

# THE Conjuror's Magazine,

JUNE, 1793.

Embellished with the following elegant Engravings by BARLOW, all accurately copied from LAVATER:—1. Finished Head of CHRIST. 2. Profile of M. Egalite, the late Duke of Orleans, intended as an addition to Lavater. 3. Elevated, medium, and sensual Minds. 4. Eight Heads after Chodowiecki and Le Brun. 5. Eight Ditto. 6. Elevated, medium, and sensual Minds.

## PART OF THE CONTENTS.

|  | Page |   | Page |
|--|------|---|------|
| <b>ASTROLOGY</b>   | 413  | on Fact. Translated from a new  |      |
| Two Remarkable Schemes of Nativities, by Mehmet  | 413  | German Work, purposely for this   |      |
| Errors corrected in Revolutionary Figures  | 417  | Magazine, by T. Dutton, Esq.  | 435  |
| Questions, by Tantarabobus, addressed to Mr. W. E.   | 415  | The Mystical Stranger   | 436  |
| Planets Places for August 1781   | 415  | Unaccountable Losses  | 437  |
| Elementary Principles of Astrology, continued  | 419  | Awful Appearance of a Ghost   | 439  |
| Properties of the Planets  | 420  | Recovery of lost Property   | 442  |
| Judgment on the sailing of a Ship  | 421  | The Magic Circle  | 444  |
| Nativity of a young Lady   | 422  | The Unguent, or Wonderful Ointment for Wounds   | 445  |
| H. D. to W. E.   | 424  | Answer to J. G's Question for Astrologers. By J. Harris                                   | 446  |
| Curious philosophical Essay, shewing at what time the rational Soul is infused             | 424  | Cure for the Epilepsy   | 448  |
| The Soul the Architect of her own habitation   | 426  | Curious Receipts  | 450  |
| <b>Palmistry, continued</b>  | 427  | A very rare Secret to make a Light in the Dark without fire                               | 450  |
| Aphorisms, and hands, demonstrating poverty and universal misfortune, by imprisonment, &c. | 427  | To make a Candle, so that no Wind can blow it out   | 450  |
| Observations on Moles concluded  | 430  | A very rare Receipt to make a Stone that, when wet, will burn                             | 450  |
| Of Moles on or about the Knees   | 430  | How to represent the four Elements in a Glass Vial, and Colours of the Rainbow            | 450  |
| Of Moles on the Anles or Feet  | 430  | Apparitions, Dreams, &c.  | 457  |
| Curious Nativity of a Gentleman now living   | 430  | <b>LACY's Singular PROPHECY</b> , concerning the French Revolution, and the Fate of Lewis | 461  |
| Mercurius's Letter to Correspondents   | 431  | Lacy's Preface  | 463  |
| Universal Wisdom of Peter John Fa-continued  | 433  | Misfortunes not to be prevented   | 467  |
| <b>The NECROMANCER</b> . Comprising a Series of wonderful Events, founded                  |      | Lives of Magicians  | 468  |
|  |      | he Querist. No. XXIII.  | 470  |
|  |      | <b>LAVATER's PHYSIOGNOMY.</b>   |      |

L O N D O N :

Printed for W. LOCKE, No. 12, Red Lion Street, Holborn; and sold by all Booksellers and Newscarrers in Town and Country.

## CORRESPONDENTS.

M. N. who dates from Curtain Road, is hereby informed that the planets were thus posited April 2, 1759, at noon:

| April 2. |          | April 3. |          |
|----------|----------|----------|----------|
| Long.    | Lat.     | Long.    | Lat.     |
| ♄ 10. 26 | 0. 1 S.  | 10. 39   | 0. 2 S.  |
| ♃ 20. 29 | 1. 39 S. | 20. 36   | 1. 40 S. |
| ♂ 3. 32  | 0. 51 S. | 4. 18    | 0. 49 S. |
| ☉ 12. 26 | 5. 56 N. | 13. 26   | 5. 19 N. |
| ♀ 1. 52  | 0. 27 S. | 3. 6     | 0. 25 S. |
| ♂ 15. 40 | 0. 46 S. | 17. 45   | 40 S.    |
| ♂ 18. 42 | 1. 54 S. | ♄ 2. 7   | 0. 46 S. |
| ♄ 11. 11 |          |          | 11. 8    |

I. M. F. is informed that Jupiter was posited Dec. 2, 1774, at noon, in 8<sup>th</sup> d. 30 m. R. This correspondent would gladly be informed by any intelligent artist, whether Venus, being in conjunction with the Sun, subjects the native to consumptive disorders; and if Saturn being located in the 12th house, will subject him to imprisonment? He also says, that he will be particularly obliged to Astrologus to favour him with his opinion, whether the future Government of France, whose present distractions were so clearly predicted by him in some former numbers of this Magazine, will be Republican or Monarchical? We would just remark to this correspondent, that Venus was eight degrees from the conjunction of the Sun, the day above mentioned, and that Saturn being in the 12th house can signify by position but little in regard to imprisonment, unless he dispose of, or afflict the Moon, or the lord of the ascendant.

Tantarabobus will esteem it as a very great obligation if J. T. of Nottingham will favour him, through the medium of this Magazine, with the precise method of erecting a figure trigonometrically for any part of England, or for any other country, the latitude of the place being given. We are much obliged to Mehmet for his polite overture, and shall be glad to receive his future communications.

Many of our correspondents and friends, particularly Astrologus, express the warmest approbation of our intention to commence the ensuing volume with the title of, "THE ASTROLOGER'S MAGAZINE; OR, PHILOSOPHICAL MISCELLANY"—The first number of which, with an Engraved Frontispiece, will be published the first day of August—For that number Astrologus has promised to transmit us a Judgment on the ensuing Eclipse of the Sun. All our other Correspondents may rely on as prompt an insertion of their favours as possible.

X. Y. is requested to call at the Printer's.

Our worthy friend B.'s favour shall be duly noticed in our next, as shall also I. W.'s of Ratcliffe Highway, which we now very reluctantly postpone.

We deny the assertion of our Derbyshire Subscriber, who asserts that we were last month 32 Pages deficient. 24 pages, all together, had been omitted; all of which, except 8 Pages, is given in this Number. This Gentleman should recollect, that the Letter-press of the Lavater is already much forwarder than the Plates; and that one part of the Magazine is as expensive to print as the other. We make it our study to oblige all our Subscribers.

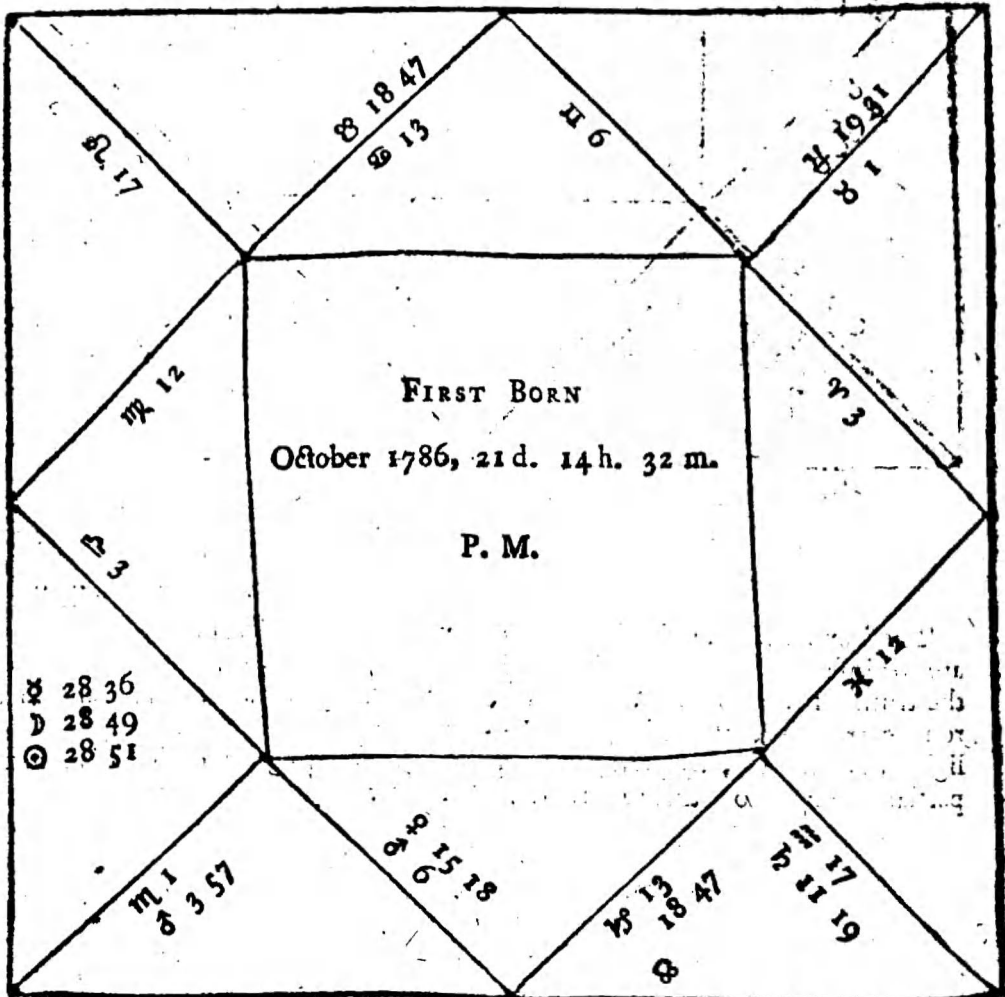
Alpha shall receive, next month, full directions for placing the Plates to the first Volume of the Physiognomy. As we proceeded in this task, some mistakes and omissions were detected, which could not be rectified this month.

THE

# CONJUROR'S MAGAZINE.

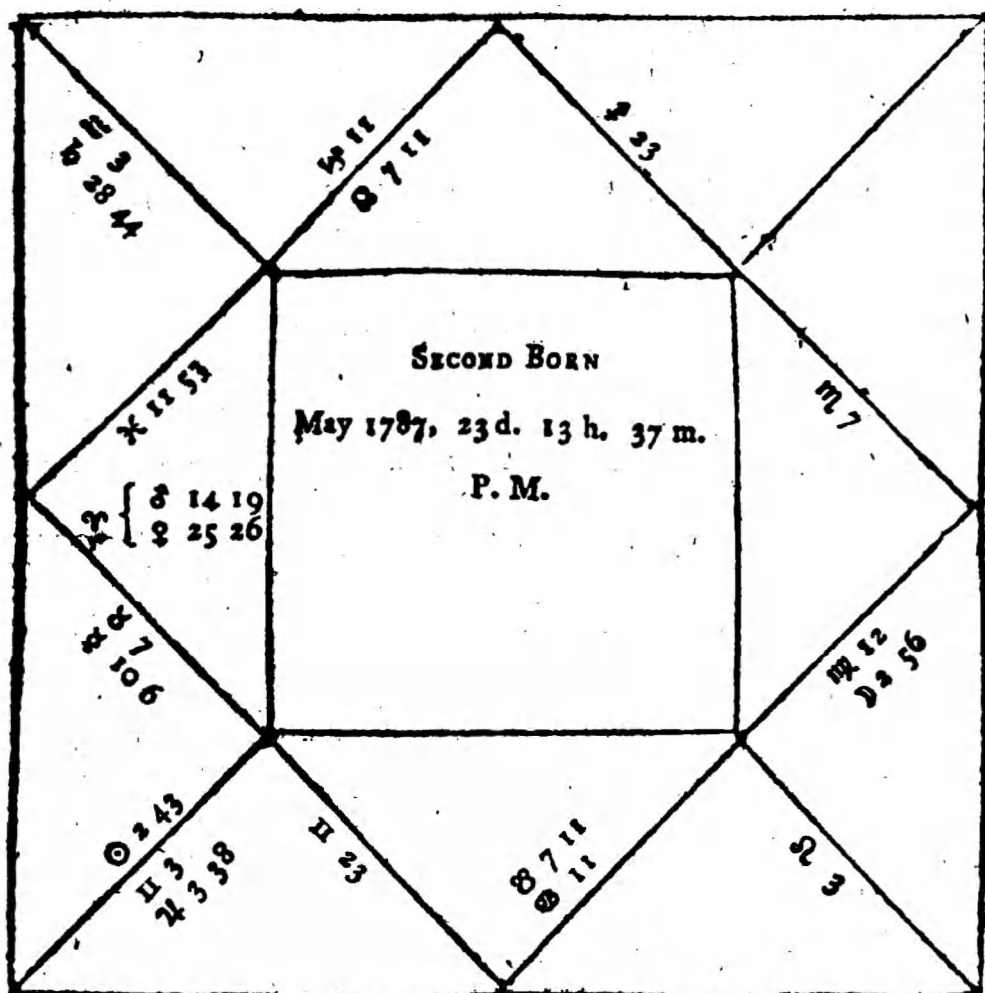
FOR JUNE, 1793.

TWO REMARKABLE SCHEMES.



3 F 2

THE



THE annexed remarkable Schemes are for insertion, as a further proof of the truth of astrology. Your numerous correspondents will greatly enlighten the science, by giving an impartial judgment on these nativities.

1. Whether the natives will live to years of maturity, or not?

2. What agreement between each native's parents before and after birth?

3. What egress each native had at birth?

MRH.

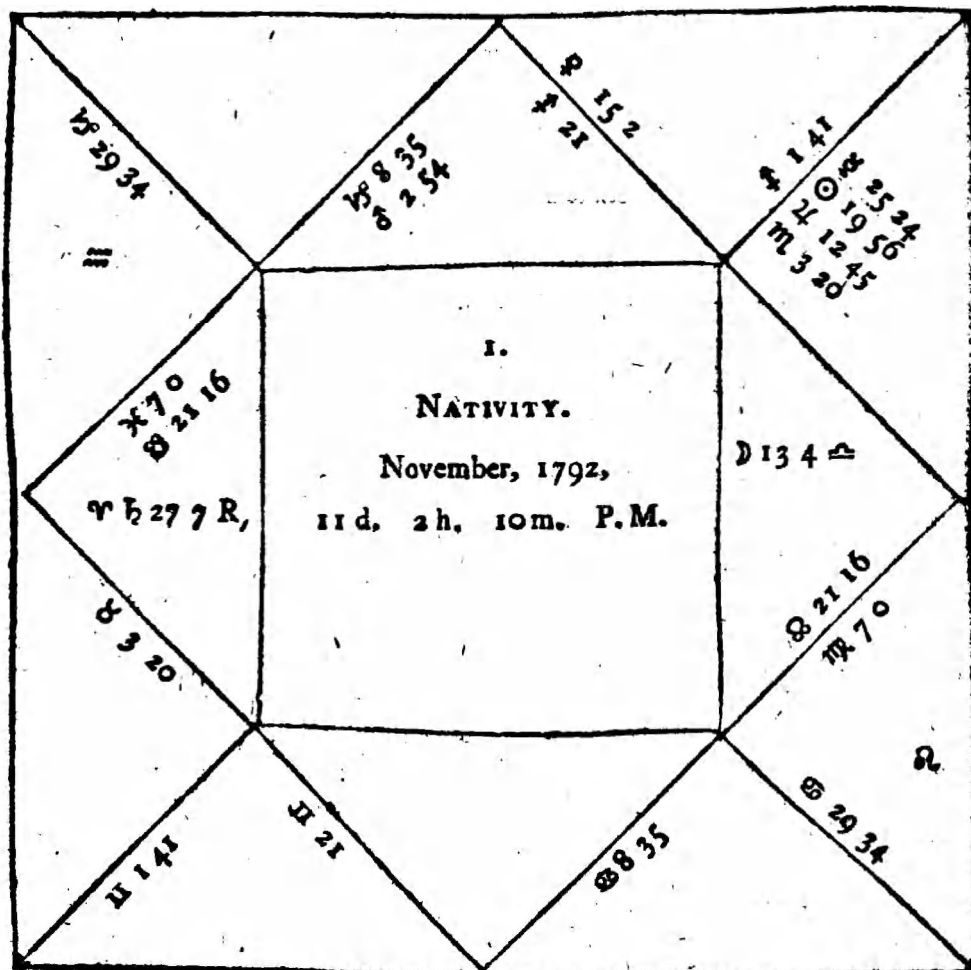
## MEHMET TO MERCURIUS.

OBSERVING in No. XX. of the Astrological Magazine W. G.'s request, and finding in the next Number that you were not possessed of an epheme-

ris for the year 1781; wherefore I present you with the planets place for the 26th and 27th of August 1781, for the satisfaction of W. G.

| Planets' | Longitude on the 26th. | Latitude on the 26th. | Longitude on the 27th. |
|----------|------------------------|-----------------------|------------------------|
| ♄        | 25. 34                 | 0. 22 N.              | 25. 35                 |
| ♅        | 13. 27                 | 0. 8 N.               | 13. 28                 |
| ♆        | 20. 38                 | 0. 3 N.               | 20. 52                 |
| ♇        | 15. 56                 | 4. 31 S.              | 15. 57                 |
| ♈        | 3. 47                  | 4. 52 S.              | 4. 45                  |
| ♉        | 26. 18                 | 1. 12 S.              | 27. 32                 |
| ♊        | 15. 52                 | 2. 5 S.               | 16. 22                 |
| ♋        | 6. 3                   |                       | 19. 41                 |
| ♌        | 29. 20                 |                       | 29. 35                 |

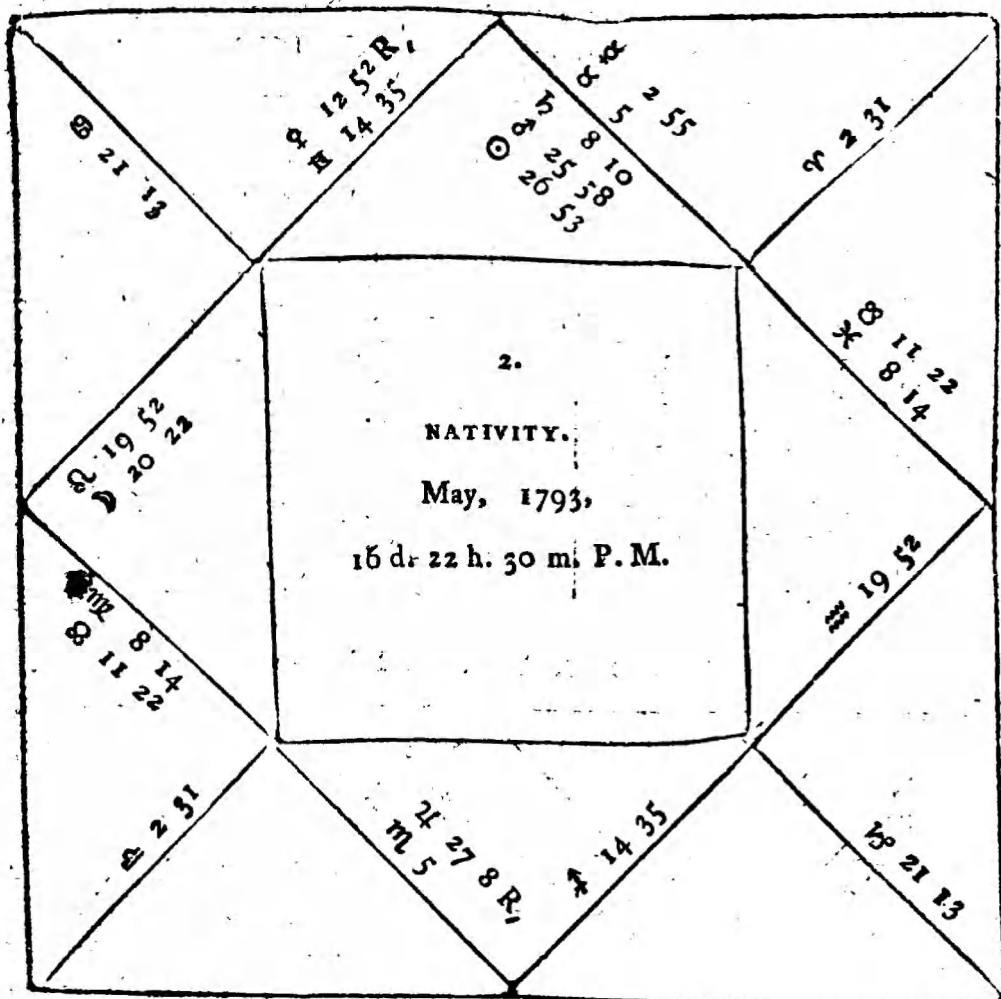
## TWO NATIVITIES.



