

THE Conjuror's Magazine.

JULY, 1793.

Embellished with the following elegant Engravings by BARLOW, all accurately copied from LAVATER:—1. Socrates. 2. Two Men of Business. 3. A Man of Steadiness. 4. A Poet. 5. Seven Portraits. 6. Faces incapable of Greatness. 7. Timidity, Taste, Prudence, and Sensual Propensity.

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L O N D O N :

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

CORRESPONDENTS.

For want of room, we here give a grateful letter from an old Astrologer to the Editor, Mr. J. Harris, and the Public.

I was so extremely pleased with Mr. Harris's excellent answer inserted in page 446 of your last Magazine, that I took a journey to London on purpose to return that gentleman my sincere and hearty thanks for the pleasure he had afforded me, and the satisfaction he had given my neighbours; but, alas! your printer assured me he was an entire stranger to Mr. Harris, his person and place of residence, as, indeed, he seemed to your's also; I therefore am obliged thus to thank your very ingenious correspondent for his skillful answer, in which, to my great surprise, he hath mentioned the disease with which it hath pleased God to afflict my daughter, and particularised it in such a manner, and as near the truth, as if he had been ever so well acquainted with the unhappy patient.

It is several years since I became a student in astrology, and I have much veneration for it, but being derided by several antagonists of the art, I was induced to propose the question, which several of my acquaintance confidently said would never be answered. The time which elapsed since I sent the question to your correspondents gave occasion to my neighbours to triumph; they, however, are now put to silence, and by the truth and precision of Mr. Harris's reply they are convinced of the truth of astrology, and the reality of the starry influences.

I should think myself happy in seeing Mr. Harris, and also thank the Editor of your entertaining and useful Magazine for the prescriptions which were added to the learned astrologer's answer, but my poor daughter is incurable". J. G.

From my house, near Maidstone July 20, 1793.

• Judicious management, and appropriate medicines have, nevertheless, in some cases, produced very extraordinary effects, sometimes in curing, and very often in alleviating this singular disorder, i. e. Epilepsy, for that it is with which this gentleman's daughter is afflicted.

EDITOR.

J. T. S. shall correct Tantarabobus in our next number.

J. A. of Gray's Inn, has forgot his promise.

Metmet in our next.

J. W. begs us to inform Mercurius, in answer to his queries on the child's nativity that was born Jan. 7, that, first, the Sun is hileg; secondly, the child is most certainly dead; and his reasons for it are, the giver of life is applying to the zodiacal parallel of Mars and Mercury; for it ought he is conjoined to Venus, and also neatly in zodiacal parallel with her, yet the cannot save, for Ptolemy says, "No Planet under the Sun beams is to be left either to kill or save, &c." therefore he has not the least doubt of the child being dead.—See p. 431, 432.

Our worthy friend Mercurius (in answer to his P. S.) is respectfully informed that the Moon and Mercury was thus placed:

	Deg. Min.	Lat.				Lat.
Sept. 26, 1771, at noon	2 38	40 N	24 21	24 21	40 S	
27	13 23	26 S	24 13	3	36 S	

The whole of his Letter shall appear next month; as shall Peter's.

Palmistry, and the Querist, is unavoidably omitted.

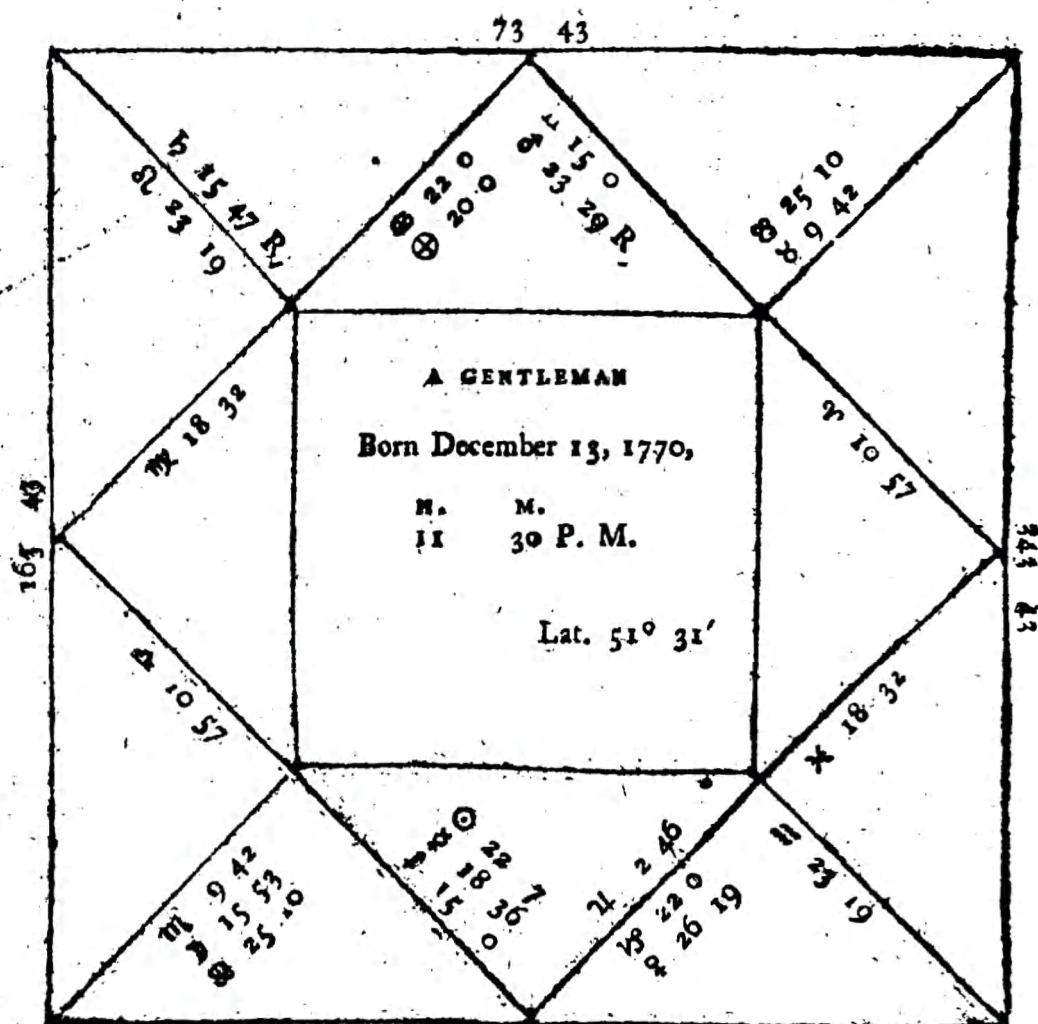
The additional Eight Pages in this Number makes good all deficiencies.

THE CONJUROR'S MAGAZINE.

FOR JULY, 1793.

NATIVITY OF PHILOMATHOS.

CALCULATED BY J. W.



	LATITUDES.		DECLINATIONS.	
♂	0	53 N.	17	2 N.
♂	0	4 N.	23	26 S.
♂	2	51 N.	26	12 N.
♂			23	17 S.
♀	1	2 S.	21	58 S.
♀	0	55 S.	23	57 S.
♂	0	56 S.	17	23 S.
♂			17	23 S.

SIR,

OBSERVING the request of your correspondent Philomathos, in your Magazine for last November, has never met with an answer respecting the time and quality of his death, and considering the information he has already had on that head may be unsatisfactory, I have been particularly exact in delineating his nativity on a planisphere, in a manner not generally known, as invented by Mr. Ranger, so as to display at once every aspect, and every direction, with the time they come up; and as, from the directions which caused the accidents mentioned for its rectification, I have several reasons to think the given time of birth near the true one, can assure the native there is not the least deadly direction for several years, even admitting the part of fortune to be hileg; but should Mars claim that dominion, his death is yet more remote. The immortal Ptolemy, (which I think proper to call him, notwithstanding the sneer of W. E.) in chap. 14, of the third book of his Quadripartite, observes, that "the four principal places to be taken as governors of the aphetic are those of the Sun, Moon, the horoscope, and part of fortune: of these, again, let the Sun be preferred by day, if he be in the aphetic places; if he be not, let the Moon; if she be not, that planet shall be preferred that hath most titles of dominion in the place of the Sun, the preceding conjunction, and the horoscope, that is, when he hath dominion three ways or more in one of the mentioned places, for all the

ways of dominion are five; but if there be none such, the horoscope shall be taken. By night the Moon shall be preferred, if she be likewise in aphetic places; but if she be not, the Sun shall, if he be; and if he be not, that planet which hath more prerogatives of dominion in the place of the Moon, the preceding Full-Moon, and part of fortune; and if there be none such, the horoscope shall be taken, if a conjunction preceded; but if it was a full moon, the part of fortune.

"If both the lights, or the ruler of the proper condition, are in aphetic places, he shall be taken that is more principal; but if the ruler of the lights possesses the more principal place, and hath prerogative of dominion in both conditions, he alone shall be preferred to others."

This, then, is the standard by which we are to determine who is hileg; and whoever deviates from it in the least will most assuredly fall into an error. A striking instance of this is the judgment of W. E. on the girl's nativity, as given by the Hampton Court Observer. If we apply the foregoing rules to this nativity, we shall find both Mars and the part of fortune contending for that dominion; for though a Full-moon preceded, yet Mars was in the same sign in which it was made, and was the first planet the Moon applied to after the full, and is also the ruler of the conditional luminary at the birth, and is in the first place of strength: but as I would by no means be too positive in a matter that is doubtful,

ful, and of so much consequence, I should thank your correspondent H. D. for his opinion, of whose abilities every proficient in astrology must be sensible. The following is the calculation of the Part of Fortune :

	Deg.	Min.
The right ascension of ☉ is	261	24
his ascensional difference under the pole of the ascendant is	32	50
added to his right ascension, makes for his oblique ascension	294	14
which must be subtracted from the oblique ascension of the ascendant	163	43
but as a northern sign ascends, and the Sun is in a southern, it cannot be done without adding the circle	360	
and it makes	523	43
from which, as I said, subtract the oblique ascension of ☉	294	14
and there remains the ☉'s distance from the ascendant	229	29
which must be added to the right ascension of the Moon	223	4
	229	29
and it makes	452	33
which exceeds the circle of the zodiac, therefore cast away	360	
and there remains for the right ascension of the Part of Fortune	92	33
its duplicate horary times on the third part of its semidiurnal arc is	22	30
its pole will be found by calculation to be	19	24
its ascensional difference is	6	20
which, as D, and consequently the Part of Fortune, has south declination, it must be added to the right ascension, and it makes for the oblique ascension	98	53

which points to about twenty degrees of ♉, near two degrees from the cusp of the eleventh; therefore if H. D. will favour me with his opinion concerning who is hileg, I will then bring up the directions of it to the malefics exactly, and calculate the progressions for the time they occur.

Respecting the quality of death, I am sorry to find so many arguments of violence. Ptolemy says in his chapter on death, that "Violent and remarkable deaths happen when both the malefics are lords of the anaretic places, or are joined, square, or oppose, or otherwise evilly affect both the lights, or the Sun alone, or the Moon, or both, or one of the two." Here we find Mars afflicting the Sun by an opposition, and Saturn the Moon by an exact zodiacal quartile, and both Saturn and Mars retrograde, and ex-

tremely unfortunate, particularly Saturn, who is fixed in his detriment; and he observes further, that, "Saturn squaring, or opposing the Sun, contrary to condition, in fixed signs, causes death by suffocation, by tumults of the people, by hanging, or strangling." Here Saturn is not afflicting the Sun, but he is oppressing the Moon exactly in the manner described, as well as by his parallel of declination; and as the Moon is the light of time, I fear the effects will be nearly the same.

Again he says, "Mars squaring, or opposing the Sun contrary to condition, in signs of human form, he will cause death by slaughter, either civil, hostile, or by himself; and if Jupiter evilly affected, and deprived of all his dignities, gives testimony to Mars, death will happen through the anger of princes, and

and kings, and condemnation;'' or in plain words, by sentence of a judge. The native may see this exactly verified in the nativity of John Baptiste Cardan, in Placidus, or in Partridge's *Opus Reformatum*; and though in the present nativity, Jupiter is more than nine degrees from an exact opposition, and it is made less effective by Mars having great north latitude, yet it is from angles; and where so many testimonies of violence present themselves, it is natural to fear the worst from every addition to their malevolence.

The following table of directions includes all the principal ones that are past, with some that are yet to come; though if Mars is hileg, there are several not there mentioned, as he must then be directed to all the rays he may meet in the zodiac with latitude, as well as to the parallels, and mundane directions, the same as the Moon. I

have not given the arches of their direction, as they are brought up by a peculiar method, and measured by a very exact scale of the Sun's motion, so as to answer the Placidian way of equating them, as given by Mercurius, of Bath; but as many of your numerous readers may be unacquainted with the effects of several of the directions mentioned, it may be requisite to observe, that the direction of any significator to the zodiacal parallel of a benefic is good, but to a malefic evil; though in general, as Placidus observes, the efficacy of all the parallels, both in the zodiac and in the world, depend on the parity of the quality of the stars which form them, and that a zodiacal parallel, particularly near the tropic, is more powerful than a mundane, because it is of longer continuance.

	Y.	M.
Sol to opposition of Mars in mundo direct direction		6
Sol to opposition of Mars in the zodiac, d. d.	1	5
Part of Fortune to parallel of Luna in mundo, d. d.	2	2
Luna to Sextile of Venus in mundo, converse motion	2	2
Ascendant to Quartile of Mercury	3	4
Midheaven to opposition of Mercury	3	4
Sol to conjunction of Mercury in mundo, converse motion	4	1
Ascendant to trine of Venus	4	6
Luna to rapt. parallel of Venus	5	4
Sol to rapt. parallel of Mercury	5	4
Ascendant to sextile of Luna	6	4
Ascendant to quartile of Sol	7	
Midheaven to opposition of Sol	7	
Sol to rapt. parallel of Mars	7	3
Midheaven to conjunction of Mars	7	11
Ascendant to quartile of Mars	7	11
Ascendant to semiquartile of Saturna	8	3
Part of Fortune to opposition of Venus in mundo, d. d.	9	4
Sol to parallel of Mercury in mundo, c. m.	10	7
Sol to conjunction of Jupiter in mundo, direct direction	10	9
Luna to trine of Venus in mundo, converse motion	11	
Luna to sextile of Venus in the zodiac, d. d.	11	
Luna to parallel of Venus, converse motion	11	
Luna to parallel of Venus in mundo, d. d.	11	
Sol to the rapt. parallel of Jupiter	12	
Sol to zodiacal parallel of Jupiter	13	
Midheaven to the quintile of Luna	13	
Sol to his own zodiacal parallel	14	
Sol to parallel of Mars in mundo, converse motion	15	
Sol to parallel of Mars in mundo, d. d.	15	4

Luna

	Y.	M.
Luna to rapt. parallel of Saturn	15	5
Luna to quartile of Saturn in mundo, converse motion	16	11
Luna to semiquadrate of Mars, converse motion	17	2
Ascendant to quartile of Jupiter	17	7
Midheaven to opposition of Jupiter	17	7
Sol to biquintile of Saturn in the zodiac, direct direction	17	11
Sol to trine of Saturn in mundo, converse motion	18	
Luna to trine of Saturn in mundo, direct direction	18	
Sol to sextile of Luna in the zodiac, d. d.	23	3
Ascendant to semiquadrate of Luna	23	5
Midheaven to semiquadrate of Luna	23	5
Luna to zodiacal parallel of Venus	23	7
Luna to rapt. parallel of Venus	23	11
Ascendant to sextile of Saturn	23	11
Sol to parallel of Jupiter in mundo, converse motion	24	4
Luna to sextile of Jupiter in mundo, converse motion	24	7
Ascendant to quintile of Mercury	25	2
Sol to zodiacal parallel of Venus	28	3
Part of Fortune to conjunction of Saturn in mundo, d. d.	28	8
Ascendant to quintile of Sol	28	10
Luna to trine of Saturn in the zodiac, d. d.	30	3
Luna to parallel of Saturn in mundo, converse motion	30	6
Luna to conjunction of Mars in the zodiac with lat.	33	
Sol to rapt. parallel of Saturn	33	8
Luna to trine of Mars in mundo, converse motion	33	9
Sol to conjunction of Venus in zodiac	34	
Sol to sextile of Luna in mundo, direct direction	34	5
Luna to conjunction of Sol in the zodiac, d. d.	36	2
Luna to opposition of Mars in zodiac with latitude	37	7
Ascendant to quintile of Jupiter	39	6

Ratcliffe Highway, June 12, 1792.

COPY OF A PROPHECY

FOUND IN THE YEAR 1667,

IN THE SEPULCHRE OF BISHOP CHRISTIANUS AGEDA,

WHO DIED IN 1204.

