifies riches in the second age of life.

40. If the same line extend to the ring-finger or the little finger, then riches will come in the last age.

41. Four lines equally distant in the side of the mount of the thumb, towards the arm or wrist, extending them-

themselves towards the most eminent parts of that mount, it is a sign of honour and riches in the first age, a star there, idem.

42. If the foresaid lines are near the juncture of the thumb, the former good fortune will come in the second age.

43. If the foresaid lines are near the nail of the thumb, then the said honour and riches come in old age.

44. Several lines in the wrist, cutting themselves in a due proportionate distance like dice, or chequer work, promise goods and riches in old age.

45. A star, or triangle in the wrist, well formed and disposed, denotes riches in old age.

46. Four lines in the wrist cross the arm, the two superiors next the hand being larger than the other inferior, the inferior next the arm being subtil and small, they promise substance, and copious riches, to middle age, but after middle age expect a diminution of riches, and debility of strength.

47. The two inferior lines, if they are large and well formed, and two superiors be small and slender, they denote eighty years of age, and that in the first and second age the person shall experience poverty, after that augmentation of estate.

48. If the first line be gross and the second slender, the third again gross and full, and the fourth subtil and small; in the first age is promised fortitude and riches, and in the second age a diminution of both, and so likewise of the other, be they full or small, always observing that the gross and full lines signify good, and increase; and the small diminution and decrease of good fortune, and every line of the wrist represents the time of twenty years.

49. If the first line in the wrist be discontinued and crooked, and the rest straight and right, debility and egeity is signified in the first age, and the remainder prosperous and happy.

50. If characters like angles be

found in the wrist, or between the lines, they denote debility of life and goods, and that the person shall be laborious, without honour, of mean wit, and full of vice.

51. A shield, triangle, or spherical form in the mount of the index, well formed and conditioned, if his condition was never so poor, from infancy to the end of youth, yet he shall be opulent and rich.

52. A. B. C. or D. In the mount of the little finger, evil coloured, they denounce poverty to middle age, and afterwards riches, to the end of life.

53. The mental line much branchy, and the branches tending towards the superiour part of the hand, they attest an affluence of all things, and the more the branches are extended, the more in old age riches shall abound, but if they cease their extension, the abundance of riches shall cease.

54. Slender branches in the end of the mental line, verging towards the superior part of the hand being well coloured, they signify a restoration of goods in the second age of life.

55. The mental-line forked in the ends, intimates the person to sustain a laborious life, even until twenty years of age, afterwards his sorrows ceasing, he shall experience much increase of good fortune.

56. The triangle flexed, and higher than the angle of life, it denotes poverty and debility of life; yet in old age, he shall be delivered from his penury.

47. Branches passing from the line of life, transiting the triangle, also cutting the natural line, after adversity, prosperity shall succeed.

58. Crosses or stars in the mount of the hand denote the acquisition of riches with great labour, but in old age with honour.

59. All marks upon the mount of Jupiter which is the root of the forefinger, (except like ladders or grid-irons) signify ecclesiastical preferments.

60. Two lines cross the mount of Mercury, the person is fortunate.

61. Two

61. Two stars or crosses, or little lines like minnum's at the root of the ring-finger, on the mount, promise wealth, by women's means.

62. Two lines deep, and straight crossing the first joint of the ring-finger, plainly and certainly discovers riches by wives.

63. The letter B. in the triangle promisseth riches, and familiarity with princes.

64. A star upon the mount of Jupiter or the Sun, promisseth dignity, princely regency, or a crown.

65. A line from the root of the little-finger, to the second or third joint, of good and equal proportion, and the mount well proportionated, and not afflicted, promisseth preferment, and magistracy, to the person.

66. Many lines short, and even, cutting transverse, the middle natural line, or the hepatick, that persons is put upon much business, and designed to places of magistracy and honour.

67. Many small and clear lines in the finger of Mercury, the person is addicted to music, and if he practise it, he grows rich thereby; especially if he hath other good marks in his hand; these lines also signify one of a close mind, and secret spirit.

68. The mount of the thumb being full of little rimularies or clefts signifies felicity and good fortune in cattle.

69. In the figure before going, ob-

serve the mount of the thumb, and those many gross, short, and little lines within the circle; this is the character of an ungrateful person, and one that will borrow, or take all you will give him, but never give you thanks, or pay.

70. A right straight and deep line from the mensal-line, tending to the root of the middle-finger, or very near it, denotes great labour, care and curiosity in managing his affairs, which consequently produce riches.

71. Such lines as aforesaid, being two or three from the table-line to the root of the middle-finger, the more they are, the stronger is the aforesaid signification.

72. The mount of the middle-finger smooth, without lines, and well coloured, denotes a quiet and peaceable life.

73. The table of the hand, smooth, and well conditioned, without wrinkles, wives, or ill proportioned lines, denote a quiet, peaceable life; such desire peace.

74. The supreme angle conjoined, directly opposite to the middle of the fore-finger, signifies felicity, an unblameable and quiet life.

75. A certain line or lines, straight, subtil, and well coloured, tending from the mensal to the root of the auricular or little finger, denote virtuous resolutions in a man, and in a woman, virginity and chastity.

FIRST PRINCIPLES OF OCCULT PHILOSOPHY.

Continued from Page 325.

WHY the spirit doth not bring the moon directly to the earth, and carry the earth directly to the sun, is explained at large by the Rev. Mr. Catcott, in his *Traclatus veteris et vera Philosophia*, so I need not meddle with it, nor indeed is it before me: and though it is likewise foreign to my purpose, I

shall beg the reader's leave, as I have done the author's, to insert a method of calculating the distance of the earth from the sun, by its diurnal and annual rotation.

This method, which we are obliged to the Rev. Mr. Walmsey, of Angmering, in Suffex, for, brings the matter

ter to a very great degree of certainty, and goes upon this postulatam, that the earth turns round as it goes forward as a coach-wheel or a bowl does. This taken for granted, we say the diameter of the earth is in round numbers eight thousand miles, so the circumference twenty-four thousand; then the segment of the annual circle, which it describes in one day, will be so many miles, which multiplied by three hundred and sixty-five, the days in the year, gives the circumference of the *Magnus Orbis*, the length of the circular line it makes round the sun in a year: that divided by six, gives the distance from the sun. They suppose the earth sometimes nearer, and sometimes farther from the sun; be it so, that is easily ascertained; an ellipse is almost as easily measured as a circle.

This method of the ingenious gentleman above, makes the distance about a million and a half miles, which brings it far nearer to us than our philosophers have done of late; but as they have made so many and such different calculations on this head, no two agreeing with each other, nay, the same man scarce agreeing with himself at two different times, it gives room to suspect they have not as yet hit upon the right method; and another is at liberty to offer his opinion. But to return.

What I said with regard to large bodies, as the earth and moon, will hold likewise with regard to two small bodies, nay, two atoms, but then they must be nearer each other; and the nearer, the smaller they are: bring them very close, and the circumpressure will hold them together. So two polished planes adhere very strongly, when there is little or no spirit between them, or room for it to get between. Water makes some bodies adhere which will not when dry, because it keeps the spirit out of its pores. Nay, some such bodies adhere strongly when dry again, the water being exhaled; and the stronger, the slower they dry, because the grains

of air being vastly different in size, the common pressure on all bodies drives the smaller in by degrees first, and the larger, which cannot enter, bind it round: whereas if the larger get in first, those within resist as much as the other bind without; and so keep the atoms of the body disunited from each other. Besides, wet bodies drying leisurely, their parts are kept closer and closer together, as the water gets out. And this is the attraction of adhesion, which, as they say, acts at very small distances, and excessively strong in contact. And why may not air be supposed capable of holding the parts of bodies together, as well as water, vinegar, spirits of wine, and many other things, by which we preserve fruits, herbs, and flesh? How is it they preserve things, prevent their dissolution, and make them adhere? Is it not by surrounding them, and keeping off what would enter, and, like a wedge, tear them to pieces? The air is in the pores of all bodies, some part of it capable of entering any thing; and its parts are always endeavouring to take place of each other, the grains of the atoms, and the larger grains of the smaller, as observed before, so by continual friction, will in time tear almost any body to pieces; and if any thing surround the body, and prevent the grosser air coming at it, or prevent the light and spirit changing place in its pores, it will prevent its dissolution.

If you ask why one fluid, such as water, shall dissolve, and another, such as spirits of wine and vinegar, preserve the same body, I ask again, why a larger wedge shall split what a smaller will not; and a smaller enter, and so split, what a larger will not enter, so not split? Thus water shall melt sugar much sooner than brandy. We have shewn above, that the original component parts or atoms are different in size: whence it follows necessarily, that the pores in bodies, consisting of a different species of atoms, must differ in size: hence the atoms of water, &c. are

are adapted to the pores of one body, and not to another, and so give the air an opportunity to use it as a wedge to tear asunder the atoms of a body which vinegar may run through; and on the contrary, vinegar may be adapted to the pores of iron, for instance, which water will not so soon enter. Aqua fortis to silver, but not to gold, without the addition of salt, by which the aqua-fortis may act upon the gold; so

the air presses the aqua-fortis, that the salts, and they enter the pores, widen them, and disjoin the atoms, that is, dissolve it. Nay, water will, when force is applied, open the pores even of gold, so far as to make a passage for itself, as appears by the Florentine experiment mentioned by Mr. Locke. So quicksilver shall dissolve you lead in an instant.

(To be continued.)

UNIVERSAL WISDOM OF PETER JOHN FABER.

(Continued from Page 323.)

CHAP. VIII.

Of the Solution of Animals.

THE solution of animals with chymists are very difficult, because it can be only done with the sole spirit of the animals, which spirit indeed seems to be found in living animals only; yet, notwithstanding, it is also found after death, though not in so great quantity and so great vigour as it is found in living animals, because, whilst the animals live, then ought their spirits to be copious and turgent, to actuate the faculties and powers of the soul, or the form of the animals; for the spirit, by consent of all philosophers and physicians, is the true and only organ of the faculties of the animals, for, without that spirit, the soul of itself can bring no action to light; and the reason is, because the soul is the pure celestial fire, or the true light, wholly separated from elementary matters and substances; by which separation it can have no commerce with the elementary body, but by the mediation of middle nature, or the soul, which is the spirit, of which we speak; which consisting of the most pure and subtil substances of the elements and the celestial light, is therefore called middle nature and middle soul, for that it is the medium of uniting and joining the

soul, or the pure clear light with that pure elementary body; and when the actions of the body are true, it is fitting they should be corporal, material, visible, palpable, that they may be made from a principle partly corporal and spiritual, by a thing simply corporeal, cannot act without that spiritual substance; that corporal things simply having its being *ex parte materiae*, which is always passive, and by no means active; whence, action in all things of nature is *ex parte formae*, and not *ex parte materiae*. Now form being altogether spiritual in respect of matter, although it be material, and hath its esse from the center of matter, being something most thin and subtil, therefore that form we call spiritual; whence also it is necessary to have the organs of its actions purely spirituous; whence God created in all things that spirit which should be the only and truest organ of all actions, by which alone the actions of forms should come to light; whence it happens, that in performing chymical arcanas, no other thing in the world can be found to acquire that nature or soul and form of things, but that spirit which is participant of form, or the soul and body, which is actuated and informed by the soul; for that spirit being of the same substance, it is therefore radically and sub-

substantially united with form and body, and extracts them out of that abyss of excrements in which they are drowned, whence the more powerful and virtuous swim, having a greater plenty and power of the spirit, by the help and benefit of which all actions are performed. Now, what that spirit in animals is, by the benefit of which, actions in animals are made perfect, and in what body and visible substance it is included, we will now declare, that it may be had to the performance of chymical arcanas. Now that spirit in animals after their death, is that moist, thin, æthereal substance which is drawn out of moist and liquid substances, which is found in animals after death, and which after the putrefaction of them, is drawn out in form and substance of a quick spirit and volatile salt; that which hath the greater part of the elementary water, is called spirit, and that which hath the greater part of earth, is called volatile salt; but they are one and the same, and may be easily convertible into one another; for by the solution of simple pure water and circulation, the volatile salt is made a spirit; and by coction only, and circulation of the spirit, is made volatile salt: this, therefore, is the sole and only substance necessary for chymists to perform the solution of animals; which, that it may be easier understood, must be thus performed after the chymical method:

Take what animal you please, and kill him; nor must he be cleansed from all his excrements, hair, feathers, nails, and other heterogeneous things, because, in the perfecting the arcanum, these things are better performed, and are done by fire, and chymical operations, as by hands. I add, that hair, feathers, nails, and other things which are thought excrements in animals, are not truly excrements, but have something of the form of the animal, and of the spirituous substance of the same, since they are truly nourished and in-

Vol. II.