I HAVE

Original from

UNIVERSITY OF CALIFORNIA



SIR,

I HAVE transmitted these nativities for the candid consideration of Mr. W. E. on the following questions, which I shall beg leave to make use of, being the same as was proposed by the Hampton Court Observer, in a preceding Number.

1. Who is hileg?
2. As one is dead, which is it, and with the other live?

Mr. W. E. should not think these Questions absurd: for, as the venerable author says, 'of the events which happen after birth, the chiefest is about the space of life: for how shall any other event which befalls after the birth be considered in him that doth not at all arrive to the age of life; therefore the doctrine concerning the space of life is chief of all.'

TANTARABOBUS.

TO

## TO MERCURIUS.

SIR,

PLEASE to accept of my sincere thanks for the trouble you have taken with my nativity : the aspect which you was so kind as to calculate, is that which I had rectified it by, but had calculated it with the latitude which Mars possesses at 26 deg. 57 min. of Taurus, which makes it come considerably different. I have endeavoured to get an ephemeris for the year 1743, but without effect. I have, however, calculated the Moon's place by Leadbetter's Tables, which are grounded upon Sir Isaac Newton's, of the Moon's motion, so that I hope it is nearly right.

It is on July 11, in  $\Omega$  14 deg. 26 m. 7 f. with 5 deg. 46 f. north latitude on the 12th in  $\Omega$  28 deg. 21 m. 51 f. with 4 deg. 53 m. 23 f. north latitude.

I wish to point out an error which is given in Sibly and others, respecting revolutional figures : according to them, 5 hours and 48 minutes should be added to the exact time of the native's birth for every year following, which is wrong, as the solar year consists of 365 days, 5 hours, 48 minutes, and 57 seconds, which 57 seconds in a series of years makes the difference in time very considerable.

J. T.

The Editor respectfully informs this Correspondent, that, according to Parker's Ephemeris, the Moon on Monday the 11th of July 1743, at noon, was in 15 deg. 31 min.  $\Omega$ , with 5 deg. 2 min. north latitude. The next day at noon she was posited in Virgo, no degrees seven min. north latitude, 4 deg. 53 min.

## MEHMET TO J. T. OF NOTTINGHAM.

SIR,

I MUST here gently admonish Mr. J. T. of Nottingham, for directing the sun to the conjunction of Luna, (in the Baron Swedenborg's nativity) for death : the sun is in his detriment, and under the earth, for no planet under the earth can be bileg : the Moon is exalted, and no way malevolent, therefore she cannot be anaretic ; but the only killing direction is the cusp of the ascendant directed to opposition of Saturn, thence to conjunction of Mars,

and both in violent signs; and beholding the ascendant at birth by quartile, is sufficient to destroy life, and no other direction in the Baron's nativity is sufficient : for let a planet be under the earth, ever so well dignified, or otherwise debilitated, it shall not be admitted for hileg; but under the earth has power to kill, when in the proper anaretic place. Should the gentleman rectify this nativity, he would find many directions to come very near the truth.

It is said that either of the luminaries in the ascendant, shall have the prefe-

preference for being hileg; but I will not allow any planet under the earth to have any power at all for hileg;

for in the course of my practice I have not met with one instance when the figure is rectified.

## TO THE EDITORS.

GENTLEMEN,

BEING a constant reader of your Magazine, I should esteem it a favour if some of your learned correspondents, will be pleased to clear up, what appears to me an absurdity in the siderial art.

All the authors I have read, ancient and modern, tell me that when a planet is not above 8 degrees 30 min. distant from the Sun, either before, or after him, he is said to be in combustion,

which they all suppose a great debility, &c. A planet is said to be in cazimi, when it is not above 17 min. distant from the centre of the Sun, and is reckoned by them a great fortitude to any planet; but how it should be so, when combustion is so grand a debility.

I am, gentlemen, your sincere well wisher.

I. C. S.

Norwich, May 13th, 1793.

## TO ASTROLOGERS.

GENTLEMEN,

1. IS not a new system of astrology necessary for those on the other side the equator, seeing  $\Delta$  will be to them as  $\gamma$  to us;  $\Theta$  to them as  $\beta$  to us: et sic de ceteris? It would be rational to suppose, that with them  $\odot$  should be exalted in  $\Delta$ , and  $\zeta$  in  $\gamma$ :  $\approx$  should be the house of  $\odot$ , and  $\Omega$  of  $\zeta$ , &c.

2. What is the reason that, in equating the arc of direction, one degree signifies one year?

3. Astrologers affirm, that twins

born immediately together, must of necessity share the same fate. Why was the person and fortune of Jacob so much different from those of his brother Esau? since their births were so near together, that 'tis said, "when Jacob came out, his hand took hold of Esau's heel."

4. Is the study of astrology consistent with the Divine will? seeing God said to the Israelites, "There shall not be found among you an observer of Times." Deut. xviii. 10.

ZETALETHES.

## ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON—PHILOMATH.

(Continued from Page 364.)

♂ in ♈

GIVES a strong able-bodied person, sun-burnt complexion, tall, hair dark flaxen, large limbs, great eyes, choleric, delights in war, shooting, riding, &c. but free-spirited to such as notice him.

♂ in ♎

Gives a middle stature, well-proportioned body, hair black, or dark brown, complexion swarthy, sometimes a blemish in the face; a hasty, revengeful person, retains an injury, difficult to be pleased, conceited, and generally unfortunate in most actions.

♂ in ♊

Gives a decent well proportioned body, rather tall, light brown hair, oval face, sanguine complexion, brisk cheerful aspect, a lover of the female sex, inclinable to boast delights in noble recreations, decent in apparel, and generally beloved of women to his prejudice.

♂ in ♋

Gives a well-set middle sized person, black curling hair, broad face, corpulent body, swarthy complexion, a very ill humoured person, passionate, quarrelsome, unfociable, rather revengeful, ungrateful, but of ready apprehension, excellent in mystery, active in inspection.

Vol. II.

♂ in ♌

Denotes a tall person, with a well-proportioned body, sanguine complexion, brown hair, oval visage, a quick eye, a choleric hasty disposition, yet a cheerful merry jovial companion, active, courageous, and loquacious; delights in being applauded: in fine, of no contemptible humour or temper.

♂ in ♍

Gives a mean stature, a lean body, ill complexion, and black lank hair; a thin face, little head, but an ingenious person; of a reasonable good disposition, a penetrating fancy, and generally fortunate and happy in most of his undertakings.

♂ in ♏

Gives a well-composed body, reasonable, corpulent, sandy-coloured hair, moderate clear complexion, middle stature, turbulent spirit, addicted to controversy, &c.

♂ in ♐

Gives a mean-sized person, rather short and fleshy, no handsome body, nor good complexion; light brown hair, sottish, debauched, dull and stupid, a lover of women, a dissembler, an idler and not friendly to a y one.

Note. If ♂ be in conjunction quartile, or opposition of ♌ or with ♏, and they in angles, then the nature is more fierce and violent; in

fiery signs he is choleric and hasty; in earthy signs a fullen dogged temper; in airy, more free and obliging; in watery, sottish, unless he be well beheld of 24, ☉, or ♀.

portly person, sanguine complexion, light brown or yellowish hair, a full face, a large eye, sometimes a mark in the face, a just person, faithful friend, punctual, ambitious of honour, in war or otherwise, a promoter of things thereunto.

### SOL IN THE TWELVE SIGNS.

#### ☉ in ♈

Gives a person of a reasonable stature, strong and well composed, a good complexion, though not very clear; light hair, flaxen or yellow, a noble spirited soul, courageous and valiant, delights in warlike actions, gains victory and honour, a terror to his enemies, &c.

#### ☉ in ♊

Gives a person somewhat above the middle stature, well-proportioned, rather slender, good complexion, dark hair, and much of it, ingenious, cheerful, delights in civil recreations, as music, &c.

#### ☉ in ♋

Represents a short, well set person, brown hair, not very comely, dusky complexion, a wide mouth, great nose, broad face, a confident person, strong and proud thereof, opposing others &c.

#### ☉ in ♌

Gives an upright, strait body, oval face, ruddy cheerful complexion, light hair, a full eye, sometimes pimples in the face, unfortunate in most actions, especially in warlike, attended with dishonour.

#### ☉ in ♍

Denotes a well-proportioned body, sanguine complexion; above a middle size, brown hair, affable, courteous, not very fortunate, subject to control—a mild-tempered person.

#### ☉ in ♎

Gives a notable square-bodied person, a full face, cloudy complexion, like sun burnt, brown hair, a plump fleshy body, an ingenious person, but of a rugged nature, ambitious of honour, will not admit of an equal, fortunate upon the seas, and sometimes in the practice of physic, &c.

#### ☉ in ♏

Personates a mean shaped body, and ill complexion, deformed in the face, very unhealthy aspect, brown hair, an harmless creature, cheerful, a lover of the female sex, an admirer of sports and pastimes, music, dancing, &c. but cares not for labour, or to take pains; indolent, &c.

#### ☉ in ♐

Gives a tall well proportioned comely person, an oval visage, sanguine complexion, light brown hair, a very lofty proud spirited person, aiming at great things, severe in the exercise of his power, yet honourable exploits are performed by him, which render him sometimes noble.

#### ☉ in ♑

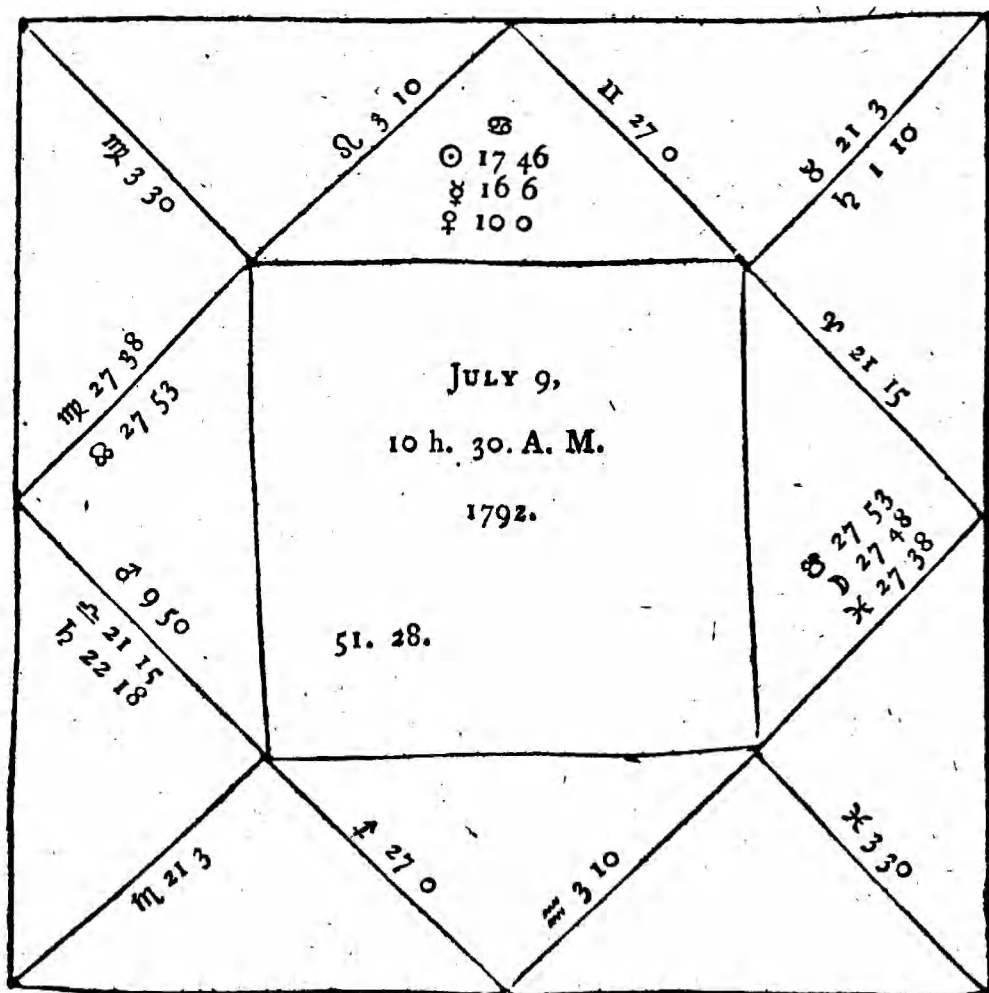
Gives a strong well-proportioned

p. 505.

## SAILING OF A SHIP.

SOME months ago, a friend of mine, in the mercantile line, requested my opinion on the sailing of a ship; having gained the time as near as possible,

I erected the following figure, which was the position of the heavens at her departure.



The Dragon's Head on the ascendant, and Jupiter on the second, are arguments of a good and profitable voyage.

The ascendant signifying the ship, and Mars being posited therein, is an indication of damage by fire; also much sickness among the crew.

The lord of the ascendant combust

of the Sun, and in quartile of Mars, lord of the eighth, is an evident testimony of the death of the captain and principal officers.

The Moon, lady of the tenth, in conjunction of the Dragon's Tail in the seventh, shews some eminent affliction to the merchants or owners of the ship.

About a fortnight ago an account was received of her arrival; that she had made a good voyage; that on her passage out she was damaged by lightning, though not materially; that the captain, and the first and third mates

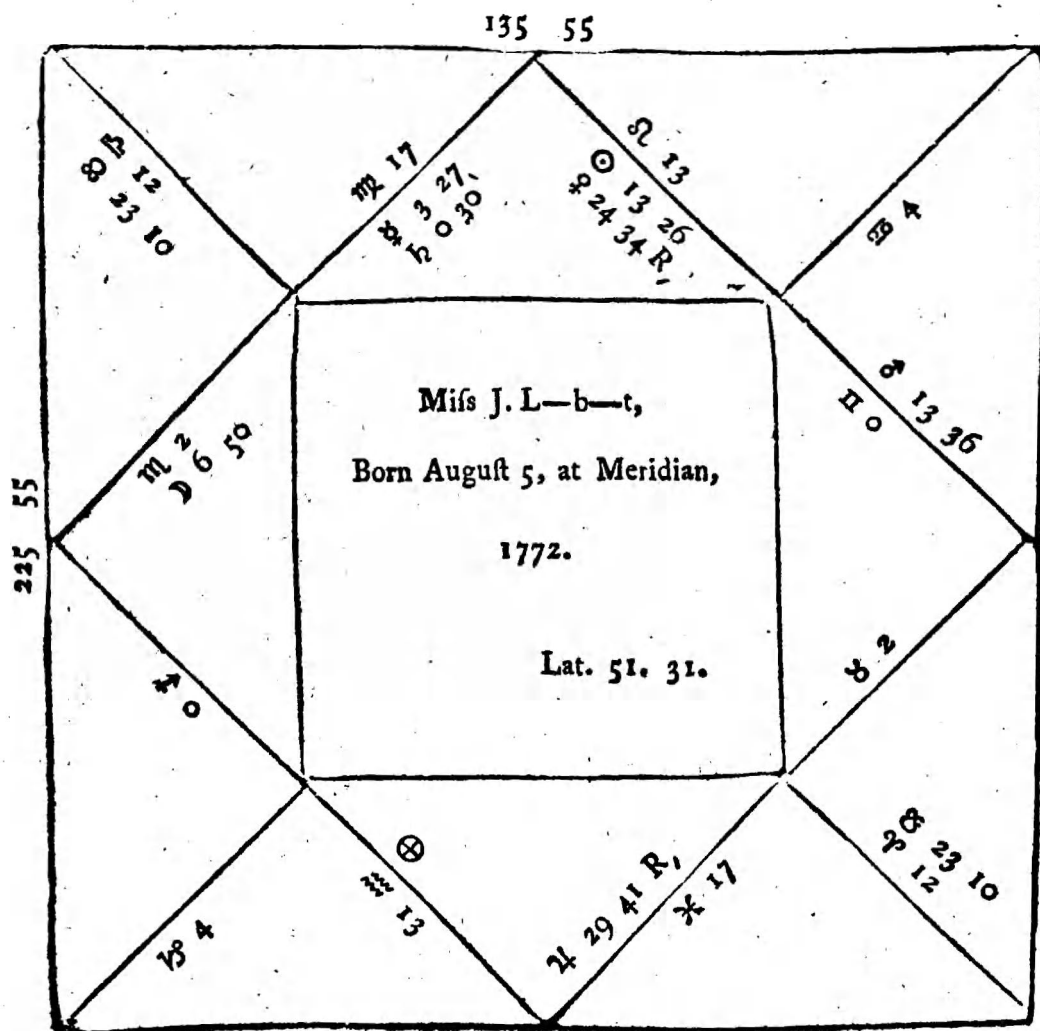
were *dead*, and that the crew had greatly suffered by sickness; to which I may add, that both the merchants are become bankrupts.

BATH,  
May 6, 1793.

MERCURIUS.

# NATIVITY OF MISS J. L—B—T.

BY H. D.



FLA-

PLANETS LATITUDES.

|   |   |       |
|---|---|-------|
| ♄ | 1 | 29 N  |
| ♃ | 1 | 13 S. |
| ♂ | 0 | 19 S. |
| ♀ | 6 | 46 S. |
| ♁ | 0 | 45 N. |
| ♂ | 1 | 16 N. |

DECLINATIONS.

|   |    |    |
|---|----|----|
| ♄ | 12 | 43 |
| ♃ | 12 | 40 |
| ♂ | 22 | 12 |
| ☉ | 16 | 48 |
| ♀ | 7  | 2  |
| ♁ | 11 | 0  |
| ♂ | 12 | 39 |

⊕ dif. from the 4 dom. 10. 35.

|  | D. | M. | Y. | M.    |
|--|----|----|----|-------|
| ☉ to the rapt. parallel of ♀             | 5  | 11 | —  | 5 4   |
| ☉ to the rapt. parallel of ♄             | 8  | 42 | —  | 9 2   |
| ☉ to the body of ♀ in mundo D. D.        | 8  | 44 | —  | 9 2   |
| ☉ to the rapt. parallel of ♂             | 10 | 11 | —  | 10 10 |
| ☉ to the body of ♀ in the zod.           | 10 | 58 | —  | 11 8  |
| ☉ to the parallel of ♃ in the zod.       | 12 | 44 | —  | 13 5  |
| ☉ to the parallel of ♄ in the zod.       | 12 | 52 | —  | 13 7  |
| ☉ to the parallel of ♂ in the zod.       | 13 | 3  | —  | 13 9  |
| ☉ to the opposition of ♃ in the zod.     | 15 | 53 | —  | 16 10 |
| ☉ to the opposition of ♃ in mundo D. D.  | 16 | 20 | —  | 17 4  |
| ☉ to the body of ♄ in the zod.           | 16 | 40 | —  | 17 9  |
| ☉ to the body of ♄ in mundo D. D.        | 17 | 10 | —  | 18 3  |
| ☉ to the parallel of ♂ in the zod.       | 17 | 16 | —  | 18 4  |
| ☉ converse to the parallel of ♃ in mundo | 17 | 16 | —  | 18 4  |
| ☉ converse to the parallel of ♄ in mundo | 18 | 6  | —  | 19 3  |
| ☉ to the body of ♂ in the zod.           | 19 | 22 | —  | 20 6  |
| ☉ converse to the parallel of ♂ in mundo | 21 | 8  | —  | 22 7  |
| ☉ to the ♀ ♄ in the zod.                 | 22 | 40 | —  | 24 3  |
| ☉ to the ☐ ♂ in the zod.                 | 28 | 56 | —  | 31 1  |
| ☉ to the ☐ ♂ in mundo D. D.              | 56 | 49 | —  |       |

SIR,

THIS is the nativity of a young lady very nearly related to me, and was born at the time within mentioned. Those few directions I calculated for her in the year 1787, and I was then of opinion that she could not live past the Sun hileg to the body of Saturn, and that followed by the parallel of Mercury in the zodiac, and the Sun converse to the parallel of Saturn in mundo, and the body of Mercury; but I have long since found myself mistaken, for she is now living, and in good health: but I shall now take the liberty of rectifying my error, by telling my readers, that Ptolemy's rules

are most strictly to be adhered to, whatever some people may be pleased to say to the contrary; and more particularly in book the third, chapter the fourteenth of his Quadripartite, where he says these places are not always anaretic, (meaning the places of Saturn and Mars, or their rays) but that their anaretic power is impeded, or taken away, when it falls in the terms of Jupiter or Venus, or if Jupiter or Venus cast a quartile trigonal, or opposite ray, to the very anaretical point, or to those which follow it, in Jupiter not above twelve degrees, and in Venus not above eight; which is exactly the position in the above figure: for here Jupiter be-

holds

holds the very point with his opposition; and besides his parallel in mundo, converse direction, falls in with it, and helps to destroy the killing power of Saturn and Mercury. But you will give me leave to tell you, although the native did not die at the time I had predicted, yet when the Sun came to the body of Saturn, she felt his effects, and that violently too, for she was taken very ill of an inflammation of the lungs, which, to all appearance, would terminate in death; but after about a month's illness she got better, but was subject to the same disorder for above a year after; every time she took cold, it flew to the lungs, and caused great difficulty in respiration, inasmuch that I was always fearful of a relapse.