PREDICTING THE PRESENT CALAMITIES IN FRANCE.

SIR,

OBSERVING in your last number Mr. Lacy's singular prophecy, which is accounted to be the most exact prediction of the late singular events in France, and having one in my possession which I think more to the purpose, as it is for past, present, and to come, and thinking it may not be unenter-

taining to your readers, I shall give you an exact copy thereof, which is as follows:

"When these my prophecies shall be found, the Sun shall shine upon my native kingdom of France, who at that time she shall be united to the Lion, viz. the King of England, and shall pluck many feathers out of the Eagle's

Eagle's wing, which shall then be to her glory, but will be of no duration, for in the century following it will prove to her utter destruction; for there will be great shedding of blood by the people of the kingdom; there will be wars and fury, which will last long; provinces divested of their people, and kingdoms in combustion; many strong holds, and noble houses, shall be ruined, and their cities and towns shall be forsaken by their inhabitants, and in divers places their ground shall lay untilld, and there shall be great slaughter of their nobility; their Sun shall be darkened, and never shine forth more; for France shall be desolate, and her head person destroyed; and there shall be much deceit and fraud among her inhabitants, for they shall judge, and kill, one another, whereupon shall ensue the aforesaid great confusion among the kingdoms; and near this time there shall be great mutations and changes of kings and rulers; for the right hand of the world shall fear the left, and the north shall prevail upon the south. A great part of Italy shall be desolate, but Venice shall be preserved: Rome shall be burned, and the Popedom destroyed, and Britain shall rule that empire. In those times, a mercurial hero, a son of the Lion, shall inherit the crown of the Fleur de lis by means of the kingdom of England. He shall be a lover of peace and justice, and not swerve from the same; and by his means the nations' religions and laws shall have an admirable change. When those things come to pass, there shall be a firm alliance between the Lion and the Eagle, and they shall have lived in peace between themselves a long time. In those times, mortals, wearied with wars, shall desire peace. And all these,

my prophecies, shall be fulfilled before the end of the nineteenth century from the time of our Blessed Saviour Christ."

This prophecy was found in the year 1667, on the 8th of August, in the sepulchre of bishop Christianus Ageda, who died in the year 1304, on the second of September. He was born at Paris, anno 1172, on the tenth of May. He was of the family of the Lothaires, afterwards kings of France: and as this prophecy was never fully in print before, I think it a fit time to bring it forth in the world. This pious man was buried in a sepulchre in the chapel of the Holy Ghost, near Paris; and this prophecy, written on parchment, was put into a leaden case with him, and before those destructions in France the original was to be seen in the before mentioned chapel of the Holy Ghost, from whence it was exactly translated by a near relation of your correspondent's, who is now living, and will vouch the truth hereof.

It will not be improper to remark, that in the year 1672, or thereabout, France and England was united in a war with Germany*, who in this prophecy was alluded to by the Eagle, which is the first part of those predictions, at which time France was in a flourishing state; the middle part is now fulfilling, and the latter part is yet to come.

No. 62, Compton Street,
Clerkenwell.

* In the month of March, 1671, the war began between England and Holland;—France, England, and the Elector of Cologne, having united in a league against the Dutch. Peace was concluded in 1673. There was no disturbance between England and Germany, nor do I believe there was any between Germany and France during that period.

EDITOR.

PTOLEMY'S QUADRIpartite.

(Continued from Page 379.)

CHAP. XVII.

Of Signs Commanding and Obeying.

THOSE are termed commanding and obeying signs which are configured by an equal distance from the same, or any equinoctial sign, because they rise and set in equal space of time, and are in equal parallels. Those which are in the summer circle command, and those in the winter circle obey; ☉ being in those, the day is longer than the night, but in these the contrary.

CHAP. XVIII.

Of Signs beholding each other, and of equal power.

They are of equal power that have an equal distance from the same, or any tropical sign; because in which soever of those Sol is, he makes days equal to days, and nights to nights; and the space of their times are equal. And these are said to behold each other, for what we spoke of before, and because each of those rise from the same parts of the horizon, and set in the same.

Annotations. To make these two short chapters yet a little more plain, signs commanding are, ♈, ♈, ♈, ♈, ♈, and ♈. Signs obeying are, ♎, ♎, ♎, ♎, ♎, and ♎. Signs beholding each other are, ♈, ♈, ♈, ♈, ♈, and ♈. Or otherwise, in reference to the 17th chapter, 10 degrees of ♈, and 20 degrees of ♈, are equal distance to the beginning of ♈, or ♎. And in re-

ference to the 18th chapter the ☉ in 10 of ♈, and 20 of ♈, makes days of equal length, nights of equal length, and horary times of equal length.

Moreover, in these two chapters, our author exhibits the antiscians of the planets: which antiscians are no more, but two points at equal distance, from the beginning of any of the tropics, or equinoctial points, and the very same we call zodiacal parallels, or parallels of declination.

So in the former example, one planet in 10 degrees of ♈, and another in 20 degrees of ♈, are in a zodiacal parallel to each other; or, one planet in 20 degrees of ♈, casts its antiscian, or one parallel to 10 degrees of ♈; and its contra-antiscian, or another parallel to 10 of ♎. And in this we agree with the common astrology; but in the manner of computing these parallels, or antiscians, we vastly differ. In the common way, there is not any regard had to the planets' latitude: and we say, that without regard had to the latitude, neither the ecliptical longitude, declination, nor parallels, or antiscians, can be truly had.

For example—Suppose the ♈ in 22 of ♈, with 5 degrees of north latitude, her antiscians, or zodiacal parallels, (taken according to the common way) falls in 8 of ♈, and her contra antiscian (as they called it) in 8 of ♎; but the true antiscian is in 10 of ♈, viz. no less than 28 degrees from that obtained by the common way; for no less than that difference there is between the ecliptical longitude of 22 of ♈, without latitude, and 22 degrees of ♈ with 5 degrees of north latitude. The manner of computing of which to the greatest nicety I have made plain to the meanest capacity, page the 9th, 30 and

and pages 45 and 46 of my Treatise on Eclipses. And when the true celestial longitude is so found, then the true antiscians, or parallels, may be readily computed after the common way, or otherwise found by the tables of declination. A planet thus considered, as having latitude, has four zodiacal parallels, viz. one at its body, one at its point antiscional, and the other two at their opposite points. And so in the former example, the Moon's parallels at her body falls in 20 degrees of Π , and at the point antiscional (which is really the true parallel) in 10 degrees of Θ , and their opposite points, 20 of ζ , and 0 of ν . And the two latter are what, by the generality of our astrological authors, are called contra-antiscians; and of these they say, the antiscians are always good, and the contra antiscians always evil, let them be of what planet they will; but we say, that all parallels of the same planets, whether called antiscians, or contra-antiscians, are all, and always, of the same nature, as well in respect to position as directions, viz. of the benevolent planets, friendly; and of the malevolent planets, inimical; of which see more in Mr. Partridge's *Defectio Geniturarum* chap. 5.

And though in the common astrology, its authors take no notice of any other parallels but these before-mentioned, and that, too, as deficiently as you have heard, yet since it hath here fallen in my way to discourse of parallels, I take leave to acquaint you, that however ignorant the professors of common astrology have hitherto been thereof, there are; notwithstanding, other parallels in the following books, taken notice of by this prince of astrologers, Ptolemy, in reason and influence no whit inferior to the former, and those are what we call mundane parallels, or parallels in the world. And as the zodiacal parallels are only equal distances from the

tropical and equinoctial circles, so these mundane parallels, by a like reason, are nothing more or less than a like equal distance from the horizontal or meridional points or circles. For example—Suppose a planet on the cusp of the 12th house, it is in parallel to the cusps of the 2nd house, as being exactly at the same distance from the ascendant, or horizon, that the 12th is; and likewise to the 8th, as being exactly the same distance from the 10th house or meridian, that the 12th is. And as the zodiacal parallels are measured by the zodiacal circle, so these mundane parallels are measured by the diurnal or nocturnal arches; and so in the case present, just so long as the Sun, or any other planet, is proceeding from the cusp of the 12th house, to the cusp of the 10th, the same Sun, or other planet, upon the same day will be proceeding from the cusp of the 10th, to the cusp of the 8th house: for so many hours and minutes of time as there are between sun-rising and noon, just so many hours and minutes there are in time between noon, the same day, and sun-setting; and the distance between Sun rising and setting is nothing but the diurnal arch, which the meridian cuts in two equal parts. And he that is not capable of seeing the reason of this, will make but a very indifferent astrologer, and, in truth, knows but very little of reason, or of celestial or natural motions.

In directions, these mundane parallels have a two fold consideration: First simple; and secondly according to the rapid motion of either the earth, or the primum mobile, which you please; all which have been largely explained by the learned monk Placidus de Titus, in his *Celestial Philosophy*, and his *Primum Mobile*; and by my worthy and ingenious friend Mr. John Partridge, in his *Opus Reformatum*, and his *Defectio Geniturarum*; in which the errors of the common astro-

astrology, particularly relating to the nativities of the famous Morinus, Argol, Gadbury, and others, are fairly and plainly detected and exploded.

And to back these authorities, no less an author than the admired old Haly, on the seventh chapter of his treatise, speaking of eclipses, and the dignities of the planets—"They are (saith he) essential and accidental: the essential are these—house, exaltation, trigon, and term. The accidental are—application, separation, orientality, occidentality, masculine, feminine, or apparition, or having familiarity with ☉ and ♀ in the figure, or that it be with the eclipse upon one circle, or upon two equidistant circles, or that it hath such a situation as the eclipse hath, and this is to be with the eclipse in circles, which are equidistant from the horizon. For example, the altitude of a planet in the oriental horizon 7 degrees, and the altitude of the eclipse in the oriental horizon 7 degrees, &c." which last words here quoted are plainly spoke of our mundane parallels. And Almanfor, prop. 140, speaks fully to the same purpose; so that however so much omitted, or neglected by our common astrological authors, they are not either a new invention, (as some, willing to shew their parts, have lately insinuated) nor do they want the most ancient, best, and learned authority, which I have dwelt the longer upon to make the more plain and evident, for it is no small wrong to this most divine art, that the true knowledge of so important a part of it should be lost or forgotten, while mere chimeras, and imaginary whims, wholly incongruous, and inconsistent either with nature, or truly natural motion, are introduced and advanced in its stead and place.

CHAP. XIX.

Of those Signs which are not Joined.

They which are dissociate and sepa-

rate, are those which have no familiarity by any of the fore-named ways; as which neither command nor obey, nor mutually behold each other, nor are of equal power, and they which are configurated by one, or five signs, and they that do not at all partake of the four rehearsed aspects, opposition, trine, quartile, sextile; these are inconjunct, for they which are configurated by one sign's distance, are as it were distorted from each other; and whereas they are two, they possess the angle of one, but they which behold by five signs, divide the whole circle into unequal parts; but the other aspects, as the opposition, trine, sextile, do not make the division so, but by equal parts.

Annotations. The signs which in this chapter are meant to want familiarity, or aspect, are, first, ♈, ♀, ♊, and ♋ have no familiarity with ♌, or ♍. Secondly, ♎, ♏, ♐, and ♑ have no familiarity with ♒ or ♓.

CHAP. XX.

Of the Houses of each of the Stars.

Those which are called Planets have familiarity with those parts of the zodiac which are called houses, trigons, exaltations, and terms, and such like. And such is the nature of those termed houses; for seeing that of the twelve signs, ♈ and ♎ approach nearer to our vertical point than the rest, and therefore cause heat, and are more warm, they determine that these two should be the houses of the great and primary two lights. ♎ they attribute to ☉, as masculine, and Cancer to ♀, as feminine. And thenceforward the semicircle from ♎ to ♈ they constituted as solar; and from ♈ to ♊ as lunar; that so each of the planets should possess one sign in each semicircle; the one conveniently bearing configuration to ☉, the other to ♀, according to the motion of the sphere of each, and their natural qualities. Saturn, there-

3 O 2 fore,

fore, seeing he is cold, and contrary to heat, and hath the highest orb, and greatest distance from the lights, takes the signs that are opposite to ♄ and ♀, that is, ♊ and ♋, because these signs are cold and winterly; and the aspects which are made by opposition do not combine to do good. Jupiter, because he is near the sphere of ♄, assumeth the two next, ♋ and ♌, which are windy and fruitful, because of their trigonal respect to the luminaries, and this situation is fit for the production of good. Next Mars being dry by nature, and under the sphere of ♄, hath the next signs, which is endued with a like nature, ♏ and ♐, which have a hurtful, and disagreeing radia-

tion with the luminaries. Venus being temperate, and under the sphere of δ , takes the two next signs, γ and α , which are fruitful, and agree with the luminaries by a * ray, and this planet is never above two signs distant from the Sun. And γ is never above one sign distant from the Sun; he is under the others, and is, after a manner, something nearer the lights. To γ are given the other two signs, π and η .

Annotations. Of the signs thus assigned the planets as houses, each of them, excepting the luminaries, are said to be more powerful in one by day, and in the other by night: and thus,

The $\left\{ \begin{smallmatrix} \text{day} \\ \text{night} \end{smallmatrix} \right\}$ house of h_2 is $\left\{ \begin{smallmatrix} \text{---} \\ h_2^o \end{smallmatrix} \right\}$ of u $\left\{ \begin{smallmatrix} \text{---} \\ \text{---} \end{smallmatrix} \right\}$ of --- $\left\{ \begin{smallmatrix} \text{---} \\ m \end{smallmatrix} \right\}$

The { day
night } house of ♀ { ☿ } and of ♂ { ♀ }

(To be continued.)

HINTS TO MARINERS CONTINUED :

OR,

NECESSARY ARTICLES FOR SEAFARING PERSONS.

PICKLED mushrooms are very handy for captains of ships to take with them to sea; for that particular purpose they are thus prepared:

Wash your mushrooms clean with a piece of flannel dipped in salt and water; put them into a saucepan, and throw a little salt over them; let them boil up three times in their own liquor, then throw them into a sieve to drain, and spread them on a clean cloth; let them lie till they be cold, then put them into wide mouthed bottles, with a good deal of whole mace, a little nutmeg sliced, and a few cloves. Boil the sugar vinegar* of your own

making, with a good deal of whole pepper, ſome races of ginger, and two or three bay-leaves. Let it boil a few minutes, then ſtrain it, and when it is cold, put it on, and fill the bottles with mutton fat fried; cork them, tie a bladder, then a leather, over them, and keep them down cloſe in as cool a place as poſſible.

Mushrooms may likewise be prepared for sea use without picking them, in the following manner: Take

put one pound of brown sugar, boil and scum it well; add two quarts of cold water, and work it with a toast spread with yeast; stir it nine days successively; then put it into a cask, and let it stand from April till September in the Sun, the cask not stopped, but covered with a board.

* Vinegar made of sugar and water is thus prepared:—to two quarts of water,

large mushrooms, peel them, and scrape out the inside; then put them into a saucepan, throw a little salt over them, and let them boil in their own liquor; then throw them into a sieve to drain, lay them on tin plates, and set them in a cool oven; repeat it often till they be perfectly dry, then put them into a clean stone jar, tie them down tight, and keep them in a dry place. They will keep a long while, and eat, and look, as well as truffles.

Catchup is another useful article for persons to take with them to sea, and if it be made in the following manner it will keep twenty years. Take a gallon of strong stale beer, a pound of anchovies, washed from the pickle, the same quantity of shallots peeled, half an ounce of mace, half an ounce of cloves, a quarter of an ounce of whole pepper, three or four large races of ginger, and two quarts of large mushroom flaps, rubbed to pieces. Cover all this close, and let it simmer till it be half wasted, then strain it through a flannel bag; let it stand till it be quite cold, and then bottle it.

This may be carried to any part of the world, and a spoonful of it to a spoonful of butter melted, will make a fine fish-sauce, or will supply the place of gravy-sauce. The stronger and staler the beer, the better will be the catchup.

The following fish-sauce, though it will not keep more than a year, may be very useful in short voyages.

Chop twenty-four anchovies, having first boned them. Put to them ten shallots cut small, a handful of scraped horseradish, a quarter of an ounce of mace, a quart of white wine, a pint of water, and the same quantity of red wine, a lemon cut into slices, half a pint of anchovy liquor, twelve cloves, and the same quantity of anchovy liquor, twelve cloves, and the same number of pepper-corns. Boil them together till

they come to a quart, then strain it off, cover it close, and keep it in a cold dry place. Two spoonsfull of it will be sufficient for a pound of butter. It is a pretty sauce for boiled fowls, and many other things, or in the room of gravy, lowering it with hot water, and thickening it with a piece of butter rolled in flour.