crease by the digestion, and not by the putting to of their food; for if hair and nails do grow in dead creatures, they are then truly nourished, and live with a vegetable (not with an animal sensitive) life, because the substance of vegetable life remains in the carcase of dead animals, that is, that æthereal spirit which in the carcase of dead animals, can quicken the actions of a sensitive and animal life; because in the death of the animals, a degree of that pure light vanished away, by the benefit of which animal actions were performed with its spirit; and there remains another degree of that same light, by which means, actions of a vegetable life formed with the same spirit may be performed: wherefore in the carcasses of dead creatures, actions of the vegetable form or soul may be performed, whence grow their nails and hair. In the performing of the chymical arcanas, therefore, the excrements of the animals must not be taken away, but must be put in a vessel, together with the body of the animal, with a good quantity of the blood of other like animals, that they may be very well moistened and imbriated with that blood, all which must be put in a glass vessel very well stopped, and placed in warm horse-dung for forty days or more, to heat; then distil, with a very gentle fire, whatever will be distilled forth, and be careful that they be not burnt, to prevent which distil by balneo, which will secure them from burning, and cohobate oftentimes, until the spirituous water appears in the form of bright shining water, and the volatile salt ascends with the spirits, which must be joined together, and together circulated, that they may be made one watery body; by the help of which watery body the solution of animals is usually made perfect; for the spirituous water extracts all the humidum radicale, and the innate heat which is in all and every animal, and preserves their virtues

3 B

tues

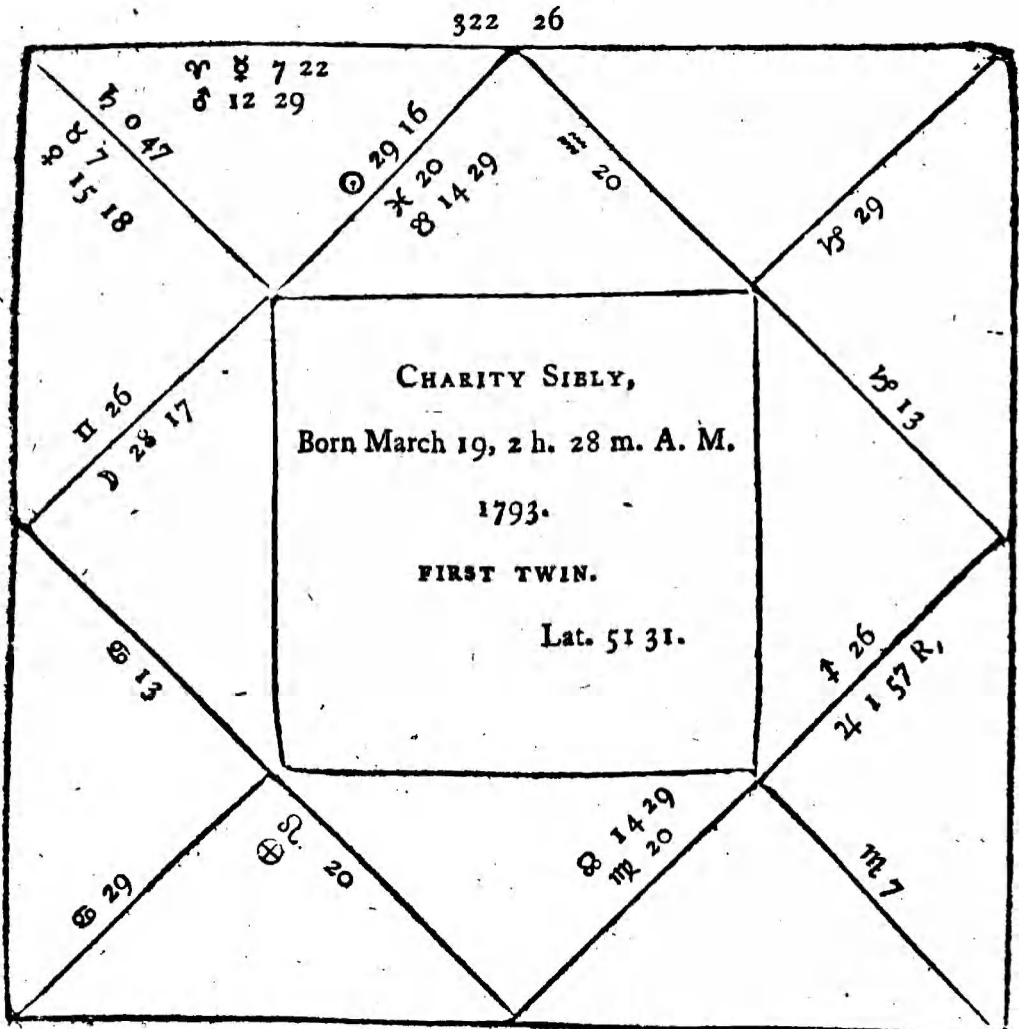
tues and properties entire; and it is the true mercury of the animal which; if it be fixed with the innate fixed heat of animals, it becomes the most powerful animal arcanum to cure all

diseases of animals, and it is most commodious and effectual to prolong their life. The dose is ten grains in broths.

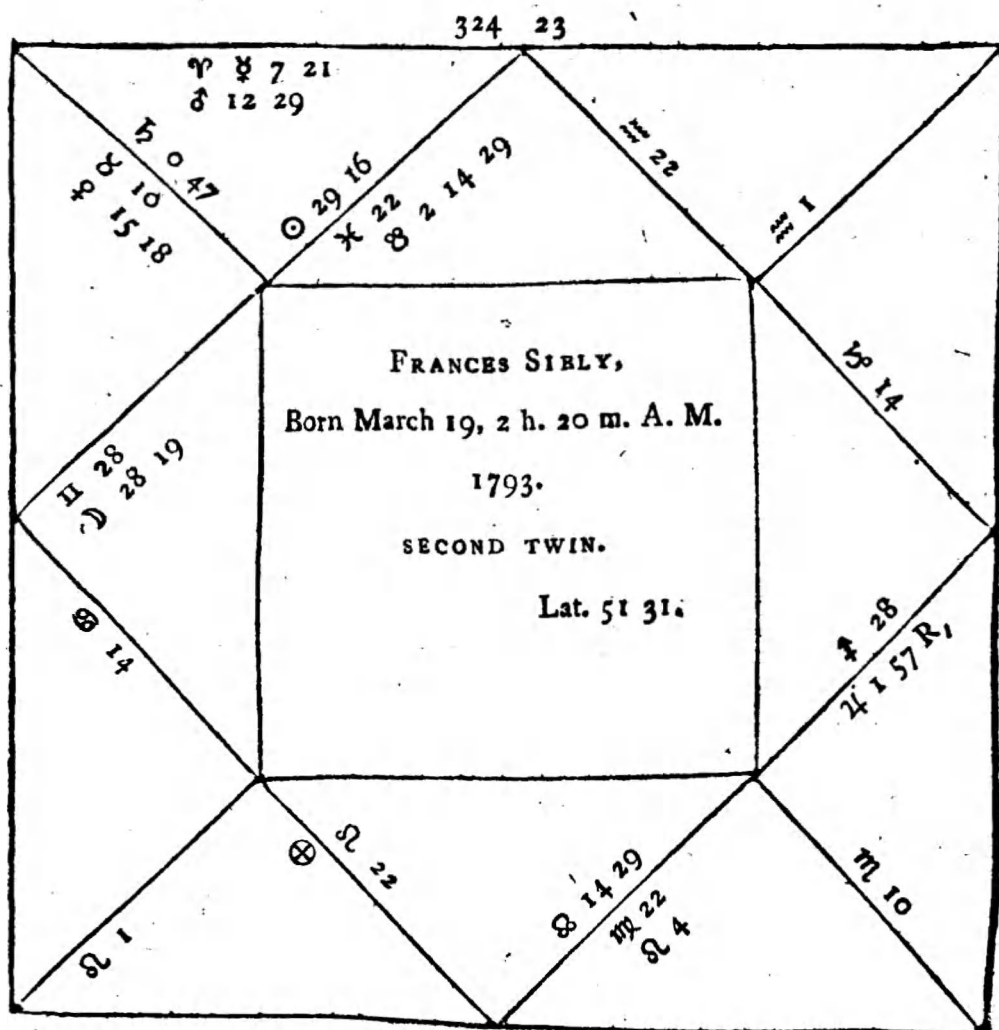
(To be continued.) p. 433.

CURIOUS NATIVITIES.

BY H. D.



FRAN



PLANET'S LAT.

♂ 2 15 S.
♂ 1 4 S.
♂ 0 30 N.
♀ 3 2 N.
♂ 0 22 S.
♂ 5 7 S.

DECLINATIONS.

♂ 9 40
♂ 19 32
♂ 4 30
♂ 0 16
♀ 19 21
♂ 2 39
♂ 18 19

THE above are the nativities of two twin sisters, born within eight minutes of each other. The time was very carefully taken by their father, Mr. Sibly, bookseller, Goswell-street, and given to me for my judgment upon them; and by his permission I have published them for all true lovers of this art, which I hope will be acceptable to your readers.

The Sun is here giver of life in both, and to him we must look for a continuation or subversion of it: but I shall be very short in my judgment on them, and tell you without any long preamble, that I think their lives will be of no long duration, and my reasons in art are these: the Sun, as I said before, is hileg; the moon also is in

3 B 2

Original from

an aphetical place, but the Sun claims the prerogative. He is in trine to Jupiter, which may save for a time, but cannot overpower the evil influence of Mars, Mercury, and the Moon. It is possible they may live four or five years, but beyond that time I think I dare be positive they will not. The directions operating then will be, the Sun to the parallel declination of Mercury, and that followed by the body of Mercury, parallel declination of Mars, and body of Mars. Here are four directions to the giver of life, and they all evil and mortal, without the intervening of one benevolent ray of Jupiter or Venus to break the force of their malevolence. You must also note, that Mercury is here of the nature of Mars, and I must also inform you, that children that die in their infancy for the most part die by position, and not by directions, as some fondly imagine; for where there is one dies

by directions within the space of a year, or a year and a half, there is twenty die by position; and should those children survive the first eighteen months, they will then, in all probability, live till the Sun meets the parallel of Mercury, and that followed by the above-mentioned train; but the exact time I will not be particular in, for I have not worked any of the directions.

Those two natives being born so nigh together, it is reasonable to expect that their fates in this world shall be very nigh alike, but more particularly in that part which relates to life and death; therefore I have given your readers their names and places of abode, that enquiry may be made, whether or not the stars have that power that we astrologers are pleased to confer on them, or whether it is merely imaginary.

High-Holborn.

H. D.

April 9, 1793.

MEMOIRS OF CARDAN.

JEROM Cardan was born at Milan on the first day of October 1501.

He was the offspring of illegitimate love, and his mother, during her pregnancy, tried every method to prevent his ever seeing the light of this world, but without effect. She suffered the pains of labour for three days, at the end of which time he was brought into the world by means of the Cæsarian operation; when born, his head was covered with black curled hair.

In the year 1531 he was married; for ten years before, his impotency had hindered him from having any knowledge of a woman. This he attributed to the evil influences of the planet under which he was born, and always mentioned it as one of the greatest misfortunes of his life.

He was professor of the medical art in most of the Italian universities; in the year 1570 he was put into prison;

on being enlarged, he repaired to Rome, where he attended Pope Gregory the thirteenth in quality of physician; for which he received a pension, until the year 1576, when he died.

Never was any person more remarkable for a strange inequality of behaviour than this very singular man. His life was a series of odd adventures, which he has committed to writing with a simplicity, or rather a freedom, seldom to be met with among the learned; indeed it seems as if he had written the history of his life for no other purpose than to give the public an amazing instance that a person may be endowed with a great genius, yet be a fool at the same time. He makes an ingenuous confession of his good and bad qualities. He seems to have sacrificed every other consideration to a desire of being sincere; and this sincerity

sincerity being often misplaced, tarnishes his reputation.

Although an author seldom errs, when giving an account of his morals and sentiments, yet must we rather incline to dissent from, than to believe what Cardan relates of himself: because it seems almost improbable that nature could have formed a character so capricious and so unequal as he was. He paid himself congratulatory compliments for not having a friend in this world, but that in lieu of which he was attended by a spirit, partly emanated from Saturn, and partly from Mercury, who was the constant guide of his actions, and teacher of every duty to which he was bound.

He also declared, that he was so irregular in his manner of walking the streets, as to induce those who observed him to point at him as a fool; sometimes he walked very slow like a man absorbed in profound meditation; then suddenly quickened his steps, accompanying them with very ridiculous attitudes.

In Bologna, his delight was to be drawn about in a mean vehicle with three wheels. The liveliest picture that can be given of this very singular philosopher is couched in the following verses of Horace, which in fact Cardan confessed to agree perfectly well with his character.