The Sun to the body of Mercury began to shew its effects in January, 1793. The first symptoms were, a violent pain in the head, attended with a kind of lethargy for several days; her legs and feet began to swell, and, in a few days after, her body was swelled to a great degree, and every symptom of the dropsy appeared, and so continued all the month of February; but about the beginning of March she began to get better, and is now in perfect health.

The directions that preceded those, had their effects, but I have not time to write on them at present; and as to

the remainder of her life, and the time of her death, I do not think it my business to meddle with them here, for, in all probability, this will come into her hands.

Give me leave to say, that I do not study this science for any pecuniary advantage whatever, but merely for my own amusement; and what I have here writ is strictly true, which will always be my object, for I shall not undertake to defend or justify the science of astrology any farther than I find it keep pace with truth, according to my own observations.

I observe in your magazine for May, Mr. W. E. or somebody else for him, has taken a great deal of pains to prove what I have writ to be all wrong; but was I, or any one else, to take double the trouble to prove what he has writ to be right, it would be but lost labour; particularly what he says in No. X. pages 404 and 405, and in No. XII. pages 466, 467, and 468, and in No. XVII. page 148, where you may judge for yourself, whether the astrology there taught is to be depended on or not; but, as I am not fond of controversy, I shall not enter farther into a justification of myself, or take upon me to expose the errors of another.

High-Holborn,  
June 5, 1793.

H. D.

## CURIOUS PHILOSOPHICAL ESSAY.

From Plutarch's *Symposiasts*.

SHewing HOW AND AT WHAT TIME THE RATIONAL SOUL IS INFUSED.

AS religion obliges us to believe, that the soul, which is of an immortal nature, comes immediately from God, who drawing it out of the abyss of nothing at the same time creates it in the infusing, and infuses it in the creating; so nothing is determined ab-

solutely touching the time in which that infusion is made. For knowing which, we must observe that the whole time of the child's residing in the womb, is divided into four parts; namely, the conception, conformation, motion, and parturition; so distinguished

tinguished between themselves, that the time of motion is about treble to that of conformation; and the time of parturition, double to that of motion. The whole work of conformation is divided again into four times, according to which the matter contained is diversely fashioned and wrought, and is called geniture, or coagulated milk, foetus, embryo; and an infant when the conformation of the parts is finished, which is at the thirtieth day for boys, and the forty-second for girls; whose less heat and more waterish materials, require a longer time for conformation of their spermatic parts: after which the blood arriving, fills the void spaces of the muscles, fibres, and other carnous parts, which are not perfectly shaped till towards the time of motion, which is the third month for males, and the fourth for females; at which time the second conformation ends, and the whole organization is completed. At first, the infant hath only a vegetative life, by means of which his parts are generated by the alteration and conformation of the matter, and are nourished, and take their growth not only by their attraction from all parts of the matrix, but also by an internal vital principle, which is the vegetative soul, residing in all fruitful seed, and being the same with the formative faculty. Now because the vegetative or sensitive soul is but an accident, namely a certain harmony of the four qualities, therefore they easily give place upon the arrival of the reasonable soul, which I think happens when the organization of the parts is perfected, to wit, about the third or fourth month; before which time, the body not being organized, cannot receive the soul, (which is the act of an organical body) which also she forsakes, when, upon any notable solution of continuity, the organs are destroyed and abolished oftentimes, though the temper of the similiary parts be not hurt; which, consequently, is not the sole requisite for the infusion of the

soul, but also the convenient fabric of the organs. But perhaps the opinion, which introduces the rational soul in the first days of conception as soon as the matter necessary for receiving it, begins to put on the diversity of organs, is the most probable; since by this means this soul differs from others in that it proceeds and makes the dispositions, whereas others follow the same, and absolutely depend thereupon. And the same reason which obliges us to acknowledge the reasonable soul after motion, constrains us to admit it before; which nothing hinders us from attributing to some other cause, (as to the sensitive soul introduced before the rational) saving that causes are not to be multiplied without necessity, and one soul alone may suffice for sense, whilst yet the defect of organs allow not the exercise of reason. The same reason shews how absurd it is to assign any other cause, in the first days of the vegetative actions; it being as easy to inter the presence of the reasonable soul by this sort of actions as by the sensitive actions, which may also have another cause. For the infusion of the reasonable soul after forty days cannot be proved by actions proper to it (for it reasons not till long after) nor by the actions of a soul simply; for then you must grant that it is there before organization, which is an action proper to animated things. Moreover, the soul must be admitted in the body as soon as it may be there, which is at the beginning of conception; because even then there wants no fit disposition to this soul, which needs not any different organs for the barely vegetative actions which she then performs, no more than plants do; nor are different organs necessary to her absolute existing, since God hath created her immaterial and without any dependance; and we see the similiary parts of the body are animated; so that the dispositions wherewith the soul can subsist, and which suffice to retain her in the body, are also sufficient to introduce her there.

therein. Now these dispositions are no other than the same which are requisite for the actions of the vegetative soul. For whatever indisposition happens to the organs of sense and motion, the soul abides in the body till the heat be dissipated or extinguished; the organs of sense and motion being not necessary to retain the soul in the body, saving in as much as they contribute to respiration. Even the apoplexy which abolishes all the noble dispositions which the philosophers hold necessary to the soul, never drives her away, unless it be by accident; since a child in his mother's belly may have that disease without incommodity, saving when it comes to need respiration. Now though organization be not a disposition requisite to the introduction of the soul, yet she requires certain others, some whereof we know not, as that inexplicable character imprinted in the seed, besides the temperament which suffices perfectly to determine the matter for the introduction of this form and the exclusion of all other. The conformation of organs being not a disposition which determines necessarily (seeing amongst human bodies some differ more from the generality of men in respect of the principal parts than they do from certain other animals) but it is the temperament alone, which arising in the first days after the mixture of the two seeds, and according to Hippocrates, the fœtus having in the first seven days all that he ought to have, this opinion is more pious and expedient for repressing the criminal licence of those who without scruple procure abortion, within the first forty days.

Though the reasonable soul be of a much sublimer nature than the souls of other creatures; yet being created with reference to the body, it is not introduced therein till the same be fitted for its reception; as no other natural form is ever received into a subject not previously fitted with all due dispositions. And since the soul is the principle of all actions, hence she

needs organs and instruments for performing them; and the more sublime she is, the greater preparation doth she require than the sensitive soul, as this also doth than the vegetative, which demands only a certain mixture of the first qualities, besides which the sensitive requires a more exquisite temperament of the two principles of generation, seed and blood, endued with a vital spirit, capable of producing sense and motion. So that the reasonable soul ought not to be infused, till after the conformation is in all points completed.

Since there is no proportion but between things of the same nature, the immortal reasonable soul cannot have any with the corruptible body, and so not depend more on the matter in its infusion than in its creation, which is probably the third day after conception; at which time the actions of life appear in nutrition, growth, alteration, and configuration of the parts. Which actions must proceed from some internal and animated principle; which cannot be the soul either of father or mother, since they act not where they are not inherently; nor yet the spirit of the seed which is not a principal agent, but only the instrument of a soul; nor the formative virtue, which is only an accident or temper of qualities, and, in like manner, the instrument of some more noble agent. It is therefore the soul contained in the bosom of the matter, which produces all these actions therein. They who hold the reasonable soul not introduced till after the two others, consider not that forms receiving no degrees of more or less, cannot be perfected or changed one into another, much less annihilated; seeing corruption is caused only by contraries, and forms have none. It follows therefore that the reasonable soul is the principle of all these functions; which she performs according to the dispositions she meets with; and that she is the architect of her own habitation.

## PALMISTRY.

(Continued from Page 366.)

Aphorisms, and Hands, demonstrating Poverty and Universal Misfortune, by Imprisonment, &c.

1. A MARK like a ladder depainted in the mount of the forefinger, signifies a man poor, suffering loss and damage.

2. The vital-line short, sending branches below, notes poverty with ill fortune, and to be deceived by his own servants and strangers.

3. The mental-line sending hairy branches towards the table, denotes loss, misery, and ill fortune.

4. The natural-line touching (in circular manner) the mental, demonstrates great losses and sad misfortunes.

5. The mental-line naked, without branches, and touching the root of the index, prognosticates poverty, losses, shipwreck of fortune, and calamities.

6. A semicircle gross in the bottom of the annular finger, discovers an unhappy man, and of evil mind, and resolution.

7. The fingers, standing at a distance, and much dispart, notes poverty, misery, and confident loquacity, as is manifest in the generality of beggars.

8. Many little lines on the mount of the middle finger, and more than any other place, especially the line of Saturn descending from the wrist to them, denotes the man always conversant in continual labours, sorrows and troubles, and oppressed with poverty; if it hap to princes it hath the same signification, for many princes having the mount of Saturn conglomerated with many lines, have been expelled their principalities and possessions, and this is chiefly to be understood of Saturnine infortunate persons.

9. The mental closing and making

an angle with the natural-line, denotes diminution of the goods of fortune, as oft hath been experienced.

10. Many little lines intersected on the mount of the thumb, being not straight nor perpendicular, indicates a man suffering many things for riches.

11. Four marks or fossulae, like puncts in the palm of the hand, being blackish, prenote tribulations and poverty.

12. Certain crooked uneven lines in the mount of the hand, near the natural line, and a certain line separating from those lines towards the wrist, signify a man always a borrower, never intending to pay, but ever remaining a miserable debtor.

13. A certain oblique, crooked line in the middle-finger, declares a perdition and loss of all the donations of fortune, as also of honour and riches.

14. A triangle in the first joint of the middle finger, threatens detriment, and the highest of misfortunes.

15. A line semicircle, and gross, extending from the root of the ring-finger, to the middle of the same, noteth the person to abound in debts, of evil qualities, and unhappy, and of most malignant spirit; and if such a line be found under the root, upon the mount of the same finger, and the mount be raised and well conditioned, it shews a man able to shun the aforesaid evils, by his own diligence and industry: the same may be said of any of the other fingers, if the like characters be there found.

16. A line in the beginning of the vital line extending towards the concavity of the hand, threatens poverty and much ill fortune.

17. The rascetta oblique discontinued, and intersected, attests a miserable vagabond.

18. Lines intersected like a grid-

iron, in the mount of the index, denotes misery.

19. The fingers gross and short, with great joints, promise misery, and ill fortune, and he that hath the last joints thick, and ever it, turning backwards, such a one, though he were rich, yet in succession of time, he shall become poor and needy.

20. The table line directed to and ending in the root of the middle-finger, it signifies want, ignomy and shame.

21. The menfal-line divided by certain little lines, signifies the loss of goods by reason of enemies, but if those little lines transit the menfal, and pass over it, then this prejudice by enemies is now in acting, or hath lately been. Note, that this table-line ought to be profound, of good appearance, free from crosses and well coloured; being so it signifies good, but being otherwise the contrary: we are to note that the ancient fathers, as also the modern writers, fully agree that the table-line hath the signification of enemies, and so the menfal-line and the quadrangle, are the offensive marks of enmity.

22. The natural-line passing the concavity of the hand, denoteth some hardship, and a careful laborious life.

23. The nails plain and pale, testify misfortune.

24. The letter E. in the triangle of Mars, notes adversities, and experience of many evils.

25. A cross in the quadrangle, being of evil disposition and colour, crooked, winding, wrinkled, and unequal in form, is a very bad sign.

26. Branches in the end of the vital line verging toward the wrist, threatens poverty and misfortune, especially in old age.

27. Fleshly nodes, or risings in the skin, suffused on the root of the index finger unto the second joint, or about the middle of the finger, signify inordinate labour, continued painfulness, and adversity of body, every one of these

joints being unfortunately marked, signify misfortune, according to the signification of the planets, to whom these mounts are appropriated.

28. The line of the Sun, oblique and ill posited, by reason of his essentiality of place, and that it be contexted and obsessed with other lines, it denotes misfortune with princes, and therefore they want the presence and conversation of princes who have such a line; they are not good for courtiers.

29. Such a line crossing the menfal, and stretching over the mount of the annular, unto the root thereof, denotes the infortune of enemies, as also defamation and misfortune with princes.

30. The line of the Sun is of greater vigour and efficacy than the other lines cutting it, therefore it being most conspicuous, denotes deliverance from misfortunes; but observe how many lines cross the solar line, so many bitter enemies they are greater or less portended, according to the present magnitude, and parvity of the lines: some are of opinion, that when this line is cut or broke off, or discontinued, and no branches cut or intersecate the same, that such a one will shun the presence of his prince, as apprehending his life in danger, and the more he fears and is in danger, the more pale the lines are in colour.

31. A scale, or steps like a ladder, in the mount of the index, if there be hollows and scissures annexed, with many transverse lines, this argues damages, persecution, and snares of great princes.

32. Four or five lines cutting the table line, against the mount of the middle finger, denote labours, anxieties, and troubles by princes or great men, and loss of substance.

33. More lines in the mount of Saturn than elsewhere, threaten losses, labour, and inconveniences.

34. Fingers thick at the joints, and small elsewhere, denote a lascivious person, and one that uses all means to

get

get in debt, but never cares to come out of it.

35. The *via lactea*, or a line extending from the wrist to the root of the little-finger, marked and cut with cross lines, prognosticates hurt, loss, damage and misfortune by women, and their means.

36. The mount of Venus, eminent and swelling, soft, and tender, beset or crossed with many lines, checquer-like, argues much evil to a man, by reason of women, in reference to his house and family.

37. A semicircle-line in the triangle, near the supreme angle, whose horns verge towards the fingers, note troubles and disturbance about house and family.

38. Many lines extending from the mental-line, to the root of the middle-finger, shews troubles, sorrows, and afflictions; he which hath such lines, oft sustains captivity, imprisonment and wounds; so many lines as pass through from the line of life to the root of the finger, so many times the person shall be put in prison, but if they go not quite through, the party may be arrested, and in danger of prison, yet not be put in prison.

39. Lines from the hollow of the hand cutting the table-line, and extending beyond the juncture of the middle-finger, were he general, prince, or emperor of the whole world, he would die in bonds.

40. The mount of Saturn depressed, pale, shews the party so unfortunate, that he hardly escapes a prison underground, a dungeon.

41. The line of Saturn from the wrist, transiting the mount of Saturn, touching the root of the middle finger, threatens imprisonment, and usually in a tower, or ruins; stars, crosses or ill marks upon this mount of Saturn, signify the same.

42. Certain little lines by rows, ascending from the wrist over the mount of Venus to the root of the thumb, signify the party to be spoiled

robbed, taken, or banished by his kindred, neighbours, or near acquaintance.

43. An oblique line, discontinued, and cutting the triangle, denote a person of a blockish condition, obtuse wit, and obnoxious to imprisonment.

44. Two lines extending from the wrist to the root of the little finger, bespeak a man a vagabond, servile, and subject to great captivity.

45. Observe how many lines cut and cross the table-line over against the mount of the middle-finger, so many times will he be injured, stooped or robbed by highwaymen or murderers.

46. A line grofs in the middle of a hole or holes, pitted, from the first joint of the little-finger to the second, denotes a thief, and that shall suffer punishment by the same.

47. A hole or dent in the middle of the natural-line, describes a thief.

48. A certain crooked obscure-line in the root of the little finger, declares a vicious person; if it extend far towards the middle of the hand, it denotes a thief, or one that shall suffer because of suspicion of theft.

49. Right lines between the first and second joint of the fore-finger, look how many lines are there, so many wounds on the head the person receives.

50. Two lines transverfing upon the mount of the thumb, that party will be unfortunate, having great, strong, and powerful enemies.

51. Crooked lines in the second joint of the ring-finger, signify a wound, or bite by a horse.

52. The table line joined to the middle natural line near the supreme angle, making an angle therewith, threatens so great misfortune, that the person shall be weary of his life, and wish he had never been born.

53. Two lines between the first and second joint of the thumb, signifies the person to be given to play, and shall incur great danger, damage and peril thereby.

54. More lines in the finger of Sa-

turn than elsewhere, signify poverty, wrath, and lasting anger.

55. The finger of Saturn fuller of lines than others, denotes a great passion

and imperfection of the nerves, and inclination to the palsy.

(To be continued.)

## OBSERVATIONS ON MOLES.

(Concluded from Page 336.)

### CHAP. XXI.

Of Moles, on or about the Knees.

MELAMPUS interprets moles on or about the knees, to signify to a man a rich wife; riches by marriage. To a woman, if it be on her right knee, it is a modest sign of honour, honesty, and virtue; if on the left knee, it is a sign of fecundity, she is fruitful in children: according to astrology the knees are attributed to Capricorn, over which Saturn rules; and to those persons that have moles on the right side their knees, though they were plunged in the greatest depth of sorrow, and tost with the most turbulent waves of affliction, yet shall they be delivered and obtain serenity, calmness, quietness, joy, and riches: there is also a natural reason, for these are marks which have their proceeds from melan-

choly, which by reason of its debility, appears in the lower parts; and demonstrates a weakness of the humours, which prevents rashness of spirit, so that these thus signated are mild, patient, and honest.

### CHAP. XXII.

Of Moles on the Ankle or Feet.

THESE moles are held to signify modesty, and something of effeminacy in a man, as also to signify virility and courage in a woman: Jupiter rules in Pisces which governs the feet, and he makes men wise, ingenious, diligent inquirers, and lovers of all commendable sciences, just and honest; if a man have it on his left foot, it signifies grace, prudence, and honesty.

## CURIOUS NATIVITY

OF A GENTLEMAN NOW LIVING.

THE following is the position of the heavens at the birth of a gentleman now living, and is very remarkable for having four planets R.

I shall only make two or three observations on the indications of matrimony.

♀ in m R, tastes the sweets beforehand—i. e. a carnal love-match.

♂ lord of the seventh has out-

witted him, and drawn him into the connection for the sake of ⊕ in Δ to ♀.

♂ and ♀ both in reception, and in Δ to each other, made the match.

♀ in her second house, in opposition to ♄ on his second house, will be against his interest.

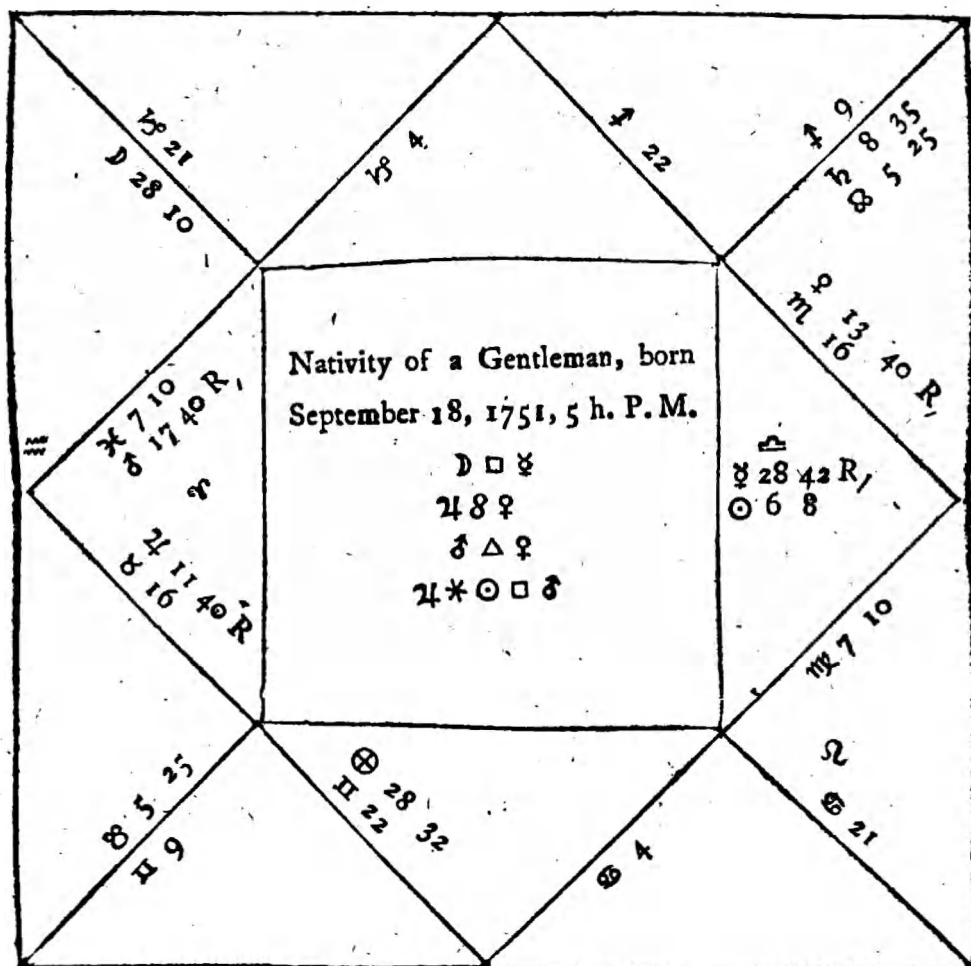
♂ lord of the twelfth, the significator of his mother's brother, in □ to the

the ascendant, and ♃ in the twelfth in □ to ♄, shews the uncle was prodigiously vexed at first, but would drop it, and do a little for them.

