

THE
Conjuror's Magazine.

OR,
Magical and Physiognomical Mirror.

INCLUDING
A SUPERB EDITION
OF
L A V A T E R's
Essays on Physiognomy.

V O L. II.

L O N D O N :

PRINTED FOR W. LOCKE, NO. 12, RED LION STREET,
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Conjuror's Magazine,

O R,

Magical and Physiognomical Mirror.

AUGUST, 1792.

Embellished with the following Engravings, all accurately copied from LAVATER, by BARLOW. 1. Portrait of GEORGE the THIRD, with the Calculation of his Nativity. 2. GROUPE of FIGURES. And 4. A BUST of HOMER.

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CORRESPONDENTS, &c.

THE Title Page, Preface, and Index, are unavoidably delayed, but those who wish to bind up the first Volume, before the publication of the next Number, may have them on the 10th, by making application to their Book-sellers.

The Plates referred to in the **LAVATER**, this Month, will be given in our next.

The request of Amicus shall be complied with, with respect to the account of the Second Sight, in a future Number; but the tables he requires cannot be inserted.

In our next, our readers will be presented with a translation of that scarce and curious work, by **LAVATER**, entitled *De Spectris*, twenty guineas for which translation was paid by the late President to the Royal Society, and by him intended for publication, but never accomplished till the present time. It will be given in continuation until the whole is finished.

The modesty of Leoniso's request inclines us to give it a place here: he requires judgment upon a scheme of the planets places, with the sign ascending and culminating, for the 23d of July, 1762, Friday 7 o'clock, P. M. latitude of the place, 52 degrees 18 minutes, or as near as can be ascertained.

Likewise **T. G—n**, who wishes to be favoured with the places of the planets, for the latitude of Manchester, October 15, 1776, on Tuesday 8 o'clock P. M. and likewise whether the table of houses in Partridge's Almanack, for the latitude of London will do, and if not, should thank them for the places of the signs on the cusps of the houses.

H. H. begs leave to present his compliments to Mercurius of Bath; for his favour of the planets places in our last, as desired—and it would lay an additional obligation if at a future day he would give his opinion on their portents.

Ball's or **Thresher's** Introduction to Astrology are esteemed the easiest. **Gadbury** is entirely wrong in many things, and the new fangled things that have been since published are the very disgrace of the science. **Harris**, **Fenning**, **Dilworth**, **Martin**, and **Adams** on the Globes, will either suit this correspondent's purpose. He is also desired to look into **Curzon's** Universal Library, in 2 Vols. 8vo.

Cock's Meteorologia, or the art of foreseeing the weather, is the best piece of the kind; and as it is but rare, and a very small book, we intend to insert it at a future opportunity. This is in answer to our well-wisher, **Peter**.

The Lady who requires our opinion upon the configuration which makes the ☉ ascending: we answer, ☉ in ♀ denotes a well-proportioned body, sanguine complexion; above a middle size; brown hair, affable, courteous, not very likely to grow rich, but of a happy disposition of mind, easily subject to controul, a mild and sweet-tempered person. By the **Hileg** apheta, she seems to be of long life, and is not threatened with any thing material of illness, until she arrives at her forty-third or fourth year, when she is violently threatened with a burning fever.

Not quite so happy is **Nerya**, who has sent us his geniture: here Jupiter is in conjunction with Venus, lady of the eighth house, in the end of Leo; and though the ascendant to both their squares looks amiss, it will not kill him. They fall in Scorpio, a violent sign, and they with a violent star in Leo, that is the lion's heart, give the direction of death, which will be sudden at about fifty years of age; for at this time, the ☉, who is **Hileg**, is arrived by his diurnal motion to the 24th degree of Scorpio, and is there void of all relief that can succour, much less save life.

L. P. and the **Domus Scientia** Society gentleman, will be answered in the next material points next month.

THE CONJUROR'S MAGAZINE.

FOR AUGUST 1792.

NATIVITY

OF

GEORGE THE THIRD.