*Nil æquali homini fuit illi; sepe velut qui
Carrebat fugiens hostem, persæpe velut qui
Jovis sacra ferret: habebat sæpe ducentos,
Sæpe decem servos, &c.*

Which may be imitated thus:

*Where find a semblance of inconstancy?
Now quick of speed, as if from toes he fled,
Now slow he moves, and with a solemn air,
As if great Juno's altar he'd approach;
Now with attendants crowded, now alone.*

When nature did not visit him with any pain, he would inflict it on himself, by biting his lips, and pulling his fingers to such a violent degree, as

sometimes to force the tears from his eyes; and the reason he assigned for so doing was in order to moderate certain impetuous sallies of the mind, whose violence was by far more insupportable than pain itself: and that the sure consequence of such a severe practice was his better, enjoying the pleasure of health.

He says elsewhere, that in his greatest tortures of soul, he used to whip his legs with rods, and bite his left arm; that it was a great relief to him to weep, but that very often he could not; that nothing gave him more pleasure than to talk of things which made the whole company uneasy; that he spoke on all subjects, whether seasonably or not; and he was so fond of games of chance, as to spend whole days in them, to the great prejudice of his family and reputation, for he even staked his furniture and his wife's jewels.

Cardan scrupled not to own, that he was revengeful, envious, treacherous, a dealer in the black art, a backbiter, a calumniator, and unreservedly addicted to all the foul and detestable excesses that can be imagined; yet, notwithstanding, as it might be thought so humiliating a declaration, there never was perhaps a man more vain, or one that with less ceremony expressed the high opinion he had of himself. He writes thus:

"I have been admired by many nations; an almost infinite number of panegyrics in prose and verse have been composed to celebrate my fame. I was born to release the world from the manifold errors under which it groaned. What I have found out could not be discovered either by my predecessors, or my contemporaries; and that is the reason why those authors, who write any thing worthy of being remembered, blush not to own that they are indebted to me for it. I have composed a book on the dialectic art, in which there is neither a superfluous letter, or one deficient. I finished it

in

in seven days, which seems a prodigy. Yet where is there a person to be found, that can boast of his having become master of its doctrine in a year? And he that shall have comprehended in that time, must appear to have been instructed by a familiar demon."

When we consider the transcendent qualities of Cardan's mind, we cannot deny his having cultivated it with every species of knowledge, and his having made a greater progress in philosophy, in the medical art, in astronomy, in mathematics, &c. than the most part of his contemporaries who had applied their study but to one of those sciences. Scaliger, who wrote with much warmth against Cardan, was candid enough to own that he was endowed with a very comprehensive, penetrating, and incomparable mind.

He has been accused of impiety, and even atheism, because in his book *de Subtilitate* he quotes some principles of different religions, with the arguments upon which they are founded. He proposes the reasons offered by the Pagans, by Jews, by the Mahometans, and by the Christians; but those of the last in the weakest light. Nevertheless, in reading the book which Cardan hath composed *de vitâ propriâ*, we find more characteristic marks of a superstitious man than of a free-thinker. It is true, that he owns he was not a devotee, *parum pius*, but he at the same time declares, that although he was naturally very vindictive, he often let slip the opportunity of satisfying his resentment. Let such a neglect then be ascribed to his veneration for the Deity,

Dei ob venerationem,

He says, "there is no form of worship more pleasing to the Deity, than that of obeying the law against the strongest impulsion of our nature to trespass against it." He proudly boasted of having refused a considerable sum of money offered to him by the King of England, on condition that

he should give him those titles the Pope had taken from him. We cannot find in any work proofs of more solidity and good sense than in the reflections made by him in the twenty-second chapter, where he unfolds his idea of religion. The reason which he assigns for his love of solitude, instead of making him liable to, ought rather to free him from, the charge of impiety. "When I am alone," says he, "I am then more than at any other time in company with those I love—the Deity, and my good Angel."

Cardan had many very irregular faculties, that were more bold than judicious, and fonder of a redundancy than of a choice in materials to work upon. The same capriciousness observable in his moral conduct, is to be remarked in the composition of his works. We have a multitude of his treatises, in which the reader is stopped almost every moment by the obscurity of his text, or the digressions from the subject in point.

In his arithmetical performances there are several discourses on the motion of the planets, on the creation, and on the tower of Babel. In his dialectic work, we find his opinion on historians and the writers of epistles. The only apology which he makes for the frequency of his digressions is, that they were purposely done for the sooner filling up the sheet, his bargain with the bookseller being at so much per sheet, and that he worked as much for his daily support, as for the acquisition of glory.

It was Cardan who revived, in latter times, all the sacred philosophy of the Cabala and Cabalists, which filled the world with spirits; a likeness to whom, he asserted, we might attain, by purifying ourselves with philosophy. He chose for himself, however, notwithstanding such reveries, this fine device:

Tempus mea possessio, tempus meus ager;
or in English thus:

Time is my sole possession, and the only fund
I have to improve.

ANTIPATHIES.

UNDER this article it is our intention merely to relate some very remarkable antipathies, and not to enquire into their causes, that being a subject which we must leave to more profound scholars.

A lady, a native of France, would faint on seeing boiled lobsters. Some other persons of the same country would experience the same inconvenience from the smell of roses, though particularly partial to the odour of jonquils or tuberoses.

I have read of a gentleman who would fall into convulsions at the sight of a carp.

Erasmus, though a native of Rotterdam, had such an aversion to fish, that the smell of it gave him a fever.

Ambrose Paré mentions a gentleman who never could see an eel without fainting.

Joseph Scaliger, and Peter Abono, never could drink milk.

Cardan was particularly disgusted at the sight of eggs.

Uladislaus, King of Poland, could not bear to see apples.

If an apple was shewn to Chesne, secretary to Francis I. a prodigious quantity of blood would issue from his nose.

Henry III. of France could never sit in a room with a cat.

The Duke of Schomberg had the same kind of antipathy.

A gentleman in the court of the Emperor Ferdinand would bleed at the nose on hearing the mewing of a cat, however great the distance might be from him.

M. de Lancre, in his *Tableau de l'Inconstance de toutes choses*, gives an account of a very sensible man, who was so terrified at seeing an hedge hog, that for two years he imagined his bowels were gnawed by such an animal.

In the same book we find an account of a very brave officer, who never dared to look at a mouse, it would so terrify him, unless he had his sword in his hand. M. de Lancre says he knew him perfectly well.

There are some persons who cannot bear to see spiders, and others who eat them as a luxury.

Mr. Vangheim, a great huntsman in Hanover, would faint, or if he had sufficient time, would run away, at the sight of a roast pig.

The philosopher Chrysippus had such an aversion to being revered, that if any one saluted him, he would fall down.

John Rol, a gentleman in Alcantara, would swoon on hearing the word *lana* (wool) pronounced, although his cloak was made of wool.

PTOLOMY'S QUADRIPARTITE.

(Continued from Page 344.)

CHAP. XIV.

Of Tropical, Equinoctial, Fixed, and Bicorniporeal Signs.

OF the twelve signs, some are termed tropics, some equinoctial, some fix-

ed, others bicorniporeal. The tropics are two; the first from the summer solstice, the thirty parts of \odot ; the other from the winter solstice, the thirty parts of \odot . These are called tropics, because when \odot is in the beginning of these signs, he turneth back out of the courses

courses of latitude to the contraries, making summer by his entering into ♋, and winter by his passage into ♏.

There are two equinoctial; one from the vernal equinox, the first sign which is ♈, the other from the autumnal, ♎. These are so termed, because when ☉ is in the beginning of them he makes the days and nights equal.

Of the other eight, four are fixed, and four bicorporeal. The fixed are those which follow the tropical and equinoctial; because when ☉ is in these, the cold or heat, dryness or moisture of the seasons, which began while ☉ was in the tropics or equinoctials, more strongly affect us; and the constitution of the times more forcibly affect us; not because their condition is naturally such, but because we being longer under such a constitution, become more sensible of its power. The bicorporeal follow the fixed; (and) because they are between the fixed and the tropics, they partake of the nature of both constitutions, both as to their beginning and ending.

Annotations. By the course of latitude in this chapter mentioned, our author means the declination; and by the words, parts of ♋, and parts of ♏, he means degrees of those signs; and so he is to be understood throughout the following subject.

CHAP. XV.

Of Masculine and Feminine Signs.

Again, of the twelve signs, six are named masculine and diurnal, and six feminine and nocturnal. And because the night is always next to the day, and the feminine is joined with the masculine, they are ordered one after the other by turns; but the beginning, as is said, is taken from ♈, because the moisture of the spring is the beginning of the seasons; and because the masculine virtue is predominant, and the active power is before the passive. Therefore

the signs ♈ and ♈ are esteemed masculine and diurnal, for these describe the equinoctial circle; and the prime mutation, and strongest motion of all is caused by these. The other signs are alternately placed one after another.

But some do otherwise dispose of male and female signs; for they constitute the signs arising, which they call the horoscope, the first of the masculine, as some take the beginning of the tropics from the sign of the Moon, because ☾ is turned about more swiftly than the rest; and so because of its being more to the east, they take the beginning of masculine signs from the horoscope; and these also dispose them one after another. But others, again, do not order them one after another, but divide the whole zodiac according to the four quarters, and call them masculine, and masculine, which are from the horoscope to the mid heaven, and from the west to the fourth; but the other two quarters of the four, vespertine and feminine. They also attribute other names to the signs, from the form which appears in them; as some four-footed, others terrestrial, some commanding, others fruitful; which names (to number here) we think superfluous, seeing the cause is apparent; and if such an exposition seem necessary for the judging of events, it may be propounded without our exposition.

Annotations. Cardan upon this chapter, instead of the sign of the Moon, hath the lunar circles; but by the Greek whence this translation is taken, it is the sign of the Moon, that is, the sign the Moon is in: but the opinion of Ptolemy is more rational; and so the signs ♈, ♈, ♈, ♎, ♎, and ♎ are masculine and commanding. ♋, ♋, ♋, ♏, ♏, and ♏, feminine and cheyieg. ♈, ♋, ♈, ♎, and ♏, four-footed. ♋, ♏, ♋, terrestrial. ♋, ♏, ♋, fruitful. Again, ♈, ♋, ♎, and ♏, are termed moveable. ♋, ♏, ♋, and ♎ fixed. ♈, ♏, ♋, and ♎

♄, common. ♈, ♉, ♊, vernal. ♋, ♌, ♍, estival. ♎, ♏, ♐, autumnal. ♑, ♒, ♓, hyemal. Hot, dry, and fiery, ♈, ♉, ♊. Cold, dry, and earthly, ♋, ♌, ♍. Hot, moist, and airy, ♎, ♏, ♐. Cold, moist, and watery, ♑, ♒, ♓.

CHAP. XVI.

Of the Configurations of the Signs.

The parts of the zodiac have a familiarity with each other, and first as they form certain figures. And they are so who are diametrically distant from each other, having two right angles, six signs, 180 parts; and whatsoever makes a triangle, containeth one right angle, and a third, and four signs, and 120 parts; and whatsoever formeth a quadrangle, having one right angle, or three signs, or 90 parts; and whatsoever describeth a sexangle containeth two parts of the right angle, two signs, and 60 parts; and these distances alone are received for this cause. That which is made diametrically is apparent from hence, for the concurrence is made upon one right (line): then let two of the greatest harmonizing parts, and super-parts be taken, (viz.) of the parts at the diameter, two right (angles,) the half, and the third part. That (which hath proportion) to two constitutes the distance of a quadrangle; that to three of a sexangle and triangle. But the super-parts, the quadrangle of a right (angle), being taken at the middle, the whole and a half, and the whole and a third part from the whole and a half, they form (the figure) of a quadrangle to a sexangle; and from the whole and a third, of a triangle to a quadrangle. Of these configurations, the triangles and sexangles are said to agree, because they are made from signs of a like nature; for they are composed of all feminines, or all masculines. But they disagree which are made diametrically opposite, or in qua-

drangle, because they behold each, other, not from signs of the same kind but from those that differ.