♂ □ to the ascendant, shews not

much happiness, but wrangling with the uncle.

Lat. 54 N.  
Long. 3 15 W.



## MERCURIUS TO CORRESPONDENTS.

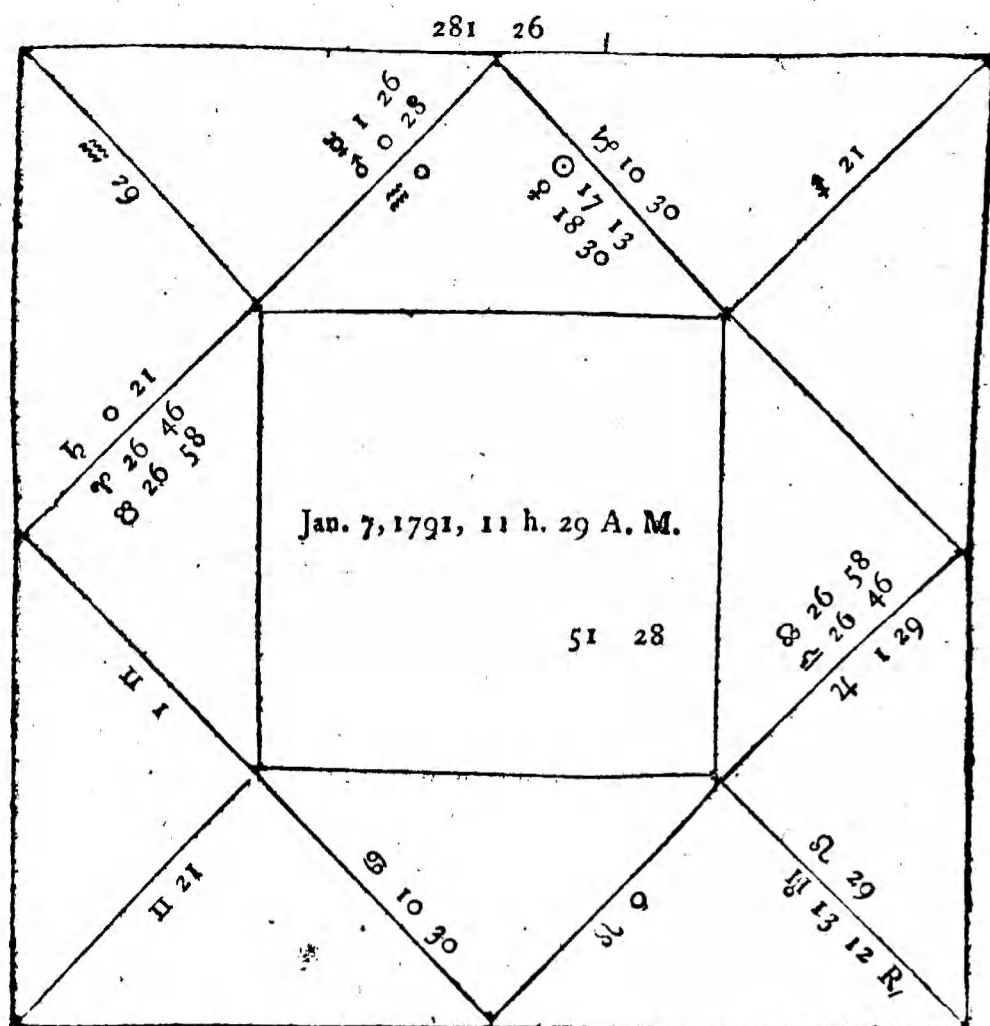
TO THE HAMPTON COURT OBSERVER, OR H. D. HOLBORN.

THE following figure is the nativity of a boy born Jan. 7, 1791. The

Scheme I am certain is very correct; I therefore beg leave to propose the following queries.

1st. Who is his leg? 2nd. Is he living or dead?

Jan.



## TO NORTHAMPTONIENSIS.

**PTOLEMY**, in his *Quadripartite*, expressly says, that if the Sun is found in an aphetic place, he shall be taken for hileg, or giver of life; which opinion has been generally followed by writers on the science of astrology. In your nativity, the Sun is in the west angle, which being a prorogatory place, of course, according to those rules, he must be taken for apheta.

But though I have a great veneration for Ptolemy's aphorisms, yet when experience has convinced me that they are not all to be depended on, I cannot be blamed for differing from that great author in this instance.

I have a nativity in my possession, in which the places of the Sun, Moon, and the cusp of the ascendant, are exactly similar to your's. The Sun by direction met all the anaretic rays possible, which severally produced severe illness, but not death: *that* was reserved for the ascendant to opposition of Mars, which planet was posited not many degrees distant from the place of Mars in your geniture; consequently, were I to direct your figure for death, I should proceed upon the same plan, and take the ascendant for hileg.

It is very probable I shall incur the disapprobation of some correspondents of this magazine by making the above assertion,

assertion, but I cannot retract without giving up the evidence of ocular demonstration, for I think one example is worth a thousand aphorisms founded on speculative opinion.

You certainly have had several opportunities of rectifying your figure, particularly the ascendant to quartile of Mars, which direction, according to the estimate time, operated in your sixteenth year.

#### TO CANTAB.

I HAD studied the science of astrology a considerable time before I attained the correct method of directing a significator in mundo. The following is the only way to be depended upon, as it never deceived me :

Suppose Mars in the ninth was to be directed to the mundane quartile of Saturn in the twelfth house ; the quartile is not to be taken from the cusps of the ninth and twelfth, but from angles. First, gain the distance of Mars from the seventh house, by oblique descension under the pole of the seventh ; next take the distance of

Saturn from the tenth, which reserve ; then get the semidiurnal arcs of Mars and Saturn, and say—If the arc of Mars gives his distance from the seventh, what will the arc of Saturn give ? Subtract the answer from Saturn's distance from the tenth, (except Saturn's distance is less than the answer, when the contrary must be observed) and the remainder is the arch of direction.

I have read a great deal about converse direction, both mundane and zodiacal, and have often laughed at the idea : the reason frequently given for it is, that a ponderous planet cannot be directed as significator to the body of a lighter planet as promittor ; in my opinion, that point of the heavens in which each respective planet is posited at the moment of birth, retains a saturnine, jovial, martial, solar, vernal, mercurial, or lunar influence to the end of the native's life. Therefore, as the Moon in the ascendant may be directed to Jupiter in the second, so by the same method may Jupiter in the ascendant be directed to the Moon in the second, and this by *natural*, not converse direction.

### UNIVERSAL WISDOM OF PETER JOHN FABER.

(Continued from Page 344.) *p. 370.*

#### CHAP. IX.

##### Of the Solution of Vegetables.

THAT the solution of vegetables ought to be made from the volatile spirit of vegetables, may be plainly understood from the former chapter, which is very clear and manifest in all vegetables, for the juice of all vegetables is full of that spirit, for without that spirit they cannot subsist : they live, grow, and have their virtues and properties from the fountain of that spirit ; whence, in vegetables it is very

easily known, because it separates itself, whilst the juices of the vegetables separated by themselves, do boil up, as appears in wine, which is the juice of the grapes, which being separated by itself from its grapes and clusters, and put into vessels, it boils by itself ; the innate heat, and natural arches thereof being raised, is willing and desirous to preserve itself, and separate the putrid matter which is in it, and is moreover, as it were, angry and incensed, and so causeth the matter and substance in which it is to boil, and so is it separated from that matter.

And

And the major part thereof desires its own region, the air, from whence it descended into the grapes, to constitute their esse: but, the grapes being destroyed, it is again separated, and cannot separate unless it boil. Now the ebullition is raised from itself, that it may be able to separate itself from the heterogeneous excrements in which in the mixture it was involved; part thereof evaporates into air, part remains in the substance of the wine, which may again be wholly separated by the application of external heat, which raises that spirit (in its own nature volatile) to the separation of itself.

This spirit is known, *lippis et tonsoribus*, to every body, yet its virtue and property, and its wonderful and stupendous efficacy and energy is not known to many; for by the mediation of that same spirit may be made a fixed volatile salt, and may be so united and bound with that fixed salt, that they can never more be separated; whence wonderful arcana may be made, and by the ancients have been made, as the perpetual lamps, which shine and give great light—a cure almost for all diseases—for the reason why continual, intermittent, hectic, quartan, and pestilential fevers are with so much difficulty cured, is for want of an apt and adequate remedy, which cannot be subdued and altered by our heat, and which is of the same substance with our innate heat, and so firmly may pass through all parts of our body, cherishing the innate heat of every part, and opening the obstructions of the same, and by insensible transpiration, evacuating by urine and sweat whatever is obnoxious to our innate heat, and excites to the ruin thereof, whilst the spirit is enraged and incensed to make a separation of its excrements. That, therefore, is the only spirit in the whole world, by whose help and ministry wonderful and stupendous things may be done, provided

that it may be made sharp with its own salt, and united with the same.

There is also another volatile spirit in vegetables, and all other things, which in wine more plentifully and powerfully lies hid than in other juices of vegetables; and so, indeed, doth a spirit lie hid in the tartar of wine, and in the tartar of vegetable juices, which spirit, indeed, may be extracted by the distillation alone of this tartar, for there is a certain acid water sent forth, which, like aqua ardens, (a shining water) makes streaks. This is the acid spirit of tartar, which, if it be separated from all watery phlegm, and be made sharp with volatile salt, it is the greatest and most powerful arcana to cure all tartarean diseases, which of all diseases are most difficult to cure, because there are not medicines found which remain *medicinae illaese post primam digestionem permanentes*, firm after the first digestion of the stomach, so as to pass through the whole body, and all the parts thereof, and thereby be able to destroy the inimical *focos and fontes*, seat and foundation of these diseases. This acid spirit is the volatile part of the esurine salt, which cherishes and preserves all nature, and contributes virtue and energy to it to defend and preserve itself from its enemies, and also to make itself more permanent: wherefore it is a very great help to our nature, for the driving away of diseases and morbid causes, because it destroys the enemy of nature, and dissolves and changes them into another being, which is not so inimical to our nature, wherefore it is easily expelled thence by purgative means, because it doth not now so potently resist as before, being newly overcome by that help of nature. It is very requisite, therefore, that the chymists should acquire those spirituous substances which are usually found in the juices of vegetables after their fermentation and natural ebullition, that they may perform the

the chymical solution of vegetables, and that thereby they be able to obtain the innate heat, and the humidum radicale of vegetables very pure, in which alone consist the virtue and

energy of all vegetables. And this spirituous substance of vegetables is to be had after the following way and manner.

(To be continued.) *p. 487*

## THE NECROMANCER.

COMPRISING A SERIES OF  
WONDERFUL EVENTS,  
FOUNDED ON FACT.

Translated from a New German Work, purposely for this Magazine,

By T. DUTTON, Esq.

BLUSTERING winds and chilling rain proclaimed the unwelcome approach of winter; yellow autumn saw her leafy honours fall to the ground; loud roared the storm across the Elbe, whose ruffled waves curled to the boisterous breath of Æolus. No more the silent grove resounded with the voice of harmony and love. In hollow trees, or moss-bemantled walls, the feathered songsters sought shelter from the rude, unfriendly blast. The raven alone, from some sequestered tower, mixt his hoarse notes with the hoarser cries of the ominous bird of night. Safe in his peaceful cot the honest husbandman relaxed his wonted toils, and whilst his well-fed fire defended him from the inclemency of the weather, enjoyed in sweet tranquillity the fruits of his former labour.

After a long lamented absence of more than thirty years, Herrman had the satisfaction of welcoming his friend Cronheim to his house. Educated together from their infancy, they had early formed a mutual attachment, which gradually ripened into the sincerest friendship, and united their hearts by the most endearing ties; ties not less binding, not less sacred and invincible, than those of blood. Great therefore was the reluctance, with which they parted from each other, after having completed their studies at the university of Gottingen.

Herrman engaged himself as private tutor to a nobleman of distinction, with whom he made the tour of Europe, whilst Cronheim, being of a more gay and volatile disposition, sought his fortune in the wars.

The feeling heart alone can picture to itself the mutual pleasure and rapturous delights, which our two friends experienced at embracing each other, after an absence of so many years. Time had not yet extinguished the fire of youth and the wonted impetuosity of Cronheim's temper. "Brother," (he cried, giving his hand to his friend)—"Brother, let us forget the dull counsels of age; let us, whilst indulgent fortune still grants me to enjoy your company, live as in the former days that are past; let us live as if the thirty years we have spent separated from each other, had never been registered in the iron calendar of time."

Eagerly did Herrman assent to this proposal of his friend. His estate lay on the pleasant banks of the Elbe, and was for situation perhaps unrivalled. Woods, meadows, brooks, warrens, hills and dales, relieving each other, incessantly diversified the scene; nature had thrown the whole into such agreeable confusion and disorder, that it required very little improvement to render his abode the most delightful, picturesque, and romantic spot, that can

possibly be conceived. Cronheim, who for hunting was at least a second Nimrod, had here the fairest opportunity of gratifying his favourite passion; nor was Herrman a whit behind him in these pursuits. Pleasing was it to behold the youthful ardor, with which our sturdy veterans, at peep of dawn, would bound over hill and dale, to chase the flying stag or bristled boar.

Already had a week elapsed in these delightful, health-bellowing exercises: every morning was devoted to the chase, and when spent and languid they returned from the pleasing sport, a rural repast and good old Rhenish wine refreshed their weary limbs; nor was the bottle, or the pipe, laid aside, till evening long had spread her sable mantle o'er the globe, and steeped their eyelids in the dews of sleep.

But now a change of weather put a stop to their Nimrodian sports. Loud, as we have already observed, loud roared the bleak, tempestuous storm; the rattling hailstones beat violently against the windows, threatening destruction to these brittle channels of light. Herrman and Cronheim saw themselves obliged to relinquish the chase. In pleasing conversation they endeavoured to beguile the tedious hours, whilst they recapitulated the deeds of former times, and rehearsed the past adventures of youth. Evening approached, and found them still indulging the talkative disposition of age.

Louder and louder raged the storm. Herrman, with lavish hand, heaped fresh logs upon his friendly fire, and pushing round the mirth inspiring glass:

"Whilst angry elements do quarrel,  
"Be their's (he cry'd) the Bustle, our's the Barrel."—

Pleased with the cheerful humour of his friend, Cronheim recruited his pipe, and after a short pause: "Brother," he began, "hast thou any faith in supernatural agency? Dost thou believe in ghosts?"

Herrman replied only with a negative shake of his head.

"Neither do I!" resumed Cronheim:—"And yet, during my travels through a certain part of Germany, it was my fate to experience a strange, mysterious series of adventures, which I have never been able to explain to my entire satisfaction."

This address excited Herrman's most serious attention; his curiosity was raised to the highest pitch. Cronheim did not long hold him in suspense, but began his narrative to the following effect:—

My arrival at Frankfort happened to be just at the commencement of the fair\*. The bustle of the place, the incredible concourse of people from every part of Europe, the ceaseless and diversified round of shews, entertainments, and every possible sort of pastime, added to the pleasure of meeting with many an old friend and acquaintance, all these causes conspiring together, seemed to promise that my time would not easily hang heavy upon my hands; for which reason I determined to pass a few weeks in this place.

The inn, in which I lodged being one of the first in the town, was crowded with strangers in every part; among whom an elderly gentleman distinguished himself, and attracted universal notice, by the singularity of his dress, the bluntness of his manners, and a kind of *mystical* reserve in all his actions. His appearance commanded respect; no Bramin could exceed him in gravity, of countenance, no Quaker in plainness of apparel. He occupied the best apartment in the inn, was attended by his own servants, took no notice, much less entered into conversation, with any of his fellow lodgers; went out regularly every day after dinner, and seldom returned home

\* It may, perhaps, not be amiss to inform the English reader, that these fairs are far superior to any thing of the kind in this country, and generally last for several weeks.

till midnight. Though he frequented all public places of resort, he was never once seen to associate with a single individual, but walked up and down, solitary and pensive, like a man burdened with a heavy load upon his spirits, and distracted with care.

The extraordinary character of this stranger excited my curiosity to be better acquainted with him. For this purpose I began my enquiries with the landlord; but the landlord, shrugging his shoulders, answered me only with a significant shake of his head. My next application was to the waiters; the waiters likewise shrugged their shoulders, and were as ignorant as the landlord. In short I found it impossible to procure the smallest intelligence about the stranger. Nobody seemed to know any thing about him.

I had not been a week in Frankfort before I had the misfortune to lose my purse. This loss I attributed to my carelessness; and not doubting but some of the professors of *legerdemain* had been dextrous enough to lighten my pocket, either as I entered or came out of a booth, where wild beasts were exhibited, I prudently determined to be more cautious and circumspect in future.

Next morning, however, in spite of all my care, I perceived a fresh loss, which gave me infinitely more concern than I had experienced for my purse. The miniature picture of my Eliza, which I wore suspended by a ribband round my neck, and never took off, except when I undressed for bed, was no where to be found. I was positive that I had placed it on the table the preceding night;—I therefore took the waiters pretty sharply to task; these, however, not only disclaimed all knowledge of the picture, but manifested, at the same time, no small displeasure at the injustice of my suspicion.

In hopes of dissipating my chagrin, I went in the evening to the theatre. A buxom, fresh-looking lass, at a distant

part of the house, caught my eye; I put my hand into my pocket, and began to feel for my opera-glass, rummaging first one pocket, then the other, but all to no purpose, the opera glass was fairly gone:—"Damn it!" thought I, "but this is very extraordinary!"—and with that began to congratulate myself, that, contrary to my usual practice, I had left my pocket-book at home.

A boy with a link lighted me to a neighbouring tavern, after the conclusion of the performance. At the door I gave my conductor the usual gratuity, and putting my hand at the same time instinctively to my fob, discovered that my watch was missing.

"May I be damned, if I spend another night in Frankfort!" I exclaimed, firmly persuaded, that I had been singled out as their mark by some of the *light-fingered* gentry, who, actuated by the same principle as other traders, "*the sacred thirst of gain*," are equally punctual in their attendance at fairs, and every other opportunity of making money. Resolved therefore to pack up my things early the next morning, and leave a place where I had experienced nothing but misfortunes, I seated myself in sullen despondency, without taking the least notice of the company around. Already had I finished my supper, and was preparing to depart, when in the very moment as I pushed back my seat—"Pray, sir, what o'clock is it?"—demanded a neighbouring voice. I made no answer to this question, which so unseasonably reminded me of my new loss.

"What o'clock is it, sir?" interrogated the same voice a second time.

"I cannot tell"—I replied with peevish impatience, still advancing towards the door.

"Have you no watch then?" was the next demand. Vexed at the officious impertinence of the stranger, I turned round to look at him, and oh! heavens! what was my surprise at beholding, in the person of my en-

quirer.

quirer, no other than my fellow lodger in the inn, the elderly, unfociable gentleman, whose character had before so much excited my curiosity.

The serious look, with which he regarded me, sufficiently indicated that he expected an answer to his question.

"My watch," I began.

"Has been stolen from you"—interrupted the stranger; "however, give yourself no uneasiness. I have been fortunate enough to discover the thief. Here, sir, is your watch, and take better care of it in future."

I stood for some time mute with astonishment. The same hands, which purloined my watch, had, I made no doubt, exercised their ingenuity on the other articles I had lately lost. This rendered me extremely anxious to know the offender, but before I was sufficiently recovered from my surprize, to commence my enquiries, the stranger had left the room.

I immediately hurried back to the inn: the stranger did not return till midnight. The moment I heard his footsteps on the stairs, I flew to meet him; and, making a low bow, began to thank him for the recovery of my watch. But the unfociable gentleman, without deigning to take the least notice of my discourse, passed abruptly by me, and entering his own apartment, locked the door after him.