Dripping will also be very useful at sea to fry fish or meat, and for this purpose it must be potted. Take six pounds of good beef dripping, boil it in soft water, strain it into a pan, and let it stand till it be cold; then take off the hard fat, and scrape off the gravy which sticks to the inside. Do this eight times, and when it be cold and hard, take it off clean from the water, and put it into a large saucepan, with six bay-leaves, twelve cloves, half a pound of salt, and a quarter of a pound of whole pepper. Let the fat be all melted, and just hot enough to strain through a sieve into the pot; then let it stand till it be quite cold, and cover it up. In this manner you may do what quantity you please. The best way to keep any kind of dripping, is to turn the pot upside-down, and then no rats can get at it.

It will keep on ship-board, and make as fine puff-paste crust as any butter whatever for pies or puddings.

But, Mr. Editor, I cannot with satisfaction to myself, quit you here, lest your readers should be reminded of the French sempstresses, who provided the ruffie, without taking thought for the more important and weightier matter of the shirt; allow me, sir, therefore, to add a very useful prescription for food, equally useful to the traveller by land and sea, Brown Portable soup.

Take two legs of beef*, about fifty pounds

* Some take three large legs of veal, and one of beef, and the lean part of half a ham, cut

pounds weight, take off all the skin and fat as well as you can; then take all the meat and sinews clean from the bones, which meat put into a large pot, and put to it eight or nine gallons of soft water; when it boils, put in six anchovies, half an ounce of mace, twenty cloves, half an ounce of whole white pepper, two or three onions cut in half, a bunch of thyme, sweet marjoram, winter savory, parsley, and a carrot cut in pieces, with the bottom crust of a well-baked three-penny loaf; cover it very close, and let it simmer very gently for six or seven hours, then stir it together, and let it simmer till it is a very rich jelly, which may be known by taking some out in a spoon, and letting it stand till cold; then strain it through a coarse hair bag, and press it hard; when it is quite cold, take off the scum and fat, and take the fine jelly clear; then take a large stew-pan with boiling water, set it over a stove, and take some well-glazed cups, and fill them with jelly, which must be taken up very clear from the settling at bottom, and set them in a stew-pan of water, (great care must be taken not to let the water get into the cups, as it will spoil it) let the water boil gently all the time, till the jelly is as thick as glue; take out the cups, and when they are cool, turn out the glue into a coarse new flannel; let it dry eight or nine hours, keeping it in a warm place, and turn it on fresh flannel till it is quite dry, and the glue will be quite hard, put it into clean new stone pots, or portions of it may be carried in little tin boxes, with clean writing paper between each compartment, in the pocket, keep it close covered from dust

cut them in small pieces, and having put a quarter of a pound of butter at the bottom of a large cauldron, they lay in the meat and bones, with four ounces of anchovies, two ounces of mace, five or six heads of celery, the green leaves cut off, three large carrots cut thin; which being all put in the cauldron, it is covered close, and set over a moderate fire, &c.

and dirt, in a dry place, and where no damp can come to it. This is exceedingly good for all soups, sauces, or gravies; when it is used for soup, pour a quart of boiling water on a piece of glue as big as an egg, and stir it till all the glue is melted; season it with salt, and if more herbs are agreeable, boil them in some water, and pour that water over the glue; or chop the herbs when boiled, put them to the glue, and pour the boiling water over both. For change; rice may be boiled, or barley, or sago, or vermicelli, or cellery cut small, or truffles and morels; whichever is put in must be tender, then stir in the glue, and give it a boil, and any of the ingredients with it. If it is used for gravy, pour the boiling water on whatever quantity is wanted; when it is melted, put into it any other ingredient you please, as in other sauces, as this so employed, is only a succedaneum for a rich good gravy. This sauce may be made either weak or strong by adding more or less of the glue.

For White Portable Soup, take a leg of veal, and bone it, with two dozen of chicken feet, washed clean, and cut into pieces, put all into a large stew-pot, and simmer gently for seven or eight hours, and then manage this likewise as the former article.

This soup, which should be made in frosty weather, possesses one valuable quality, that it loses little, if any of its virtues by keeping; hence its use need not be confined to captains of ships, or to their passengers at sea, or to travellers on the road, but it may likewise be serviceable in many families; for by pouring a pint of boiling water on one cake, and a little salt, it will make a good basin of broth, and by using a smaller proportion of water, or a larger of the glue, an excellent gravy is obtained for a turkey or fowl.

I am, sir, my countrymen's well-wisher, and your constant reader,

MARIA.

UNI-

UNIVERSAL WISDOM OF PETER JOHN FABER.

(Continued from Page 344.) p. 435.

LET the juice of the vegetables be squeezed in a press, and let a great quantity of the expressed juice be set in a wine-cellar, in a vessel very close stopp'd, to ferment by itself, and after it hath fermented, distil it with a very gentle heat, and receive whatever makes streaks; yet this not the spirit, but the oil of wine. There is another acid spirit which lieth in the tartar, and which is extracted after this oil, which being freed from its watery, and all other excrements, makes the solution of vegetables, and extracts the true essence and quiddities of them all, and by that spirit alone, either pure or impure, being joined with its phlegm, and mixed with a little juice of the same species of the vegetable, is the juice immediately fermented, and boils up; and thus is the copious spirit of vegetables extracted, which at the same time may be very well depurated, and joined salt to the fused and volatile salt of the same species, and so the arcanum of the vegetable from which it is extracted is made perfect, absolute, and most powerful; the dose of which is ten grains in the simple spirit of a vegetable of the same species, or in its distilled water, but in the spirit there is more virtue and efficacy than in its own simple distilled water, because that virtue hath very little of the virtue of the vegetable from which it is extracted, being not of the nature and essence of the vegetable, but is only a watery part of the aliment of the vegetable, which, indeed, was not yet changed into the substantial parts of the vegetable, nor is it yet a part thereof, and so cannot have any virtue and energy of that vegetable from which it is extracted, whence we conclude that the waters of

the apothecaries, with which physicians use to cure diseases, are vain and of no effect. And this may suffice concerning the solution of vegetables with the solvent acid spirit, made acute and sharp with its salt. But of solution with the acid spirit and its salt in like manner acid, we shall now treat.

There is, therefore, in the vegetable juices yet another spirit, which, indeed, may be extracted by the help of that elementary water of which we just now spoke; and this acid spirit hath its radix in a certain acetous esurine salt, which yet lies dormant in the magma of vegetable juices; and this extraction of this spirit may be made after the manner following:

A water must be distilled, that infertile and altogether waterish water, until the remaining magma be dry, which must be dissolved in that alimentitious water now extracted, and that must be performed by gentle boiling; then filter them all, whilst they are yet warm, that what volatile salt there yet, is may be dissolved in the magma, which also must again be distilled even unto dryness, and be again dissolved with its own water by gentle ebullition, and must be again filtered and clarified, and this must be so often done until the dissolved becomes clear, and appears altogether bright, and be coagulated into a bright shining tartar; then must that tartar be distilled with a most strong distillation in a retort well fenced with luting, and then is the recteous spirit and the oil distilled; the acetous spirit must be separated from the oil by a tunnel, and they must both be rectified apart by divers distillations, until they be both freed from the excrements in which they are involved, and in this distillation is had the

the volatile salt of the vegetable, and the oil which contains the sulphur of the same, and in the fœces, or caput mortuum which remains in the bottom of the alembic, is the fixed salt, all which being depurated according to the rules of Pyrotechny, and in the last place conjoined, do make the most powerful arcanum of vegetables: the dose of which is the same with the former, and its virtue the same, but much greater, and more effectual, by reason of the conjunction, and presence of the esurine salt, and the same spirit, as also the connection of its sulphur, or with the acid spirit of the esurine salt alone. After the same manner, with the esurine salt sharpened and fermented, may many other arcana be made, as the solution of gold and silver, and mercury, which is wonderful and stupendous in the curing diseases, which in the following chapter shall be made more clear; yet this solution made with this acid spirit is a true solution, for without the hot spirit of wine it cannot be made.

CHAP. X.

Of the Solution of Minerals.

How difficult the solution of minerals is, all men know that have made it their study, who oftentimes have spent their whole time in searching out that solution, yet notwithstanding could never attain to the knowledge thereof, nor have they ever understood the essence and matter of the solvent, or much perceive what that is which ought to be done with the humidum radicale of minerals, which humidum radicale; although it is and may be found, in all minerals, and metallic bodies, having its sole dependance upon the very esse of minerals and metals, yet, notwithstanding, it cannot be known, nor by any means comprehended by all men, although metals are

made fusible and liquid in fire by the humidum radicale, and are therein preserved entire and unaltered; yet, notwithstanding, I say, what that humidum is cannot be comprehended, which by the chymists, ancient and modern, being called mercury and quick-silver, they cannot suppose to themselves any other than that common mercury, and common and vulgar quick-silver, which is frequently and openly sold, which, indeed, contains its quick-silver, and its humidum radicale, of which our present discourse is, not because that quick silver which is contained in the common and vulgar quick-silver is not the quick-silver necessary for our art, and for the making of solution, being a thing individuate, too volatile and uncertain, and infected with corruptible sulphur; but our quick silver is not individuate, but common to all kinds of nature, which alone we want to make our solution necessary to the performance of chymical arcana. It is, indeed, partly volatile, and partly of a most fixed substance, wherefore it easily remains in the fire, and rejoices therein; and it is the true and legitimate salamander of the ancients, living and preserving in the fire; whose blood being boiled, and made perfect by fire, is the true treacle of all diseases: which humidum radicale, though in all minerals, metals, yea, and in all things of nature, both vegetative and animal, it may be found, yet, notwithstanding, it is altogether useless to our art, and to the making of solution, because of its individuation, which it hath received in all mixed kinds of nature; yet there is a certain subject included in the earth not so individuate, in which subject, indeed, that humidum radicale, which is only useful to us, is very copious; it is known to all men; yet very few know its quality, and to what use it serves, and how to extract it, for it is our stone, though truly it is not a stone, but rather a salinous fat earth, in whose center lieth the true and universal ocean

ocean of all nature, from which is separated the external, visible, and navigable ocean: but the other is, invisible, possessing the whole earth, in the pores of which, and in the pores of the air, it is invisibly included, wherefore by the philosophers it is truly and legitimately called the water of the ocean, the water of life; because it is of use to all things to preserve their life and esse: yet is it not the common water of any vulgar spring, but a certain thick, salinous, and dry water, which doth not wet the hands, nor is it the common salt which is in earth and water, but another salt it is, from which common salt, and inter, and all other salts, have their original, in which alone the fire of nature, and the true sulphur and mercury, and the salt of the wise, and of nature, are found. And it is a certain thick and phlegmatic water (proceeding from a salinous fatness of the earth) full of fire, mercury, and salt; wherefore this substance is called three and one, because these three constitute one certain thing in natural composition. But from all other things of three kinds, whether they be from the kind of animals, or from the kind of vegetables, or from the kind of minerals, cannot this substance be drawn, although it is contained in them, by reason of its individuation: which it hath received in every kind, in which individuation it puts on the particular virtue and nature of the individuality of every kind, by the fermentation which it puts off all common nature, and convenience with all things, and so that mercury, or humidum radicale, it not fit for all kinds, but it is a thing particular to that only species in which, and under which, that individuum is placed: wherefore the arcanum which is thence prepared is not a thing general, but particular; but the philosopher's stone, by the opinion and judgment of all, certainly is the most general arcanum, containing in itself the virtue and property of perfecting all

things, of what quality soever they be; wherefore from a most general subject it ought to be extracted, because it will not by any means suffer individuality from a mixed of any kind, and therefore it cannot be drawn from any metal, or from any mineral, or from any animal, or vegetable, wherefore it remains that it be drawn from the *sub-jetto confuso et hykali* mixed and mild subject alone abovesaid, where all the elements, and the principles of all things, are confused, and from thence it is concluded, that that subject, from which is extracted that general true humidum radicale, the common and universal aliment of all things, is a thing common and universal, convenient and agreeable to all things, because one simple nature being compounded of many different things, cannot be simply one, unless those many and different things of which it is compounded be made, and reduced into one, as we see in man, who although he be compounded of different matters, yet are they all reduced into *unum quid simplex*, to wit, into one homogeneous and simple seed, from which all those different matters of which man is compounded, are made and compounded. He is also nourished by diverse aliments, which yet are not aliments so long as they are various and distinct, but after they are converted into one, and the last homogeneous aliment from which all those diverse and distinct parts are nourished and preserved. In like manner so it is in the microcosme, and universal nature, the heaven, and all the planets, the several, and distinct stars, with the four elements also of nature, is compounded, nourished, and preserved, or made into *unum quid simplex*, and depose that plurality and diversity, that they may be made one simple homogeneous matter; for every heaven depose what is of itself into the elements, and all the elements depose whatever virtue and energy they have with their seed into the center of the earth, which is the

center of nature, where it is all digested and concocted, and by that concoction and digestion it deposeth that plurality, and is converted into one simple and ultimate aliment of all things; which last aliment that all natural things may be nourished by it, is altogether necessary, that it should be universal and common to all natural things, and yet that it should be also one simple, homogeneous thing, as is apparent in all mixts of nature, as well vegetable and animal, as mineral; which that they may be nutritied and preserved in their esse by the digestion and coction of their aliment, it is necessary that the aliment (whatsoever it is) be converted into one simple, homogeneous aliment, that the parts may be nourished and preserved by it: otherwise if it should continue in its heterogeneity, it would not be able to nourish and preserve the similar and homogeneous part; it is, therefore, requisite that it lay aside all heterogeneity and put on simple homogeneity, that the homogeneous and simple parts may be nourished and preserved; for nourishment, and the preservation of things is made by things alike, and homogeneous: there is,

therefore, in the nature of things, one homogeneous and simple aliment, by which all the parts of universal nature are nourished and preserved: which aliment, indeed, cannot be found but in the earth alone, where is a conflux of all virtues, celestial and elementary, and they are there digested and cocted into that aliment, which the ancient hermetic philosophers denominated mercury, the innate heat, and the primigenous humid of all things, which, indeed, because it contained the fire of nature, they called the incombustible, and living sulphur, and the soul of the world; and because it contains the food, and radical humour of that living fire, they called it mercury, and humidum radicale; and because it contains also a certain dryness and hardness, (whereby it is seen and felt) they called it sal sapientum, and the contrall salt of nature; and these three constitute one simple and homogeneous thing, which, by a better title, we may call the universal aliment of all things; which that we may be able to obtain entirely pure, we must insist upon the following method to perform our solution of minerals and metals.

(To be continued.)

THE NECROMANCER.

(Continued from Page 444.)

A VIOLENT rocking gradually restored me to the use of my faculties. At first I fancied myself tossed to and fro by invisible hands, whilst a loud rattling noise invaded my ears. The jolting still increased. Presently I perceived myself seated in a vehicle that rolled along with surprising velocity. Impenetrable darkness surrounded me—it was impossible for me to distinguish a single object. I found myself terribly confined, and straitened for room: somebody sat at my right hand, but whether my companion belonged

to the spiritual, or corporeal race of beings, I was not sufficiently recovered from my surprize to determine.

Meanwhile the carriage rolled along with increasing rapidity, but either the roads must have been extremely rugged and uneven, or my driver being unacquainted with the country, was unable to select his way in the dark, for we encountered such terrible shocks from loose stones, the roots and broken branches of trees, &c. that I expected every moment to see the vehicle upset, and dashed in pieces.

How

How long I continued in this miserable situation it is difficult to ascertain, as you may reasonably suppose, that one hour's travelling in this mode, might well seem longer than a journey from Leipzig to Dresden in a stage-coach. At length a most tremendous shock put a period to our expedition: the charioteer drove fierce over a prostrate mile-stone—off flew one of the wheels—and down came the carriage in an instant.

"Jesus! Maria!" exclaimed my companion, who falling right upon me, pressed me with such true, unequivocal, and substantial weight, that, had I been capable of the least reflection, I might soon have satisfied my former doubts, whether my associate belonged to the immaterial, or corporeal, race of beings.

Excruciating torments awakened me from the state of stupefaction in which I had lain several minutes. Rough voices repeatedly called out for help, and presently a countryman with a lanthorn ran to our assistance. On opening my eyes, I perceived two men standing over me, each holding a horse apparently just unharnessed from the broken carriage. They attempted to lift me up; my agonies increased—I found myself unable to stand, and intreated them, for God's sake, to let me lie. A second attempt was made to raise me on my feet: in vain—it appeared that my thigh was broke. No sooner was this discovery made, than the two men swung themselves upon their horses, and promising to procure assistance in the first town or village they should meet, galloped off at full speed, leaving me to the care of the peasant, who kindly did all in his power to comfort and encourage me.