Annotations. The super-parts in this chapter mentioned, are such as being conferred with another, doth exceed the other; for example, suppose the case a square and sextile, the first an angle of 90 degrees, and the latter 60 degrees; so much as 90 exceeds 60, are what the author here calls super-parts. But to make this chapter yet something more intelligible to the more ignorant—though Ptolomy here takes notice only of four configurations, and those too such as happen in the zodiac, yet, in my thoughts, it would be no small affront to the memory of a man of such profound learning and parts, to conclude he either was ignorant of, or slighted such others as experience daily confirms to pour their powerful effects upon all sublunary beings. But the reason, as I suppose, why he here takes notice of no other familiarities, either zodiacal or mundane, was either because he believed those here mentioned (as indeed they are) of all others the most powerful; or for that having elsewhere said something to the matter, was unwilling to spend paper with them here again. And though Ptolomy had not known or taken notice of any others, yet that ought not to hinder others from doing what experience says constant 'Amen' to. But though Ptolomy hath not in this chapter taken notice of any other aspects but the sextile, quartile, trine, and opposition in the zodiac, yet if the fifth chapter of the second book of this treatise concerning predicting particulars, be but compared with the preceding part of this book, and what our own eyes are hourly witnesses of, relating to the ♄ of the ☉ and ☿, we have no reason to doubt but Ptolomy was as well acquainted with that as he was with any of the other familiarities before-named; and yet he takes as little notice of it here, as of any other familiarity he hath omitted here

here to mention; and if we should therefore conclude he thought the \odot not to be of any efficacy, I know not which we should wrong most, the professed Ptolomy, or our own much more doubtful judgment. But to put the matter further out of doubt, in his *Almagest*, lib. 8, cap. 4, speaking of the stars, "It remains (says he) that we write of their aspects. Of these, some are considered in respect of the planets alone, and the \odot and D or parts of the zodiac; some only in respect of the earth; some in respect of the earth and also of the planets, the Sun, Moon, and parts of the zodiac." Which, if I misunderstand not the text, plainly proves Ptolomy had regard to other aspects besides those of the zodiac in this chapter before named: yet, and those too such as we call mundane aspects; for such and no other, such as respect the earth only are: which I the rather here note, because some of the present noisy pretenders to astrology have had the ignorance to suppose them innovations of no greater age than since the days of the learned Ptolemy. Nay, to confirm this yet farther, lib. 3, cap. 12, of this same book, Ptolomy tells us, that the ascendant and eleventh are in sextile, and the ascendant and mid-heaven in quartile; the ascendant and ninth in trine, and the ascendant and seventh in opposition; and if so, all men allow certainly planets upon the cusps of houses with a like distance, must have aspects conformable. And to shew I am not singular, Haley upon the third book, and twentieth chapter of this treatise, and Ranzovius in his introduction to nativities, were of the same opinion. And Almanzor, Proposit. 146, saith, "When two climates are diversified, the planets rays are likewise altered; which cannot be meant of any other but such as relate to the world; for those of some planets in the zodiac sometimes continue with little or no material alteration for many days together. And this being so, it is odd,

that such as for several years past have boasted more than a little of their vast acquisitions in astrology, and ability beyond others of the profession, to teach it in all its parts, should be so ignorant of so great and material a share of what they have professed.

Well then, the case standing thus: aspects are of two sorts, at least, viz. zodiacal and mundane; and though the conjunction cannot properly be called an aspect, yet it may fall under the more general name of familiarity, common to all the aspects.

First, then, in the zodiacal aspects, a conjunction is when two planets or stars are bodily joined; the sextile when two signs, or sixty degrees asunder; the quartile, when three signs, or ninety degrees asunder; the trine, when four signs, or 120 degrees asunder; the opposition, when six signs, or 180 degrees asunder. Of this sort these are the principal; those of lesser note and power, are the semiquadrate, consisting of 45 degrees; a quintile, of 72 degrees; a sesquiquadrate, of 135 degrees; and a biquintile, consisting of 144 degrees. These, again, are either partile or platick—partile, when the conjunction, or aspect, is made at, or to the same degree and minute. Platick when not configured to the same degree and minute, yet within the orbs of the aspecting planet. The orbs of J are 10 degrees; of U , 12 degrees; S , 7 degrees, 30 minutes; \odot 7 degrees; M 8 degrees; J 7 degrees, 30 minutes; D 12 degrees, 30 minutes.

Moreover, these aspects are either dexter or sinister. Dexter, when contrary to the succession of signs; as a planet in A calls a sextile dexter to another in G . Sinister aspects are according to the succession of signs; and so a planet in A , calls his trine sinister to another in A ; or one in A calls a trine sinister to another in F .

Secondly of mundane aspects, we take notice only of the sextile, quartile, trine, opposition, semiq. q. f. q. and

and bꝑ. though there are other familiarities we have a regard to, which we call parallels, both zodiacal and mundane, but because they are not properly aspects, we refer to a more proper part of the following discourse.

Thirdly, of the familiarities, the conjunction is on all hands owned to be good with good stars, but with the malevolents bad. But in common astrology the quintile, biquintile, sextile, and trine, are said to be good; the semiquadrate sesquiquadrate, square and opposition bad. And, indeed, the former being composed of more harmonious parts, like the concords in music, must undoubtedly produce less jarring, and more sweetness in their effects than the latter; which are composed of more disagreeable and discordant proportions. But when all that is said, the good or bad influences

proceed much more powerfully from the nature of the stars themselves than from the nature of the signs they possess; and that even good aspects of bad planets will produce mischief, though not so violently as the bad; and the most ingenious Mr. Partridge, in his *Opus Reformatum*, and *Delectio Geniturarum*, hath amply demonstrated that even crowds of malevolent directions to the giver of life, which otherwise fails not to give death, whenever but one quartile or opposition of ♀ or ♀, have intervened, they have never failed to preserve life; but much more especially the latter, viz. ♀, which well confirms what Ptolomy says, chapter the 7th beforegoing, that a good temperament taking its like, maketh the good greater, and unlike mixed with evil dissolveth much of the evil.

(To be continued.)

MERCURIUS TO J. T.

IN answer to J. T.'s request, on inspecting his figure, I find he was born April 23, o h. 53 min. P. M. 1775. The position of the Dragon's Head on the ascendant, and ♀ and ♀ in the tenth, are all very powerful testimonies of his arriving to the enjoyment of a considerable share of honour, power, and command. The Moon in Aquarius in sextile of Mercury in Aries, gives an ingenious mind, though this is in some measure hurt by the opposition of Mercury and Saturn, and as Mercury is lord of the second, it considerably lessens the good effects the trine of Jupiter and Venus has on the second house. Mars posited so

near the cusp of the ascendant, I imagine must rather vitiate the face, and not have the most pleasant effect on the disposition, which I suspect to be rather violent. The quartile of Mars and Venus from angles has a disagreeable tendency—it is well the aspect was not formed from Libra and Capricorn. The lord of the ascendant and part of fortune in the ninth, shews gain from arts and sciences, or ecclesiastical affairs. The native has had several opportunities of rectifying his figure, particularly the mid-heaven to conjunction of Jupiter and Venus, and quartile of Mars, the latter of which I shall give an example.

The quartile of Mars falls in
The right ascension of which point is
Right ascension of Mid heaven

26 57 of Taurus.

54 39

44 9

Arch of Direction

10 30

To turn which into time, add the Sun's R. A. viz.

30 54

41 24

3 C 2

Which from

Which sum in a table of right ascension answers to 13 53 of Taurus. Reckon the number of days the Sun is in going from the point of birth to 13 53 of Taurus; it is found to be eleven days, one hour, and thirty-six minutes; which gives eleven years and twenty-four days of the native's life, when by his scheme it should have operated: if that was not the time, the figure is not properly rectified. According to the above scheme, the mid-heaven comes to trine of Saturn

near this period, which will be another opportunity. His present revolution is remarkably favourable, Jupiter being on the ascendant, the Moon in the tenth, and Venus in the seventh, the last of which indicates a female connection,

If it should be in J. T.'s power to send me the correct place of the Moon at meridian on July the 11th and 12th, O. S. 1743, I shall esteem it a favour conferred on

MERCURIUS.

Bath, May 6, 1793.

DIFFERENCE BETWEEN

ANCIENT AND MODERN ASTRONOMY.

From the Huetiana of the celebrated Bishop of Avranches.

ANCIENT astronomy was so defective, that the moderns are very excusable for having but little studied it: it is certain, that to understand ancient authors, the knowledge of it is necessary. Of the moderns, Scaliger has cultivated it the most, and he was so pleased with the progress that he thought he had made in it, that he considered as his master-piece in this way, his observations on the poet Manilius, where he has condescendingly displayed the lights which he had acquired in this science by a long study. But his ungovernable genius, full of confidence and presumption, has hurried him into a multitude of errors, as I have proved in my remarks on the same Manilius, and on his commentary. Without entering into the detail of many questions on which the new astronomy has departed from the old, I will only superficially expose here several capital differences in their method of studying astronomy, and in their principles.

In regard to the observations of the stars, I learn from a passage * of Simplicius, that Aristotle recommended it to his disciples to follow the most re-

cent observations, as being much more certain than those of the ancients, which did not exactly agree with the phenomena; "because, says he, Callisthenes, a disciple of Aristotle, had not then sent from Babylon into Greece the observations made for more than 1900 years before Alexander, according to the calculation of Porphyry." In fact, the Chaldeans, according to the common opinion, are the most ancient observers that are known, having been invited to that noble study by the situation of the vast and level plains which they inhabited. The Egyptians, for the same reason, were induced to imitate them. Macrobius †, nevertheless, makes them the first observers of the heavens, and gives the particulars of an artifice which they employed to attain an exact division of the Zodiac. But the Phœnicians were urged to it by the necessity of navigation and traffic. In the time of the Judges of Israel, they had erected in Palestine some heliotropes, astronomical pillars, or dials, which shewed the motions of the sun. That of King Ahaz is a proof that the Hebrews did not neglect the knowledge of the

* Simplic. in Aristot. de Cælo, lib. ii. p. 123.

† Macrob. in Somn. cip. i. lib. i. cap. xxi.

heavenly motions; and I have shewn, in another work, that those pillars, which Josephus mentions, and whose construction he ascribes to the descendants of Seth, were rather astronomical tables, engraved by the ancient Cananeans on those pillars. It is probable, that those changes in the sun, which Homer tells us (in the *Odyssey*) were observed in the isle of Syria, were by a heliotrope made by the Phœnicians, and which the interpreters pretend to have been erected to mark the solstices, which was afterwards renewed, or repaired, or perfected by Pherecydes. Perhaps another was made more exact, in which the solstices were marked by the shadow of a stile. The Greeks, instructed in astronomy by the Egyptians and Phœnicians cultivated it in succeeding times, and after Thales and his successors on one side, and Pythagoras on the other, it made considerable progress successively down to Ptolemy, who surpassed in that science the diligence of those who preceded him: the Arabs corrected his observations; King Alphons (of Castile) corrected those of the Arabs, and at length, the Rudolphine tables of Kepler, founded on the observations of Tycho, carried the exactness of that knowledge farther than ever. These observations of Tycho, and the wonderful instruments which he employed to make them, have, it may be said, renewed astronomy. Not that the Arabs spared trouble and expence to know the heavenly motions; of this we may judge by that instrument which Albategnius employed, who lived 800 years ago, the Albidade, or Index, of which instrument, was ten ells in length.

The spheres which the ancients used to represent the heavens, were very different from ours. They had armillary spheres, but made in their own manner. Some of them were made*

of reeds to represent the circles. That of Archimedes, which was so celebrated, displayed his skill in mechanics much more than in astronomy. It was formed of brass circles, and of hollow globes of glass, which were moved by pneumatic springs, and represented the heavenly motions. Claudian† observes, that those glass spheres, apparently made in imitation of that of Archimedes, were in use in his time. The same effects which were admired in those spheres, have been imitated in our days more than once by other artificers no less ingenious, and produced by a knowledge no less profound of astronomy and mechanics.

The division of the heavenly circles has successively received various improvements. The most ancient is that of the Zodiac. The twelve signs made the first division of it. The 365 days, of which the year was composed, and which the sun took up in traversing the heavens, naturally led the observers to the division of that circle into 360 degrees. It is thus mentioned by Pliny, l. 2. c. viii. "*Certum est Solis meatum esse partium quidem trecentarum sexagima. Sed ut observatio umbrarum ejus redeat ad notas, quinos annis dies adjecit, superque quartam partem diei.*" And he afterwards employs (ch. xv.) the same division of the Zodiac into 360 parts. Manilius (book 1. ver. 667.) applies the same division to the Zodiac, and he gives twelve of those degrees to the breadth of the Zodiac, which the moderns have extended to sixteen. This division into 360 degrees was at first confined to the Zodiac, of which the sun seemed to be the first author; but the other great circles, and principally the Equator, were generally divided into sixty degrees; and no other division was used before Eudoxus, who was the disciple of Plato. They reckoned § four of these degrees from the Equator to the Tropic, and fifteen to the Pole.

* Lucian. in Nigrino. See Claud. Epigr. 15. Laëtant. lib. 2. cap. v. Salmas. in Solin. Vol. 1. p. 824.

† Claudian Epigr. 25. ad Curetium.
§ Strabo, book 2.