THE calculations for the annexed Nativity for the planets are made from Leadbetter's Tables, 1st edition, 1728: but the solar and lunar places are ascertained from those invaluable tables constructed by the immortal Mayer, and published by Dr. Maskelyne, the Astronomer Royal. The necessary equations arising from the gravitation of Jupiter, Venus, and the Moon, on the Sun, I have made use of; therefore the solar place is ascertained for the time calculated for to the nicest accuracy imaginable. I have divided the heavens by circles of position, passing through every thirty degrees of the equinoctial, intersecting the meridian and horizon; and the places they pass through in the ecliptic, I have calculated to degrees, minutes, and seconds by trigonometrical calculation; in which I would observe, I have to ask the latitude at 51 degrees 31 minutes, and obliquity of the ecliptic at 23 degrees, 28 minutes, 50 seconds, the elevation of the Pole above the first circle of position from the meridian being 32 degrees, 10 minutes, 6 seconds, and the second 47 degrees, 35 minutes, 26 seconds. I meant to have given the elevation of the Pole above the several circles of position of the different planets, and to have deduced their oblique ascensions and descensions therefrom, but as I have promised this Nativity for the first Number of the Second Volume of this Magazine, I have not had sufficient leisure to make them; therefore leave it to those gentlemen who may have occasion to require the use of them. Having brought up all the places, both for the ecliptic and equinoctial, any others may readily be made. I have frequently enquired for tables for calculating the place of the Georgian planet, but am informed no such are yet published; therefore with respect to it I can only say, that according to its heliocentric motion, as appears in the nautical almanacs from 1786 to 1796, I should suppose its place at his Majesty's birth to have been nearly on the first degree of Aquarius, where I have

A 2

have placed it in the horoscope. For that point in the heavens called the part of fortune, I have proceeded as follows:

	D.	M.	S.
Right Ascension D	281	4	36
Right Ascen. ☉ Sub.	71	56	33
Dif. D a ☉	209	8	03
Ob. Asc. Ascendent, add	104	3	46
Right Asc. part for.	313	11	49

Then as

C. S. Latitude	3	25	33	C. A?	0	00	78
To C. S. right Asc.	43	11	49		9	86	22
So C. S. Declination	19	38	32		9	97	397
To C. S. long. from ♄	46	32	32		9	83	747
By which its longitude falls in	16	32	32 of ♍				

I am &c.

GRAVESEND, AUGUST 2, 1792.

JOHN OVERTON.

THE QUERIST. N^o XIII.

SOLUTION TO QUERY III. IN NO. VIII.
BY LEO. ADDRESSED TO B.

WHEN we come to consider the cause and nature of dreaming, I think we may be easily convinced, that there there passes no spiritual correspondence: for the few animal spirits which remain in the brain after the day is over, affecting it in some measure as it would be done by real objects, cause the same sensations to be raised in the soul as are when awake really raised in it by such. And to make this appear still clearer, I myself have often observed that when I have set up at any time later than ordinary, or done any fatiguing work, so that my spirits have become more exhausted than usual, I have at night found my dreams either not so lively as common, or else I have not dreamed at all, which might have

been otherwise, had they not been so much spent.

ANSWER TO QUERY I. NO. XI.
BY E. I.

THE barley-corn is first wetted in a cistern, and worked on the floors in a proper degree of heat, in order to get out the root; then it is cooled, and the root withers before it goes to the kiln to be dried: the next thing then is to dry it properly, afterwards it affords a sweet taste.

If the grain does not work on the floors, when dry it is quite hard, has neither sweetness, strength, nor flavour.

If both ends work, root and stem, when on the floors, the inside is full of a white liquid resembling milk, and entirely loses its substance.

Therefore it is evident that the spirit of

Answers, and new Queries.

of malt lays in the whole grain, after the root is properly worked out.

QUERY XI. ANSWERED BY THE EDITOR.

Dew is a dense, moist, vapour, found on the earth in spring and summer mornings, in form of a misting rain, being collected there chiefly while the sun is below the horizon. It hath been disputed whether the dew is formed from the vapours ascending from the earth during the night time, or from the descent of such as have been raised already through the day; and experiments to prove both hypotheses have been tried with various success, as may be seen in the Phil. Trans. Vol. 63, part 2. but to us it appears that it rises from the earth, as the following simple experiment will plainly evince: Place two ladders against each other, and upon the rounds adjust large panes of glass, so as that one may not overshadow the other, and you will find the lower side wet, the lowest one first, and the rest in or-

der, even if you place them as high as thirty feet from the ground—the same experiment may be performed with pieces of cloth, and the lowermost will always be found to contain most moisture.

NEW QUERIES.

QUERY I. BY A. C.

WHY is a piece of cheese, when toasted, called a Welch rabbit?

QUERY II. BY THE SAME.

WHENCE proceeds the custom to say To strike a bargain?

QUERY III. BY T. S. OF ISLINGTON.

Does the caul of a child really possess the singular virtues ascribed to it; particularly in preserving the possessor, or wearer of it from drowning?

ARBATEL'S MAGIC.