The night was piercing cold, which greatly added to the poignancy of my torments. A whole hour elapsed—no help made its appearance—the men with the horses seemed to be in no hurry to return. At length the distant rattling of a carriage was heard: the

countryman with his lanthorn ran to meet it; it proved to be a coach and four.

"Stop, for the love of Christ!" he exclaimed, and briefly related the disaster which had just befallen me. A middle-aged gentleman sprang out, and with the assistance of the countryman and his own attendants, conveyed me to the carriage, where having seated me as conveniently as circumstances would admit, he gave orders to drive as gently as possible.

Hardly had the morning begun to dawn, when we entered a populous village on the estate of Baron von Kampenhausen, such was the gentleman's name who afforded me protection in my present calamity. I was immediately conveyed to the manor-house. A servant, dispatched for that purpose, soon returned with a surgeon, the necessary operations were performed, after which I was put to bed. My kind and noble benefactor paid me all possible attention, sat hours together by my bed side, and as soon as I was sufficiently recovered to enter into conversation, entertained me alternately with his discourse, and reading extracts from the best French and German authors.

At the expiration of nine weeks I was able to lay my crutches aside, and taking an affectionate leave of Baron von Kampenhausen returned to Frankfort. My sudden disappearance from that place had greatly alarmed the landlord of the inn where I lodged; who having made many fruitless enquiries after me, gave me entirely up for lost. Great, therefore, was his surprize at my unexpected return after so long an absence. Hardly would he credit his own eyes, when I first made my appearance, but crossing himself, and adjuring me in the name of Father, Son, and Holy Ghost, began the usual preamble, which from time immemorial has been deemed an infallible charm against hobgoblins of every description. However, after I had

with some difficulty satisfied him that it was no apparition, but a *bona fide* flesh and bone inhabitant of this terra-queous globe, I received my effects at his hands, and the day following set out from Franckfort, on my way to Switzerland."

Here ended Cronheim his wonderful narrative, and anxiously fixing his eyes on Herrman, seemed at once to wish, and yet dread to hear the judgment which his friend would pass upon it.

After a short pause, "Marvellous (began Herrman) is the relation I have just heard—marvellous to such a degree, that had I not myself experienced adventures of a similar, or even more wonderful nature, and which probably may be more intimately connected with your own history than you would at first imagine, I must candidly acknowledge I should be apt to call the authenticity of your narrative in question."

Cronheim, who fully expected to find not only a severe critic, but an incredulous hearer, in the person of his friend, was all impatience to be made acquainted with the wonders which Herrman had announced; but the latter observing that the night was already far spent, and that, as he was only a partial actor in the drama, it would be necessary for him to consult some papers in which the history was continued, and brought to its catastrophe, begged leave to postpone his relation till the following day, to which demand Cronheim readily acquiesced.

Aurora with rosy fingers unlocking the crystal gates of light, ushered in the sprightly morn. Clear, and unclouded shone the sky, hushed was the storm, the weather appeared the very reverse of what it had been the preceding day. Cronheim, notwithstanding, manifested no inclination for the chase, but at breakfast took occasion to remind

his friend of last night's promise, and anxiously enquired whether he had found the papers to which he then alluded.

Herrman replied in the affirmative, and at the same time gave him to understand, that on account of the immoderate length of his history, his design was to relate at present only as far as himself had been an acting person in the drama. The remainder, which formed by far the greatest part of his history, he promised to deliver to him in writing, but not before the time fixed for his departure, lest (he added) ghosts and necromancers should so entirely engross their thoughts, as to leave no time for the more rational solaces of friendship.

Cronheim declared himself satisfied with this proposal, and Herrman, as soon as he had re-loaded his pipe) began his promised narrative to the following effect:

"Soon after our separation on leaving Goettingen, I engaged myself as private tutor to the young Count von Einsiedel, a nobleman not less distinguished by his virtues, than by his illustrious descent, with whom I travelled through the greatest part of Europe. Our tour lasted three years, and though it may be supposed, that in the course of so long a journey, in which, like Ulysses, we had occasion to see

"*Mores hominum multorum et urbes**."

we could not fail of meeting with many extraordinary adventures; the most wonderful, as well as the most dangerous, of all, seems to have been reserved for our return to Germany from Switzerland.

* Through many kingdoms, many towns he
fray'd,
And foreign customs, laws, and manners,
weigh'd.

We

We had already nearly cleared the Black Forest*, when on a sudden the sky became overcast, the rain poured down in torrents, and the livid flashes of lightning bursting right over our heads, succeeded one another with such rapidity, that the thunder re-echoing from the woods, the rocks, and mountains, seemed but one continued peal. To add to our distress, night now began to approach—not such a night as tender lovers choose to wander by the Moon's pale lamp, and breathe their amorous vows—but rather a night, such as poets have conceived, when Lapland witches† charm the labouring Moon, and bring her down to earth, whilst darkness, with her raven-wings outspread, hovering beneath the fair expanse of heaven, forbids the starry host their mild effulgence to diffuse, and cheer the traveller with their silver light.

We had not travelled many miles in this dismal condition, before our postillion had the misfortune to lose his way; and what still aggravated our calamity, he did not perceive his mistake till it was already too late to rectify it. I shall not attempt to describe the gloomy apprehensions which filled our minds on his communicating to us this unwelcome intelligence. Our postillion was naturally a lad of humour, and, agreeable to the laudable practice of his profession, had enter-

tained us all day with a recital of the numberless murders, robberies, rapes, &c. which had been perpetrated in this immense forest. We had likewise in many instances received ocular demonstrations of the truth of his reports from the numberless crosses which in this country are erected on the spot where any murder is committed, partly with a view to put travellers upon their guard, and partly to intreat their prayers for the rest of the soul of the defunct. Hardly an hour passed without our meeting one, or more of these crosses, with the following inscription:

NEAR THIS PLACE WAS MURDERED
N. N.
ALL GOOD CHRISTIANS PRAY FOR
HIS SOUL.

As we wished for nothing more ardently than to extricate ourselves from this dismal situation as soon as possible, (being not less in purgatory ourselves than the souls of those for whom our prayers were desired) we ordered the postillion to lose no time in fruitless attempts to regain the right road to the town we had originally designed to put up at, but rather to drive straight forward with the utmost expedition, till we should have the good fortune to light on some human habitation, where we might pass the remainder of the night in safety. With this request our Jehu willingly complied, and after exercising his whip for a full hour with all the fury of his illustrious predecessor of that name, we found ourselves emerging from our worse than Cimmerian forest, upon the entrance of a large plain, or common.

"Blessed Virgin-mother of God!" (exclaimed the postillion, with a degree of extacy not to be conceived) we are at last in open country, and if

* This immense forest is situated in Swabia, and is by far the largest in all Germany; known to the ancients by the name of *Sylva Hercynia*. Cæsar gives a description of it in his *Commentaries*, where he affirms it to be nine days journey in breadth, and three score in length.

† *Theſſalæ mulieres vel Lunam e coelo detrabere profitebantur. Repente enim Luna, cum plena effet et sub imis, facta est obſcura, lumineque deficiente multiplicibus maculis coloribus exornata. Unde Virgilius Eclog. viii.*

"Carmina vel coelo poſſunt deducere Lunam."

"Song, mystic ſong, attracts the labouring Moon."

Coſiſſer, et Horatium, *Elog. v. et xvii.*

I am not mistaken, my lord, at no great distance from a village."

The music of the spheres could not have sounded more delightful and harmonious to the Count and myself than this intelligence from our postillion: nor was it long before his conjectures were confirmed by a hideous howl which half a score of dogs set up on our nearer approach.

Great was our joy at beholding once more the peaceful abodes of man. The village we found to be of considerable extent, but the inn, if such it may be called, was one of the most execrable that ever I set foot in in the whole course of my life. "*Benedicite!*" exclaimed the landlord, all astonishment at seeing a postchaise draw up before his door, a phenomenon which caused him to stare as much as if the Grand Turk in person had come to pay him a visit. It was no wonder, therefore, if the bill of fare of the house contained nothing more than a few smoked sausages, some rusty bacon, and a stale loaf of brown bread. Wine, or beer, he assured us, was not to be had in the whole neighbourhood; and such was the goodness of his brandy, that even our postillion was glad to wash his mouth after swallowing a glass of it.

I enquired whether the lord of the manor resided on his estate, hoping to meet with better accommodation from the hospitality of a stranger; but received for answer, that the manor-house was entirely waste and uninhabited, nobody having been able to live in it for this century past, and upwards—I demanded the reason.

"Why, as to matter of that, look ye, gentlemen, (replied the landlord) it is an affair which nobody much cares to speak about:—neither dare I, on any account, give you any item of the business to night—but wait (he added) till to-morrow morning, and then, if you are not able to divine the cause yourselves, why I will even let you into particulars."

As little satisfied with this reply as myself, the Count pressed the landlord to be more explicit, and even insisted on having a categorical answer to the question I had put: but our landlord was not to be prevailed upon; he continued shaking his head as sturdy as a mule, and when he found that we would not desist from our enquiries, left the room with evident signs of displeasure, grumbling something about unlawful curiosity, and divine judgments, with other obscure hints, which to us were quite unintelligible.

Vexed as we were at what we considered a most unpardonable instance of rudeness, we were fain to make the best of our present circumstances, and to digest our coarse unsavory fare as well as we could. Indeed, the black Spartan broth of Leonidas would have been a downright luxury, compared to the miserable entertainment we partook of on this occasion; but experience verified the old proverb, that '*Hunger is the best sauce.*'

After we had finished our homely repast, and somewhat appeased the cravings of nature, we laid ourselves down upon some clean fresh straw, which here supplied the place of a bed to our weary limbs. The Count was presently buried in a profound sleep; whilst I kept turning from side to side, and harassed by a thousand unaccountable apprehensions, found it impossible to close my eyes. In this state of uneasiness I continued till the watchman with hoarse voice announced the solemn hour of midnight. My ears were instantaneously alarmed with the distant sound of horses' hoofs, and the echoing thunder of trumpets, horns, and other wind instruments. The noise drew near, and presently a whole troop of horse seemed to pass in full gallop by the window, the air at the same time resounding with such a full band of music, that had it not been for the unseasonable hour, added to the disagreeableness of the night, I should have

have imagined his Serene Highness, the Elector, with his whole court and retinue, had marched through the place on a royal hunting party. The Count awoke with the noise, and abruptly starting up—

“What can be the meaning of all this?” he demanded, with a mixture of fear and astonishment.

To this question I was as little able to give a satisfactory answer as himself. I continued, therefore, to listen with the greatest attention to what was transacting, and perceived, to my no small surprise, that these nocturnal Nimrods, had hardly passed our inn, before the noise of their horses and instruments died away, and the whole place was as silent as before. This appeared to me exceeding singular. I began afresh to give free scope to the workings of a disturbed imagination, and comparing in my mind the strange scene I had just witnessed with the unaccountable reserve and dark inuendos of our landlord, I attempted to unravel the mystery that seemed to envelope this adventure. As for the count he soon relapsed into a profound slumber, and snored away as heartily as ever.

Setting aside the inclemency of the weather, it appeared to me very improbable that any person should ride out on a hunting party at midnight. This reflection induced me for some time to regard the noise I had heard as the consequence of my having dreamed to that effect: but when I took into serious consideration the behaviour of our landlord, and the sudden awaking of the Count, I found myself greatly staggered, and cannot deny but a secret horror invaded my whole frame.

Lost and bewildered in a painful labyrinth of conjecture and doubt, I insensibly grew weary of the strife between contending opinions. A gentle slumber, the welcome forerunner of the somniferous deity, had already closed my eye-lids, when I was roused

from my lethargy by the hoarse cry of the watchman, who with the whole collected force of his lungs gave notice that the clock had just gone one in the morning. His voice, however, though powerful enough to entitle him a second Boanerges, was soon drowned by the return of the same alarming noise I had before heard. I immediately arose, and hastening to the window, which shook with the echoing thunder of horns, trumpets, &c. resolved to satisfy my curiosity relative to this nocturnal troop of Nimrods by ocular demonstration; but before I had time to throw the window open, the whole squadron had passed the house in full gallop, with a noise equal to the loudest whirlwind, and a few minutes after the former silence succeeded, and all was quiet as the grave.

I was now fain to banish all further thoughts of sleep, for the present night at least, and not able to wait till breakfast, at which time the landlord had promised to satisfy our enquiries relative to the uninhabited mansion, I ran to the window the moment I heard the watchman begin to cry two o'clock.

“Friend, (I accosted him) what can be the meaning of the noise and racket that alarmed our ears at the hours of twelve and one?”

“Why, truly, (was his answer) your honour must certainly be a stranger in this neighbourhood. There is not a child in the village but knows all about it. We have this noise, as you call it, every night for weeks together—after that we are quiet again for a season.”

“Well, but (I replied) what whimsical gentleman is it that hunts at midnight?”

“Nay, that, indeed, I am not at liberty to tell you—enquire of your landlord, who can inform you of every particular. For my part, I am only doing my duty, and my trust is in God. But not a syllable of what I see and hear will I betray to any living soul; nor should the king’s ransom tempt

tempt me to it." And with that the watchman took himself off.

I wrapped myself up in my great coat, and drawing a chair to the window, awaited with anxious impatience the tardy return of day. At length the morning began to dawn; the whole village re-echoed with the crowing of cocks, which, I may truly say, never sounded more grateful in my ears. The Count at the same time awaking, and seeing me already dressed:—

"Why, you are up by times, to day, sir, (he began, rubbing his eyes) Pray tell me what noise that was which disturbed us last night?"

"Indeed, my lord, (I replied) my curiosity in this respect is at least equal to your own; and hardly can I wait till we receive the promised information from our landlord. And, (added I) if your lordship had not slept so soundly, you would have heard the troop gallop past us at one in the morning with the same dreadful impetuosity and noise as they did at twelve."

The sound of horses' hoofs in the yard put a stop to our conversation. I ran to the window, and saw an officer with his servant alight before the inn door. They presently joined us, and having, like ourselves, had the misfortune to be benighted, and lose their way, our acquaintance was soon formed. The officer was a spirited young fellow, about three and twenty, wore Danish uniform, and had, it seems, been sent upon a recruiting party. The Count related our last night's adventure, which the Lieutenant for some time regarded as a mere joke. But upon my positive assurance that what he had just heard was a real fact, he testified a strong desire to be better acquainted with the midnight hunters.

"That honour you may easily have—(replied the baron) only pass the night here, and we will bear you company."

"Done! (cried the Lieutenant) I hold you to your word, and who knows

but our hunting gentry may be civil enough to admit us of their party. In that case (added he, laughing) we come in for our share of a haunch of venison."

Hardly had he pronounced these words when the landlord made his appearance—"Well, gentlemen, he began, (after previously bidding us good-morrow) have your honours heard any thing extraordinary last night?"

"But too much! (was my reply) however, pray inform me who, and what kind of hunters they are that seem so fond of exercising their sport at midnight?"

"Why, yes, to be sure, (resumed the landlord) these are matters, as I said before, which one don't much care to talk about. I was unwilling to satisfy your enquiries yesterday, lest your incredulous curiosity should precipitate you into mischief, which, God above knows, has been the case with many; however, as I promised to give you a relation of the whole affair this morning, you shall find me as good as my word."

Here, at the bottom of the village, stands a large house, which formerly was the residence of the lord of the manor. Now, you must know, it so happened, that a great many years back, one of these lords was a terrible wicked man, who cared neither for God nor devil, and treated his *subjects** worse

* As we, through the mercy of divine Providence, are placed in a country where instances of cruel and haughty overbearance on the part of lords of manors towards their tenants occur so very seldom, that tyranny and oppression are hardly known among us but by name, it may not be amiss to give the English reader a short sketch of the miserable slavery in which the inhabitants of foreign countries are still held; by perusing which he will at once be enabled to form an idea how the case formerly was in this land of freedom, and at the same time find abundant reason to thank Providence for the happy form of government, the sacred, and unalienable liberty of the subject, and the impartial administration of justice, which render

worse than his cattle. Nobody could do any thing to please him. Even his own children he would bang and kick about like dogs, and for the least trifle order them to be thrown into a dark, filthy hole, or dungeon, where they were at last starved to death. His subjects he never called by any other name than his *bests*, and as such he treated

them. In short, he was a true devil incarnate!

Now, this wicked man delighted in nothing so much as in hunting. In his woods he harboured all kinds of game, even the most savage—wild boars especially—which made terrible havoc and ruination in the fields and gardens of his peasants: and yet if

der the constitution of this kingdom the envy and admiration of the whole world. And this sketch we are the better qualified to give, having resided upwards of six years in different parts of Germany, during which period we have had numberless opportunities of witnessing the most atrocious instances of cruelty, tyranny, despotism, and oppression.