All subsequent attempts to enter into conversation with the wonderful stranger, proved equally abortive. In the inn he constantly kept himself locked in his own apartment, and in places of public resort seemed assiduously to avoid me. Three days passed in fruitless endeavours; at length, provoked with the old gentleman's unaccountable reserve, I determined to give myself no further trouble about him, but packing up my portmanteau, fixed upon the following day for my departure, although I had met with no fresh loss or disaster since the recovery of my watch.

Previous to my leaving Holstein, I

had been supplied by my uncle Mr. Vander Laer of Hamburg, with bills for a considerable amount, drawn upon a certain house in Leipzig, with which my uncle transacted business. Being low in cash, I resolved to get these bills negotiated in Franckfort, and therefore set out immediately after breakfast in quest of a merchant, to whom I had been recommended for that purpose. I met with little difficulty in finding out the house, but had so much the more in finding my pocket-book, which, after feeling for it first in the right pocket, then in the left, then in the right again, and so on alternately for a full half hour—was actually missing.

"I certainly must have left it at home!"—cried I—and posting back to the inn, unpacked my trunk, and emptied its contents a dozen times at least; but all to no purpose, pocket-book and notes were irrecoverably lost.

How I passed the remainder of the day after this discovery, I shall not attempt to describe. Evening approached, and found me still busy in rummaging every hole and corner in quest of my pocket book, which however did not think proper to be forth-coming. The greatness of my loss hardly suffered me to be convinced of its reality; after one of the most uneasy nights that can possibly be conceived, I renewed the search next morning, but with no better success than before.

Stranger in a foreign land, without money, without friends, I now beheld myself the slave of necessity; and with my eyes fixed sullenly upon the ground, stood wringing my hands, and calling down curses upon myself, and the unknown author of my calamity, when I was roused from my painful reflections by a sudden knock at the door. "Walk in," I cried with peevish impatience: the door flew open, and who should make his appearance but my fellow lodger, the strange, unfociable gentleman!

"Young man,"—presenting a bill

to me, "here is sufficient to carry you home to your friends; the post sets out to-morrow morning. I wish you a pleasant journey: farewell!"—

In an instant lay the draft upon the table, and away hurried the doctor, before I had time to recover from my surprize, or to utter a single syllable. Astonishment long held me as it were chained to my seat; but curiosity to be acquainted with the nature of the strange's bounty, getting at length the better of my amazement, I proceeded to examine the paper, which I found to be a bill for one hundred and twenty dollars\*, drawn upon a merchant in Frankfurt and payable at sight.

If I was before confounded and surprized, I was now not less vexed and chagrined at this adventure, in consequence of which I saw myself debtor to the generosity of a stranger, whom nobody seemed to know, whose very name and place of abode I had in vain attempted to discover; what probability therefore had I of ever acquitting myself of my obligations by making restitution? "I must and will learn his address"—was my final determination; accordingly I repaired to the stranger's apartment, knocked at the door; but to my great disappointment found him not at home. In hopes of dissipating my uneasiness, I likewise resolved upon a walk, and hurried to join the busy scenes of tumult and confusion which the fair exhibited.

It was late when I returned back to the inn. The stranger was not arrived: his usual hour was midnight; I therefore proposed to wait his return, and either to insist on knowing his address, or else compel him to take his present back again. For this purpose leaving my door ajar, I seated myself on a sofa, and endeavoured to beguile the tedious hours of expectation by reading a German translation of Ossian.

Midnight approached without any

signs of the stranger's return. I still continued stretched upon the sofa; at length I grew drowsy, Ossian dropped out of my hands, my eye-lids closed involuntarily, and, overpowered by sleep, I already nodded, when I was suddenly roused by a noise at the door of my room. I started up—all was silent. I opened the door—could hear nothing—see nothing. It certainly must have been imagination—I must have fancied—have dreamt to hear a noise. Resuming, therefore, my book, I rubbed my eyes, wiped them with a wet cloth, and, that I might be in less danger of giving way to slumber, began to read aloud:

"Does the wind touch thee, O harp, or is it some passing ghost?"—Hardly had I pronounced the last words when the noise returned. I could plainly distinguish the tread of human feet along the passage: the noise drew nearer and nearer. Presently I believed to hear a trembling hand groping for the lock of the door, which opening gradually, discovered a female figure dressed in white, with a veil over her face that reached half way down her shoulders.

Slow and solemn, with her back turned to me, she drew near the table, took up my watch, examined it attentively, sighed thrice and deeply, replaced my watch upon the table, and continued her walk to the opposite corner of the room. In repassing she rested her head upon her left hand, and drawing her veil aside with her right hand, I beheld with horror and astonishment the very features of Eliza; but her countenance pale, her eyes sunk and hollow, and her brow contracted with indignation.

After a short pause, she drew nearer, cast an angry look at me, held up her hand in a threatening attitude, and thrice beating her breast, whilst heart-piercing groans burst from her bosom, regained the door, and disappeared.

On recovering from my surprize, I found myself still seated upon the sofa, and revolving in my mind every

\* About 251. sterling.

concomitant circumstance of this extraordinary apparition, was firmly persuaded that the whole adventure could be nothing but a dream. I looked at my watch—it was exactly one o'clock. Impatient at the stranger's delay, I threw myself, dressed as I was, upon the bed, and slept till late in the morning. My first care upon awaking was to enquire of the waiter, whether the strange gentleman had returned to the inn last night? I was answered in the negative—"Has he left Franckfort?—Did he make any mention of travelling?"

"To have taken any notice to us of his intended journey (replied the waiter) would be contrary to the mysterious reserve of his character; it is, however, probable enough that he is gone. His reckoning he settles regularly every day after dinner, and as to trunks or baggage, he never carries any thing of the kind along with him."

"Suppose we step to his apartment—I am curious to satisfy myself whether he be actually gone or not."

The key stood in the door; but, excepting the usual furniture of the room, not the smallest trace was there of any person having lodged in it.

This was to me a very unwelcome discovery. What hope could I now have of ever being able to acquit myself of my obligations to my unknown benefactor? More than once I felt myself tempted to destroy the bill for which I stood indebted to his bounty; but this, as I justly reflected, could in no shape cancel or lessen my obligation. Suddenly the thought shot across my mind, that perhaps the bill might be of no value; it might be fictitious; might be drawn upon a person that was no where to be found. Though this supposition, in case it should prove true, threatened to involve me in my former embarrassment, I took a strange delight in cherishing the idea and that I might put an end to my suspense, I showed the note to my landlord, under

pretence of enquiring after the merchant on whom it was drawn. The innkeeper instantly described the street and house, offering to send his boy with me to show me the way: this, however, I thought proper to decline.

I went therefore alone, and tendered my bill for payment the same morning. The merchant ran over the draft, and then fixed his eyes with uncommon significance upon me. His looks seemed expressive of something more than mere astonishment. This I considered as a confirmation of my suspicions, and expected every moment to hear the validity of my bill called in question. I found myself, however, mistaken—the merchant, still eyeing me with the same significant attention, opened his desk, and counted me the money. This seemed a favourable opportunity to obtain some intelligence concerning the stranger from whom I had received the note—I ventured, therefore, to question the merchant about the drawer of the bill. Evidently disconcerted at this demand, the merchant shrugged his shoulders, and, without making any reply, locked his desk and departed! I found his conduct strangely mysterious: a confused train of ideas rushed upon my mind; a walk seemed best calculated to drive away the vapours, I repaired therefore to a neighbouring tea-garden.

The beauty of the weather had enticed a large concourse of people to the place. I took my seat in a pleasant arbour, where woodbine and white-thorn interwove their friendly branches, and calling for chocolate, began, whilst this was preparing, to give free scope to my meditations, and to ruminate on the strange occurrences which I had witnessed during my short abode in Franckfort. Above all, my dream engrossed my most serious thoughts; the more I reflected upon every particular, the more extraordinary I found it. Eliza's look, her wrathful countenance,

nance, the threatening manner in which she held up her hand—and but too well I knew how justly I deserved her anger—all appeared so natural, so suited to my present circumstances, that sometimes I inclined to consider last night's adventure as more than a mere dream. But against this opinion reason and incredulity raised a thousand unanswerable objections. I endeavoured to banish the whole idea from my mind; in vain, my dream returned, revolted, recoiled upon my imagination; opposition only served to give it additional force. Painful was the struggle between contending sentiments; I could support the conflict no longer—forgetful of the place—forgetful of the company, I broke out into a loud exclamation—"Yes! it must have been a dream."—"Twas no dream," rejoined a voice familiar to my ear. Astonished and confounded, I lifted up my eyes—the strange gentleman, my unknown friend and benefactor, stood before me.

"Young man, (he continued,) if you wish to be satisfied relative to what you saw last night, meet me at ten o'clock this evening, at the corner of Frederick-street, facing the Dolphin." Without waiting my reply, the stranger hurried out of the arbour, and in an instant lost himself among the crowd.

Soon after, the waiter made his appearance with the chocolate, but my appetite was gone. I traversed the garden, wandered up and down its walks, searched every where for the wonderful stranger, enquired after him of the waiters, described him, characterized him, offered a reward to any one that should discover him, but all to no purpose; none of the waiters had seen any person that answered his description.

Chagrined at the ill success of my enquiries, I returned to the inn, and with a kind of secret horror, entered my apartment, where the image of Eliza seemed still to hover round me.

Painful conjectures tortured my mind; her pallid countenance, hollow eyes, and the signs of mortality portrayed in her looks, filled me with the most gloomy apprehensions. The place became insupportable—restless and uneasy, I wandered from one scene of bustling impertinence to another; from the inn to the coffee-house, from the coffee house to the mall, from the mall to the exhibition-room, from the exhibition room to the fair, to the booths, to puppet-shews, merry Andrews, wild beasts, &c. nothing could restore me to tranquillity—nothing afford me relief—nothing calm the tempest of my thoughts.

With the approach of evening, my assignation with the wonderful incognito engrossed my meditations. Strange ideas, unaccountable forebodings, harassed my mind. The time, the place of meeting, seemed equally mysterious and alarming. "Why not fix upon an earlier hour? why not upon his own apartment at the inn? Go I, or go I not? I incessantly put the question to myself, whilst my wavering resolution, like a pair of balances, preponderated this way, then that, alternately. "What risk, what danger, mayest thou expose thyself to by going?" demanded Prudence. "What discoveries mayest thou not make? (replied Curiosity); to-morrow is the day appointed for thy departure from Franckfort, and this very night an opportunity offers of obtaining light, and satisfactory information concerning all the strange and intricate occurrences which have lately taken place. How will it repent thee to neglect so favourable an opportunity? And of whom standest thou in dread? Shame upon thy manhood, to tremble at an old grey-headed gentleman." "A gentleman to whom thou art, moreover, under obligations, (added Pride) which this very evening thou mayest learn to acquit thyself of."—Yes, I go—was the conclusion of my deliberations.

It was now within half an hour of ten o'clock. I returned to the inn to

prepare for my intended expedition. The landlord meeting me at the door, accosted me with more than usual gaiety.

"Sir, (he began) I have an agreeable piece of news to communicate, that will, I make no doubt, afford you equal pleasure and surprize."

"Which is?" I demanded with astonishment.

"During your abode in my house, you have had the misfortune to lose, at different times, sundry valuable articles?"—

"That, indeed, is but too true," I replied, with a look that seemed to ask, whether this was the pleasant and surprising news my landlord had announced.

"These losses (continued the inn-keeper) have been productive of much trouble and uneasiness to me, as well as to yourself, sir. For the credit of an inn, you know, sir—"

"To the point, if you please, (I interrupted him, being impatient to be gone.)

"It seems, sir, you lost your purse, the miniature picture of a young lady, an opera-glass, and likewise your pocket-book."

"Your inventory of my loss is very exact, very accurate indeed!"

"All these articles (resumed the inn-keeper) you will find faithfully restored. They lie this present moment upon the table in your apartment."

"Explain yourself! (I exclaimed) trifle with my impatience no longer."

"The matter is even as I relate. It is hardly an hour ago since a stranger brought these things to my house."

"A stranger, do you say? He can be no stranger to you, I should suppose?"

"Who then do you imagine it to be, sir?" demanded the inn-keeper.

"Who else, (I replied) but the elderly gentleman, your former lodger?"

"The inn-keeper shook his head;

at the same instant he was called off to attend some company. I hurried up stairs; every thing corresponded with the landlord's relation. On the table lay my purse, the miniature picture, opera-glass, and pocket-book; I examined the latter, and found my notes safe and untouched. I stood petrified with amazement.

That this was a fresh obligation conferred upon me by my unknown benefactor, I had little room to doubt. "But how, (thought I) by what means can he have been enabled to effect this restoration? Why anticipate, as it were, his own appointed time of meeting? Can he have entertained any doubts of my punctuality in attending his assignation? or has he, perhaps, been compelled by unavoidable, unforeseen necessity, to accelerate his departure from Franckfort?" The latter conjecture, whilst it appeared the most plausible, was likewise the most unpleasant, since it deprived me of all possibility of repaying the sum for which I stood indebted to the stranger's bounty, at the very time when the recovery of my own notes put this restitution in my power. However, as the stranger's departure was not positively certain; as the whole of his character and conduct had been in the highest degree mysterious; as his disinterested benevolence, inflexible integrity, and unexampled philanthropy, rendered it improbable that he should fail in his promise of meeting me, without the most cogent reasons, I determined to repair to the appointed place of rendezvous.

"Did the bearer of the lost articles, which I have thus unexpectedly regained, leave no message relative to the author, the place, the manner of their recovery?" addressing myself to the inn-keeper, in my way to the door.

"None in the world, (replied the inn-keeper) he said neither more nor less than what I have already told you. Here are the things which Monf.

Cronheim has lost during his abode in your house ;' and without leaving me a moment's time to question him further upon the subject, laid them down upon the table, and departed."

"Take care of this till my return, (said I, delivering the key of my apartment to the landlord, my effects I have regained ; for the future I leave them in your custody, from you I shall expect them." The time of affligation drew near ; I hurried away from the inn.

The clock struck ten ; I kept my post at the corner of Frederick-street. Dark was the night, loud and hollow roared the wind ; not a star shone in the firmament ; every distant sound, every approaching footstep announced to my fond imagination the arrival of my unknown benefactor. I ran to meet the coming passenger, accosted every one that fell in my way, but found myself continually mistaken. Repeated disappointments served to confirm me in the opinion which I had already formed on recovering my pocket-book, with the other articles of my loss, as above related. My generous friend, thought I, must have left Franckfort ; must have been under a sudden, indispensable necessity of travelling. I grew tired of waiting—the sound of the church-clock again saluted my ears ; it was eleven, and the stranger had not yet made his appearance. Passengers were no longer heard at a distance ; midnight, silence, impenetrable darkness surrounded me ; vexed and discontented, I sat out on my return to the inn.

Hardly, however, had I advanced ten paces, before I fancied to hear somebody endeavouring to overtake me. "Stop, sir, exclaimed the well-known voice of my long-expected friend. I instantly turned round, and ran to meet him.

"Sorry am I (began the courteous stranger) to have detained you so long."

"Longer, Sir, would I have waited

with pleasure, had I been certain of meeting you ; had I not been apprehensive that you had left Franckfort. I burn with impatience to see myself extricated from my doubts ; to obtain your promised explanation, relative to the mysterious adventures which I have lately experienced."

"That explanation you shall soon receive (was the stranger's reply)—follow me."

With long and hasty strides he now began to lead the way, displaying more activity than could have been expected from his years. I followed him—not a single word passed between us. We soon approached the city gates : these were in an instant thrown open by the guard, and now our way led across the suburbs.

At the extremity stood a lonely, antiquated house, or castle, surrounded with a high wall, and apparently in a very ruinous condition. The stranger stopped short ; three times he struck with his staff against the massy gates : hollow sounded his knocks through the solitary apartments. An old grey-headed porter gave us admittance. The stranger demanded a light, a lanthorn was brought : in mysterious silence he traversed the rooms, where desolation seemed to have taken up her abode ; all was waste, empty, uninhabited ; the old grey-headed porter excepted, I saw no signs of a single living animal. After passing through a long narrow passage, we came into a spacious garden, if a place overgrown with briars and thorns may deserve that title. Here, however, the former picture of silent, solitary desolation was quite reverted ; bats and owls swarmed in every part, and filled the air with their doleful, lamentable cries. A ruinous, antique summer-house, built of flint and granite, stood at the bottom ; thither I followed my conductor.

"Time and place—(began the latter, carefully re-locking the door the moment I had entered)—time and place are here equally favourable for

our purpose: explain the nature of your doubts, and those intricate events concerning which you desire better information."

I began with a brief relation of the extraordinary manner in which my pocket-book, notes, &c. had been restored to me, and was just proceeding to enquire whether my conductor was not the author of this fortunate discovery, when I was interrupted by the latter.

"I am perfectly acquainted with the whole transaction; ask whatever question you please, but let it comprize the sum of all your wishes."

This command involved me in the utmost perplexity. How was it possible for me, in my present state of surprise, to consolidate, to concentrate, as it were, my desires instantaneously into one focus, into one object, one point?

The stranger perceived my embarrassment. "Ask, then, (he resumed) who the friend is that interests himself so faithfully in your concerns."

"The very question (I replied) that I most devoutly wish to have resolved."

"Well, then, you shall soon have an opportunity of seeing this friend; of being personally acquainted with him."

"Soon have an opportunity! (I repeated with astonishment) Am I not acquainted with him already? Are not you, yourself, sir, that friend, that generous benefactor?"

"No! (replied the stranger, with a negative shake of his head) I am nothing more than his instrument; and that—(here he paused a moment) and that only at the third hand."

At these words I regarded him with silent amazement. Of this the stranger seemed to take but little notice, but drawing from his pocket a small box filled with red sand, began to scatter its contents about the floor: then describing with his wand two circles, he placed me in one, whilst himself occupied the other, and with his hands crossed upon his breast, and his eyes directed upwards, stood for a long time motionless like a statue.

"What (thought I to myself) will be the end of these mysterious preparations?"

The stranger still continued motionless, till a distant church clock announced the solemn hour of midnight. Hardly had the last stroke ceased to vibrate on our ears, when suddenly turning himself round in his circle, he pronounced with an audible voice, at full length, the name of Eliza. I started with horror and astonishment. Instantly was heard a subterraneous noise, like the thunder under ground that forebodes an earthquake, or when it rattles with aggravated peals, re-echoing from the mountains.

The stranger pronounced the name of Eliza the second time, and louder and more awful than before. A flash of lightning shot across the room, which shook with the roaring of the deep-mouthed thunder.

Louder, and still more dreadful, the stranger pronounced the name of Eliza the third time. A sudden trembling seized upon me—the whole summer-house seemed to be on fire—the ground gave way under my feet—I sunk down—the spirit of Eliza hovered over me—my senses forsook me.

(To be continued.)

THE UNGUENT;  
OR,  
WONDERFUL OINTMENT FOR WOUNDS:

COMPOSED OF THE FOUR ELEMENTAL PARTS OF MAN'S BODY.

From "Blagrove's Astrological Practice of Physic," 1671.

THE seven planets being applied thereunto, its making and use follows:

THE INGREDIENTS.

|                                |                 |
|--------------------------------|-----------------|
| The moss of a dead man's skull | 2 ounces.       |
| Of man's grease                | 2 —             |
| Of mummy                       | $\frac{1}{2}$ — |
| Of man's blood                 | $\frac{1}{2}$ — |
| Oil of linseed                 | 2 —             |
| Oil of roses                   | 2 —             |
| Bole-armoniac                  | $\frac{1}{2}$ — |

The three last ingredients are the rather added unto it, because it helpeth to bring it unto a subtile ointment, and without question there is also great virtue in them.

| Elements. | Nature.         | Complexion. | Planets. |
|-----------|-----------------|-------------|----------|
| Water.    | Cold and moist. | Phlegm.     | ♀ and ♃. |
| Fire.     | Hot and dry.    | Choler.     | ☉ and ♂. |
| Earth.    | Cold and dry.   | Melancholy. | ♄ and ♁. |
| Air.      | Hot and moist.  | Sanguine.   | ♂        |

All these things before mentioned must be mixed together, and beaten well in a mortar until it becomes an ointment, then keep it in a close thing from air for your use. The way to use this unguent whereby to cure is as follows:

Take the blood or matter of the wound upon the weapon, or instrument that made the wound, or otherwise dry it upon a piece of wood; then put the wood into the ointment, or else anoint the blood, being kept dry upon the wood, with the ointment, and keep it from air; you must every day wet a fresh linen rag with the urine of the patient, and so bind up the wound; do it early every morning.

Also you must be very careful that the ointment which is applied to the blood take no cold.