(Continued from Page 475.)

APHOR XXXIX.

There is a seven fold preparation to learn the Magic Art.

THE first is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; as also by the seal of the creation, and of the creatures; and by the wonderful effects which the visible and invisible creatures of God do shew forth.

Secondly, it is requisite, that a man descend down into himself, and chief-

ly study to know himself; what mortal part he hath in him, and what immortal; and what part is proper to himself, and what diverse.

Thirdly, that he learn by the immortal part of himself, to worship, love, and fear the eternal God, and to adore him in spirit and truth; and with his mortal part, to do those things which he knoweth to be acceptable to God, and profitable to his neighbours.

These are the three first and chiefest precepts of Magic, wherein let every one prepare himself that covets to obtain true magic or divine wisdom, that

that he may be accounted worthy thereof, and one to whom the angelical creatures willingly do service, not occultly only, but also manifestly, and as it were face to face.

Fourthly, whereas every man is to be vigilant to see to what kind of life he shall be called from his mother's womb, that every one may know whether he be born to magic, and to what species thereof, which every one may perceive easily that readeth these things, and by experience, may have success therein; for such things and such gifts are not given but only to the low and humble.

In the fifth place we are to take care, that we understand when the spirits are assisting us, in undertaking the greatest business; and he that understands this, it is manifest, that he shall be made a magician of the ordination of God; that is, such a person who useth the ministry of the spirits to bring excellent things to pass. Here, as for the most part, they sin, either through negligence, ignorance, or contempt, or by too much superstition; they offend also by ingratitude towards God, whereby many famous men have afterwards drawn upon themselves destruction: they sin also by rashness and obstinacy; and also when they do not use their gifts for that honour of God which is required.

Sixthly. The magician hath need of faith and taciturnity, especially that he disclose no secret which the spirit hath forbid him, as he commanded Daniel to seal some things, that is, not to declare them in public; so, as it was not lawful for Paul to speak openly of all things which he saw in a vision. No man will believe how much is contained in this one precept.

Seventhly. In him that would be a magician, there is required the greatest justice, that he undertake nothing that is ungodly, wicked, or unjust, nor let it once come into his mind; and so he shall be divinely defended from all evil.

WHEN the magician determineth with himself to do any incorporal thing, either with any exterior or interior sense, then let him govern himself according to these seven subsequent laws, to accomplish his magical end.

The first law is this, that he know that such a spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the course of his life according to the rule prescribed in the word of God.

Secondly. Always pray with David, 'Take not thy Holy spirit from me, and strengthen me with thy free spirit; and lead us not into temptation, but deliver us from evil: I beseech thee, O Heavenly Father, do not give power to any lying spirit as thou didst over Ahab that he perished; but keep me in thy truth. Amen.'

Thirdly. Let him accustom himself to try the spirits as the Scripture admonisheth; for grapes cannot be gathered of thorns: let us try all things, and hold fast that which is good and laudable, that we may avoid every thing that is repugnant to the Divine power.

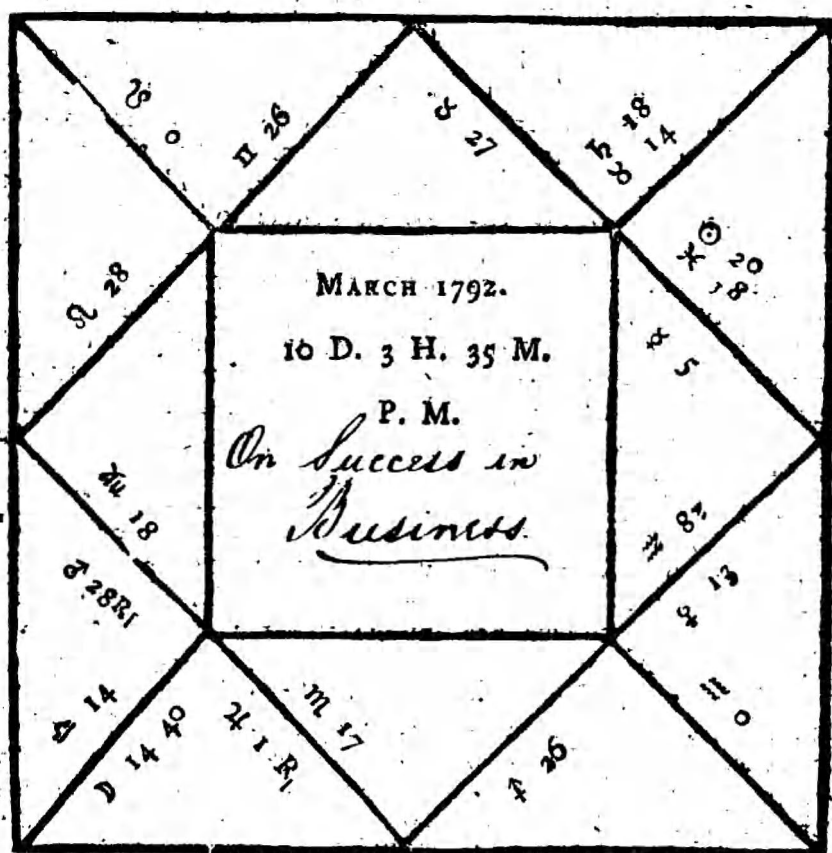
The fourth is, to be remote and clear from all manner of superstition; for this is superstition, to attribute divinity in this place to things wherein there is nothing at all divine; or to chuse or frame to ourselves, to worship God with some kind of worship which he hath not commanded: such are the magical ceremonies of Satan, whereby he impudently offereth himself to be worshipped as God.