The feudal laws, which still in a great measure prevail in most parts of Germany, render the generality of nobility, and lords of manors, little better than so many petty tyrants. Proud of his descent, the meanest country squire that can prefix the syllable *von* to his name, considers himself as belonging to a superior race of beings, and if he possesses an estate, treats his tenants with less ceremony than his cattle: for which reason the villagers, instead of being termed tenants to the lord of the manor, are not unjustly denominated his *subjects*; (*untherthanen*) and, in fact, their condition is but one degree above that of slaves, being compelled to do services for their said lord; to cultivate his ground; sow and reap his fields; fell his timber; drain his fish-ponds, &c. whilst the women feed his flocks; weed his garden; and do all manner of dairy and domestic work; and these services are not only performed without any prospect of hire, but the miserable peasants, if they are employed in transporting timber, stones, sand, or building materials, are further obliged to make use of their own oxen, which in this country frequently supply the place of draught horses. Hence as the owners of estates have the work and labour of their peasants in some places four days in the week, in others five, according to the custom of the manor, without pay or hire, it is their interest to follow husbandry in all its different branches. They grow, and sell, timber, send to market butter and cheese, rear cattle, and deal in fish, with twenty other articles. Hence the German nobility, with all their haughtiness and pride, might not improperly be denominated farmers and graziers. Hence their houses, instead of exhibiting the elegance and superb magnificence which are displayed in the

country seats of our English gentry, can hardly be compared with one half of the farm-yards in this kingdom. The manor-house is generally a large, clumsy, shapeless ill-contrived building, affording no other prospect than a stinking yard, or court, where a dozen miserable women, with petticoats hardly reaching to their knees, and neither shoes nor stockings to their feet, stand sitting cinders, or tossing dung about, whilst a whole herd of swine run grunting up and down the place, driving cocks, hens, and geese before them.

Many of these manor-houses, or, as they term them *castles*, (*schloesser*) are monuments from the ancient times of chivalry, when the knights and different orders of nobility formed a lawless body of banditti, that living by plunder and rapine, infested the whole country, and therefore erected these castles to serve them as places of retreat and defence. In buildings originally constructed with this design, elegance and propriety of style constituted, as we may reasonably suppose, the last and least object of their views, and therefore we cannot wonder if the gloomy appearance of these castles, surrounded, as they frequently are, with high walls, a moat, or ditch, and furnished with a draw-bridge, still causes them to resemble a den of thieves, or a county gaol, rather than the residence of his noble, high-born, and illustrious excellency, my Lord Count von Habenichte, or my Lord Baron von Sauerkraut.

So overstocked is Germany with nobility, that they are literally a public nuisance, and difficult is it to determine whether they are most notorious for their haughtiness, or for their poverty and insignificance. The right of primogeniture, which renders our English aristocracy so wealthy and respectable, is little known in a country where titles and estate are inherited by every branch of the family, however numerous. Hence we are bold to affirm, that many journeymen mechanics in this metropolis are not only in better circumstances than hundreds of the German counts and barons, but have moreover as just a claim to rank and title.

any of the latter only offered to drive away one of those furious animals, that was, perhaps, treading down his corn, or devouring his turnips, he was sure to be confined for weeks together upon bread and water*.

"Whenever this nobleman thought proper to go a hunting, the whole village was obliged to draw out and accompany him; and on these occasions he would make them supply the place of dogs, and set them upon the game, which whenever they were not able to catch, he would horse-whip, and worry them with his hounds till they fell down dead at his feet.

* Here again the translator cannot help commenting upon the happy contrast which the laws of this country exhibit. Who ever read, or heard of a single instance where the liberty of the subject was put in competition with so paltry, and insignificant an object as the preservation, or rather monopoly of hares and partridges?

"One time as he was indulging in these cruel practices till late at night, he was thrown from his horse, and broke his neck upon the spot. The clergy would not suffer him to be interred in the church yard like a christian, for which reason he was buried in a corner of his park. But now the terrible judgments of divine vengeance became manifest; for to the present day his wretched soul is not suffered to rest. At certain stated times and seasons the wrath of Almighty God obliges him every night, the moment it strikes twelve, to ride through the village, and with Belzebub and his hellish train, to drive into the manor-house, where he is fain to stay till one o'clock in the morning, which no sooner is heard to strike, than the whole infernal troop of them are remanded back to the bottomless pit.

(To be continued.) 36.

EXPLANATION OF A DREAM,

WHICH LOUIS THE FOURTEENTH OF FRANCE HAD IN HIS COACH GOING TO MARLY.

Printed at the Hague, the 19th November, 1689.

THE king, going to Marly, dreamt that he saw the heavens all on fire, and a thick smoke rising out of the earth, which after some time dissipating, he saw a numerous army of men, like blacksmiths, or men working in the mines. The chief who commanded them, was mounted on a horse of a most singular colour, half grey, and half green, and his helmet was partly gold, and partly iron; his body armour of lead, and his boots of steel. In his hand he waved a wooden sword, and cried out in a most dreadful manner to his people, that the hour of battle was now arrived, and that those who declined the fight would inevitably perish.

That the king then heard two horrid shouts from the black army; the earth trembled, and swallowed up the whole multitude. Immediately the king found himself in a delightful and extensive wood full of deer, and all other sort of game: he called out to the huntsmen who surrounded him—Kill, kill, here is plenty of game! the sport will be admirable—On saying these words he waked, and when he arrived at Marly, related his dream to several of his courtiers, saying he would willingly give twenty thousand louis d'ors for an interpretation. If the advice is real, as I have all the assurance possible it is, it appears very remarkable that the king of France, who may

be considered as the Nebuchadnezzar of our age, should take his dream or vision so much to heart, as to offer such a considerable reward for its interpretation. The Assyrian monarch had the same desire, but certainly with much more reason, since he had lost the remembrance of his vision, and nothing less than a new manifestation from God was required to reveal it, whereas nothing more is necessary in this case, than to find out a man well versed in the prophetic language. I hope the good and almighty God has chosen me for that task, and that I shall keep strictly to the truth, in declaring that the above mentioned wonderful dream, came from heaven to acquaint his majesty, that the day is not far removed in which the accomplishment of the prophecies founded on the apparition of the statue of Nebuchadnezzar, (and of that stone made without hands, which shall destroy and abolish all the kingdoms of the earth, establishing the kingdom of God, and his saints alone) will be fulfilled, together with the second coming of our Lord and Saviour Jesus Christ.

I hope that those who will read this will examine my remarks, and annotations on the Revelations of St. John, and my first letter to David Pina, touching the true sense of the prophecies of Daniel, in the 2d and 7th chapters, as they are entirely applicable to the government of God, and his saints on earth. I entreat that they will read with attention the above mentioned 2d and 7th chapters, the last verse of the 8th chapter, the whole 9th chapter, and the 11 last verses of the 16th; the 13th and 14th verses of the 11th, and the 15th verses of the 17th chapter of the Revelations. That they will attentively consider whether the heavens on fire, do not justly signify the wrath of God, as mentioned in the Revelations made by our Saviour to St. John by the ministry of the seven angels. The three last trumpets to be sounded by the three angels

will be the most fatal, and entirely allude to the king's vision, as may be seen very clearly in the last verse of the 8th chapter of Daniel. The thick smoke rising out of the earth, proceeding from the infernal abyss, darkening the sun, and producing those monstrous and entirely pernicious locusts, or rather those black and infamous corruptors of Christian morality, and true felicity, and the most dangerous disturbers of the public peace, that ever appeared in the world, since the formation of man.

My remarks and annotations sufficiently shew that they by their diabolical artifice, and from the unaccountable blindness of those whom they have deceived, have been the original cause of all those bloody wars and cruelties, which have afflicted Christendom, for more than 160 years past. Many among the Calvinist writers have taken the Jesuits, Priests, and political Monks, to signify the locusts; but, above all, because my before mentioned remarks and annotations, have been communicated to those whom they accuse, without a single person, from among the numerous assemblies of prelates, professors, doctors, and preachers, of the three sects now predominating in the world, attempting to refute me. And as the above locusts or grasshoppers, as mentioned in the Revelation, are the impure and diabolical spirits who have excited the present war, changed into frogs, as may be seen in the 13th verse of the 16th chapter of the Revelations.

It is not strange therefore, that these children of darkness should appear to the king in the likeness of blacksmiths; or men working in the coal mines; their colour denoting their original, and above all, because the great slaughter of our present wars, must be fulfilled according to the prophecy; that is, by fire, by sulphur and smoke; and the infernal forge cannot be maintained, but by the ministry of fire. The general of this mighty army, black, and accursed in the manner already mention-

ed, is certainly the same as in the 11th verse of the 9th chapter of Revelations, as follows: "And they had a king over them, which is the angel of the bottomless-pit; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." The strange mixture of colours of his horse clearly denote the spirit of the monks, and false christians, who resemble them, signified by grey, and the secular party as more brilliant by green. The diversity of metals, here mentioned, have undoubtedly a reference to the statue of Nebuchadnezzar, and the clay is not mentioned here, and that the gold which formed the head of the statue is here joined to iron, whereas, in the former, the iron was mixed with clay in the feet. It seems to me that this alteration is not without mystery, and it is very remarkable, that in the vision of the French King, the gold of the cask should be mixed with iron, for gold will not incorporate with iron, nor clay. The ecclesiastical state now a days, especially in the Romish church, are become rich and mighty. The pride of the bishop of Rome, describes very strongly the Assyrian monarch. I am not the only one who has observed the placing these three unforcible materials together, as gold, iron, and clay, and these writers are entirely of my sentiments in thinking that they undoubtedly represent the dissention of the secular and ecclesiastical power. Add to this, that Nebuchadnezzar could by a single wink to his guards, in a moment destroy his soothsayers and magicians. On the other hand, the bishops of Rome, in a religion which teaches respect and obedience to sovereign and secular powers, have had the audacity to issue their excommunications against the greatest emperors, kings, princes, and nobles, as history can well testify. The wooden sword, worn by the infernal chief, denotes that the ecclesiastics, who

are the principal actors in this bloody scene, bear no other than a baton of command to those who wear the steel. Nothing is more remarkable in the French King's dream, than the dreadful words of the infernal chief, (This is the hour, wherein you must either fight or perish.) I explain this in the following manner:

"The three ruling sects, banish from society, and often cruelly persecute all those who will not embrace their party, in order to become as much anti-christians, and heretics, as they are themselves, or at least participate by applause, to all their inhumanities and tyrannies.

I have already shewn, by my remarks on the Revelations of St. John, that the misfortunes caused by the 5th angel is passed, and that we are now living under the scourge of the 6th, as the present war between the Turks and Christians, is the beginning, and that it will soon be followed by the earthquake, as mentioned in the 13th verse of the 11th chapter of the Revelations. The king heard two lamentable shouts from the black army, and then the earthquake swallowed them up. The delightful forest the king then saw, seems to signify the face of Christendom, after the repentance, and the glory given to God in consequence of the earthquake. The orders his majesty gave to kill all the game they could, seem to imply the accomplishment of the prophecy, which says, that the ten kings, or secular powers, will be at last undeceived, and revenge themselves on the infernal doctors for their treachery in misleading them from the true religion to a false one. God be merciful to the king, and to all those who invoke him in spirit and in truth.

Done at the Hague, the 19th November 1689.

A FOREIGN CORRESPONDENT.

CURIOUS CALCULATIONS

IN ARITHMETIC.

To guess several numbers a person shall think of, provided the numbers be under 10.

SUPPOSE then a person shall think of Nos. 3, 5, 8, 2, double the first No. and it makes 6; 5 added, is 11. This last multiplied by 5, makes 55. Add 10, and you have 65. Let the person then add the second number thought of, which is 5, and it will make 70—multiplied by 10, makes 700. Let him then add the third number thought of, which is 8, and you have 708. multiply this last again by 10, and you have 7080. Lastly let him add the remaining number thought of, which is 2, and the whole sum will then be 7082. The person who thinks of these numbers must be the whole time by himself with pen, ink, and paper, or a pencil, that he may not make any mistakes in his addition and multiplication. When he has completed the above sum of 7082, let him call the person who has engaged to guess at the numbers thought of, out of the next room, and present him the sum on a slip of paper. This last must retire to his own apartment; as it were to consult his familiar, or guardian angel, who is to reveal the secret to him. Let him subtract from the above sum 3500, and there remains 3582, the separate numbers thought of, as you will see more clearly here.

First sum,		7082	
	Subtract	3500	
		3582	

For a farther illustration of this curious experiment, I shall subjoin one trial more. Suppose the numbers thought of be 9, 2, 4, 6,

Double 1st number		18	
Add 5		23	
Multiplied by 5		115	
Add 10		125	
Add 2d number thought of		127	
Multiplied by 10		1270	
Add 3d number thought of		1274	
Multiplied by 10		12740	
Add 4th number thought of		12746	
	Subtract	3500	
	Remains	9246	

I have for several hours employed myself, to see how many changes I could produce from the following numbers, 1, 2, 3, 4, 5, 6, 7, 8, 9, and am thoroughly convinced I could carry it up as far as 200, not even making use of duplicate figures in the 4 numbers.

A FOREIGN CORRESPONDENT.

A CURIOUS PHILOSOPHICAL ESSAY,

UPON THE POWER OF THE DEVIL ON HUMAN BODIES.

(Continued from Page 331.)

THE memory chiefly pertains to the imaginative faculty of the soul, and this has the phantasy for its foundation, partly also to the disposition

and conformation of the filaments and pores of the brain. If, therefore, any power of the devil is to be allowed towards the help of the memory, we

judge

judge it to be that kind of memory which is used by the ministry of the phantasy. It is very probable that the memory, in the impious, may be assisted, that is, some ideas which have been impressed by a dæmon; but this is not a true memory, but transitory and superficial, restrained to some certain acts and time: but to a true memory a certain disposition of the brain is required, that it may firmly retain the vestiges of the ideas. But we constantly assert that the devil hath no power in any manner in the construction and formation of any of the internal parts.

At last the problem of greatest moment is to be discussed:—Whether the devil can by his own power and strength move great, solid, animate, and inanimate bodies at his pleasure from one place to another?

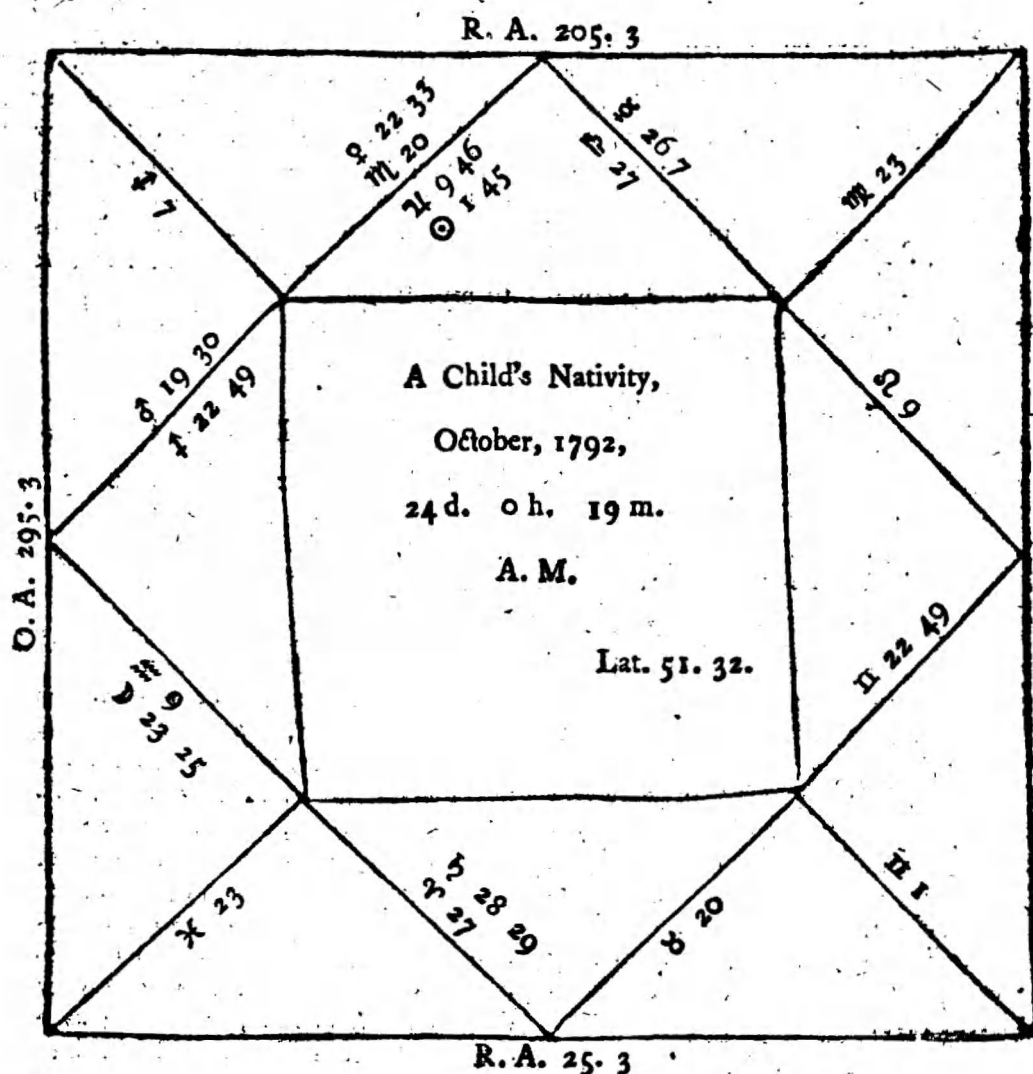
In this matter, to speak the truth, we think that all strength is denied to the devil. A philosopher ought to judge what a creature can, or cannot, do, from certain indubitable operations and effects only. When there are not a sufficient number of examples and testimonies clear and evident, from whence it may appear that the devil can by his own force move hither and thither, solid, compact, and ponderous bodies, we justly call this effect into doubt. Truly the nature of spirits is so ordained, that if we will speak accurately, they can move no bodies; for a spirit is not the cause of that true and adequate motion, but only to direct certain motions of bodies, or that it can excite to motion bodies of a certain kind, which is manifest from the disposition of our own souls, which cannot move by its own proper strength or power any body out of its proper place, neither hath it the power of motion in all the parts of its own body, for it cannot at pleasure either augment or suspend the motion of the heart, arteries or intestines, neither can the immediate, or proximate will of the soul move any joint or

muscle of the hand or foot, but by some other intervening agent whose motion he can direct and command. From which we may understand, that spirits are not creatures moving by their own proper force; a promiscuous, free, and necessary faculty of moving in bodies, is not fitting to them, but rather restrained by certain modes, conditions, and limits. Much less can the devil cause the penetration of the dimensions in bodies, nor can he effect, that a greater body can pass through a space less proportioned, and which is repugnant to every principle of physics and nature.