With this unguent, wonderful things may be done, if it be rightly managed, according unto the directions aforesaid. I shall quote one example concerning the trial of this unguent, as follows:

One day, being at dinner with Sir Humphrey Forrester, of Aldermaston in the county of Berks, the gentlewoman who usually waited on his lady was extremely tormented with the tooth-ach; we caused her to prick her teeth with a tooth-pick, and to bleed it; immediately we put the tooth-pick into the ointment, and the gentlewoman

man had present ease. After some short time we took forth the tooth-pick; and put it into vinegar, whereupon she was presently in extreme pain; we took the tooth pick forth of the vinegar, and applied it to the unguent, and

she was immediately well, and so continued.

I could have inserted many great cures done by virtue of this unguent, which for brevity's sake only I am willing to omit.

## ANSWER TO J. G.'s QUESTION FOR ASTROLOGERS.

IN NO. XVI. PAGE 101.

By J. Harris, Student in Astrology and Physic.

I HAD nearly finished this answer last January, but was prevented completing it by business of another nature. I had wrote my intention to the Editor of answering it, but did not then perceive that the sex of the native was not mentioned, a point absolutely necessary to be known in such a question; for the same position of the planets in a male geniture will produce one species of disease, and in a female another; for there are disorders that afflict the female, that cannot afflict the male, and contrary; and I must confess I am not competent to know by a figure of birth, the sex of the native\*; and those that pretend to it, only *pretend*: but as I mentioned my intention to give my judgment on the question, as no other answer has as yet appeared, and as the question comes particularly within the province of my profession, I shall not now decline it, though had I sooner observed the omission I should. It is an easy matter to give judgment on the geniture of a person that is dead, and all remarkable circumstances, accidents, and actions known; but such predictions (if they can be called predictions) are not convincing; they are not satisfactory to a

querent, or disbeliever of the science: it is by answering such questions that must revive the heavenly science of astrology—conquer its enemies—convert its disbelievers—bring credit to its students—and distinguish between the real and pretended astrologer. But now I speak of pretenders, I must own I am sorry to see your valuable Magazine (a publication that, if properly conducted, may be a means of restoring the heavenly science to its ancient credit and purity) disgraced with a pretended nativity of the worthy and honest Culpeper, taken verbatim from Gadbury's Collection of Nativities, (a work that is a disgrace to astrology) with the name of Peter to it; a nativity to all intents and purposes false: for, supposing the figure was set to the right time, the Sun, according to the learned Ptolemy, and every astrologer any thing learned in the science, must be hileg, and therefore must be directed for death, and not the ascendant; but if the ascendant be hileg, I must ask Peter these fair questions: What is the reason that the ascendant to the quartile of Sol and Saturn, they in opposition from fixed signs, and Sol lord of the eighth house, (a very great reason with Gadbury for a planet to kill) did not kill? he says they came up at 27. And what is Peter's reason that Sol is not hileg, he being but just past the meridian, and might be reckoned

\* The ascending sign masculine, the lord thereof, and the Moon posited in a masculine sign, inclines us to believe the native to be a male.

THE EDITOR.

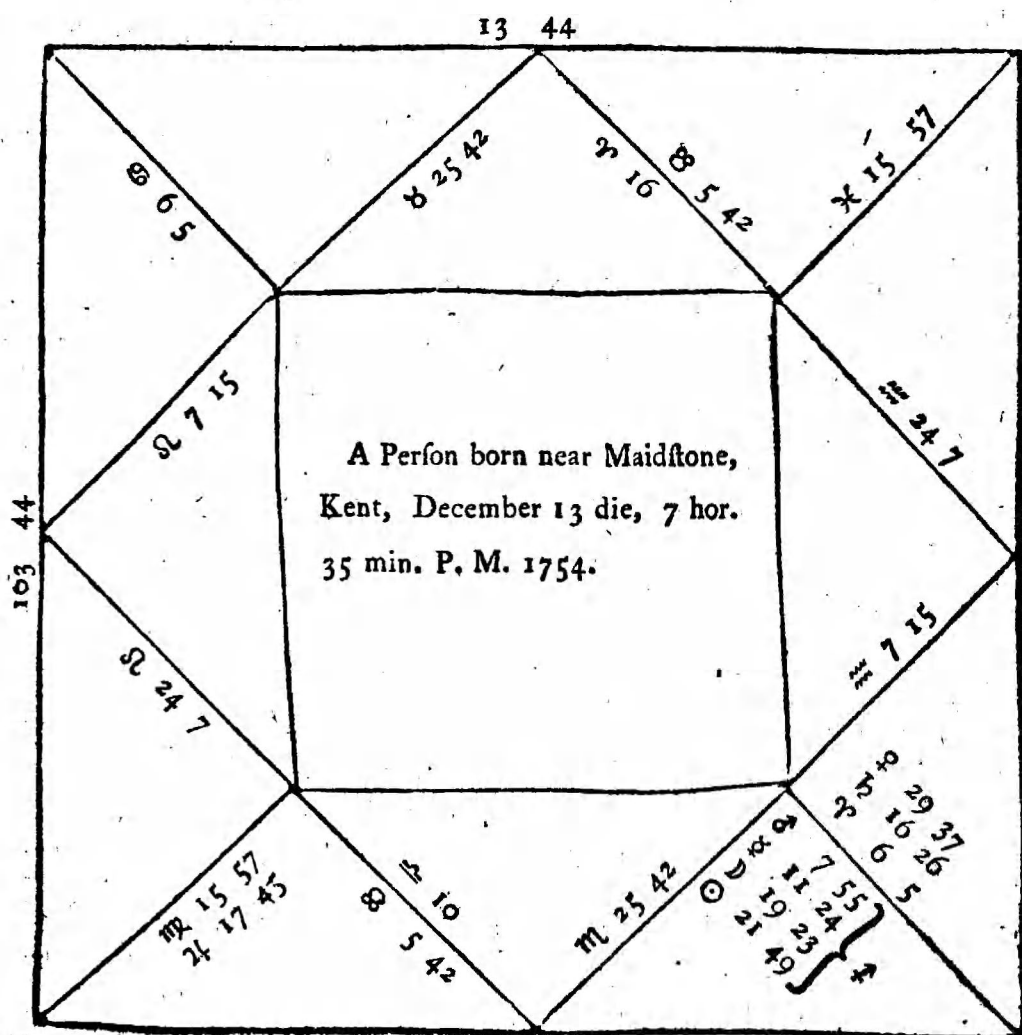
ended

oned to be in the first hilegiacal place, according to Ptolemy?

If Peter, or any other *Peter*, can give convincing answers to these two questions, I have for ever done studying, or practising astrology; for the science must be false and delusive, and its professors impostors. Partridge, in his *Defectio*, says Culpeper was born in the forenoon, and that Gadbury's figure is false. I am certain Capricorn could not ascend at his birth, and had Gadbury never seen his person no more than Peter has, he never would have described it from Saturn in Taurus.

The person that proposes the ques-

tion I am about to answer—the person it is proposed on—the Editor—and every correspondent to the work, are entire strangers to me. The minute of birth J. G. gives, I take; to that minute I draw my figure, and from that figure I deduce my judgment, and what I have to say in answer to his question, If I err, reader, whoever thou art, blame not the science; it is true and perfect; I am imperfect in judgment—every mortal is subject to err, even in things more easily attained to, and much more generally known and practised than the judgment of the stars.



## PLANETS LATITUDES.

|   |   |       |
|---|---|-------|
| ♄ | 0 | 6 N.  |
| ♃ | 1 | 10 N. |
| ♂ | 0 | 13 S. |
| ☉ | 0 | 0     |
| ♀ | 1 | 17 S. |
| ♁ | 2 | 30 N. |
| ♂ | 4 | 14 N. |

## DECLINATIONS.

|    |    |
|----|----|
| 22 | 19 |
| 5  | 54 |
| 21 | 53 |
| 23 | 13 |
| 22 | 32 |
| 20 | 00 |
| 18 | 9  |

The foregoing is the figure of birth, and a remarkable one it is. ☉ lord of the ascendant, and three other of the planets out of seven are in the fifth house in ♌, a bicorporal, fiery sign, and ☉, ♄, and ♁ separating from the quartile of ♃ their dispositor, ♁ by a retrograde motion applying to the body of ♂, and ♂ to the quartile of ♃, his dispositor, a position of a very rugged nature. Ptolemy tells us, for diseases, bodily hurts, &c. we ought generally to take the angles of the east and west, and the sixth house, and behold what malefic stars are on them, or configured to them by evil aspect. ♄ is lord of the sixth and seventh, posited in the sixth and from him I know many astrologers will expect to find the nature and cause of the disease; but I am not of that opinion in this geniture, and still stick to the doctrine of Ptolemy. ♄ does not afflict either of the angles, nor the lord of the ascendant, except by a zod. par. but beholds ♃ the dispositor of the lord of the ascendant by a benevolent Δ. Therefore, as I can find no hurt from him, except by chance or accident, I must look elsewhere. ☉ and ♄, as here posited, greatly afflict each other; they likewise afflict the ascendant, as does ♁ and ♂ by sesqui□, and in fact they both afflict and unfortunate ☉ and ♄, and increases their evil to each other; therefore it is from ☉, ♄, ♂, and ♁ we must draw the species and nature of the calamity; and when I consult those positions and configurations—when I consult the best authors of the science I am master of—and

when I consult my own experience and reason, I am decidedly of opinion that the calamity the native has so long been afflicted with, is the falling sickness, or some kind of fits of the epileptical nature\*; there are testimonies of blindness, but they are faint in my opinion

\* The Editor thinks this judicious artist has given good judgment on this geniture; the disease being most probably an epilepsy, or the chorea sancti viti; i. e. St. Vitus's dance. The former is the privation of external and internal sensation, accompanied with violent convulsive motions of the body.

The most frequent subjects of it are delicate children, and such as have been accustomed to ferous deflections on the head and other parts of the body.

The remote causes are various; external injuries on the head; the obstruction of usual evacuations; too great repletion, or inanition; violent passions of the mind, especially sudden fear. Dr. Saunders further observes, that it sometimes seems hereditary. The disease frequently spontaneously disappears at the age of puberty, and in some cases electricity and a milk diet for three or four months has proved the only means of removing the disorder. The powder of valerian-root in large and frequent doses (three drams in a day, with half as much powdered bark) has sometimes succeeded. If that fail, take ammoniated copper (a preparation of the Edinburgh Pharmacopeia) one grain to three, white sugar one dram, mix, and let this dose be taken twice a day.

This disease, when it is not occasioned by contusions, or fractures of the skull, differs little otherwise than in the degree from hypochondriac and hysterical fits, and therefore a free use of vomits, bitters, and steel may be safely recommended. Sometimes a few large doses of assaetida hath effectually relieved the patient; and obstinate cases have been alleviated by giving a grain of the flowers of zinc three times a day, gradually increasing the dose to four or six grains, in the form of pills or bolus.

alone in respect to the disorder I have mentioned. Ptolemy says, in the third book and seventeenth chapter of his *Quadripartite*, that  $\delta$  and  $\varphi$  conjoined, produce melancholy diseases, madness, and the falling-sickness; he likewise singles out the two signs  $\Pi$  and  $\uparrow$  to produce such calamities. Salmon, a very expert astrologer and physician of the last century, speaks as near the same as possible, with this addition, that  $\odot$ , afflicted by  $\Psi$  or  $\varphi$ , produces the falling-sickness. Ptolemy likewise says in the same chapter, that if none of the benefics are configured to the malefics which give the cause of the disease, nor to the lights angular, the disease is incurable; or if they have configuration, but are overcome by the malefics, still the disease is incurable; which is the case in this nativity. And for another cause that the native will not overcome his calamity is, that the Sun, lord of the ascendant, does not get clear of the evil rays of the malefics till he gets into nine degrees of  $\text{♌}$ , a time I think the native will never live to see.

At three years and seven months old the native had his ascendant ad  $\ast$   $\text{♈}$ , the only help he had in infancy; after that time his disorder begins to appear by little and little. At six it attacks the native more violently, so that life seems to be in danger.

In respect for the terminus vite, I expect the 53rd year of the native's life to be fatal; the helps at that period are but small, too small, in my opinion, to preserve life. At 52 years,

4 months, and odd days, the ascendant is directed to the  $\square$  of  $\delta$ , followed by that of  $\varphi$ .

In respect to the nature of death, I shall be almost silent, for my former reason, that the sex is not mentioned; this much I shall say, that  $\varphi$  begins the evil train at 47 years and seven months, and I assure you she is sufficiently evil, and will bring more trouble to the native than many will imagine.  $\varphi$  is of a poisonous and infective nature, but  $\delta$  appears to me to be the anareta, and I should have pronounced death to have come sudden and violent, had not the direction fell in the terms of benefics, and  $\delta$  and  $\varphi$  likewise in the terms of benefics; likewise the trine of the cold and slothful  $\text{♌}$  falls in and abates the hot and sudden violence of  $\delta$ , whilst the subtle and changeable  $\varphi$ , seemingly promising good, but corrupted by  $\delta$ , deceitfully performs evil only, and powerfully keeps off the good promised by the benevolent  $\text{♈}$ , and, like a pretended friend, does more real hurt than an open enemy. I look upon the cause of death to be sudden, and rather violent, by a fall or blow, or hurt of that nature; but the effect more slow and flattering, but not long nor lingering, for  $\delta$  and  $\varphi$  soon do their work if not powerfully controuled.

It gives me pleasure that my answer to O. P. T.'s query has met with the approbation of Philomathos; and the first opportunity will give my opinion on his query.

D die May 20, 1793.

If worms are suspected, as they often justly, are to be the cause of the disease, give a dram night and morning every other day for three months of the following electuary:

Take powdered cinchona two ounces; ditto tin, and wild valerian-root, of each one ounce; simple syrup enough to make an electuary.

The chorea sancti viti is a convulsive disease, attended with a ludicrous motion of the arms and legs; there is a great disposition to palsy in this disorder. Women and

children are more particularly subject to it, and it is frequently symptomatic of irritation in the primæ viæ. (See new and elegant Edition of Cupeper's Herbal, p. 319, printed and published by the printer of this magazine.) In cases of plethora, bleed, and about the changes of the Moon, purge with the tincture of aloes, then take cinchona and valerian in large doses, which, with the use of the cold bath, may prevent the disease from degenerating into an hypochondriac melancholy.

The Editor.

## CURIOUS RECEIPTS.

COMMUNICATED BY J. A. LINCOLN'S-INN.

A very rare Secret to make a Light in the dark without Fire.

TAKE glow-worms, put them in a glass well stopped, and covered with warm horse-dung; standing a certain time, will be resolved into a liquor, which being mixed with a like proportion of quicksilver, first cleaned and purged, which will be within half a dozen times washing in pure vinegar, mixed with bay-salt, which after every washing and rubbing, must be cast away, and then hot water put to the quick-silver, and therewith washed, and then put and closed in a fair, bright, and pure glass, and so hung up in the midst of a house, or other place or room, will give such a light in the dark as the Moon doth when she shines in a bright night.

To make a Candle so as no Wind can blow it out.

Take a hollow piece of cane the size of a common candle, and fill it with the powder of brimstone, mixed with small pieces of linen about the size of a sixpence, then cover the same with wax, and so set it on fire, and no wind will blow it out.

A very rare Recipe to make a Stone that, when wet, will burn.

Take of quick-lime, pure sal nitre, rutie alexandrine not prepared, cala-

mita, of each one part, quick brimstone and camphire, of either two parts; let them be all made into very fine powder, and searced; then tie the same powder hard in a linen cloth, then put it into a crucible and wrap it fast with wires, and close it well down, that nothing may respire out, then let it be dried in the Sun; which when done, cast the same crucible into the fire of brick-kiln until the matter be well burned, which taken out, you will find a perfect matter of the colour of a tile, which if it be wet or moistened with a drop of water, or spittle, putting brimstone to it, it will burn, which with blowing is put out.

N. B. This recipe I translated out of a very old book of recipes, printed in Latin, under the title of *Weccen Secrete Miscellanei*, printed about 1520.

COMMUNICATED BY R. CRAFT, GARDEN STREET.

How to represent the four Elements in a Glass Vial, and colours of the Rainbow.

FIRST colour aqua-vitæ with turnsole to represent the air; then take some æthereal oil of turpentine, which dye of a fire colour with saffron; then some alkanet and tartar, to which add a little lapis-lazuli to give it a sea or water colour; and to represent the earth, a little bruised brown enamel; and, if you stir them a little, there will be the proper representations, for these colours never mix; and if you would represent the colour of the rainbow on any water, sprinkle a little nut oil on it, and the colours will appear very brilliant.

## APPARITIONS, DREAMS, &amp;c.

ABOUT the year 1632, near Chester, in the street, there lived one Walker, a young man of good estate, and a widower, who had a young woman to his kinswoman, that kept his house, who was by the neighbours suspected to be with child, and was towards the dark of the evening, one night, sent away with one Mark Sharp, who was a collier, or one that digged coals under ground, and one that had been born in Blackburn-hundred in Lancashire; and so she was not heard of for a long time, and no noise, or little, was made about it. In the winter time after, one James Graham, or Grime (for so in that country they call them) being a miller, and living about two miles from the place where Walker lived, was one night alone very late in the mill, grinding corn; and as, about twelve or one o'clock at night, he came down the stairs from having been putting corn in the hopper, the mill doors being shut, there stood a woman upon the midst of the floor, with her hair about her head hanging down all bloody, with five large wounds on her head. He being much affrighted and amazed, began to bless him, and at last asked her, who she was, and what she wanted? to which she said, "I am the spirit of such a woman, who lived with Walker; and being got with child by him, he promised to send me to a private place where I should be well looked to until I was brought to bed, and well again, and then I should come to keep his house.

"And accordingly, (said the apparition,) I was one night late sent away with one Mark Sharp, who upon a moor (naming a place that the miller knew) slew me with a pike (such as men dig coals with) and gave me five wounds, and after threw my body into

a coal-pit hard by, and hid the pike under a bank: and his shoes and stockings being bloody, he endeavoured to wash; but seeing the blood would not wash forth, he hid them there. And the apparition further told the miller, that he must be the man to reveal it, or else that she must still appear and haunt him. The miller returned home very sad and heavy, but spoke not one word of what he had seen, but eschewed as much as he could to stay in the mill within night without company, thinking thereby to escape the seeing again of that frightful apparition.

But notwithstanding, one night when it began to be dark, the apparition met him again, and seemed very fierce and cruel, and threatened him, that if he did not reveal the murder, she would continually pursue and haunt him. Yet for all this, he still concealed it until St. Thomas's eve before Christmas, when being soon after sunset walking in his garden, she appeared again, and then so threatened him and affrighted him, that he faithfully promised to reveal it the next morning.

In the morning he went to a magistrate, and made the whole matter known, with all circumstances; and diligent search being made, the body was found in a coal-pit, with five wounds in the head, and the pike, and shoes, and stockings yet bloody, in every circumstance as the apparition had related unto the miller.

Whereupon Walker and Mark Sharp were both apprehended, but would confess nothing. At the assizes following (I think it was at Durham) they were arraigned and found guilty, condemned, and executed; but I could never hear they confessed the fact. There were some that reported, that the apparition did appear to the judge,

or the foreman of the jury, (who was alive in Chester in the street about ten years ago, as I have been credibly informed) but of that I know no certainty.

There are many persons yet alive that can remember this strange murder, and the discovery of it.

Dr. Farrar (a man of great piety, and physician to King Charles II.) and his daughter (Mrs. Parsons's mother, a very pious soul) made a compact at his entreaty, that the first of them that died, if happy, should appear to the survivor, if it were possible; the daughter with some difficulty consenting thereto.

Some time after, the daughter, who lived at Gillingham-lodge, two miles from Salisbury, fell into labour, and by a mistake, being given a noxious potion, instead of another prepared for her, suddenly died.

Her father lived in London, and that very night she died she opened his curtain, and looked upon him. He had before heard nothing of her illness, but by this apparition confidently told his maid that his daughter was dead, and after two days received the news. Her grandmother told Mrs. Pearson this, as also an uncle of hers, and the abovesaid maid; and this Mrs. Pearson I know, and she is a very prudent and good woman; saith Mr. Edward Fowler, in his letter to Dr. H. More, an. 1678.

Mr. Quick in his relation of a family poisoned at Plymouth, relates this story, which he saith he had from one Mr. B. Cl. a very holy man, and a reverend minister, formerly of Petrocks, by the coast of Dartmouth. This minister was sent for, to visit and pray with a dying man, under much trouble of conscience. His case was this; "Sir, (said he unto the minister,) about seven months since, as I was going to Biscow, I met a comrade of mine, who had gone to sea about a fortnight

since; and taking him by the hand, wondering at his arrival, I said, What cheer, mate? what makes thee return so soon, and look so pale? 'I am dead,' quoth this spectrum. Dead I man! and yet walk and talk! 'Yes (saith he,) I am dead. I was took sick shortly after my going to sea, and died this day; and about an hour since, so many leagues off, I was thrown over-board.