The fifth thing to eschewed, is all worship of idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of nature: which things many false and wicked magicians feign.

(To be continued)

VERIFICATION OF HORARY QUESTIONS.

BY W. E. OF LAMBETH.



HAVING in three successive Numbers given the world a taste of the verity of astral influence in the genethical part of Astrology; I conceive it will not be unacceptable to the lovers of truth, if something curious and interesting is brought forward touching the doctrine of Horary Questions, which may in some degree serve to invalidate the assertion of an obscure pretender in a late catch-penny publication; who, in imitation of some Placidian bigots, has been weak enough to decry and explode this very useful branch of celestial knowledge; to the

great disadvantage of the curious and ingenious enquirer.

To proceed at the time as in the above scheme. A gentleman requested my opinion, touching the event of a connection that certain of his friends had entered into with a stranger in a very capital line of business, whereupon having well considered the scheme, and finding the lord of the ascendant posited in the 8th, and applying to the opposition of Mars lord of the 4th, who was retrograde in the 2d, the lord of the 2d in his detriment and fall, and applying to the opposition of Mars, and to the cusp of the 2d,

2d, the Moon going to the opposition of Saturn lord of the 7th, and Venus his dispositor, beholding the ascendant by the same ray.

For these reasons in art I acquainted the gentleman, that if his friends did not look well to themselves before it was too late, their ruin was in all probability inevitable, and withal urged him strongly to persuade them to abandon a connection which I persisted in, it would eventually prove of the most fatal consequence to them both, if they did not follow my advice.

The event; the gentlemen acquainted them with what I had said on the subject, and one of them being dazzled by the golden vision that danced continually in his deluded imagination, treated my advice with coolness and indifference; the other, to do him justice, seemed to pay somewhat more attention to the matter. However, in a short time afterwards certain occurrences took place, the recital of which I have no authority to give, nor would it, if I had, be of any material consequence to the matter before us; suffice it to say that their eyes were effectually opened, and they were now fully convinced of the truth of what I had said on the subject, and took their measures accordingly; by which means they saved upwards of seven hundred pounds, which would otherwise have been sunk to all intents and purposes, in this unfortunate undertaking. Thus far of the business.

What is here related is a fact: however, I confess I do not expect it to be credited by many, especially by a certain description of beings, who vainly fancy themselves so very wise, that it would be offering the most flagrant insult to their very refined understandings, even to attempt to convince them of the reality of celestial influence, either by solid argument, or lastly, by that which foregoes all, namely, by a course of the most judicious and well attested experiments; so very

fond are some of their blindness—Small encouragement indeed, for a searching and inquisitive mind to hunt after mysterious truths.

But let those that prefer darkness to light, that are more fond of empty sounds, than of substantial truths, enjoy their fond delusions, and let the soaring philosopher expand his capacious mind, and feast himself with the all choicest dainties in the cabinet of abscond nature: while the mere man of talk, the verbal trifler who is determined neither to know or credit any thing but what is external and gross, and who for that reason is for ever precluded from the enjoyment of sublime truths, of which they are unworthy, and for which they are utterly unfit; let such, I say, wallow in their beloved blindness and incredulity to the latest period of their existence.