For although the supreme Deity hath created all things in a certain measure, number, and weight, and has imparted activity and force to every created thing, which divine law the devil can in manner change; whatsoever some boast of an impenetrable skin, resisting swords and bullets, the devil being present, and that he can blunt and bend the edge of a sword, and repel bullets shot at a necromancer, are mere figments, destitute of clear and evident demonstration, and it happens when the edge of a sword is forced into the mouth of a conjuror by one who is not in the plot, that it always penetrates. It happens, that when a bullet hath not sufficient force of powder, or is weakened by too great a distance, that it cannot penetrate the skin, which extraordinary events are not to be attributed to the operations of dæmons. But there is a common rumour that the Laplanders and Finlanders excel in this art, the occasion of which error arose from this well known truth, that these people are not easily wounded with an iron instrument, on account of their skin being much more callous, and bones more compact, than the inhabitants of a milder climate, owing to the intense and severe frosts in those northern regions, which always hardens the skin, and makes the bones more compact.

OBSERVATIONS ON THE NATIVITY OF AN INFANT.

BY W. E. NO. 22, KENDALL PLACE, LAMBETH.



SOME few days since a gentleman called on me, and requested my opinion on the above nativity, which, for the benefit of those that are as yet unacquainted with the rudiments and principles of this sublime study, I shall give verbatim as I gave it to him.

I shall begin with observing, that in this scheme we find the 23d degree of the celestial Sagittarius horoscopical

with Capricorn, the domal dignity of old Saturn intercepted in the ascendant; he in a fiery sign, and together with the benevolent Jupiter, disposed of by violent Mars, who is posited in a fiery sign also, and very near the degree ascending.

From these considerations it is apparently clear, that the complexion of this infant is moderately clear, the hair

hair of a sandy brown, the temper hot, violent, mutable, and perverse*.

Having observed thus much, the next thing that offers to our consideration is, whether he is like to be vital or of long life? In answer to this query, it is to be observed, that the lord of the ascendant is combust of the Sun, who is lord of the 8th, and Mars, who is naturally an infortune, and his dispositor is posited very near the degree ascending; to which we may add, that Saturn, who has dignities in the ascendant, is in the 4th, and afflicted by the opposition of Mercury, lord of the 6th. Lastly, and principally, the Sun, which in this nativity,

is, according to my judgment, the true hilegapheta, or giver of life, is also very much afflicted, and that without the least gleam of assistance from the benevolents, for Jupiter is weak, being combust, and within orbs of the semiquadrate of Mars, and in his terms; and Venus is little better off, which leads me to conclude that he cannot possibly survive the time pointed out by the directions. To obviate every objection that may be made by the envious, I shall farther observe, that I am very confident that the given time is very near truth; my reasons I reserve to myself—

THE DIRECTIONS.

DEATH. Sol ad semiquad. Mars in zod. d. d.
Sol ad opposition of Saturn, c. d.
Sol ad conjunction of Mercury, c. d.
Sol ad conjunction of Jupiter, d. d.

D.	M.	Y.	M.
2	32	2	5
3	9		
5	29		
7	29		

The first direction touches at two years and five months, which is the time of death, the rays of Jupiter falls in, but cannot save, therefore contributes his part to the specification of the disease, which is like to be either a very violent fever, or else the small-pox. But should it survive the above directions, which I think it cannot, its life would of course prove very unfortunate, as all the planets are essentially weak, and beholding each other by violent rays.

I find I have very highly offended H. D. in what I, or *somebody else for me*, as he has it, wrote in May last.—But, be that as it may, it will not give me the least concern, for truth is my Diana, and what I am determined tenaciously to adhere to, and that whe-

ther I please or displease while I am a member of the visible creation.

As to the mode of calculating which I have there given, it is the very ground and foundation upon which all the tables made use of in astrological calculations are built, and of course vastly superior to the common way of fumbling over old musty greasy tables of right and oblique ascension, ascensional differences, semidiurnal and seminocturnal arches, &c. which may be either true or false, according as a careless ignorant printer shall please to give them.

But, however mysterious and obscure this way of managing the arduous business of calculation may appear to H. D. I must beg leave to tell him that it is perfectly easy and familiar to me, and of course can have no occasion for the assistance of any body.

And I shall farther observe, that I should be very happy to have the opportunity of enabling any real lover of art, that chuses to become my pupil, to tell him in print, that I am, in every respect, equal to what I profess, and much more.

* We should be extremely glad if our correspondents would be particularly careful to furnish the Nativities they send for insertion with descriptive, but accurate accounts of the bodily shape, complexion, and temperance of the native, as will tend to advance that part of Astrology nearer to perfection.

ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON—PHILOMATH.

(Continued from Page 420.)

☉ in ♊

REPRESENTS a mean stature, sickly complexion, brown hair, not curling, an oval face, a spare thin body, not well composed, just in his actions, gaining love and friendship, passionate, a favourer of the female sex; on the whole, a reasonable good tempered person, agreeable in conversation.

☉ in ♋

Denotes a person of a middle size, a corpulent body, round full faced, light brown hair, a clear complexion, disposition moderately good, but subject to ostentation, desirous to bear rule, and free from malicious actions.

☉ in ♌

Gives a person rather tall than short of stature, a round face, and indifferent complexion, light brown hair, sometimes flaxen, a plump body, a lover of the female sex, and his own delights and pleasures; addicted to gaming and feasting, many times to his own detriment, though otherwise harmless; injures none but himself, extravagant, and spending his substance.

VENUS in the TWELVE SIGNS.

♀ in ♈

Describes a middle stature, rather slender than gross, light hair, usually marks or scars in the face, a good af-

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fect, pensive, generally unfortunate and unlucky to himself or others; for ♀ receives her detriment in ♈.

♀ in ♉

Gives a comely person, of mean stature, ruddy complexion. but not clear, dark brown hair, a plump body, not gross, a mild temper. and winning disposition; fortunate, obliging, not injurious, gaining respect from those he converses with.

♀ in ♊

Gives one above the middle size, slender, strait, brown hair, clear complexion, good humoured, loving, liberal, a lover of just actions, and rarely guilty of any dishonourable ones.

♀ in ♋

Represents a short person, a round face, a pale sickly complexion, light hair, a fleshy body, of an idle disposition, addicted to company and recreations of the worst sort, and seems to appear what he is not, a mutable inconstant person in most of his actions.

♀ in ♌

Gives a person reasonably tall, the members well compacted, clear complexion, round face, full eye, freckled, flaxen, hair, or red, moderately passionate, soon angry, but not lasting; generous, free, but somewhat proud;

3 R

often

often indisposed; a sociable good humoured person.

♀ in ♍

Gives a tall well-proportioned body, oval face, dark hair, dusky complexion, ingenious, a good orator, unfortunate in most actions, a subtle active person of an aspiring fancy, but seldom attains his desire.

♀ in ♎

Gives an upright tall person, well composed body, a sanguine complexion, brown hair, freckles, and dimples in the cheeks; of a curious obliging disposition, well beloved of most where he has dealings or converse with.

♀ in ♏

Gives a well set body, corpulent, broad face, dusky complexion, dark or black hair, a debauched person, subject to contention, envy, and vicious unworthy actions, not fit to be named, &c.

♀ in ♐

Represents a person rather tall, clear complexion, brown hair, oval visage, generous spirited, one that aims at no mean things, a commendable deportment, somewhat proud, passionate, and a very obliging fortunate person.

♀ in ♑

Represents a small-sized person, of a pale sickly complexion, thin face, dark hair, disposition none of the best, a general lover of women; one that loves his belly, to take pleasure, but not fortunate; subject to change his station, and sudden catastrophies in his affairs.

♀ in ♒

Personates a handsome decent composed body, rather corpulent, clear complexion, brown hair, or sometimes flaxen; disposition good, affable, courteous, not inclinable to vicious actions, loves civil recreations, peaceable, quiet, obliging to all, fortunate in his affairs, respected by acquaintance and friends, &c.

♀ in ♓

Represents a middle stature, moderately good complexion, between pale and ruddy, a round face, brown or flaxen hair, a dimple in the chin, a fleshy plump person, and good humoured: just in his actions, mild and peaceable, ingenious, but somewhat unstable, yet moderately fortunate in the world.

MERCURY in the TWELVE SIGNS.

♂ in ♈

Gives a body of mean stature, spare and thin, oval face, a light brown hair and curling, no clear complexion, ill conditioned in general, addicted to debate, lying, stealing, and such like unworthy actions.

♂ in ♉

Represents a person of a middle size, but corpulent, sun burnt complexion, dark hair, short and thick, slothful, idle; one who loves his ease and his belly, and to take pleasure with women to his own misfortune.

♂ in ♊

Gives a person of a tall strait upright body, well composed, brown hair, good complexion, of ingenious pregnant fancy, a good orator, a cunning lawyer,

lawyer, or dealer in books: is generally too many for his opponents in argument.

♂ in ♂

Personates a low or short stature of

body, of an ill complexion, dark hair, thin face, sharp nose, little eyes, a mere dissembler, sottish, light fingered, ill natured, unless the ♀ or 24 be in good aspect to ♂.

(To be continued.)

APPARITIONS, DREAMS, &c.

PROOFS OF SPIRITS AND APPARITIONS IN THE ISLE OF MAN.—FROM WALDRON'S SURVEY.

(Concluded from Page 348.)

AT my first coming into the island, and hearing these sort of stories, I imputed the giving credit to them merely to the simplicity of the poor creatures who related them; but was strangely surprized when I heard other narratives of this kind, and altogether as absurd, attested by men who passed for persons of sound judgment. Among this number, was a gentleman my near neighbour, who affirmed with the most solemn asseverations, that being of my opinion, and entirely averse to the belief that any such beings were permitted to wander for the purposes related of them, he had been at last convinced by the appearance of several little figures playing and leaping over some stones in a field, whom, a few yards distance, he imagined were school-boys, and intended, when he came near enough, to reprimand, for being absent from their exercises at that time of the day, it being then, he said, between three and four of the clock: but when he approached as near as he could guess, within twenty paces, they all immediately disappeared, though he had never taken his eye off them; nor was there any place where they could so suddenly retreat,

it being in an open field without hedge or bush, and, as I said before, broad day.

Another instance, which might serve to strengthen the credit of the other, was told me by a person who had the reputation of the utmost integrity.—This man being desirous of disposing of a horse he had at that time no great occasion for, and riding him to market for that purpose, was accosted, in passing over the mountains, by a little man in a plain dress, who asked him if he would sell his horse. It is that design I am going on, replied the person who told me the story. On which, the other desired to know the price.—Eight pounds, said he. No, resumed the purchaser, I will give no more than seven; which if you will take, here is your money. The owner thinking he had bid pretty fair, agreed with him, and the money being told out, the one dismounted, and the other got on the back of the horse, which he had no sooner done, than both beast and rider sunk into the earth immediately, leaving the person who had made the bargain in the utmost terror and consternation. As soon as he had a little recovered himself, he went directly to the parson of the parish, and related what had passed, desiring he would give his opinion whether he ought to make use of the money he had received, or not. To which he repli-

3 R a ed

ed, that as he had made a fair bargain, and no way circumvented, nor endeavoured to circumvent the buyer, he saw no reason to believe, in case it was an evil spirit, it could have any power over him. On this assurance, he went home well satisfied, and nothing afterward happened to give him any disquiet concerning this affair.

A second account of the same nature I had from a clergyman, and a person of more sanctity than the generality of his function in this island. It was his custom to pass some hours every evening in a field near his house, indulging meditation, and calling himself to an account for the transactions of the past day: as he was in this place one night, more than ordinarily wrapt in contemplation, he wandered, without thinking where he was, a considerable way farther than it was usual for him to do; and as he told me, he knew not how far the deep musing he was in, might have carried him, if it had not been suddenly interrupted by a noise, which, at first, he took to be the distant bellowing of a bull, but as he listened more heedfully to it, found there was something more terrible in the sound, than could proceed from that creature. He confessed to me, that he was no less affrighted than surprised, especially when the noise coming still nearer, he imagined whatever it was that it proceeded from, it must pass him: he had, however, presence enough of mind to place himself with his back to a hedge, where he fell on his knees, and began to pray to God with all the vehemence so dreadful an occasion required. He had not been long in that position, before he beheld something in the form of a bull, but infinitely larger than ever he had seen in England, much less in Man, where the cattle are very small in genera. The eyes, he said, seemed to shoot forth flames, and the running of it was with such force, that the ground shook under it as in an earth-

quake. It made directly toward a little cottage, and there, after most horribly roaring, disappeared. The Moon being then at the full, and shining in her most splendor, all these passages were perfectly visible to our amazed divine, who having finished his ejaculation, and given thanks to God for his preservation, went to the cottage, the owner of which, they told him, was that moment dead. The good old gentleman was loth to pass a censure which might be judged an uncharitable one; but the deceased having the character of a very ill liver, most people who heard the story, were apt to imagine this terrible apparition came to attend his last moments.

A strange and wonderful story is told, and currently believed here, of an apparition frequently seen at Castle Ruffin, in the form of a woman, who was some years since executed for the murder of her child. I have heard not only persons, who have been confined there for debt, but also the soldiers of the garrison affirm, they have seen it various times: but what I took most notice of, was the report of a gentleman, of whose good understanding, as well as veracity, I have great opinion. He told me, that happening to be abroad late one night, and caught in an excessive storm of wind, and rain, he saw a woman stand before the castle-gate, where being not the least shelter, it something surprised him, that any body, much less one of that sex, should not rather run to some little porch, or shed, of which there are several in Castle-Town, than chuse to stand still exposed and alone, to such a dreadful tempest. His curiosity exciting him to draw nearer, that he might discover who it was that seemed so little to regard the fury of the elements, he perceived she retreated on his approach, and at last, he thought, went into the castle, though the gates were shut: this obliging him to think he had seen a spirit, sent him home very much terrified; but the next day,

relating

relating his adventure to some people who lived in the castle, and describing, as near as he could, the garb and stature of the apparition, they told him it was that of the woman above mentioned, who had been frequently seen, by the soldiers on guard, to pass in and out of the gates, as well as to walk through the rooms, though there was no visible means to enter.

Though so familiar to the eye, no person has yet, however, had the courage to speak to it, and, as they say, a spirit has no power to reveal its mind without being conjured to do so in a proper manner, the reason of its being permitted to wander is unknown.

Another story of the like nature, I have heard concerning an apparition, which has frequently been seen on a wild common near Kirk Jarmyn mountains, which, they say, assumes the shape of a Wolf, and fills the air with most terrible howlings.