The ancients had also other divisions. They called the signs of the Zodiac *Dodecatemories*, that is to say, twelfth parts: and they divided each of these twelfth parts, or *Dodecatemories*, into twelve other *Dodecatemories*, each of which contained two degrees and a half of the number of thirty which each sign occupied; or five half degrees to each of which they also † gave the name of *Dodecatemories*. Manilius has remarked these three sorts of *Dodecatemories*; but the moderns have either not observed or neglected them. I find, however, in a passage of Sextus Empiricus, (*Adv. Math.* p. 111. A. B.) who lived under Marcus Aurelius, that at that time each of the 360 degrees of the Zodiac was divided into sixty minutes. Eusebius quotes, in his *Evangelical preparation*, b. 6. c. vii. a large fragment of the *Commentaries* of Origen on *Genesis*, by which it appears, that in his time the astrologers, desiring to cast the natiivities of children, not only sought what sign was ascending, but also what part of the number of the sixty parts into which the sign was divided; and that carrying their enquiry and precision still farther, and dividing each of these parts into sixty others, they examined which of these hundred and sixty left parts was ascending; and that they used the same diligence in the observations which they made of the course of the planets. The divisions and sub divisions of those motions were practised in the time of Ammianus Marcellinus, and he styles (b. 20. ch. xxx.) parts of parts that we style minutes. This shews that the exactness and curiosity of the moderns have not in that surpassed those of the ancients.

The postures which have been given to the constellations on the artificial globes, were another occasion of difference between the old and new astronomers. For when they would represent on the globe what they had

seen in the heavens, they marked on the convex surface of the globe, what they saw in the concave face of the heavens; so that if a constellation appeared to them in the heavens, with the face turned towards them, that is, towards the earth and towards the centre of the heavens, as, for instance, that of Andromeda, or of Aquarius, when they would represent it on the artificial globe, as they had seen it, that is, turned towards them, this situation was necessarily contrary and opposite to that which it has in the heavens: for it must be reversed, and as it were lying on the back and looking up and above it; whereas, in the heavens, it looks down and below it. Thus the face of the artificial globe was, properly speaking, the wrong side of the face of the heavens. Hence ensued a strange confusion in the construction of artificial globes; for that which was on the right in the heavens was found on the left in the globe. This occasioned two different sects among the astronomers. The one was that of Theon, which would have the constellations drawn with their backs turned towards us, in order to shew that the fore part of their bodies was that which appears to us in the concave face of the heavens. The other sect was that of Hipparchus, which, on the contrary, would have them drawn with the inside of the body turned towards those who view them on the globe, unless there is something on the opposite side which deserves to be marked there; that is to say, Hipparchus would have the constellations represented on the outward surface as they appear to our eyes, being viewed from the earth: and Theon would have them represented as they would have appeared to the eyes of those who had viewed them through the outside of the globe, if that globe had been transparent.

Besides this confusion, time also has disfigured those constellations, and the moderns have not expressed the ancient figures.

† See Manil., xxi. 646.

figures. I will here mention some of them, which may serve as a specimen. The Ram (Aries) is now represented on the globes lying down and looking behind him. The ancients represented him running, and looking towards the west, that is, before him. The Balance (Libra) is represented with its two scales, resting only on the earth. Manilius adds to it a man who supports it, and holds it in action: *Humana est facies Libræ*, says he. The old almanacks made it be supported by the virgin: but that employment was delegated to Augustus by the flatterers of his time. The Egyptians ascribed it to a man, who supporting the balance with his right hand, held in his left a perch or surveyor's measure. The Twins (Gemini) were formerly represented, as two boys embracing each other. The Lacedæmonians drew them fore-shortened in two parallel lines, joined together by two other cross lines, as they are still represented at this time. They called this sign *dokana*, a word derived, as I suppose, from *dokos*, which signifies a beam or rafter; for, in fact, it is two beams joined by two cross beams. A beam is stiled in Latin *trabs*. And as *dokanon* is derived from *dokos*, *trabale* is derived from *trabs*, from whence, as I conjecture, proceeds the word *travail*, (*travise*,) which, in its proper signification, denotes that machine in which farriers confine mettelsome and vicious horses in order to shoe them. And indeed this machine represents the figure which serves to mark the twins. It is pretended, that these twins are Castor and Pollux; others will have them to be Apollo and Hercules; and they still retain those names in the sphere of the Arabs, who took them from the Egyptians. Pliny (b. 18. chap. xxix.) does not dissemble that the ancients confounded the situation of the constellations of the great Dog, and the little Dog. They gave the name of the Dog and of *Sirius* to the constellation of the great Dog, and to that

bright star which he has in his mouth. They also gave the name of *Canicula* to the great and the little Dog. The constellation of Orion was called Jugula by the ancients, on account of three stars which they placed on his neck. Manilius* and all the moderns place them on his face. In short, to shew at once the difference between the ancient sphere and the modern, it is sufficient to say, that the latter places forty-eight constellations in the heavens, and the ancient had only thirty-five, as Martianus Capella has expressly shewn, book 8.

But the changes which time is accustomed to introduce in human sciences, are not to be compared with those which the Arabs introduced in astronomy, when they would adapt it to their religion. They would have thought themselves guilty of idolatry, if they had placed, and as it were consecrated, human figures in the heavens. They therefore put two Peacocks in the place of the Twins, a sheaf of corn instead of the Virgin, a quiver in the place of Sagittarius, a Mule loaded with panniers in that of Aquarius, a Sea-cow in that of Andromeda, and so on.

Astronomers have no less varied in fixing the points of the Solstices and the Equinoxes. Some have placed them in the first degree of Cancer, and in that of Capricorn; in the first degree of Aries, and in that of Libra; others in the eighth degrees of those signs, others in the tenth, others in the twelfth, and some in the fifteenth, which is ascribed to Eudoxus. Others enlarged the space in which they placed the tropical points into the whole extent of those signs. Manilius bears witness of these variations at the end of his third book. Nevertheless, the opinion of those who placed them in the eighth degrees of those signs has prevailed; and it seems to deserve that preference by its antiquity, and by the

* See Manil. iv. 254. Plutarch. de Fratirno amore Eustach. in liad. p. 1125.

authority of Anaximander, who appears to have been the inventor of it. And hence it follows, that in the calendar reformed by Julius Cæsar, the first days of the months fall in the eighth parts of the signs of the Zodiac, according to the ancient astronomy, to which Geminus refers also the opinion of those who extended the Solstices and the Equinoxes through the whole length of the tropical signs.

The variation was still greater, when the beginning of spring was to be fixed. Some had regard to the degree which the sun occupied in Aries, when the west wind begins to blow, or to the first flight of the swallows. Others placed the beginning of the spring some days after those marks. The blowing of the west wind, the flight

of the swallows, the return of spring, the entrance of the sun into Aries, and the equinox, are even remarked in ancient authors as distinct epochas.

Astronomers were no better agreed as to the situation and order of the planets. Plutarch, in his second book of the Dogmas of the philosophers, has a chapter on this variation. He says, that Plato made the Sun and the Moon the lowest of the planets; then Anaximander, on the contrary, and others after him, placed them in the highest rank. The author of the book *De Mundo*, which bears the name of Aristotle, places Mercury immediately below Mars, Venus afterwards, and at last the Sun and Moon; and some others have placed Mercury below Venus.

CURIOUS OCCULT SECRETS.

Transmitted by J. M. of Nottingham.

A safe Way to Secure a House.

IF you suspect your house will be robbed, and would secure it from thieves, as no doubt but you are desirous, consider the night what planet reigns, and is lord of the ascendant; and these are the characters: the Sun ☉ on Sunday, the Moon ☾ on Monday, Mars ♂ on Tuesday, Mercury ☿ on Wednesday, Jupiter ♃ on Thursday, Venus ♀ on Friday, Saturn ♄ on Saturday. Now consider on what night you do this, as to these planets, and write on fair parchment these characters, ☿ ♃ ♀, and suppose it to be on a Sunday, add the planetary characters ☉ with this number 1, 3, 5, 7, and at that night lay this under the earth, or covered with a tile in the middle of the house, as near as may be, sprinkle it over with the juice of nightshade, and so go to sleep as soon

as you have thrice repeated them over; and if the thieves have power to enter the house, they shall have no power to get out again, or to carry any thing away till the Sun rise; and if you be watchful, then you may easily apprehend them before they are able to depart.

And thus you may do any day in the week, adding the character of the planet that rules that day, as I have set it down, to what is beside set down in order.

A Safeguard for all Out-houses, to secure Poultry, Cattle, Corn, or what else is shut up therein.

CONSIDER the day, as in the former, and set down on a piece of clear parchment these characters, ☿ ♃ ♀; add the characters of the planet, as

for Monday D, and these figures 9, 8, 5, 3, $\frac{1}{2}$, $\frac{1}{7}$; lay this, sprinkled with the juice of hemlock, under the threshold of the out house, or if there be none, in some secret corner, and if any thieves enter, they will be so blinded and amazed, that they will not find their way out again, but grope in vain till the Sun rise; before which time you must be watchful to come thither; for the Sun shooting its beams through the air, the guardian virtues retire, and the force is dissolved for that time, but with changing the planet, will serve for the next night, and so on.

A Safeguard for an Orchard, Park, Warren, or Field, to take a Thief.

THE several places being guarded by one and the same planet, not to be too tedious to you, one and the same thing will indifferently serve to secure any of them from thieves that come to make robbery or depredation, whether it be for fruits of the earth or any kind of

cattle, or to steal away timber, in fields or woods. To make which, take the following direction: have a piece of curious clean parchment, made of a fleck skin, cut it with five points or corners in the form of a star, but so large that you may write in the center of it what is to be written, viz. $\Pi \uparrow \times$, the character of the celestial signs governing these affairs; add the character of the planet for the day, as before directed, and suppose it to be Tuesday. Mars that governs that day has this character, which set down thus δ , and this number 1 7 11 12 $\frac{1}{2}$, $\frac{1}{8}$; close it up with virgin's-wax, as I should have told you you ought to have done the former; and sprinkle it with the juice of fumitory, and place the same, if in a garden, in the hole of a wall; if in a field, forest, park, or wood, in the hole of a tree, having laid it before in grose tanfy; and so whatever any thief takes in these several grounds, he shall not be able to carry off till the sun-rising, but then, if not watched, he may do it.

ANECDOTES OF

DESCARTES AND SIR KENELMN DIGBY.

SIR Kenelm Digby having read the works of Descartes, resolved to go to Holland for the purpose of seeing him. He found Descartes in his solitude at Egmond, where he conversed with him, without making himself known. Descartes, who had read some of his works, said, "I have not the least doubt, but you are Digby, the celebrated English philosopher!" to which Sir Kenelm replied, "was you not, sir, the illustrious Descartes, I should not have come from England for the sole purpose of seeing you."

These compliments over, they conversed on various subjects; and Digby told Descartes, that he would do much better to study for the discovery of

some means to prolong life, than attach himself to the simple speculations of philosophy. Descartes assured him, that he had long reflected on the subject; and to render man immortal, was more than he dared promise, but he was certain that he had the power of rendering life as long as those of the patriarchs.

It was well known in Holland, that Descartes flattered himself that he had made this discovery; and the abbé Picot, his disciple, confident of his being in possession of such powers, would not believe the news of his death; and when he could no longer doubt it, exclaimed: *C'en est fait, l'a fin du genre humain va venir.*

DEVIL, A FAMILY NAME.

FORMERLY there were many persons, so named the Devil. In an old book, the name of which I cannot just now call to mind, I have read of a Rogerius Diabolus, Lord of Montreſer.

An English Monk, Willelmus, cognomento Diabolus.

And another person, Heghes le Diable, Lord of Luſignan.

Robert Duke of Normandy, ſon to

William the Conqueror, was ſurnamed the Devil.

In Norway and in Sweden there were two families of the name of Frolle, in English Devil; and every branch of theſe families had an emblem of the Devil for their coat of arms.

In Utrecht there was, alſo a family called Teufel, or Devil; likewise in Britany, there was a family of the name Diable.

A CURIOUS INSTRUMENT.

IN this age, when the uſe of hygrometers, barometers thermometers &c. are ſo well underſtood, why ſhould not the learned apply themſelves to the diſcovery of an inſtrument which was not unknown to the ancients? by its aid a judgment could be formed of the probable recovery or death of a perſon afflicted with diſeaſe. Peter Lambecius mentions having ſeen one.

I cannot ſay I ever ſaw an inſtrument of this ſort; but it is probable the whole ſecret was in its determining

the quality of the air in which ſick perſons were laid; and, as it is ſuppoſed with much appearance of certainty, that there is about the load ſtone an atm ſphere of magnetic matter, which is always in motion, and by which we account for the viſible effect produced, we may equally ſuppoſe that ſick people who periſpire much, are ſurrounded by a corrupt atmſphere, by the motion of which we might judge of its good or bad quality, and conſequently of the ſtate of the ſick.

STRANGE INSTANCES OF

CONSOLATION AND PROTECTION.

RELATED BY DEAN TURNER.