As there have been some blunders committed in the gentleman's nativity in the last Number, I thought it would not be amiss to acquaint the public that the fault is wholly the printer's;—the first is, he has addressed Mr. Gilbert by name, without either my order or knowledge, as in the manuscript I have addressed him under the signature B. therefore I flatter myself that this will remove any dislike he may have conceived against me on that account: the next is, he has called the nativity a Decumbiture; a strange blunder indeed: in the table of directions, where the word *munda* should have been used, he has made it *munda*.

In another part where it should have been, 'whose brain was more full of *simples* than compounds,' he has used the word *scruples*; so that as it now stands it is almost nonsense.

All persons writing to me on points of curiosity, are desired to pay the postage of their letters, or no attention will be paid to their enquiries.

W. E. No. 22, Kendall Place,

Lambeth.

SELECT PHILOSOPHICAL AMUSEMENTS.

To find the Number of Deals a Person may play at the Game of Whist, without holding the same Cards twice.

THE number of cards played with at whist, being 52, and the number dealt to each person 13, if that be taken from the whole pack, the number of cards which remain will be 39, any 13 of which may be those the person takes in; and therefore we are to find how many ways 13 cards may be taken out of 39; which is done as follows:

Multiply 52 severally by 51, 50, 49, and so on to 41, which will give 3954242643911239680000 for the product. Then divide this number, separately, by 1, 2, 3, &c. to 13, and the quotient will be 6227020800; which is the number of different ways 13 cards may be taken out of 52, and consequently the number required.

A question something similar to this, though much more difficult to be resolved, is, to determine the number of fifteens that may be made, as in the game of Cribbage, out of a common pack of 52 cards, which is found, by computation, to be no less than 17264.

To tell by the Dial of a Watch, at what Hour any Person intends to rise.

DESIRE the person to set the hand of the dial to any hour he pleases, to which number, when he has informed you what it is, add in your mind 12.

After this, tell him to call the hour the index stands at that which he has fixed upon; and by reckoning backwards from this number to the former, it will bring him to the hour required.

Suppose the hour at which he intends to rise be 8, and that he has placed the hand at 5.

Then, adding 12 to 5, you bid him call the hour at which the index stands,

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8; and by reckoning back from this number to 17, it will bring him to 8 again, the hour required.

This recreation may also be performed as follows: let 12 cards be placed in a circular order as in Fig. 1, so that an ace may correspond with A, a duce with B, and so on to L and H, the first of which must be a queen, and stand for 11, and the second a king, and stand for 12; having done this, so that you can recollect the situation of the cards, desire any person to put his hand on one of them, and think on the hour at which he intends to rise; then, adding 12 to the number of this card, in your mind, bid him count backwards, from the hour he thought on, to this number, and he will come to a card, which being turned up, shews the number required.

Thirty Soldiers having deserted, so to place them in a ring, that you may save any 15 you please, and it shall seem the Effect of Chance.

THIS recreation is usually proposed thus: 15 Christians and 15 Turks being in a ship at sea, in a violent tempest, it was deemed necessary to throw half the number of persons overboard, in order to disburthen the ship, and save the rest; to effect this, it was agreed to be done by lot, in such a manner, that the persons being placed in a ring, every ninth man should be cast into the sea, till one half of them were thrown overboard. Now the Pilot, being a Christian, was desirous of saving those of his own persuasion; how ought he therefore to dispose the crew, so that the lot might always fall upon the Turks?

This question may be resolved by placing the men according to the numbers annexed to the vowels in the words of the following verse:

B

PO

Po-pu-le-am Jir-gam Ma-ter Re-
 4 5 2 1 3 1 1 2 2
 gi-na fe-re-bat.
 3 1 2 2 1

from which it appears, that you must place four of those you would save first; then five of those you would punish. After this, two of those to be saved, and one to be punished; and so on. When this is done, you must enter the ring, and beginning with the first of the four men you intend to save, count on to nine; and turn this man out to be punished; then count on, in like manner, to the next ninth man, and turn him out to be punished; and so on for the rest.

It is reported that Josephus, the author of the Jewish History, escaped the danger of death by means of this problem; for being governor of Joppa, at the time it was taken by Vespasian, he was obliged to secrete himself with thirty or forty of his soldiers in a cave, where they made a firm resolution to perish by famine rather than fall into the hands of the conqueror; but being at length driven to great distress, they would have destroyed each other for sustenance, had not Josephus persuaded them to die by lot, which he so ordered, that all of them were killed except himself and another, whom he might easily destroy, or persuade to yield to the Romans.

Three Persons having each chosen privately one out of three Things, to tell them which they have chosen.

LET the three things, for instance, be a ring, a guinea, and a shilling, and let them be known privately to yourself by the vowels *a*, *e*, *i*, of which the first, *a*, signifies one, the second, *e*, two, and the third, *i*, three.