But having run on so far in the account of supernatural appearances, I cannot forget what was told me by an English gentleman and my particular friend. He was about passing over Douglas bridge before it was broken down, but the tide being high, he was obliged to take the river, having an excellent horse under him, and one accustomed to swim. As he was in the middle of it, he heard, or imagined he heard, the finest symphony, I will not say in the world, for nothing human ever came up to it. The horse was no less sensible of the harmony than himself, and kept in an immoveable posture all the time it lasted; which, he said, could not be less than three quarters of an hour, according to the most exact calculation he could make, when he arrived at the end of his little journey, and found how long he had been coming.

He who before laughed at all stories of spirits, now became a convert, or at least suspended his incredulity, and

allowed that there might be some extraordinary visitations in the world for providential purposes.

As to uncommon knockings and noises, I cannot deny, but I have been a witness to many things of that kind, which the professors of modern philosophy would enjoy themselves much in ridiculing me for; yet in spite of their laughter I must declare I once thought I heard a whistle, as though in my ear, when nobody that could make it was near me.

For my part, I shall not pretend to determine if such appearances have any reality, or are only the effect of the imagination; but as I had much rather give credit to them, than be convinced by ocular demonstration, I shall leave the point to be discussed by those who have made it more their study; and only say, that whatever belief we ought to give to some accounts of this kind, there are others, and those much more numerous, which merit only to be laughed at: it not being at all consonant to reason, or the idea religion gives us of the fallen angels, to suppose spirits so eminent in wisdom and knowledge, as to be exceeded by nothing but their Creator, should visit the earth for such trifling purposes as to throw bottles and glasses about a room, and a thousand other as ridiculous gambols mentioned in those voluminous treatises of apparitions.

It is also absolutely a fact, that before any person die, the procession of the funeral is seen by several persons in procession, as it will go to the church-yard in reality by a sort of beings, which for that end render themselves visible. I know several that have offered to make oath, that as they have been passing the road, one of these funerals has come behind them, and even laid the bier on their shoulders, as though to assist the bearers. One person, who assured me he had been served so, told me, that the flesh of his shoulders had been very much bruised, and

and was black for many weeks after. — There are few in the island but one time or another, have seen and heard these supernatural obsequies, for it must not be omitted that they sing psalms in the same manner as those do who accompany the corpse of a dead friend, which is little differ from real ones, that they are not to be known till both coffin and mourners are seen to vanish at the church-doors. These they take to be a sort of friendly demons, and their business, they say, is to warn people of what is to befall them: accordingly they give notice of any strangers approach, by the trampling of horses at the gate of the house where they are to arrive. As difficult as I found it to bring myself to give any faith to this, I have frequently been very much surprised, when on visiting a friend, I have found the table ready spread, and every thing in order to receive me, and been told by the person to whom I went, that he had knowledge of my coming or some other guest, by these good-natured intelligencers. Nay, when obliged to be absent some time from home, my own servants have assured me they were informed by these means of my return, and expected me the very hour I came, though perhaps it was some days before I hoped it myself at my going abroad. That this is fact, I am positively convinced by many proofs; but how or wherefore it should be so, has frequently given me much matter of reflection, yet left me in the same uncertainty as before.

TRANSPORTATION BY AN INVISIBLE POWER.

A Letter from the Reverend Mr. Andrew Paschal, B. D. Rector of Chedzoy in Somersetshire, to John Aubrey, Esq. at Gresham College, London.

SIR,

LAST week I received a letter from a learned friend, the minister of Barn-

stable in Devon, which I think worthy your perusal. It was dated May 3, 1683, and is as follows. (He was of my time in Queen's College Cambridge.)

There having been many prodigious things performed lately in a parish adjoining to that which Bishop Sparrow presented me to, called Cheriton-Bishop, by some discontented dæmon, I can easily remember that I owe you an account thereof, in lieu of that which you desired of me, and which I could not serve you in.

About November last, in the parish of Spreyton in the county of Devon, there appeared in a field near the dwelling house of Philip Furze, to his servant Francis Fry, being of the age of twenty-one, next August, an aged gentleman with a pole in his hand, and like that he was wont to carry about with him when living, to kill moles withal, who told the young man he should not be afraid of him; but should tell his master, *i. e.* his son, that several legacies that he had bequeathed were unpaid, naming ten shillings to one, ten shillings to another, &c. Fry replied, that the party he last named was dead. The Specter replied, he knew that, but said it must be paid to (and named) the next relation. These things being performed, he promised he would trouble him no further. — These small legacies were paid accordingly. But the young man having carried twenty shillings ordered by the Specter to his sister Mrs. Furze, of the parish of Staverton near Totness, which money the gentlewoman refused to receive, being sent her, as she said, from the Devil. The same night Fry lodging there, the Specter appeared to him again, whereupon Fry challenged his promise not to trouble him; and said he had done all he desired him, but that Mrs. Furze would not receive the money. The Specter replied, that is true indeed; but bid him ride to Totness and buy a ring of that value, and that she would take. Which was provided

provided for her and received by her. Then Fry rode homewards attended by a servant of Mrs. Furze. But being come into Spreyton parish, or rather a little before, he seemed to carry an old gentlewoman behind him, that often threw him off his horse, and hurried him with such violence, as astonished all that saw him, or heard how horridly the ground was beaten; and being come into his master's yard, Fry's horse (a mean beast) sprung at once twenty-five feet. The trouble from the man-spectre ceased from this time. But the old gentlewoman, Mrs. Furze, Mr. Furze's second wife, whom the Spectre at his first appearance to Fry, called, that wicked woman my wife, (though I knew her, and took her for a very good woman) presently after appears to several in the house, viz. to Fry, Mrs. Thomasin Gidley, Anne Langdon, born in my parish, and to a little child which was forced to be removed from the house; sometimes in her own shape, sometimes in shapes more horrid, as of a dog belching fire, and of a horse, and seeming to ride out of the window, carrying only one pane of glass away, and a little piece of iron. After this, Fry's head was thrust into a narrow space, where a man's fist could not enter, between a bed and a wall; and forced to be taken thence by the strength of men, all bruised and bloody; upon this it was thought fit to bleed him; and after that was done, the binder was removed from his arm, and conveyed about his middle, and presently after was drawn so very straight, it had almost killed him, and was cut asunder, making an ugly uncouth noise. Several other times with handkerchiefs, cravats and other things, he was near strangled, they were drawn so close upon his throat. He lay one night in his periwig (in his master chamber, for the more safety) which was torn all to pieces. His best periwig he inclosed in a little box on the inside with a joined stool, and other weight upon it;

the box was snapped asunder, and the wig torn all to flitters. His master saw his buckles fall all to pieces on his feet. But first I should have told you the fate of his shoe strings, one of which a gentlewoman greater than all exception, assured me, that she saw it come out of his shoe, without any visible hand, and fling itself to the farther end of the room; the other was coming out too, but that a maid prevented and helped it out, which crept and curled about her hand like a living eel. The cloaths worn by Anne Langdon and Fry, (if their own) were torn to pieces on their backs. The same gentlewoman, being the daughter of the minister of the parish, Mr. Roger Specott, shewed me one of Fry's gloves, which was torn in his pocket while she was by. I did view it near and narrowly, and do seriously confess that it is torn so very accurately in all the seams and in other places, and laid abroad so artificially, and it is so dexterously tattered, (and all done in the pocket in a minute's time) as nothing human could have done it, no cutler could have made an engine to do it so. Other fantastical freaks have been very frequent, as the marching of a great barrel full of salt out of one room into another; an andiron laying itself over a pan of milk that was scalding on the fire, and two stiches of bacon descending from the chimney where they hung, and laying themselves over that andiron. The appearing of the Spectrum (when in her own shape) in the same cloaths, to seeming, which Mrs. Furze her daughter in law has on. The entangling of Fry's face and legs, about his neck, and about the frame of the chairs, so as they have been with great difficulty disengaged.

But the most remarkable of all happened in that day that I passed by the door in my return thither, which was Easter eve, when Fry returning from work (that little he can do) he was caught by the woman Spectre by the skirts of his

his

his doublet, and carried into the air; he was quickly missed by his master and the workmen, and great enquiry was made for Francis Fry, but no hearing of him; but about half an hour after Fry was heard whistling and singing in a kind of a quagmire. He was now affected as he was wont to be in his fits, so that none regarded what he said; but coming to himself an hour after, he solemnly protested, that the dæmon carried him so high that he saw his master's house underneath him no bigger than a hay-cock, that he was in perfect sense, and prayed God not to suffer the Devil to destroy him; that he was suddenly set down in that quagmire. The workman found one shoe on one side of the house, and the other shoe on the other side; his perriwig was espied next morning hanging on the top of a tall tree. It was soon observed, that Fry's part of his body that had laid in the mud, was much benumbed, and therefore the next Saturday, which was the eve of Low Sunday they carried him to Crediton to be let blood; which being done, and the company having left him for a little while, returning they found him in a fit, with his forehead all bruised and swollen to a great bigness, none being able to guess how it came, till he recovered himself, and then he told them, that a bird flew in at the window with a great force, and with a stone in its mouth flew directly against his forehead. The people looked for it, and found on the ground just under where he sat, not a stone, but a weight of brass or copper, which the people were breaking, and parting it among themselves. He was so very ill, that he could ride but one mile that night, since which time I have not heard of him, save that he was ill handled the next day, being Sunday. Indeed, Sir, you may wonder that I have not visited that house, and the poor afflicted people; especially, since I was so near, and passed by the very door: but besides that, they have called to their assistance none but nonconforming ministers. I was not qualified to be welcome there, having given Mr. Furze a

great deal of trouble the last year about a conventicle in his house, where one of this parish was the preacher. But I am very well assured of the truth of what I have written, and (as more appears) you shall hear from me again.

I had forgot to tell you that Fry's mother came to me, grievously bewailing the miserable condition of her son. She told me, that the day before he had five pins thrust into his side. She asked, and I gave her the best advice I could. Particularly, that her son should declare all the Spectre, especially the woman gave him in charge, for I suspect, there is *aliquid latens*; and that she should remove him thence by all means. But I fear that she will not do it. For I hear that Anne Langdon is come into my parish to her mother, and that she is grievously troubled there. I might have written as much of her, as of Fry, for she had been as ill treated, saving the aerial journey. Her fits and obessions seem to be greater, for she screeches in a most hellish tone. Thomasin Gidley (though removed) is in trouble as I hear.

Sir, this is all my friend wrote.— This letter came inclosed in another from a clergyman, my friend, who lives in those parts. He tells me all the relations he receives from divers persons living in Spreyton and the neighbouring parishes, agree with this. He spake with a gentleman of good fashion, that was at Crediton when Fry was blooded, and saw the stone that bruised his forehead; but he did not call it copper or brass, but said it was a strange mineral. That gentleman promised to make a strict inquiry on the place into all particulars, and to give him the result; which my friend also promises me; with hopes that he shall procure for me a piece of that mineral substance, which hurt his forehead.

The occasion of my friend's sending me this narrative, was my entreating him sometime since, to inquire into a thing of this nature, that happened in Barnstable, where he lives.

THE PHILOSOPHICAL JESTER.

NUMBER I.

JOHN Evigens, surnamed Grotius, was so renowned for his learning, that in regard thereof, Charles the Bald King of France often invited him to his table, where he generally behaved himself like a slovenly scholar, not at all courtly, which the king one day observing, asked him merrily, what was the difference between a Grot and a Sot? Please your majesty, the table! answered he quickly, and without hesitating, meaning the king was the Sot, and he the Grot.

At another time, the king sent him a dish with three fishes, two large, and one small, desiring him to serve two scholars which sat on his left. John, who was a very little man, laid the two great fishes on his own plate, and set down the third little fish to the two scholars, who were remarkable big men; which when the king perceived, he smiling said—In faith, master John, you are a special divider. Yes, an't please your highness, (said he) for here (pointing to himself, and the two great fishes) be two great ones and a little one; and there (pointing to the scholars) are likewise two big ones and a little one!

after dinner introduced his favourite topic, and the discourse insensibly fell on Kelly. I do assure your grace (said Sir Edward, turning to the archbishop) that what I have told you is truth; I was an eye witness, otherwise I should not have believed it:—I saw Kelly put the lead into the crucible, and, after it had infused some time, a small quantity of the projective powder, and stirred with a wooden spatula; it came forth in due proportion perfect gold to the touch, to the hammer, and to the test. Said the bishop, You must take heed what you say, Sir Edward, for here is an infidel at the table. Sir Edward pleasantly replied, I should have looked for an infidel any where rather than at your grace's table.—What say you, Dr. Brown? (said the bishop.) The Dr. answered in his blunt way, The gentleman has said enough for me. Why, (says the bishop) what has he said? Marry, (says Dr. Brown) he said he would not have believed it had he not been an eye witness to it—and no more will I!

ON TEN WISE ALDERMEN.

ON KELLY, THE ALCHEMIST.

Notwithstanding that Sir Edward Dyer, in the reign of Queen Elizabeth, bore the character of a brave and wise gentleman, he possessed the folly, with many others in those days, of giving a firm belief to the philosopher's stone. He went on purpose to Germany, where Kelly then was, to be witness of the fact. Soon after his return to London, he dined with my Lord of Canterbury. Amongst the rest of the guests was Dr. Brown. Sir Edward

One was saying that there were not 10 wise aldermen out of 24, in a certain corporation town in England.—Another would bet five shillings that there was—He was desired to name them. The first he mentioned, by good luck, passed for good. He was for some time at a stand, but at last ventured to name a second; the first man objected to him—Alas! (said he) he is a mere cypher.—Well, (said the other) and that is sufficient for my purpose: for the cypher, being put to the one which you granted me,

makes 10: therefore I have won the wager!

ON A PERSIAN AMBASSADOR.

A certain ambassador sent by the Sophy of Persia to the Great Mogul, could not be persuaded by the grandees to perform his salute to the Emperor according to the Indian mode, the Persians claiming a privilege to be exempted from these ceremonies.

When the Mogul was informed of his unwillingness to comply, he devised the following artifice:—He ordered the great gate of the court to be shut, when he should be admitted, and to leave only a small wicket open, through which he would be forced to creep, being hardly four feet high, that it might be said he had obliged the ambassador to salute him according to the Indian mode, it being impossible for any person to pass through the said wicket without bending the body half way

down to the ground. But the ambassador was too cunning for him, and being aware of the trick, went in backwards through the wicket. The Mogul enraged to see himself outwitted, said—Thou vile wretch! dost thou think thou art come into a stable of asses?—Who would not think so, replied the ambassador, when a man is forced to squeeze himself through so narrow a passage! Another time the Mogul asked the said ambassador, What he thought of his grandeur, and the brilliancy of his court, compared to that of the King of Persia. The ambassador answered, That, in his opinion, the Great Mogul was like a large moon of fifteen days old, and the Sophy of Persia to a small crescent of two or three days. This answer at first greatly pleased the Mogul, but on recollection, he perceived the comparison did him but little honour, the Ambassador's sense being, that the Mogul was decreasing in grandeur, and the Sophy of Persia increasing.

FIRST PRINCIPLES OF OCCULT PHILOSOPHY.

ASSERTED AND PROVED UPON ATOMICAL PRINCIPLES.

(Continued from Page 368)

NOR must we forget what alteration the different figures of the component particles must necessarily make in such cases. We can but guess at the comparative sizes and figures of the atoms different things consist of; but in general it must be allowed, they do differ, and then my consequence necessarily follows, that this or that fluid will dissolve one body and preserve another; and that the air whose atoms are smaller than those of any other body, but whose grains are of various sizes, and so some of them bigger than the units of any other body, will in different circumstances preserve and

dissolve, hold together or tear asunder any body whatever, make use of some sorts of matter, as wedges to cleave with; lodge others in the pores, and prevent internal fermentation, which always dissolves sooner or later.

Thus flame, which is kindled smoke, seems to consist of larger parts than a spark, and accordingly is not fine enough to enter the small pores of charcoal, when filled with spirits of wine, nitre, &c. (gunpowder) so will not fire gunpowder as a spark will; and heat, which is smaller than a spark, will dissolve the *Lapis Fulminans*, which a spark will not. And let me add that

bodies

bodies are more or less fitted for dissolution as they are compounded of different species of atoms. But it would be an endless work to state all the cases of this nature, it is only my intent to account in general for the operation, in order to prove the agent, or prevent objections against what I think is proved, leaving particulars to better heads. Nor is there any more necessity for me to do so, than for him who accounts for smelling by Effluvia, to shew why the smell of one creature is agreeable, and another disagreeable; why, for instance, the smell of a mouse should be grateful to a cat, when that of the cat is so highly offensive to the mouse, and so for other smells. Who is there can see so far into the constitution of the noses of these two animals, and the kind of Effluvia which come from each, as to determine this; and yet who doubts but the smell is the instrument by which one is led to hunt its prey, and the other to avoid its foe. So a blind puppy is led to the teat of its dam, not by reason, knowledge, or the impulse of any superior agent in or without it, but by smell of the milk, which nature hath provided for its support, but why or how, I mean not as to the final but efficient cause, it is impossible we should see, unless we could see the atoms which compose the milk, and the atoms and structure of the atoms which compose the creature's nose.