"Now I desire thee to go home, and to tell my wife of it, and to open my coffin, and shew my will, and see my legacies paid;" which having so promised to do for him, at parting he added, 'And as for that business between thee and me, that thou well wottest of, I charge thee that thou never speak of it to any man living; for if thou dost, I will in that moment tear thee in a thousand pieces.' Now, sir, this lies heavy upon my conscience. Fain would I declare it; it is upon my tongue, but I cannot. And why can you not, said the minister? Oh! sir, do not you see him? look how terrible he is; there he is just against me! oh how doth he threaten me! I would tell you, but I dare not."

And whatever arguments this reverend personage could use unto the sick man, he could never bring him to a confession; but he pined away under his terrors and horrors; till at last, not being able to subsist any longer by reason of them, he died.

In the time of Gregory the Great, A. C. 600, the river Tiber swelled to such an unmeasurable height, that it ran over the walls of Rome, and drowned a great part of the city, and brake into many houses, overthrew divers ancient monuments and granaries belonging to the church, carrying away many thousand measures of wheat: presently after which inundation came down the river an insurmountable company of serpents, with one monstrous great one, as big as a beam; which, when they had swam into the sea, were there

there choaked; and their carcases being all cast upon the shore, there rotted; which caused such an infection of the air, that presently a great plague followed at Rome; so that many thousands died of it. Yea, arrows were visibly seen to be shot from heaven; and whatsoever was stricken with them, presently died; amongst whom Pelagius was one, then Bishop of Rome. What the consequences of those prodigies were, I leave to the consideration of the ingenious reader, who may easily find in Church-history somewhat not obscurely pointed at by them.

In the reign of Theodosius, there appeared a star, shooting forth beams in shape of a sword; and in the time of Sultan Scilim, an infinite number of crosses appeared shining in the air; which foreshewed the loss he afterwards received by the Christians. Gaf-farel. unheard of Curios part 2. ch. 3. and who knows not that the Emperor Pertinax was forewarned of his death three days before by a certain vision, that seemed to threaten him (in a pond) with a drawn sword in his hand!

Appian hath reckoned up what miraculous things were seen and heard, before the breaking out of the civil wars, as fearful voices, and strange running up and down of horses, which no body could see. Pliny hath likewise set down those that were heard in the same manner, before the Cymbrian war; and among the rest, divers voices that were heard from heaven, and dreadful alarms, sounded by certain terrible trumpets. Before the Lacedemonians were overthrown at the battle of Leuctra, the arms in the temple were heard to make a noise of their own accord; and about the same time, at Thebes, the gates of the temple of Hercules opened of themselves, without any man touching them; and the arms that hung against the wall were found cast on the ground (as Cicero

reports the story, lib. de Div.) not without the astonishment of the beholders. At the time that Miliades went against the Persians, divers strange sights foreshewed what the event would be.

Katherine de Medicis, Queen of France, and wife to King Henry II. dreamed the day before the said King was wounded to death, that she saw him very sickly, holding down his head as he walked along the streets of Paris, being followed by an infinite number of his people, that lamented for him. Hereupon she most earnestly entreated him, with wringing hands and bended knees, not to adventure in the rank of tilers on that day. But he giving no credit to her words, the last day of feasting (for the marriage of Madam Margaret his sister, to Emanuel Philibert, Duke of Savoy) entered the lists of honour, and running to break the lance against a bold and worthy Knight (the Count of Montgomery) happened to be wounded; which wound the King died of soon after, aged about forty, leaving his kingdom sadly mourning for him.

Astages, last King of the Medes, saw in his dream, a vine springing forth from the womb of his only daughter, and at last so flourish and spread out itself, that it seemed to overspread all Asia. The Soothsayers being consulted about it, answered him, that of his daughter should be born a son, that should seize the Empire of Asia, and divest him of his. Terrified with this prediction, he bestowed his daughter on Cambyses, an obscure person, and a foreigner. When his daughter drew near her time, he sent for her to himself, with design to destroy what should be born of her. The infant was delivered to Harpagus to be slain, a man of known fidelity, and with whom he had communicated his greatest secrets. But he fearing that, upon

Astyages's death; Mandane his daughter would succeed in the Empire, the King having no issue male, and that therefore he should be paid home for his obedience, doth not kill the royal babe, but delivers it to the King's chief herdman, to be exposed to the wide world. It fell out that the wife of this man was newly brought to bed, and having heard of the whole affair, earnestly requests her husband to bring her the child, that she might see him. He is overcome; goes to the wood, where he had left him, finds there a bitch, that had kept the birds and beasts off from the babe, and suckled it herself. Affected with this miracle, he takes up the child, carries it to his wife, who saw it, loved it, bred it up, till it grew up, first to be a man, and then a king: he overcomes Astyages his grandfather, and translates the scepter from the Medes to the Persians. Just. Hist. I. 1. p. 16. Val. Max. I. 1. c. 7. Wanley, I. 6. c. 1.

Julius Cæsar dreamed that he had carnal knowledge of his mother, which the Soothsayers interpreted, that the earth, the common mother of mankind, should be subjected to him. Sueton. in Jul. p. 8.

Stortia, A. 1523, dreamed, that falling into a river, he was in great danger of drowning, and calling to one for succour, was neglected: this he told to his wife and servants; the next day going to help a child that was fallen into the river, near the castle of Pescara, he leaped in, and perished in the mud.

Galen being troubled with an inflammation about the diaphragma, dreamed, that upon opening a vein between his thumb and fore-finger, he should recover his health, which he did and was restored.

A citizen of Milan was demanded

a debt, as owing from his dead father; and when he was in some trouble about it, the image of his dead father appears to him in his sleep, tells him the debt was paid, and in such a place he should find the writing, with the hand of his creditor to it. Awaking from his dream and sleep, he finds the acquittance. Which St. Austin saith, himself saw with his own eyes.

Arlotte, mother to William the Conqueror, when great with child of him, dreamed that her bowels were extended over all Normandy and England.

Cicero, among other dreams, relates this: a certain man dreamed that there was an egg hid under his bed: the soothsayer, to whom he applied himself for the interpretation of the dream, told him, that in the same place where he imagined to see the egg, there was treasure hid. Whereupon he caused the place to be dug up, and there accordingly he found silver, and in the midst of it a good quantity of gold; and to give the interpreter some testimony of his acknowledgment, he brought him some pieces of silver, which he had found; but the soothsayer hoping also to have some of the gold, said, "and will you not give me some of the yolk too?"

Qu. Catalus in his dreams, saw Jupiter delivering into the hand of a child, the Roman Ensign: the next night the same child hugged in Jove's bosom; and when Catalus offered to pluck him thence, Jupiter forbade him, telling him, he was born for the welfare of the Romans. The next morning seeing Octavianus (afterwards Augustus) in the street, he ran to him, and cried out, "This is he whom I last night saw Jupiter hug in his bosom." Idem ex Xiphil. August. & Fulgos. l. 1.

4.507. LACY'S

## LACY'S SINGULAR PROPHECY,

CONCERNING

THE FRENCH REVOLUTION.

SIR

AMONG the various predictions concerning the late revolution in France, I have not seen any which I think more striking than what is to be met with in page 40, 41, and 42, of the second part of a book entitled "Warnings of the Eternal Spirit, by the mouth of his servant John, surnamed Lacy."

London, printed for B. Bragg at the Black Raven in Paternoster-Row 1707. The book consists of three parts.

I am, Sir, your obedient servant,  
SENEX.

FRENCH.

Come, Monsieur, Monsieur, Monsieur, Louis, le Blasphémateur; Je viens à vous parler, O Grand Roi. Qui est ce que tu es, Poltron? Qui est ce que tu es? que tu t'es vanté d'une manière si (superbe) contre Moi, & contre mes chers Enfants. Et ces pauvres Enfants, que tu crois avoir détruits, dans ton Roiaume s'élèveront, avec grand état, à mon Apoinement. Misérable! Tes Sujets te contemneront. Oui; je t'exposerai; je te ferai paroître comme un foible Vermisseau. Tu n'es pas digne de te promener, comme un Homme (la) Face au Ciel (contre lequel tu as combattu). Tu seras abatu, misérable que tu es; car je suis le Roi des Rois, & non pas toi. Le Diable te tourmentera avant ta Mort. Je lui donnerai Commission de te tourmenter, dans ta Conscience, avec une horreur (telle) que tous tes Courtisans le verront. Je me glorifierai sur toi. Je détruirai les images, que tu as érigées de toi même, & tes Statues. Tes misérables Courtisans, qui t'adorent, plus qu'ils ne font moi, toute la Cour

de France, je leur feront sentir leur Abomination, de cette sorte; Je ne la puis plus souffrir. Oui; ce Versailles, que tu as fait pour la Gloire de ton Nom, je le mettrai à terre; & toutes vos insolentes Inscriptions, Figures, Peintures abominables. Et Paris, Paris, cette Ville impériale, je l'affligerai terriblement. Oui; j'affligerai la Famille Roiale. Je vengerai les Iniquitez du Roi sur les Petit-Fils. Oui; oui; je te visiterai Lion. Oui; oui; et apres que je t'aurai fouetté, il y aura grande Gloire à toi Lion. Et Toulouse, je te réduirai en Cendres: Oui; oui; toi qui es (une) Ville abominable, Ville de Meurtriers. Et pour toi, Bourdeaux, je te serai favorable. Neanmoins il faut que je te charie aussi; mais tu seras distingué. Allons, allons: Je suis en Campagne, & je suis plus terrible. Je te ferai connoître que ce n'est pas le Duc de Marlborough: ce n'est pas le Prince Eugene, qui a à te faire trembler: C'est moi d'enhaut, toi Tyran. Tu penseras que l'Enfer est beaucoup plus favorable, que ton propre Palais ne te fera. Louis, Louis le Grand! il ne restera pas une de ses inscriptions d'insolence à la France; car tu es indigne. Satan, le Diable, n'aura pas plus de misère, que je te donnerai. (Tu ne seras pas) Prince dans l'Enfer. Les Diables te fouèteront. Ils te traiteront comme un chetif vilain. Oui; Boucher. Tu ne seras pas Roi long tems. Les Diables ne reconnoîtront point toutes les pretensions, que tu avances aujourd'hui. Oui; oui; ils te preparent un lieu. Oui; oui; ils te (le) preparent. Oui; oui; ils te mettront dans le Pilory, afin que tous les Diable, & qu'un Million des Ames, qui t'ont aveuglement servi sur la terre, se moquent de toi.

toi. Car tu t'es toujours moqué de moi : Et c'est à moi à juger les Princes, comme les Pauvres. Voila la belle Distinction, que je te prepare. Ainsi l'Angleterre sera moins visitée de mes Jugemens que la France. Qu'il soit traduit en Anglois ; le mot Poltron toujours le même.

ENGLISH.

Come, Monsieur, Monsieur, Monsieur, Lewis the Blasphemer ; I come to speak to you, O great king. Who art thou, Poltroon ? who art thou that thou hast boasted thyself after so (haughty, a manner against me and against my dear children ? and those poor children, whom thou thinkest to have destroyed in thy kingdom, shall rise up in great splendor at my appointment. " Wretched ! thy subjects shall condemn thee ; " yes, I will expose thee ; I will make thee appear a weak worm. Thou art not worthy to walk as a man with thy face erect to heaven, against which thou hast fought. Thou shalt be cast down, thou wretch : for I am the king of kings, and not thou. The Devil shall torment thee, before thou diest. I will give him commission to torment thee, in thy conscience, with such horror, that all thy courtiers shall see it. I will glorify myself upon thee. " I will destroy those images, which thou hast set up of thyself, and thy statues. Thy miserable courtiers, who adore thee more than they do me. " All the court of France, I will make them feel their abomination in that kind. I can bear with it no longer. Yes ; that Versailles, which thou hast made for the glory of thy name, I will throw it to the ground, and all your insolent inscriptions, figures, abominable pictures. And Paris, Paris, that imperial city, I will afflict it dreadfully. Yes ; I will afflict the Royal Family. I will avenge the iniquities of the king, upon his grand-children. Yes ; yes, I will visit thee O Lyons. Yes ; yes ; after I have scourged thee, there shall be great glory to thee O Lyons. And thou

Tholouse, I will reduce thee to ashes ; yes ; yes, thou that art a detestable city, a city of murderers. And as for thee Bourdeaux, I will be favourable to thee : nevertheless I must chastise thee also ; but thou shalt be distinguished. Come on, come on : I have taken the field, and I am more dreadful. I will make thee know, that it is not the Duke of Mar borough ; it is not Prince Eugene, who is to make thee tremble : it is I myself from above, O thou tyrant. Thou wilt think hell is more favorable than thy own palace will be to thee. " Lewis, Lewis the Great I there shall remain none of his insolent inscriptions in France ; " for thou art unworthy. Satan the Devil, shall have no more misery, than I will give thee. Thou shalt not be a prince in hell. The devils shall lash thee. They shall deal with thee, as with a pitiful scoundrel. Yes, thou butcher ; thou shalt not long be a king. The devils shall not own all those pretensions, which thou dost now set forth. Yes ; yes ; they do prepare a place for thee. Yes ; yes ; they prepare it for thee. Yes ; yes ; they will put thee in the pillory, that all the devils, and a million of souls that have blindly served thee upon the earth may shout thee ; for thou hast ever set me at nought ; and to me it belongs to judge princes ; as well as the poor. Lo this is the fine distinction I prepare for thee. Thus shall England be less visited with my judgments than France. Let this be translated into English ; the word Poltroon still the same.

LACY'S PREFACE.

Having from November last, to the beginning of February following, been present divers times at the ecstasie of Mr. Marion, Mr. Page, and Mr. Cavalie, I can say, that their agitations did never make any impression upon my mind or imagination, such as to promote an imitation of them, or even an inclination to it. For the space of at least eighteen days before mine came upon me, I had seen none

of them; and mine were so entirely different from any of theirs, that it is altogether unlikely that the force of imagination (as some without due consideration have fancied) could produce them.

The first symptom of the emotions on my body, surprized me in the instant of awaking, on the first day of March, which was the same morning on which I delivered to the printer, *the cry from the desert*; those agitations, in a very various manner, and hardly to be described, continued more or less upon me unto the 12th day of June, before the word was put into my mouth; I can say positively, that I never once expected or desired to have them, before I was actually seized with them; but as they came not of my will or desire, so I know they came in consequence and answer of my frequent prayers, that God would guide me aright in my opinion and judgment of that awful subject of inspiration among the Cevennois, whereof I had been then and for two months before, preparing the abovesaid printed relation or account.

The bodily impressions were gradually encreasing upon me, till the effect or rather issue of them was produced, to wit, the opening of my mouth to speak.

They began by a preternatural course of breathing; then my head came to be agitated or shaken violently and forcibly, and with a very quick motion horizontally, or from side to side: then my stomach had twitches, not much unlike an hiccup, afterwards my hands and arms were violently shaken, at length a struggle or labouring in the wind-pipe, and sometimes a sort of catching or twitches all over my body; and for about a week before my speaking, I observed my tongue was now and then moved involuntarily, as were also my lips, my mouth, and jaw severally; all which preparation of the bodily organs I found attended with a constant elevation of my soul

to God; the mind being unaccountably cast into a frame of spiritual joy, holy contempt of all things in the world, and incessant prayer, far more earnest and intent than what I had ever found before. My secret prayers were inseparably attended with the increase of those symptoms, and during all this time, I searched the scriptures carefully for my direction, and heedfully considered all the advice given me by friends.

After so much care, and fear of being deluded, I am the better assured, and do affirm without the least doubt, that my agitations and words in the ecstasie, are produced by a superior agent, and are independent of me any further, than that I do not, nor dare not oppose, but do remain altogether passive. My mind at those times continues clear and sedate; during which, my fear and caution makes me wait always, till the tongue be moved by that superior power: nor does any impulse alone prevail with me therein; so that it is no longer I, as the voluntary prime mover and agent, that speak; and oftentimes I know not the sense, till the words are spoken, and so heard by me as by other persons present: nor did I myself write those English words which are contained in the warning of the 12th of July; but my fingers were forcibly moved to do it, my eyes being then close shut, and I under the agitations; therefore I utterly deny myself to be the framer either of the agitations, or of the voice; I have moreover thrice experienced a tone, or manner in the voice itself, which I am well assured, I am no ways capable of, in my natural state.

I have great reason to bless God for having had a virtuous education, and for the grace that he has since vouchsafed me, never to allow myself to live in known sin, nor deliberately or presumptuously to commit any one such act; I have therefore the more confidence that God does now deliver me up to so horrid a delusion, as the

Evangelical

voluntary speaking, of myself, in his person would be; and when I believe the wilful doing thereof would be such a heinous crime as would deserve that I should be struck down instantly into hell: it is a great comfort to me (and the means of my assurance that I am no longer in my natural liberty of thought and speech at such times) that my agitations generally hold me a quarter of an hour before I speak; which time is generally employed in mental prayer and acts of resignation, without the least previous thought for the most part, of what at length is spoken, though sometimes indeed some few words may be represented to my intellect perhaps a minute before. I know assuredly, that no trouble of mind, nor melancholy, nor a prepossession of prophetic schemes, drew me into the state that I am under: I enjoy at this time, through mercy, a perfect health, without any pain, sickness, or weakness whatsoever, or any sort of disorder proceeding from the frequent ecstatic agitations; I sleep ordinarily seven hours in twenty four; I have a good appetite and digestion; and I appeal to all persons with whom I converse about my necessary affairs, and to such other company as does daily occur to me, whether I am otherwise beside myself, than only to God.

As to my observation of the Lord's-day, it has pleased God to vouchsafe me his gracious visits more frequently and solemnly on those days than on others; I therefore with joy and comfort wait for them; a voice that comes to me frequently in my closet, as well as before company, which upon all the enquiry, reasoning, caution, fear, and deliberation that I am capable of, I do firmly believe to be from God; consequently I dare not obey, hide, or stifle, under dread of thereby charging my conscience with a load of guilt and horror unsupportable; though at the same time I am sensible what numerous reproaches, what loss, what difficulties,

what hazards, what trouble, what labour, what clamours and contempt, the owning myself to be inspired, has done, does, and will engage me in; I would not surely have unnecessarily brought myself under any of these, nor could I now, by my own proper strength, bear up under them: but the inward joy that I have from the great comforter, has from the beginning supported me, and I trust it will continue so to do, and make me in his due time triumphant over all.

The following discourses being read to me immediately after they were pronounced, and the divers originals of them collated and gathered into one, before many witnesses, (that is, of such of them as were not uttered in the presence of one single person only) I did sign the same, being able, from the aid of a tenacious memory, so distinctly to recollect myself, as that I am satisfied there is nothing in them, but what came from my mouth under the influence abovementioned: the persons who wrote these discourses (the first letter of whose names is at the head of every one of them respectively) did also sign the completed original, and are ready to make oath, if desired, that the same was faithfully taken.

To such as may take offence, at the subject matter therein contained, I do repeat as in the presence of God, that I am not any ways the author of it; and could I look upon it other than the very council of God, or doubt of its being so, it would be an inexpressible grief to me, to be a messenger of ill tidings to my native country, which no man loves better: but if it be the result of heaven's determination, which none is able to controul; a forewarning thereof is doubtless to be esteemed a great mercy; I am satisfied, no man is able to charge upon myself, no nor upon any of our companions, any sort of disaffection to the happy government of this island; and I do further declare, that as to what I do either know or have heard, there never

ver has been uttered in ecstasie, or predicted, any thing of evil to befall the person of her gracious majesty (as some persons have maliciously given out): on the contrary, blessings are therein clearly intimated to attend her. I have been so careful to obviate, as much as possible, all just imputation of combination or design on my part, that I never consulted any man, either in the publishing the *Cry from the Desert*, nor in my preface to the same, nor even in this my declaration; I have no ill will to any man in particular, nor to any order of men in general; nor ever did imbibe any notions or principles against the clergy; whatever therefore these inspired discourses do contain in them, that may be construed severe upon that order, (could not be, and I know) was not dictated by any previous opinion, or incident intention of mine, as the searcher of all hearts well knows.