Then take 24 counters, and give the first person 1, which signifies *a*, the second two, which represents *e*, and the third 3, which stands for *i*; then, leaving the other counters upon the table, retire into another room, and

bid him who has the ring take as many counters from the table as you gave him; he that has the guinea twice as many, and he that has the shilling four times as many.

This being done, consider to whom you gave one counter, to whom two, and to whom three; and as there was only twenty-four counters at first, there must necessarily remain either 1, 2, 3, 5, 6, or 7 on the table; or otherwise they must have failed in observing the directions you gave them.

But if either of these numbers remain, as they ought, the question may be resolved by retaining in your memory the six following words:

Salve certa anima semita vita quies.

1. 2. 3. 5. 6. 7.

As for instance, suppose the number that remained was 5; then the word belonging to it is *semita*; and as the vowels in the first two syllables of this word, are *e* and *i*, it shews, according to the former directions, that he to whom you gave two counters has the ring, he to whom you gave three counters the gold, and the other person, of course, the silver, it being the second vowel which represents 2, and the third which represents 3.

To tell the Number of Pips upon any two Cards, which a Person shall draw from a whole Pack.

THE small cards are to be reckoned according to the number of their pips, and each pictured card for ten. This being agreed upon, let the person add as many more cards to each of those he has drawn, as will make up its number 25. Then take the remaining cards in your hand, and seeming to search for some particular card, tell them over privately to yourself, and their number will be the amount of the two cards drawn.

For example; suppose the person had drawn a 10 and a 7; he must then add 15 cards to the first, to make the number 25; and 18 to the last, for the same

same reason. Then as 15 and 18 make 33, and the two cards themselves 35; if this be deducted from 52, the number of the whole pack, it will leave 17, which must be the number of the remaining cards, and also of the two cards drawn.

This recreation may be performed without your touching the cards, thus: let the person who has drawn two cards deduct the numbers of each of them from 26, and after adding the remainders together, desire him to tell you the amount, which you privately deduct from 52, and the remainder will be the amount of the two cards.

But as the number 26 may lead to a discovery of the principle, on account of its being half the pack, you may take any other number between 10 and 26 at pleasure, as for instance, 24; then if you add 4, which is the double of the two you took from the 26, to the remainder, the difference between that sum and 52 will be the amount of the two cards, as before; and in this way you may diversify the recreation every time it is repeated.

To discover the Number of Pips on any three Cards which a Person has privately taken from the whole Pack.

It is first to be agreed that the ace shall be 11, the court cards 10 each, and the others according to their number of pips.

Then desire any one to chuse three cards out of the whole pack, and over each of them, to put as many other cards as will make the number of its points 15.

After this, take the remaining part of the pack in your hand, and seeming to look for some card among them, count how many there are, and that amount diminished by 4, will be the number of points on the three bottom cards.

Example, suppose the person had chosen a 7, a 10, and an ace,

Then over the 7, he must place 8 cards; over the 10, 5; and over the ace 4.

After this, he gives you the remaining part of the pack, which you find consists of 32 cards.

From this 32, therefore, you deduct 4, and the remainder, 28, is the number of pips upon all the bottom cards.

Several Cards being shewn to different Persons, that each of them may chuse one, to name that which each Person has fixed on.

THERE must be as many different cards shewn to each person as there are persons to chuse; so that if there be three persons, you must shew to each of them three cards; and telling the first to retain one of them in his memory, you then lay those three cards down, and shew three others to the second person; and so to the third.

This being done, take up the first person's cards, and lay them down one by one, separately, with their faces uppermost. You next place the second person's cards over those of the first; and, in like manner, the third person's cards over those of the second; so that in each parcel, there may be one card belonging to each person.

Having done this, ask each of them in which parcel his card is, and when he has informed you, you may immediately know which card it is; for the first person's card will always be the bottom one, the second person's the middle card, and the third person's the uppermost one, in that parcel where they each say their card is.

This recreation may be performed with a single person, by letting him fix on three, four, or more cards; in which case you must shew him as many parcels as he is to chuse cards, and every parcel must consist of that number, out of which he must fix on one; the rest of the process being then as above.

GORDON'S PARADOXES SOLVED.

Continued from our last, page 484.

PARADOX VIII.

THERE is a certain island in the Ægean sea, upon which if two children were brought forth at the same instant of time, and living together for several years, should both expire on the same day, yea at the same hour and minute of the day, yet the life of one would surpass the life of the other by divers months,

ANSWER.