PROJECTION.

MAKE the air thinner (we understand one another, I hope, by this time, and know what we mean by thicker and thinner) make the air thinner on one side of a body than the other, and it will be carried that way immediately. Thus jirk a stone out of your hand, it drives the thicker air before it, and leaves a track behind which is thinner, into which the spirit immediately rushes like a current, and drives

the stone before it, till the mixture becomes equal again. The quicker you do this, the stronger will be the impulse on the stone, because the less time hath the lateral air to press in and fill up the vacancy, so prevent the spirit behind from pursuing it. Confine the spirit in any vessel, by condensing it, as they call it, on giving it sudden vent, it will carry what lays in its way, as is the case of the wind gun. Thin or split the grains of air by fire, as by gunpowder in the barrel of a gun, or crevice of a rock, and the force the spirit presses in with, and carries the ball, and parts of the rock with is beyond imagination. Nay, it is a surprising weight which light will lift, when confined for a short time, as in the cylinder of the fire engine, by water rising in steam and stopping the pores of the cylindrical vessel, and this is projection.

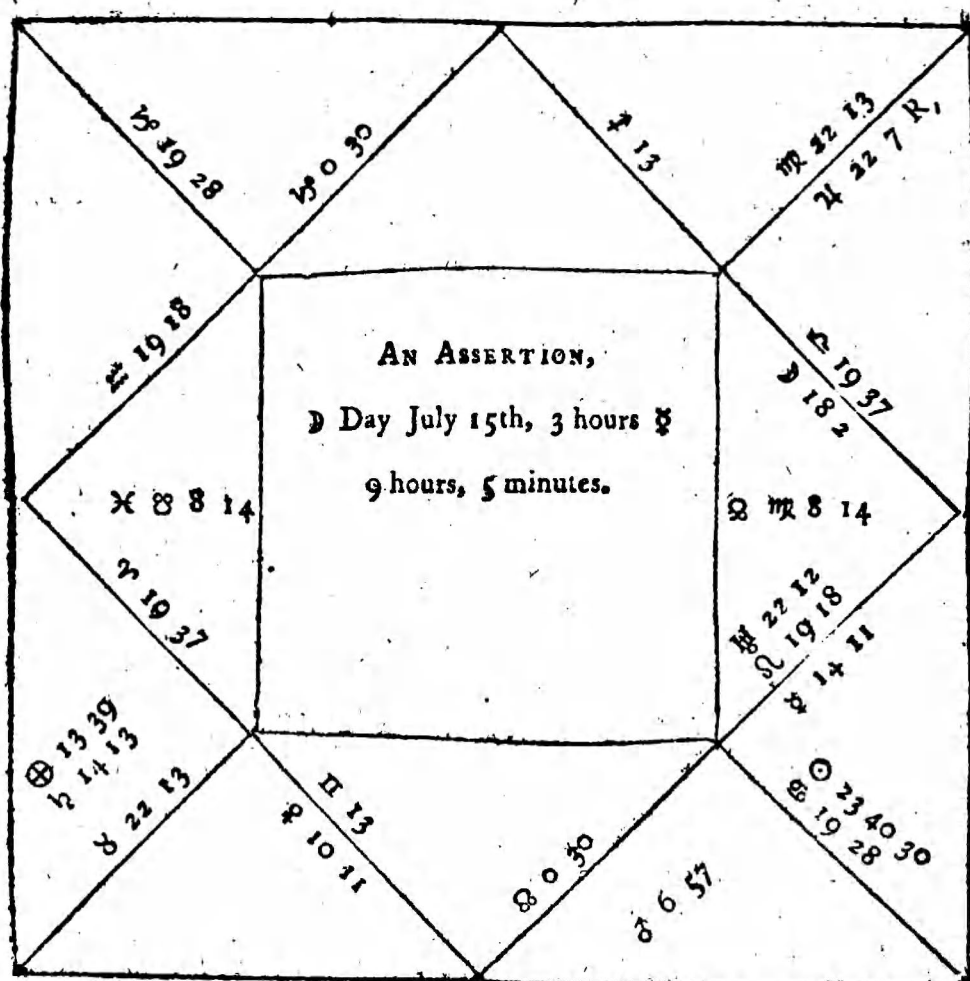
Under this head comes that species of elasticity by which a body rebounds. Throw a marble out of your hand against a marble slab, and it rebounds back again. The fall of the marble doth the same, as a stone when projected, separates the light and spirit in that line, on which a current of spirit pursues it to the slab, can't go through the slab, but is beat back, ascends, and brings the marble up with it by the same means it carried it down: and this several times till the mixture becomes equal. "But why doth not all bodies rebound equally; or why doth not a marble rebound equally from all bodies?" I ask again why all bodies are not solids, or all fluids? doth not that depend on the difference in the atoms which compose them? so doubtless doth elasticity in some bodies; at least the different degrees of elasticity. Though the surface of the body is to be considered here. A square body doth not rebound like a round one, which it ought if elasticity were a quality inherent in the substance.—Here the case is plain, a flat body falling on a flat surface touches in too

many points for the spirit to get in between to separate them again, but returns without it; whereas a round body gives the spirit opportunity to come under and bring it up again: it gets between the marble and the slab, and so between two round glass balls, when set fall against each other, because they touch in but one or few points. If the spirit pervade the body the marble falls upon, it doth not return, and then there is nothing to bring the marble back or up again; it hath carried the marble down, and gone on beyond. This is the case if you drop

a marble upon the earth; upon a small point of any thing; upon water; upon any thing soft which gives way. And its rebounds are more or less strong, as the spirit which carried it down returns in a greater or less degree, and takes hold of the elastic body in its return. Two glass balls rebound from each other in *Vacuo*, as it is called, for the very same reason as in the open air, because the lesser grains and atoms there change place with each other, as the larger and lesser grains do in open air.

(To be concluded in our next.)

FRENCH AFFAIRS.



A FRENCH

A FRENCH emigrant, at the time noted in the annexed figure, came into a company where I was, and asserted, that the news of the rebels being beaten from Nantz, as received from Paris, was false; and had the impudence to propagate, that they had taken peaceable possession of that town, without a man lost on either side—he spoke in his own language, wherein I am not skilled. A lady asked me if I believed that the rebels had been driven from Nantz with the slaughter reported? I answered, "Yes." "This man says the contrary," and repeated his story. "It is a lie; I never heard one of the reports of the Emigrants, though there is a fresh one whenever I come to your house, true." I then erected this figure; Mercury in partile \square \hbar is enough, and as \hbar is lord of the ascendant, I believe that the person who uttered the lie, made it.

But, exclusive of the figure, he, unfortunately for him, found me on ground where I knew every inch, for the lady whom he visited I had been the instrument of fixing in that house, and she was from Nantz—and I well knew that the murderous power of her nominal friends (for she is a worthy woman herself) had been taken away at the period mentioned, and transferred to those whom they had oppressed.

I also observed to the lady of the house, who understands astrology, that \odot very lately separated from Δ \mathcal{U} , he getting direct, and \mathcal{D} from Δ \mathcal{Q} and \ast \mathcal{Q} rendering their beneficent light in a sign where they both had dignities to the new planet, were incontrovertible and decisive signs that the patriots and saints had triumphed, and would triumph. The Moon just removing from, but yet on, the cusp of the 8^{th} , shewed that the persons signified by the ascendant had been slaughtered, and would continue to be slaughtered. And the ascendant was not only the general significator of him

who announced the business in question, but it was my own seventh, and open enemies; for, with W. E.'s permission, I will just state a fact or two. I was going to him one day, very deeply impressed indeed, with intent to ask a question of the 7th house. His own ascendant is \approx 15 deg. He met me full butt opposite the clock of the Horse Guards, spoke first, and \approx 17 deg. ascended. Now, whether Ω 19 deg. and some minutes, be my ascendant or not; if I have met with one question of enemies on marriage, where \approx 19 deg. either ascended or had \mathcal{S} or some distinguished planet on it, I aver, that I have met with fifty. Mine is the only birth where my father has put minutes down; he was curious in keeping time, for, exclusive of a stone dial affixed to the house, he kept a ring dial, whereby he often regulated; all my relations have given me the time rather earlier than later. The image ascending with the 20th of Ω is a messenger, and I am the common messenger of all my friends, and, during less than three years that I served in the navy, which I entered in February 1773 it was my lot to come home twice from America in a vessel with dispatches; once with the capture of Charlestown, and again with the news of Prince William's arrival: who, with 18 deg. Ω ascending has followed me every where—into the navy, to New York, on board the Warwick, to Antigua, the place of my birth, to England again, and now to friendship with France. Besides this, he was always a favourite with me.

What W. E. said, had, however, great weight with me, because my person certainly met the description of \mathcal{S} in \mathcal{M} and \mathcal{Q} in \mathcal{M} . I wished to myself to see some person unequivocally under Ω , and with nearly the same configuration. The next time that I called on W. E. he told me incidentally that a man had been with him nearly like me, who fancied he was born under Ω as well as I, but that

that he was palpably π . I made no objection, as I saw it was a tender point; but it was very apropos to my wish, and to clear my scruple.

Lastly, how came W. E. to be my open enemy in this Magazine, both personally and as to France? Let him know and remember, however, that he had η lord of his ascendant in Θ , without reception in the 8th, and δ in Θ ; Υ also was peregrine.

I. C. S. wishes to be informed by astrologers, why a planet is strong in Θ and weak in combustion? I will give him the reason; and, first, a universal canon in similar doubts, which is, compare things invisible, astral, or intellectual, with their known correspondents on earth, and the accidents and reasons of the one will be the accidents and reasons of the other. This applies in the present case thus: Θ is a monarch; and persons in the purlieus of a court, such as guards, &c. are in constant awe of majesty, are under vigilant discipline, and, if they can call their life and property their own, cannot call a moment of their time, nor, consequently, their own services their own. But he who is in the bosom of his Sovereign is "wonderous strong," and tinctures his government.

The allies will not continue to triumph till September; their neck is broken already. Revelations the 12th limits their prevalency against the French (whose late monarch was the head that had a wound by a sword, and *did live*, i. e. in his image a regent, and in the hearts of all anti-christ) to forty-two months. These I commence on January 14th, three years last January, and end them yesterday, being July 14.

I agree with Swedenborg's Canon for the Apocalypse, that it treats not of the history of the world since Christ, but of the consummation of the old church, and commencement of the New and Eternal. He also ob-

serves, that though it be spiritual, those who choose to understand it naturally, may—I do choose to understand it in the sense of the letter, and, accordingly, in this instance, I take the usual calendar months of Europe.

P. S. I gave the Editor my paper, stating July 14th as the period when the victories and troubles of the allies were to cease, on the 15th instant. Accounts are now arrived of Marat's having been on that day murdered. His death bears thus: the French have lost their Archangel but not their God—consequently, there is now no medium between them and their God, and they cease to be invincible. Marat was their chief; he was so steady, so fierce, and so enlightened a Republican, that if they had acted contrary to him, their revolution must have been subverted, and by acting subordinately to him, they would have made him King. It was then a proud and auspicious day for the Republic when he fell—for now, no individual among them, but yet the aggregate, possesses his zeal. The fire now has the benefit of diffusion without dissipation, and while it has lost locality retains its heat, and is, to its extremes, a furnace.

The Allies are going to desperate war with each other—Austria against England.

GEORGEAN PLANET AND PLATINA.

As several astrologers have taken upon them to assert, that because the Georgian is small and distant he is insignificant nearly; they must excuse my imperiously telling them that he is Omnipotent.

Others have said he is of the nature of η and δ ; but this will be better understood if they erect a figure for his first discovery at Bath, where they will find him in the 8th house, in opposition to η and δ , and in \square to the Sun, viz. to kings, monks, and soldiers.

The new Metal Platina has, in like manner,

manner, been called the Devil of Metals, and the French Republicans Devils of Men. *Honi soit qui mal y pense.*

So, at a period when mankind looked for "the Redemption of the Body," they are given up to a new discovered devil in the celestial, human, and mineral world; I repeat *Honi soit qui mal y pense.* It is the Royal Anglo-Gallican motto, and that venerable character, an English royalist, cannot refuse bending his knee to it.

I will invite my friends to observe the reason, and the weight and bearing, of this imputation.

The reason why the Georgian is said to be malefic is, because he is in direct opposition to those that are, and kills them with their own weapons.

The reason why Platina is called the Devil, is, because, being of equal if not superior weight and purity to gold, superior lustre to silver, and superior hardness to iron and the best tempered steel; he does not dissolve with every vulgar menstruum, to please every puny blockhead, or impertinent experimenter.

The French will not let "great villains enjoy the world in state;" they will "give soldiers blood to drink, for

they are worthy;" and they have desolated the houses and estates of those who, by their immense estates in mortmain, their celibacy and their avarice, have left desolate, heirless, and without inhabitant, many houses, and many estates, great and fair—This is the reason why the French are called Devils.

Having done with the reasons, I come to the weight and bearing.—"If I by the finger of God cast out devils, by whom do your children cast them out?" "Blasphemy against the Holy Ghost shall never be forgiven to men"—And I assert this to be a universal blasphemy against the Holy Ghost, or a mad and irretrievable conversion of consummate good into consummate appropriated evil.

Let it be known, that this reverse to evil is also a reverse of qualities. As Platina is superlatively pure and strong, so these are superlatively filthy and weak.

Platina is black and white, a side of no light and a side of all light, the two extremes of colours; black, which imbibes all rays and burns; and white, which displays all rays and enlignens; the excels of heat, and perfection of temper.

PHYSICAL AND OTHER RECEIPTS.

To recover a lost Voice.

TAKE a dram of crab's-eyes for three days successively; or you may take ten drops of balsam of sulphur, in a little powdered sugar, twice or thrice a day.

To cure the Colic.

INFUSE an ounce of the best rhubarb in a quart of strong mountain for twelve hours at least, then take four

spoon fulls, then fill up the bottle again; thus you may repeat the dose once a day for six weeks. This medicine has performed most remarkable cures.

Another Receipt to give present Ease.

BOIL four spoonfuls of good Irish usquebaugh in half a pint of ale, with a slice of ginger, and sweetening it with syrup of rhubarb, it seldom fails of giving present ease.

To

To make a perpetual Motion.

Put very small filings of iron into aquafortis, and let them remain there till the water has taken the quantity of the iron requisite, which will happen in seven or eight hours, then take off the water, and put it into a vial an inch wide, with a large mouth, and put in a stone of lapis caliminales, and stop it close; and this stone will keep in a perpetual motion.

To make a Fire burn under Water.

TAKE three ounces of powder, salt petre one ounce, sulphur vivum three ounces, beat, sift, and mix them well together, and fill a pasteboard or paper-mould with the composition, and it will burn under the water till quite spent: and by this many a wager may be won, but few will believe it before they have seen it tried.

A Varnish for preserving Insects and other Animals.

TAKE a pound of rectified spirits of wine, two ounces of succinum, digest the whole in balneo mariæ during forty eight hours; add thereunto an ounce of white sandarac and of white mastic, an ounce and half of Venus turpentine, digest the whole in balneo mariæ during twenty-four hours, to an entire dissolution. Take out the intestines of the insect you have a mind to preserve, lay them for some days in rectified spirits of wine mixed with clarified sugar-candy, afterward besmear them with your varnish till they are transparent as glass; in this manner you will preserve them for a long while. This varnish succeeds equally with vegetables, which never rot or decay when not affected by the exterior air, as has been observed in cherries, which are preserved perfectly by besmearing them well with melted white wax.

LETTER TO MERCURIUS.

MR. EDITOR,

SEEING in the last Number of the Conjuror's Magazine an assertion concerning Ptolemy's method of chusing the Hileg, by Mercurius to Northamptonensis, wherein he says, that he has a nativity in which, though the Sun was in an aphetic place, yet he takes the ascendant for hileg; I shall be much obliged to that gentleman for the effimate time of that nativity, and

the accident which he corrected it by, and the time of the native's death, when, if I can find no direction to the hileg, I shall be able to convince myself of Ptolemy's ignorance in that point of taking the hileg in particular, which I have ever followed, and shall, till I am convinced of my error.

I am

A CONSTANT OBSERVER.

Hampton Court, July 12, 1793.

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