I had four elder brothers, who had each of them the happiness of academical education, two at Pembroke-hall, and two at Magdalen college in Cambridge; but as for myself, it is well known among my relations and friends, that I came from Walden in Essex to London, in the year 1680, being then sixteen years of age, having learned no farther at school than Virgil, Horace, and a little of the Greek Grammar: for a year after, or thereabouts, I continued to read such Latin books as I brought out of the country with me; but my employment to which I was put out by my parents, soon turning my thoughts another way, I never since that time read more than a leaf or two accidentally of that language; and even that itself mostly as it may have come in my way in reading an English book: except that about twenty years ago, I attempted to read Strada de Bello Belgico, and finding myself unable to understand it, after having gone on in it about forty leaves in one hundred and twenty, I

laid it by; whether the Latin of the inspirations herein following, could be furnished by me from such initiation or progress therein as I have here given an account of; or whether of the many thousands in London in like circumstance, there are any that can perform it, I leave others to pass their sentiments upon: as to myself, I know that I do not so much as understand the English of many words of them (but as the inspiration itself does at the time teach me inwardly the sense of them) nor do I at all know the true conjugations, and even yet, when out of the ecstasie, I am utterly incapable of composing any thing of that kind, though upon the utmost deliberation and thought; whereas every one of the said discourses came from me, without premeditation, and without being able to guess in what language the spirit would then speak by my mouth, till the very utterance; and with concurring agitations of head and body as before described, and which might be sufficient to confound the sense of any premeditated discourse of the most able or learned head. In like manner there are hundreds in this city who can attest, that the French I speak at other times, is far short of what is here delivered in that language. The Greek words mentioned in some of these discourses, came likewise from my mouth, and the sense of them was clearly impressed upon me, in the moment of pronouncing; though the words I otherwise understood not; there occur also, some phrases and peculiarities of expression in the English, which I never read, heard, or thought of (to the best of my knowledge) till they were uttered, and myself, like the other auditors, received them; all which instances of language, I can look upon as no other than the earnest of a much greater diffusion upon me in that kind, of which I had a promise from the Holy Spirit by the mouth of other persons, before ever I

had spoke in any other language than English. In like manner I do fully expect the gift of healing, and several other gracious promises which have been made to me by the spirit of truth, (which promises are made to several other inspired persons also, and to some who are not yet inspired.

I have no rag of righteousness pleasurable in the sight of God, but do depend entirely on that of our Saviour to cover me; I believe there is a multitude in this kingdom, holier than I; and as for several reasons I never expected a distinguishment of this kind, so do not I think that God has selected me for any thing in myself; but the good hope I had before, of eternal life through the grace of God in Jesus Christ, is the same now. I am nothing, and pretend to nothing out of ecstasie, so that it is no longer I myself: I desire not to be thought the better of by others, nor do I of myself; but I do believe that any person who was convinced he had received the like commission, would lie under a necessity to perform it, or be exposed to dreadful woes on the neglect thereof.

There are already some persons of our own nation who have the symptoms preparatory for the prophetic office, who will probably receive shortly the completion of them in the overruling their organs of speech: and some there are of them whose mouths are already opened; one of whom has visions, for the most part, in ecstasie; I can attest for myself, as many others are ready to do, every one for himself, that the inspired have frequently declared to us our thoughts and frame of soul; and that particular instances of our private prayers to God have been answered from their mouths. Divers Socinians have been convinced by this dispensation, to own and confess the Trinity; and all that do attend it must confess it tends only and powerfully to sanctification of life. I do know that my prayers have been instantly an-

swered by words pronounced by my own mouth, and this, several times since I have been thus visited.

This mission brings no new doctrine with it, nor advances any thing dissimilar from the scriptures; the calling of the Jews and fulness of the Gentiles, may according to them be expected, by a pouring out of the spirit from on high; and the first fruits thereof in the apostles days implies rather than excludes a harvest. Judgments from heaven being owned by the apostle to attend the prophecy of Joel to that effect, does shew that the accomplishment thereof on the day of Pentecost was not completed, because no universal judgments did concur with that juncture: if mankind from the least to the greatest, shall ever come to be taught immediately by the spirit of God, they will not need other instructors: supposing any one then to be a true prophet, he is no ways chargeable as accessory to draw down the judgments that the overruling power of God foretells and denounces by him. Humiliation and religious fear will best become those to whom such a message is delivered, and that may, as to the public, mitigate, or even prevent the impending strokes of heaven, and without question will personally secure those who are suitably wrought upon by the denunciation; and God grant the disappointment of Jonah be mine in particular: on the other hand, it were to be wished, that Christians instead of caviling at the message at all adventures, and instead of forming within themselves conclusions rashly, and consulting with the world too much for their opinion, would rather give themselves leave to enquire first into the several matters of fact necessary, with that heed and deliberation which the nature of the thing requires; and then laying aside all prepossessions, would seek to the throne of grace with enlivened affections, for a participation of these extraordinary spiritual

spiritual mercies herein promised; to see and try, if God will not vouchsafe, that way, his seal to the truth of this revelation.

Finally, I declare in the most awful manner, that I neither ever had or have, any aim whatsoever, in the profession I now make; the clergy may exercise their censures of me as they think good; I have no design to invade their office, or make myself the head of a sect, or do pretend to a new set of principles; I have here declared my call, and he who (I believe) sends me, must determine whether myself, or they who scoff at it, be under a delusion; I wish and have prayed, that so far as the truth, wisdom, and glory of God can permit, the ocean of his graces promised, may flow upon us, without the judgments; as to the denunciations upon this city and kingdom, though the time be not yet distinctly revealed to me, yet I have no doubt, but that they will apparently begin within a few months at furthest, and as the divine wisdom does, by

the uncertainty as to the exact time, leave us to expect them every day; so it is evidently his design that we should immediately take the warning, and happy are they who do not wilfully leave themselves to be surprised, and by hardening their hearts, refuse all conviction but what their senses must at length produce; since that may terminate in their own irretrievable loss.

Ever since the words preceding were put into my mouth, I have judged it a duty incumbent on me, both to God and my country, to have them declared in the most public manner possible, to the end all men might be alarmed, and make that use to themselves of them, which their consciences should direct; I leave the words to speak themselves and their original.

JOHN LACY.

London July, 18, 1707.

N. B. A very fair copy of this singular book is in the hands of the printer.

## MISFORTUNES UNAVOIDABLE.

SHOWN IN AN

ANSWER TO PHILOMATHOS'S QUERY  
IN NO. XXI. BY PETER.

Observing Mr. J. Harris has not answered the Query proposed by Philomathos, I will therefore give him my opinion on that subject.

As God, who is the wise disposer of the universe, has ordained that by the great canopy of the heavens we may discover the particular circumstances of our lives, it is not possible, nor even probable to think that we can by that foreknowledge alter what God has

fixed from eternity; for man may change, but God is "the same yesterday, to day, and for ever."

If the Duke of Clarence had known the very hour of the accident, I am positive he could not have avoided it; for the very means he would have tried to prevent it, would have been the instruments of that judgment. History will confirm what I assert; variety of examples might be given, but let two suffice, from the first volume of this Magazine, viz. the nativity of Valentine Naibod, and the account of young Dryden.

3 M 2

LIVES

## LIVES OF EMINENT MAGICIANS, &amp;c.

## CIRCE.

CIRCE was a famous witch often mentioned by poets. She poisoned her husband, the king Sarmatæ, and was therefore banished by her subjects when she designed to govern herself.

In her exile she came to Italy, and kept her residence on a promontory which was called by her name. It was here that she changed Scylla into a sea-monster, looking on her to be rivaleſs for Glaucus. She entertained Ulyſſus when his fleet was caſt away upon the coaſt near her houſe. She made the ſtars come down from heaven in his preſence, and metamorphoſed his companions into different ſorts of beaſts.

Mythologiſts will have Circe to be a lively image of ſenſual pleaſures, that change men of the greateſt parts into beaſts. Ovid, lib. 14. Hom. Odyſ. 10.

## HECATE.

A goddeſs called Luna in heaven, Diana on earth, and Hecate, or Proſerпина, in Hell. She was repreſented with three heads; a nag's head on the right, a dog's on the left, and a wild boar's in the middle, therefore called Triceps in Ovid, and Tergemina in Virgil. Heſiod and Muſæus make her daughter of the Sun, Orpheus of Ceres, and others of the night. Her name is derived, according to Servius, from the Greek hecaton, (a hundred) either becauſe one hundred ſacrifices were wont to be offered her, or becauſe ſhe detained on this ſide Styx the ſouls of unburied people one hundred years.

She was ſkilful in poiſons, and their

antidotes; having obſerved the virtues of herbs while a hunting. She poiſoned her father, and flying for the ſame to her uncle, married him, by whom ſhe had Circe and Medea. Ovid, Tibullus.

## DR. EDMUND HALLEY.

Dr. Edmund Halley, a moſt eminent Engliſh aſtronomer and philoſopher, born at London in 1656. He obtained of Charles II. a recommendation to the Eaſt-India Company, to ſupply him with an opportunity of going to the iſland of St. Helena, to make a catalogue of the ſouthern ſtars that do not riſe above our horizon. On this voyage he embarked in 1676, and returning in two years, preſented his obſervations to the king.

In 1679 he was deputed by the Royal Society to go to Dantzick to determine a diſpute between Mr. Hevelius, the conſul there, and Mr. Hook, about the preference of plain or glaſs ſights in teleſcopical inſtruments.

In 1683 he publiſhed his theory on the variation of the magnetical compaſs; wherein he ſuppoſes the globe of the earth to be one great magnet, having four magnetical poles, or points of attraction. To obviate the objections this theory was liable to, he obtained of King William the command of a veſſel, and made ſeveral voyages to obſerve the variations of the compaſs, and for other ſcientifiſcal purpoſes. He loſt the Savilian profeſſorſhip of aſtronomy at Oxford in 1691, becauſe he would not proteſs his belief of the Chriſtian religion, though he obtained that of geometry in 1703. In 1713 he was appointed ſecretary

to

to the Royal Society, but succeeding Mr. Flamstead in the Royal observatory at Greenwich in 1719, he soon after resigned his former employment.

He died in 1742.

#### MICHAEL SCOT.

Michael Scot, a mathematician of the thirteenth century, much esteemed by the emperor Frederick II. He had the character of a magician. It is said he told the emperor Frederick, that he should die at Florence; which prediction was answered in the event, not at Florence in Tuscany, but at a castle in Puglia, called Firenzuolo. He likewise foretold that himself should die with the fall of a stone; which happened accordingly: for being in a church, a stone fell from the roof which gave him a mortal wound. But notwithstanding this blemish, which it may be was nothing but the ignorance of the common people, Pitzius and others treat his memory with respect, and report him a man of learning, and a great divine. He wrote a tract of physiognomy; another upon the sphere, and the history of animals. Vide Pitzius de script. angl. Nudus, his apology for great men accused of being magicians:

#### MENANDER.

Menander, one of Simon Magus's chief disciples, was a Samaritan, and professed magic. He set up for a head of a distinct sect, by making some alterations in his master's doctrine. First he maintained that the sovereign virtue (by which he means God) was unknown to all the world, but then he affirms that this sovereign virtue was sent by the invisible powers to be the favour of mankind.

Secondly, he pretends, with Simon Magus, that the angels produced by

the divine Intelligence made the world, but then subjoins, by way of supplement, that himself had taught people to conquer the angels by the force of magic.

Thirdly, he gave out that his disciples should be made immortal by his baptism, which when they had once received, they should be impregnable with decay and death.

Menander had a great many followers at Antioch, which were farther increased in St. Justin Martyr's time. Basilides and Saturnus were two of his disciples. Vide Dupin's Ecclesiastical History, century 1.

#### MICHAEL NOSTRADAMUS.

Michael Nostradamus, a physician, and famous astrologer in the sixteenth century, was born at Salon, or as others say, at St. Remy in Provence. It is said that his grandfather by the mother's side, who was of the same town of St. Remy, made him in love with astrology. He studied first at Montpellier, and, after having finished his studies, travelled to Thoulouse and Bourdeaux, and upon his return to Provence in 1555, published his prophetic centuries, which were at that time in so great esteem, that king Henry the 23rd, of France could not be satisfied without seeing the author of them. Upon notice thereof, the count of Tende, governor of Provence, sent him up to Paris, where the king was so well pleased with his company, that he bestowed several gifts upon him, besides a sum of two hundred crowns of gold, and not content to have seen him himself, sent him to the princes, his sons, at Blois. Charles IX. also honoured him with marks of his favour as he passed through Provence. He died the 2nd of July, 1566, being 62 years, 6 months, and 17 days old, at Salon, where he was buried in the church of Cordeliers, with this epitaph engraven on marble:

D. M. ossa clarissimi Michaelis Nostradamus, unus omnium mortalium judicis dignus penè divino calamo, totius orbis, ex astorum influxu, futuri eventus conscriberentur, &c.

Stephanus Jodellus, who was no ad-

miration of astrology, gives this jingling character of him:

Nostradamus c'm falsa damus, nan fallere nostrum est

Et cum verba damus, nil nisi nostra damus.

## THE QUERIST. No. XXIII.

### ANSWER TO QUERY IV. IN NO. XXII.

BY TANTARABOBUS.

IT is found by modern computations, that Saturn's distance from the Sun is 907956130 English miles, which, reduced into poles, gives 290545961600, and Saturn moves 22101, 64 English miles, in one hour, in his own orbit, which, being reduced into poles, gives 7072325; again, the hour reduced into seconds, give 3600; then say, as 7072325 poles is to 3600 seconds, so is 290545961600 poles to the answer required: the quotient or answer will be 147895559 seconds, which being converted into years, days, &c. will give 4 years, 250 days, 18 hours, 50 minutes, 12 seconds, of mean solar time.

So great is the distance of Saturn, that he will take up the above time before he could reach the body of the Sun, notwithstanding his moving at the rate of 536424 miles, 3 furlongs, every day.

### ANSWER TO QUERY I. IN NO. XX.

BY W. CARMICHAEL.

THE cause of mists hovering over rivers, meadows, &c. may be accounted for in the following manner:—These mists, or small clouds, (for clouds are nothing but a collection of mists or vapours) are of three sorts; the first, an exhalation of water; the second, of the more humid and liquid parts of

the earth, such as the juice of trees, plants, herbs, &c. and the third, the smoke of burning coals, wood, &c. To the first and second of these, I answer, that the Sun by its excessive heat during the day, in summer, warms the water and earth so much, that in some evenings a vapour arises, which, if as heavy as our lower air, becomes visible, swims but a little height above the earth or waters, and makes what we call a mist or fog, for the thinner or rarer these vapours are, the lighter and higher they soar, and the more dense they are, the weightier and nearer they ride to the earth; besides, there being but little or no wind at the time to disturb that vapour, it continues in the form of a small cloud or mist till next day, that the Sun, by its heat, either rarifies it, or draws it farther up into the air—This, I suppose, will be held as the cause of mists hovering over rivers, meadows, &c. in summer; and in winter, &c. the turbulency of the sea, together with the powers of the Sun and subterraneous heat, sometimes raise these vapours; or the smoke of fire, by its gathering together in a calm evening, and from the coldness of the air, and no wind, form a small cloud, which often hovers near the earth.—This is manifest from a large town, the smoke of which, by going into one body, forms a small cloud or mist, and continues so till either dissipated by the wind, or rarified by the Sun.

\* \* The Editor thanks this ingenious correspondent, and will gladly receive his future favours.

I Send an answer to your question in No. 20, p. 272, "Does not our Saviour mean that some sins will be forgiven after death, and so leave room for a purgatory, when he says, The blasphemy against the Holy Ghost shall never be forgiven in this world nor that which is to come; Matt. xii. 32."

If the above were the express words of our Saviour, a person adopting such a notion might be excused. But when the original is examined, we find the translation palpably wrong; nor is it wonderful the learned Bishops of the church of Rome should have always overlooked this. The doctrine of a purgatory has been long of very great consequence to them, as it afforded them a pretext for robbing the ignorant laity. But since the use of the sacred Scriptures has been tolerated to all, that, with many others of their absurd notions, have been exposed, and are, even among their own sect, become the subject of derision.

The word *aiou*, instead of *world*, ought to be rendered *age*, and then our Saviour's meaning will be obvious; as if he had said, "The blasphemy against the Holy Ghost, or to ascribe to the power of the Devil what is done by the power of the Spirit of God, is of such a heinous and atrocious nature, that it shall never be forgiven, neither in this age of the church, when the dispensations of the grace of God are more limited, (the Gospel being as yet confined to the Jews) nor in the age that is to come, or apostolic age, when they shall be no longer confined to one nation or sect, but shall break forth in all their power and lustre, and spread themselves over the whole world."

This, I apprehend, is the meaning of the passage, which is neither forced nor foreign, but natural and obvious, and totally overturns the notion of a purgatory.

J. C. A LAYMAN.

#### ANSWER TO QUERY IV. IN NO. XX.

BY D. RUTTER.

As for the mistakes said to be committed by the Irish in conversation, I believe it generally to be suppositious; as I have many times discoursed with different Irish persons, upon various subjects, without finding any of those blunders laid to their charge, when, ex contra, I have found it very much with Englishmen and others: so that it is not a general matter, only from having once got a name, it will be found difficult to forget the epithet, whether deserving or not.

#### ANSWER TO QUERY V. IN NO. XX.

BY THE SAME.

In those two extremes of *too much* or *too little money*, I believe too much creates more ruin to the parties than its opposite—For it creates, or rather promotes, covetousness, gluttony, luxury, drunkenness, gaming, contempt of religion, and most other evils, which human nature is prone to; whilst the other often promotes industry, &c. and it is observable that poor people are more religious than the rich; the extremes may each have their evils, yet the poor less than the rich; therefore may I possess a happy mediocrity, whereby I may steer clear between those dangerous quicksands\*.

#### ANSWER TO QUERY VIII. IN NO. XX.

BY THE SAME.

It has been a subject of dispute for years, or even centuries, concerning the existence of the phoenix and unicorn. However, sufficient testi-

\* See Agar's Prayer, Prov. c. xxx. 5, 9.

monies has been gathered proving the existence of the unicorn, as it has been seen in South America, Upper Ethiopia, the interior parts of Africa, and the high parts of Egypt. The horn of this animal is to be seen at the Museum of Prague, also the Emperor of China has one in his cabinet, the Great Mogul, and Prefter John in Abyssinia. But as to the phoenix, it is a fiction, intended to shew that a state of perfection here below, is as rare a bird that generates of itself, which is absurd to suppose.

ANSWER TO QUERY I. IN NO. XXII.  
BY THE SAME.

THE Aurora Borealis, vulgarly called the Northern Lights, is produced by the electric fluid, impeded in its progress by atmospheric air, highly rarified. The electrometer giving no sign of electricity, is a proof that this operation of nature is carried on in a region of the air extremely elevated, where the electric fluid is in a manner insulated, without which it could not produce a light so intense and lasting. It is certain that this fluid gives no light but where it meets with resistance in its passage, and this accounts for the general confinement of the aurora borealis to the north; for the constant cold reigning there, prevents any aqueous vapours from remaining suspended high above the earth, and the air of course presenting a stronger resistance to the passage of the electric fluid, the latter manifests itself under the appearance of light; consequently the aurora borealis is a phenomenon purely electric; and the electric fluid itself is a particular, extremely rarified emanation from various terrestrial substances.

ANSWER TO QUERY II. IN NO. XX.  
BY ALPHA.

The origin of the story of Dr. Faustus (the word Fanitus in the query being, I presume, an error in the printer) is thus:

About the year 1440, there lived at Mayenne, a town in the province of Orleannois, in France, a person called J. Fust, Faust, or Faustus, who with two men, the one named Guttemberg, of the same place, and the other Sheffer, a German, are generally supposed to have been the inventors of printing with moveable types; and amongst some of their first attempts in that art, they took off a number of copies of the Psalms, with which Faustus travelled to Paris, where he sold a great many of them; but as he could afford to sell them so much cheaper than it would have been possible had they been done in manuscript, (which was at that time the only way that every book was done) it caused a general enquiry concerning him; and some of the buyers happening to compare their copies, found them so exactly alike in every circumstance, that they being at that early time also remarkably superstitious, agreed that he could have done them by no other way than by magic. From this arose the proverb, "Why, that is as bad as the devil and Dr. Forster."

ANSWER TO QUERY V. IN NO. XXII.  
BY PETER.

Philosophical writers tell us that the rainbow is formed by a dewy cloud, consisting of innumerable drops of water, and is always opposite the Sun, that the spectators are in the middle. This may be proved by an artificial fountain, that casts up water to a great height, which being dispersed in the air, will exhibit the form of a rainbow. There was such a fountain at Rome, which, while the Sun shone, made a continual rainbow.

There were three rainbows visible at once, at Vienna in Germany, anno 1619.

There was also a two-fold rainbow, one as white as snow, the other black, anno 1632.