Different parts of the said island may be supposed to compute differently, some by the solar year, some by the lunar; or some use different courses of the moon; in one place her periodical, and in other places her synodical, which is a larger revolution than the former; so within the compass of some years the difference will amount to several months: or suppose the island to be Negropont, in the Ægean sea, where both christians and Turks dwell; now the Turks follow the lunar year, which is eleven days less than the solar, which the christians account by. Now if the children should live thirty solar years together, and then die, the Turks would account them about ten months older than the christians. Or if one of the children sails directly east, and the other directly west, when they encompass the globe of the earth, once (which is now easily done in a year) there will be two days difference in their age, and in forty years thus sailing, the one would be eighty days older than the other. Or suppose one lives without the arctic circle, where no day exceeds twenty-four hours, and the other goes and lives in the latitude of seventy-three

degrees twenty minutes, where the day is three months long, and then returns, and both die at one instant, the one will be three months older than the other; but the two first solutions seem preferable, because of these words in the Paradox, "living together for several years; yet because the two last carry instruction along with them, I would not omit the mention of them.

PARADOX IX.

There are two observable places belonging to Asia, that lie under the same meridian, and of a small distance from one another; and yet the respective inhabitants of them, in reckoning their time, do differ an entire natural day every week.

ANSWER.

This also may be solved two ways, first if they keep their sabbaths on different days of the week, as the Christians on Sunday, the Grecians on Monday, the Persians on Tuesday, the Assyrians on Wednesday, the Egyptians on Thursday, the Turks on Friday, the Jews on Saturday. Or better thus, the two places, are, one Macao, and the other the Philippine isles, near each other and under the same meridian, yet they differ one day in their account; for, in the Philippine isles the Spaniards, when it is their last Saturday in Lent, the Portuguese in Macao eat flesh, it being their first Sunday in Easter. The cause of this difference is, the Spaniards sailed thither Westerly, and lost half a day, and the Portuguese sailed thither easterly and gained half a day.

PARA-

PARADOX X.

There is a particular place of the earth where the winds (though frequently veering round the compass) do always blow from the North point.

ANSWER.

Under the south pole directly; for all winds blowing there must needs blow north, as all winds blowing at the north pole must needs blow south, because there the meridians, which are north and south, are the Azimuths all centering in the pole, which is their zenith.

PARADOX XI.

There is a certain hill, in the south of Bohemia, on whose top, if an equinoctial sun-dial be duly erected, a man that is stone-blind may know the hour of the day by the same, if the sun shines.

ANSWER.

Perhaps it never doth shine on that hill because there is a mountain that is said to encircle all Bohemia, or never till noon; so then, if you tell the blind man the sun shines, he will tell you it is twelve o'clock: howbeit, I know not a better way to make a blind man's sun-dial than this:

Fill a glass globe with water, which fix in a sphere, with twelve polished iron meridians each having so many nicks as the number of hours belonging thereto; which let be fixed precisely at the distance of the focus, from the globe, so will the globe full of water unite the solar rays that they will burn at a distance; thus this equinoctial dial being fixed in the sun-shine on a hill or valley, one that is stone-

blind may feel which meridian is hottest, and grope out, by the nicks, the number of the present hour.

PARADOX XII.

There is a considerable number of places, lying within the torrid-zone, in any of which, if a certain kind of sun dial be duly erected, the shadow will go back several degrees upon the same at a certain time of the year, and that twice every day, for the space of divers weeks; yet no ways derogating from that miraculous returning of the shadow upon the dial of Ahaz, in the days of King Hezekiah.

ANSWER.

Any where in the torrid zone, where the latitude is less than the declination of the Sun, and both towards the same pole; the Sun comes twice to the same point of the compass both forenoon and afternoon; and an equinoctial dial, placed horizontally, the shadow of the gnomon shall go back, plus minus, twice every day. But because the paradox mentions a certain kind of dial, I suppose it may be thus answered, by a plain equinoctial dial, described on both sides of a horizontal plain, and with two gnomons, and near the tropic, when the latitude and declination are equal; before the Sun comes to the mathematical horizon in the morning, he will shine on the lower side of the plane, and the shadow of the gnomon will run westward, ad infinitum, and presently after six o'clock, as he shines on the upper plain, the shadow runs eastward till noon, and thence to fix in the evening, at which time the shadow on the lower plain will begin, and run westward till Sunset. There may, by concave, convex, and reflex dials, be other ways of solving this.