1. **POLYCARP**, being conducted to the theatre, in order to his ſuffering martyrdom, was comforted and encouraged by a voice from heaven, "Be of good cheer, O Polycarp, and play the man!" the ſpeaker no man ſaw, but the voice was heard by many of us; ſaid his church at Smirna, in their epiſtle to the brethren of Pontas.—Clark's Marr. of Eccleſi. hiſtory.

2. Origen mightily encouraged the martyrs of his time, viſited ſuch as were in deep dungeons, and cloſe imprisonment; and after ſentence of death, accompanied them to the place of execution, putting himſelf often in great danger thereby; he kiſſed and embraced them at their laſt farewel, ſo that once the Heathens, in their rage, had ſtoned

stoned him to death, if the divine power of God had not marvellously delivered him; and the same providence did at many other times protect and defend him, even so often as cannot be told, &c.—*Ibid.*

3. Augustine going abroad to visit his churches, was laid in wait for by the Circumcellions, who designed to murder him; and they had cert inly effected it, but that the person who was his guide, by a special providence of God, mistook his way, and so led him into a bye-path, whereby he escaped their hands, as afterwards came to his knowledge; for which he praised God as his only deliverer.—*Ibid.*

4. Paulus Fagius, when the town of Isna, where he was minister, was greatly afflicted with the pestilence, understanding that many of the wealthiest inhabitants intended to forsake the place, without having any respect or care for such as laboured with that disease, and that the houses of such as were infected, were commanded to be shut up by the magistrate, openly admonished them, either to continue in the town, or liberally to bestow their alms before their departure, for the relief of such as were sick; and during the time of the visitation, he himself in person would visit those that were sick; he would administer spiritual comfort unto them, pray for them, and would be present with them day and night, and yet by the providence of God he remained untouched, and was preserved by the all-powerful hand of God.—Fuller Abel Rediv. p. 149.

5. A gentlewoman, having lain in a trance for some days, was at length buried for dead, with a gold-ring on her finger; the sexton knowing thereof, he and his wife, with a lanthorn and candle, went privately the next night, and digged up the coffin, opened it, untied the winding sheet, and was going to take off the ring; when suddenly the

buried lady raised up herself, (being just then supposed miraculously to come out of her trance) the sexton and his wife ran away in a horrible fright, leaving their lanthorn behind them, which she took up, and made haste to her house, and she knocking hard at the door, and the maid servant asking who was there, she said, 'tis I, let me in." The maid being much surprized thereat, neglected to open the door, but ran away to her master, and acquainted him therewith; he would scarce believe it, till himself went to the door, and heard her voice, and let her in; got her into a warm bed, and being well looked after, she perfectly recovered, and lived to have three children afterwards. This is in a book called, the Victory of Patience.

6 In the massacre of Paris, one Merlin, a minister of the reformed religion, fled from the persecutors to save his life, and hid himself in a hay-mow, where he was strangely preserved and nourished, for the space of a fortnight, by a hen that came constantly, and every day laid an egg by him, by which he was sustained.—Clark's *Mirr.* p. 355.

7. In the same persecution, another man being closely pursued for his life, got into a little cellar in an old castle, over the door of which presently came a spider, and spun a thick web, where the persecutors came presently after to look for him, but they seeing a thick web over the door, declined seeking him there, by which he was miraculously saved.—See a book called *Mankind Displayed.*

8. At Seven-Oak in Kent, was taken up an infant of unknown parents, but by charitable people was baptized, and brought up, and bound apprentice in London, and came at last to be Mayor of the City.—Chetwind's *Hist. Collect.*

11. It is recorded of our famous Jewel, that about the beginning of Queen Mary's reign, the inquisition taking hold of him in Oxford, he fled to London by night, but providentially losing the road, escaped the inquisitors, who pursued him: however, he fell that night into another imminent hazard of life; for wandering up and down in the snow, he fainted, and lay starving in the way, panting and labouring for life, at which time Mr. Latimer's servant found and saved him. See his life.

12. The Protestants besieged in Bezers in France, were delivered by a drunken drummer, who going to his quarters at midnight, rang the alarm-bell of the town, not knowing what he did, and just when their enemies were making their assault. And as weak and improbable means have been blessed with success to the church in general, so to the preservation of its particular members also.

13. William of Nassau, Prince of Orange, as he lay in camp near to the Duke of Alva's army, some Spaniards in the night brake into his camp, and some of them ran as far as the Prince of Orange's tent, where he was fast asleep; but he had a dog lying by him on the bed, that never left barking, and scratching him by the face, till he had awaked him, whereby he escaped the danger. — Strada.

14. Queen Elizabeth's preservation in the Tower, in the time of her imprisonment, is a remarkable providence not to be forgot, viz. When her bloody sister, Queen Mary, had designed her death, she was preserved by King Philip, Queen Mary's husband, who had not perhaps his fellow in Christendom, at that time, for cruelty and persecution of the reformed, and was moved to the saving the Princess Elizabeth's life, not so much by his bowels of compassion, as a principle of policy: for if Queen Mary should

die childless (as indeed he feared) if the Princess Elizabeth had been taken out of the way, the Queen of Scots, a Papist, would have come to the crown of England, who being inseparably joined in league with France, might (both of them together) been too hard for Spain; and that his gentleness to the Princess could be on no other account, appears plainly, by his putting his eldest son to death upon no other account, than for his being so mercifully inclined to the protestants in the Netherlands.

15. When several oppressed with the cruelty and tyranny of Richard the third, confederated to raise Henry Earl of Richmond to the crown, and by his marriage with Elizabeth, eldest daughter of Edward the fourth, to unite the houses of York and Lancaster, Mr. Henry Wiat was one therein engaged and intrusted, in the association and correspondence between the Duke beyond sea, and his friends in England, and passed with messages, for which he was suspected and examined, but for want of proof discharged; he was afterward thereof accused, committed to the Tower, and tortured, for discovery of the Duke's design, and friends in England; but neither threats, torture, or fair promises of reward, could prevail, so that he was cast into the dungeon, and fed with bread and water, and there lay at the Duke's descent and victory, where a cat did use to come to him, and bring provision, or he had been starved. He for his fidelity, was preferred, made a Knight Baronet, by Henry the seventh, and of the privy council to Henry the seventh and Henry the eighth.

This relation hath been received true in the family in Kent, and in memory thereof his picture is preserved, with a cat creeping in at a grate, with a pigeon in its mouth; and these verses added —

Hunc macrum rigidum mactum fame frigore
cura
Pavi, fovi acui carne calore Joco.

ANSWER TO A QUERY.

BY PETER.

PERCEIVING no one has as yet answered the Query I proposed in Number XX. permit me to drop a few hints on it myself.

The origin of Swithin's Day is in remembrance of one Swithin, who was bishop of Winchester, and, as it is believed, died this day in the year 860. This man was a very pious christian, and it is said that he wept at the vices of the day. Alas! if we had but such bishops in our day, what service would they be to this nation!

But as for the truth of this saying, I think it is only founded upon superstition and ignorance: for some have supposed that Noah's flood began on this day, which it certainly did not. If it has been known to rain for a continuance about this time, it certainly was not through that day, but a

far greater cause—the celestial influences.

Observing at the publication of the last number, several errors in my figure and judgment, I should therefore wish to expose them. The first is, in the figure for 1790, read 1793; the Moon, Sun, Mars, and Mercury, should be placed succedent, the Moon in the third, and the rest in the eighth, for their degrees are not so much as those on the cusps of the third and ninth houses.

And in the judgment, read succedent for cadent; the day of the month, read April 8, for March 8. As it now stands, it is ridiculous.

I also wish the Observer at Hampton Court to send which of the children is dead, else it will not be using those gentlemen well who have already answered them.

DREAMS.

OWING to the dreams of Jacob, Joseph, Pharaoh, Nebuchadnezzar, Daniel, and others, the Jews have a great respect for, and pay much attention to dreaming. They believe that all dreams come to pass, according to the interpretation given them by the person to whom they tell their dream; therefore they never communicate them to any person they do not think is a friend.

They believe that an apparition has power to appear visible, and to injure any person, who is by himself, and in the dark.

That to two persons, though in the dark, the apparition has only power to shew itself, but not to do them any injury.

And to three persons, being altogether, though in the dark, the apparition has neither the power of shewing itself, or to injure any one of them.

The light of a single candle is a safeguard to a man against the power of an apparition, so as not to be injured invisibly.

That the light of a flambeau is of equal power against an apparition, when a person is alone, as when three are together.

They believe in evil spirits, and call the *kaytes myreere*; they suppose that whirlwinds are occasioned by them; that they are in all dunghills, and heaps of rubbish, and that they haunt the chambers of lying-in women.

Witchcraft has also a share of their belief; the power of *gayin barang*, or

"an evil eye," they dread very much. To guard against this, some wear a piece of parchment with cabalistic words written on it; some a piece of coral, in the shape of a hand and arm; while others carry a piece of garlic, or a bit of the *apbeckoman* of passover. Those who do not carry any of these charms about them, are careful of covering their forehead when they are apprehensive of any danger from an evil eye, by any person looking at them steadily for some time. There are some women amongst them who pretend to cure all distempers, which they believe proceed from an evil eye,

by the sympathy of fumigation. Some part of the garment is sent to the doctors, which she holds over some smoking materials of her composition, muttering some words over the garment under the operation, and that garment being returned in a few minutes to the patient to wear immediately, never fails of giving relief, unless their ailment has been of too long standing, before the old woman smoked them.

The usual price for smoking a child's cap, is a shilling.

A woman's petticoat, two shillings.

A pair of breeches (large size) half a crown.

INCREDIBLE EATING.

FURETIERE, in the *Fureteriana*, says, he saw a man eat a loin of veal, a capon, and two woodcocks, with a large quantity of bread.

This incident however is not without example, if we are to believe some historians.

Aglais, a dancer, who lived two hundred years before the birth of Christ, would eat for her supper ten pounds of meat, with twelve loaves, and drink a large quantity of wine.

Clio, another Grecian woman, challenged the men to eat and drink, and was never conquered.

Theodoret gives an account of a Syrian woman, who ate thirty pullets every day, but was never satisfied. This however was an infirmity, of which Macedonius cured her, by making her drink the holy water!!!

Phagon, in presence of the Emperor Aurelian, ate a whole wild boar, a sheep, a young pig, with a hundred loaves, and drank in proportion.

The Emperor Claudius Albinus ate one day for breakfast five hundred figs, one hundred peaches, ten melons, one hundred fig-peckers, forty oysters, and a large quantity of grapes.

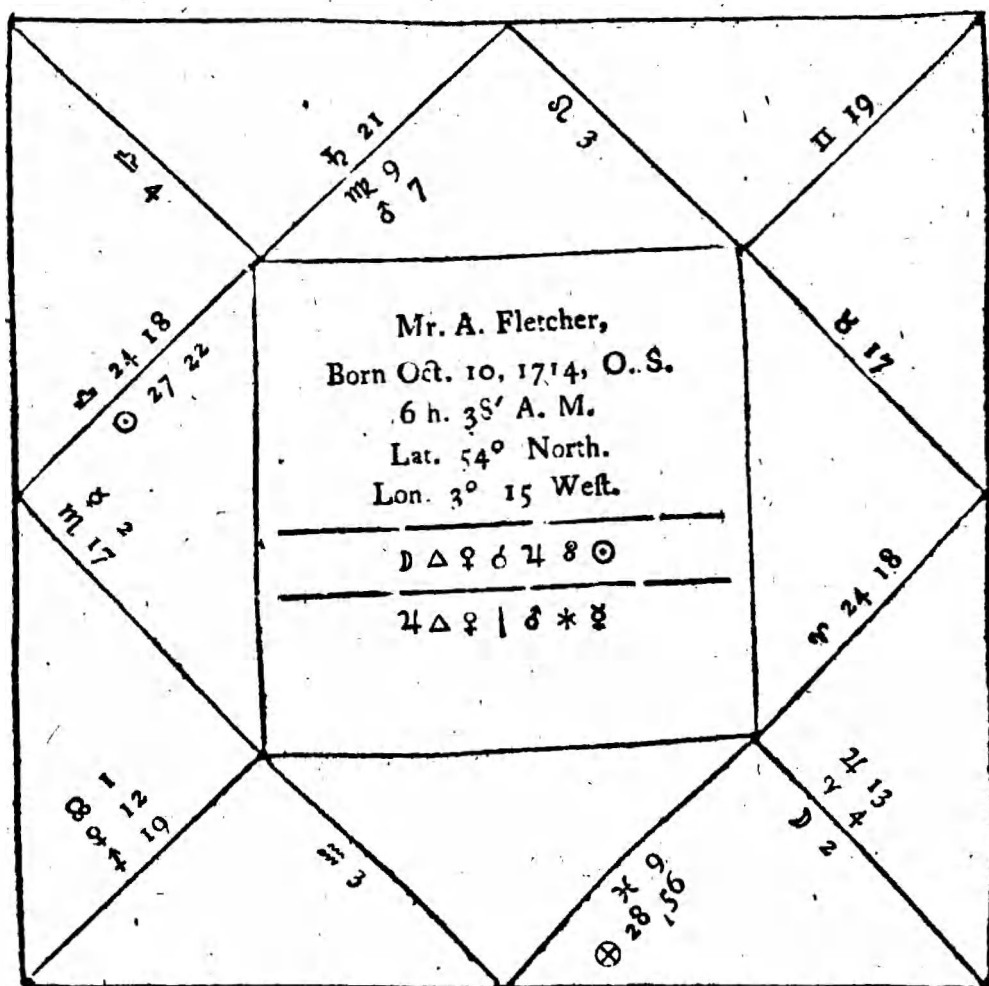
The Emperor Maximian became so

large in consequence of eating, that his wife's bracelets served him as rings to his fingers.

However remarkable these eaters may appear, they are nothing to equal the Emperor Vitellius. All the roads in Italy, and the two seas, were covered with people, (says our author) to procure the most exquisite meats, and the scarcest fish for his table. He made four principal meals every day, and sometimes five. He was, so little master of his hunger, that during the sacrifices, he was often seen to snatch the animal's entrails from the fire half-baked, and devoured them in presence of the assembly. He invited himself to his friends' houses, and made them treat him so sumptuously, that he nearly ruined them. His brother Lucius Vitellius once treated him with two thousand fishes, and seven thousand birds, all exquisite and scarce. He had always in his house a quantity of pheasants livers, tongues of fishes, peacocks brains, the entrails of lampreys, and every kind of fishes and birds at a high price. Josephus says, that had this prince lived long, all the revenues of the empire would not have been sufficient to maintain his table.

SCHENE

SCHEME OF THE NATIVITY
OF A
SELF-TAUGHT MATHEMATICIAN.



THIS calculation of the position of the heavens was made sixteen years ago.

The native's parents having a numerous family, employed him when a boy in such domestic occurrences as his age and capacity could execute, and as soon as he could any way be of use to his father's business, he attended, and was employed from morning to night. He had no instructions to read

but what his mother gave him, and only went two weeks to school to learn to write; this two weeks was all the school education he got during his whole life: but from a natural thirst of knowledge, which always attends Mars in reception, and good aspect to Mercury, he would sit up after the family was retired to bed, some times most all night, in reading and studying books of mathematics, philosophy,

phy, and physic, by which he acquired a large fund of knowledge in those sciences.

About the year 1751 or 2, he published, in two volumes, the *Universal Measurer and Mechanic*, which contains some singular and concise rules for solving problems, &c. This book was reprinted in one volume 8vo. in London in the year 1766, and is now very scarce. At what age he began to practise physic, I do not recollect, but his opinion was much in repute with many. He used to go once every fortnight to Carlisle, where he gave advice to those who applied. He was particularly successful in scorbutic disorder—his leading medicines were antimonial pills, and scorbutic herbs for diet drinks.

Mr. Fletcher was esteemed much for his judgment of the habit of body, by the feel of the dryness or moisture of the skin, as well as the sensation of the pulse. It was thought by many of his patients, that he practised physic astrologically, but, like Dryden the poet, he concealed it from the generality of mankind.

Mr. Fletcher, commonly called Dr. Fletcher, likewise taught the mathematics to young gentlemen; and the philosopher Mr. Banks, who reads lec-

tures in various parts of the kingdom, was one of his pupils.

About ten or eleven years ago, a copy of this figure was shewn to a gentleman who studied astrology as a branch of natural philosophy, for the principles of the one must agree with those of the other: he wrote on the same paper, 'The ascendant comes to $\square \text{ } \frac{1}{2}$ 78 years, 55 days, at which time the native will be subject to such infirmities as this direction points out, and if $\frac{1}{2}$ be anareta, death. Mr. Fletcher died Jan. 1, 1793, aged 78 years, and 72 days. I think the gentleman has committed a small error, as ascendant to $\frac{1}{2} \square$ does not come up till 12 days after the death, allowing, as that gentleman did, a degree to a year, according to Blagrove's method, viz.

$\frac{1}{2} \square \frac{1}{2}$	292 - 50
Ob. Ac. of Asc.	214 35
	<hr/>
	78 - 15

that is, 78 years and 90 days.

D and U in the sixth house, and \odot lord of the 10th, in the ascendant, shews his success in medicine, and that he would attain it by his own labour: $\frac{1}{2} \Delta \frac{1}{2}$ confirm this. This figure is about five minutes later than the Dr. used to say he was born. SENEX.

UNCOMMON EVENTS.

DURING the reign of the Emperor Lewis II. it rained blood; in the time of the Emperor Jovian, wool. When Otho III. was emperor, a number of various fishes, which could not be approached from the strong smell they had. Valerius Maximus, in his chapter of Prodiges, mentions a rain of stones, and another of bloody pieces of flesh, which was eaten by the birds.

Lewis, son of Ladislaus, king of Hungary and Bohemia, was born prematurely, without any skin, and the

physicians found the means of supplying him with it.

Pliny relates, that a woman had twenty children in four lyings-in; they were born by five each time, and the greater part of them lived.

Pompeius Trogus gives an account of Egyptian woman who had seven children at a birth.

Clytarchus and Megasthenes inform us, in Pliny, that women bear children at seven years of age in some places in India, and they are reckoned old at forty.

In the annals of Suabia, we read of a girl only eight years of age, being brought to bed of a boy, in the year 1728, during the reign of Rodolphus the first of Hapsburgh. Some narratives mention, that in Calicut those who wish to marry must take a girl under eight years old, if he wishes for a virgin.

In the same author we find, that the year in which Hannibal took the city of Saguntum in Spain, a child came out from its mother's belly, and returned again immediately; on which event the moral philosophers gave several opinions.

St. Augustin, in his "City of God," book xiv. ch. xxiii. says, that he saw a man who could perspire whenever he pleased, without any sort of exercise, and the doing of it always afforded him great pleasure.

An arm of one of Brutus's captains sweated oil of roses in such abundance, that every endeavour to dry it was useless.

Demophon, *maitre d' hotel* to Alexander, was accustomed to warm himself in the shade and cool himself in the sun.

Don Rodrigues Giran and his brother, when children, were so full of

purulent humours, that when they slept together, and they touched each other's arms or legs, they adhered so very closely, that it required the strongest efforts to separate them.

I have somewhere read of an Athenian, whose only diet from an infant was hemlock, and he lived to a very advanced age; and also of one Mahomet, a king of Cambaia, who accustomed himself to eat the most poisonous articles, from a dread of being poisoned, nor would he admit any other food to be given to him. He became so venomous, that if a fly touched him, it died immediately. Every night he had a different woman, for his breath killed all those who slept with him.

Pyrrhus, king of Epirus, according to Pliny and Plutarch, cured all disorders of the spleen with the great toe of his right foot; and others say, he was equally successful in the cure of ulcers in the mouth, by the same application. But what is most wonderful, is, that the body of Pyrrhus was burned to ashes, and among them was found this surprising great toe, entire. It was carried in great pomp to the temple, and there shut up as a relic.

TO ASTROLOGERS.

SOME time in September last I sent a letter to the Editor, with two natiivities, and two questions, particularly addressed to W. E. and Mercurius. The Editor was so kind as to send or inform W. E. of my queries before they were published in the Magazine; and accordingly, in the Magazine for November last, he falls foul of me for proposing the two following questions, viz. 1st. Who is dead? 2nd. As one is dead, which is it; and will the other live?

His language is, that I 'aim a stab from a dark corner;' and ingeniously

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adds, that I have done it in a 'sneaking way.*' I refer this matter to you, gentlemen, who are acquainted with the science of Astrology, whether or not there is any thing unfair in either of those questions, that any man, except W. E. could be afraid of?

The ingenious and learned H. D. of Holtorn, who, though no boaster of what he can do, does not appear to be afraid of those queries, but answers

* See the Mag. of Nov. 1792.

† For W. E. is not acquainted with the true principles of astrology.

them without wishing to know my name or place of abode; he, I say, answers them with candour and modesty highly deserving of mine and the Editor's thanks—I rejoice at having a cotemporary in science so learned. But, to come to the point: El ft, W. E. says the ascendant is hileg in the girl's nativity, but he is mistaken, it is no such thing, for Mars is the true hileg. In the boy's he is right.

To the second question, which he calls an absurd one,* and in my opinion has answered it in a manner much more absurd; but as his reasons are of a curious nature, I shall take the liberty of examining them. In the first place he says the boy is dead, which is quite wrong, for he is alive, and, thank God, in good health at present; and then he gives his reasons, which, as they are given by a man who publicly professes the science, I am ashamed of. He says, that, as Venus is lady of the ascendant, and combust, and in her fall near the cusp of the sixth, the ascendant afflicted by the opposition of the Moon, and of *Jupiter, lord of the eighth*, he thinks it is probable that the boy fell a victim to his unkind stars.

Is this the astrology we are to depend on? no, surely not! Astrology, as I have learnt it, teaches me that it is the hileg that must be directed for death; and that the lord or lady of

the eighth has nothing to do in it, unless they are anareta. If we do any thing in the science in this way, we must not first call one thing hileg, and then fly to some other point to know the length of life from, for if we do, the world will justly ridicule us for our folly.

In the Magazine for April, I observe Mehmet has taken a deal of pains, and, I am sorry to say, but to little purpose, for he is wrong, as his opinion is the same as that of W. E's.

I could wish artists would not depend so much on the lord of the eighth, but pay greater attention to Ptolomy's Quadruplicite, and Partridge's Defectio Geniturarum, in their treating on the hileg, as I am confident they would not lose their labour. I am glad to see some of the Ptolomean astrology beaming in the opinions of Mercuries, but think that he puts too much confidence in the Dragon's head and tail, and think they will deceive him some day or other.

For the satisfaction of the readers in general, I shall just mention that the girl was born in January, 1792, and died in October 7, in the same year. The boy was born in August, 1792, and is not dead yet. I add no more, but that I still remain

A CONSTANT OBSERVER.

P. S. I return thanks to H. D. for his answer, as I can assure him he is right.

* See the Magazine for January.

ASTROLOGICAL SCRAPS.

BY OUR CORRESPONDENT B.

FROM the Duchess of York's being represented in one of her portraits, looking steadily on her hands, the painter seems to insinuate in her Highness, what is well known to be very prevalent among the Prussians, a passion for chiromancy, or divination by

the hand. Her royal father has been celebrated as an illumine, and there is great affinity between the characters.

The Princess Royal is said to be a deep student in astrology; in which she perseveres, notwithstanding the advice of Mr. Best to the contrary.

It

It will be difficult to disprove a moral connection between the different parts of any system, if one that is physical be allowed: every wheel in a clock has its meaning, as well as its motion and action.

What were the first astronomers? Astrologers.

What were the first physicians? Astrologers.

What were the first law givers? Astrologers.

What were the first Christians, the worshippers of an infant Saviour? Astrologers.

Such a character as Guido Bonatus Forliviensis must be useful. Being in Forlì, in Italy, at a time when it was closely besieged, he elected a proper day for Guido, Earl of Montferrat, to make a sally, rout his enemies, and obtain a complete victory; but not without receiving a slight wound on the knee. And that the Earl might be more assured, Bonatus marched out with him, carrying tow, eggs, and other necessaries to dress the wound. The event corresponded accurately and fully with the prediction, for the enemy was vanquished totally, and the Earl wounded punctually, as foretold—Fulgosii, lib. 8, chap. 11. The English Lilly was not less happy on the popular side in Cromwell's time.

Remarkable is the story of Bassianus Caracalla, who, during his war in Mesopotamia, ordered one of his counsellors at Rome, called Maternianus, to procure a meeting of all the prophets, astrologers and conjurers, to discover if any plots or designs were in hand against his person or authority? and Maternianus finding, by their universal verdict, that one Macrinus, a colonel or tribune, who had a charge in the field at that very instant, under the Emperor, should bereave him of his life, sent an account of it by the next dispatch. The messenger happening to arrive at a time, when the Emperor

was exceedingly earnest and intent at some sport, he commanded this very Macrinus, who stood next at hand, to open the packet, and inform him of the contents at the time of council. By this means Macrinus, advertised of the contents, and his own danger, though before the thought had never entered his head, and finding there was no medium between killing and being killed, made choice of a desperate fellow, who commanded a company under him, to stab the Emperor as he withdrew from company to ease nature; and thus established the credit of the Roman Magi.

Anaximander foretold to the Lacedæmonians a dangerous and great earthquake at hand, advising them at the same time, to quit their houses and the city, and seek for safety in the fields. The earthquake came shortly—ruined the city of Sparta, and overwhelmed a great part of Mount Taygetus. However, if Anaximander wished to gratify any revenge, and obtain the reputation of a prophet at the same time, we know that this was the exact way to do it with little risque of his predictions failing; that is, supposing there were any caverns about the mountain or town; as wetted nitre and sulphur, or much stronger detonating materials, buried in the earth, were fully adequate to the effect; and, being the author, he could point out the extent and directions of the havoc.

Hippocrates foresaw a dreadful plague among the Greeks long before it broke out; this also he might have done from physical perspicacity.

And therefore, Lilly, as attested by the notes and journals of the house of Commons, is a much more illustrious and unequivocal instance of verified prediction in this line. Among a series of hieroglyphics relative to the English nation, and to last for many hundreds of years yet to come, published by him in 1651, were two immediately succeeding one the other; the first of which represented several dead bodies

in winding sheets, a church-yard with sextons employed, and cart loads of dead emptying into the graves. The second was a view of London bridge on both sides the water, and the city of London in flames. After the fire, and when Lilly had for some time retired from business, and lived at Richmond, the house of commons sent him an order to attend at their bar; where appearing, the Speaker informed him, that, as he had, fifteen years before, predicted the plague and fire, the house of commons wished to ask him, if he could give them any intelligence concerning the cause or authors of that fire? He answered, that the house might readily believe, that having predicted it, he had spared no pains to investigate the cause; but that all his endeavours had been effectual; from

whence he was led to attribute the conflagration to the immediate finger of God.

N. B. What Lilly was unable or unwilling to discover, every one else has failed in.

I must add, that he has another threatening hieroglyphic against this city, and this is, the twins, London's ascendant, falling hand in hand into flames, which are fed by two men, each pouring on them, out of a jar, a combustible liquor. On a small turf from the ground is placed a regal crown, and a mole running towards it. The republisher of these hieroglyphics in 1682, seems judiciously to refer the signification of this last to party disputes and animosities, as productive of this flaming effect.

S C H E M E S

FOR THE TIME OF THE SUN'S ENTERING ARIES FOR THE YEARS

1805 AND 1806.

AS I now and then amuse myself in making astronomical calculations, some of which may be rendered subservient to astrologic purposes, and as I believe your Magazine is in general read by the various characters in this kingdom who make the influences of the celestial bodies their study or amusement, I present such with the two annexed schemes for the time of the Sun's entering Aries for the years 1805 and 1806.

My chief motive for so doing, is on account of Saturn and the Georgian being in conjunction at those two particular periods, in what is termed an angular situation, and the Georgian being now considered of the nature of Saturn, and consequently agreeing with those particular parts of the zodiac that he agrees with, renders the con-

junction (particularly if a vernal scheme is of any use) very remarkable!

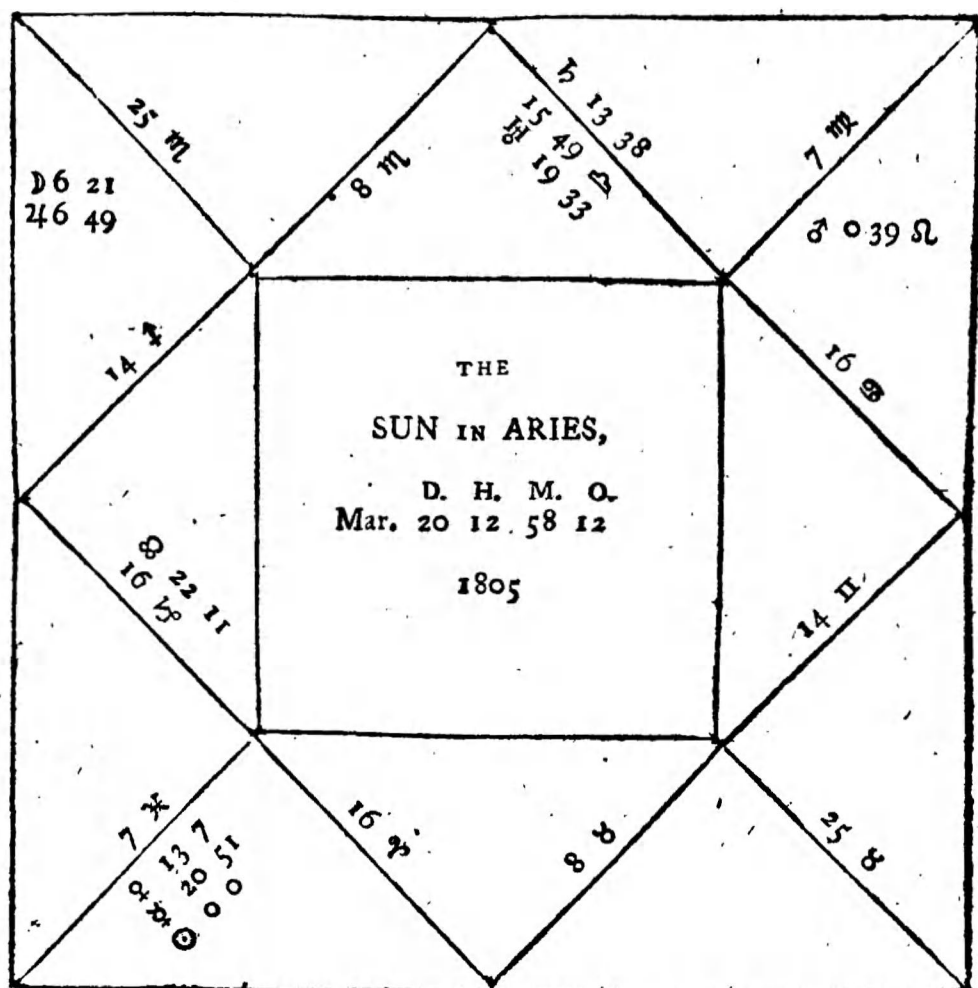
I acknowledge the smallness of the apparent diameter of the Georgian cannot render him of much consequence with the rest of the planets, but as the earth is acted upon by his gravity and attraction, and as she receives his light as she does the rest of the planets, of course his influences will be proportionable to his apparent magnitude and distance with the rest of the planets that compose our system. 'This (to use the words of the immortal Sir Isaac Newton) may appear ridiculous, to think that a change in such distant regions should have any influence upon the atmosphere of the earth, but we must remember (says this great man) that if the universe is connected together as one vast system, which we have every

every reason to believe it is, it is impossible that a change can take place in any part without affecting the whole in some degree, as it is impossible to change any part of a clock or watch without in some measure affecting the whole movement, (the same great character adds) for we are very certain that the influence of any object extends as far as its light, and how much farther we cannot tell.' See Encyclopedia Britannica, Vol. XI. under the

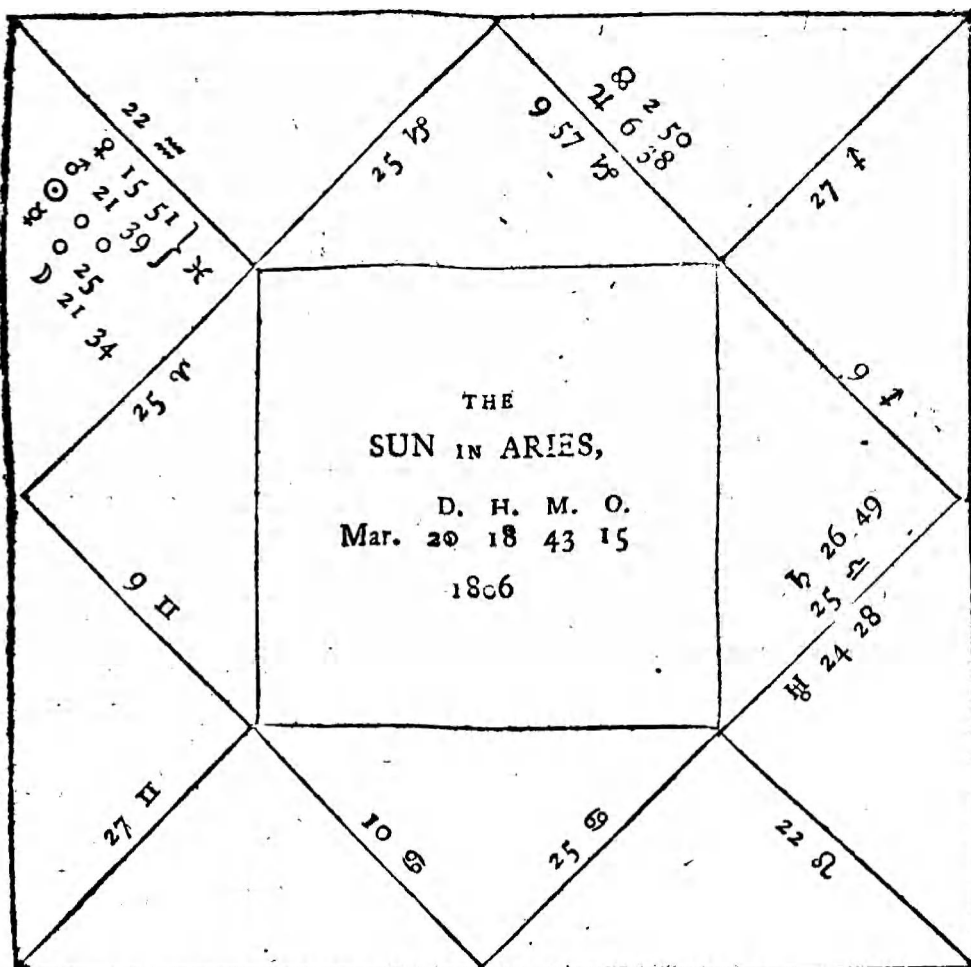
article Meterology, page 615. How far Sir Isaac Newton's observations may apply, in thus considering the Georgian, I leave to the intelligent reader, the motions, &c. of the heavenly bodies being a study that more immediately comes under my consideration, I leave the influences and effects to those who are better acquainted with that sublime study. I am, &c.

Gravesend,
May 23, 1793.

JOHN OVERTON.



THE



ASTROLOGICAL JUDGMENT

FOR THE SUMMER QUARTER.

THE summer quarter commences June 23, at one in the morning; at which time I find 16 deg. ♋ on the Medium Coeli, and the 9 deg. of ♌ ascending; in this tropical ingress the ♎ is in the 7th house in conjunction of ♋ and opposition of ♌ . ♊ and ♋ are in conjunction in the 2nd house, with ♌ in the ascendant; here we find ♊ in II , the ascendant of London, which may cause some heats and animosity therein; with scurrilous pamphlets dispersing about to defame some of his majesty's loyal subjects. The ♎ out of all essential dig-

nities in her fall in the seventh, denotes many unhappy marriages to the common people of this kingdom. ♋ , who is the significator of the clergy, retrograde in the 7th house, gives great disgrace to some of them, and denotes many grievous murmurings among them.

In this quarter the Austrian Netherlands will be in much confusion, but they shall receive fresh supplies, and repair all former losses, and the French forces will be in great danger, and their Convention nearly overthrown; also the Roman empire will receive a

LATITUDES.

	Deg.	Min.	
♄	0	43	N.
♅	2	43	S.
♆	0	56	N.
♇	1	16	S.
♈			
♉	1	20	S.
♊	1	45	S.
♋	0	51	S.

SIR,
I HAVE subjoined my genethlical

figure, because I have been informed by a professor of the astrological science that this year will be very dangerous and unfortunate to the native; therefore I should be much obliged if any of your scientific or learned correspondents would be pleased, through the channel of your Magazine to favour me with their judgment on the above scheme, for it very much concerns your humble servant,

JACOB.

May 3, 1793.

THE QUERIST. N° XXI.

NEW QUERIES.

QUERY I. BY I. T. S.

FROM whence are the northern lights, and what do they consist of?

QUERY II. BY THE SAME.

What is the most abstruse thing to be learned?

QUERY III. BY THE SAME.

From whence doth the twelve signs of the zodiac take their names?

QUERY IV. BY THE SAME.

If the projectile force of Saturn was destroyed, how long would he be in falling into the body of the Sun?

QUERY V. BY PHILOMATHOS.

What is the natural cause of a rainbow?

QUERY VI. BY THE SAME.

Whence originated the supposition that a man whose wife proves inconsistent, is cornuted, or horned?

QUERY VII. BY THE SAME.

Is there any truth in the opinions of the ancients concerning particular days being fortunate or unfortunate?

QUERY VIII. BY THE SAME.

Can any instance be authenticated of a woman's having exceeded nine month's pregnancy?

QUERY IX. BY PETER.

From whence arose that vulgar notion of making fools on the first of April?

QUERY X. BY MERCURIUS.

In the first chapter of St. Matthew it is said—'From the carrying away into Babylon, unto the birth of Christ are fourteengenerations.'—How comes it there are only thirteen expressed?