Note, in the latitude eighteen degrees

degrees north, the retrogradation of the shade will continue, more or less, from the first of May, to the 20th of July, i. e. eighty days, which the Sun spends in moving from eighteen degrees, north declination, till it comes back to the same degree again,

PARADOX XIII.

There are divers places on the continent of Africa, and the islands of Sumatra and Borneo, where a certain kind of sun-dial being duly fixed; the gnomon thereof will cast no shadow at all during several seasons of the year: and yet the exact time of the day may be known thereby.

ANSWER.

An horizontal dial, under the equinoctial line, casts no shadow at twelve o'clock, twice every year; or because the places mentioned in the paradox are betwixt the tropics, the Sun comes twice in the year to their zenith; and then the gnomon casts no shadow exactly at noon; or it may be the blind man's dial aforesaid in the eleventh Paradox: but I rather take it to be a globe, rectified according to the latitude and day of the month, and the index to the hour twelve, and to the

Sun's place apply a perpendicular or spheric gnomon, which is to be there fixed, and the globe turned till it cast no shadow, so will the globe's index point out the hour any time when the Sun shines as well in these parts of the world as in those islands; for dials may be made to shew the hour, without shade of either stile or hour-line, as a globical dial, having a moveable equator, and a fixed stile or gnomon thereon.

PARADOX XIV.

There is a certain island in the vast Atlantic Ocean, which being deseried by a ship at sea, and bearing due east off the said ship, at twelve leagues distance by estimation; the truest course for hitting the said island, is to steer six leagues due east, and just as many due west.

ANSWER.

The prime meridian, from whence longitude is accounted, both ways, east and west, passes through the middle, betwixt the ship and island, and so regard is had to the east and west longitude, and not to the points of the compass.

(To be continued.)

ON THE EVENT OF SHIPS.

From Gadbury's Astrological Seaman.

Continued from Page 47t.

6 ROYAL fixed stars on the angles denote the ship and voyage more than ordinary famous in action and expedition.

♊, ♎, or ♋ ascendant, and the ♎ above the earth, in ♈ or ♊ of ♋ and free from all affliction of the unfortunate stars, indicate happiness and success.

The degrees of the ascendant MC
♋ lord of the ascendant, and depo-

sitor of the ♎, arc in degrees light, masculine, and increasing fortune. Such ship and voyage has splendid honour and success, other testimonies of good fortune concurring.

♋ ♎ ascending, and other testimonies moderately concur as happy; prosperous, and swift voyage, and the ship to be excellently happy, and a remarkable swift sailer.

♋ 24 &c. in the ascendant or MC

C, or lord of the ascendant in the M C, or lord of the M C in the ascendant, denotes fortunate vessels, with good success in voyages, great honours to the commanders; and advantage to the laborious and adventurous mariners.

Many fortunate stars in the eleventh house well beholding the part of fortune, the second house, or their lords, indicates the ship to be successful in merchandize, and the owners thereof to grow rich suddenly by her. In a man of war, it denotes such vessel victorious, and to be master of many prizes, and to conquer many enemies.

The ♃ increasing in light and motion in ☐ or △ of the ☉, ♃, or ♀, admirable sailors, auspicious and speedy voyages, and the success and swiftness will be more remarkable if free from all affliction, and well posited.

The ♃ of ♀ in, or in good ray to the second house, or its lord, or their being ♃ in the M C, in amicable ray of the second, or of his lord, fortunate and prosperous voyages, and such ships thriving and successful.

The ♃ in airy or fiery signs above the earth, and in good ray of ♃, success against and freedom from enemies, and victory over them; adding courage and confidence to the commanders and seamen thereof.

The fortunate stars in the oriental quarter, or above the earth, and the infortunes in the occidental, or under the earth, denote success in the beginning of that ship's life, or in the first part of that ship's voyage; yet towards the latter part of either an eclipse thereof.

CHAP. III.

ARGUMENTS OF DANGER.

THE evil influence of ♃ is not diminished when neither in the I M C nor eleventh house; when ♃ is posited there, the vessel will be destroyed by pirates; if the ascendant is afflicted

by any martial fixed star, the ship will be burned.

The significators weak and afflicted of the malevolents in ill houses, denotes much danger attending that ship, and all things or persons in her, or belonging to her; if not totally lost and the ship too, much damage will ensue.

The afflicting stars in the ascendant, having dignities in the eighth, or in evil ray to the lord of 8, 6, 12, or 4th, denotes loss or ruin to the vessel, and all things in her, or very great hazard thereof; for she cannot be successful to commanders or seamen.

The ♃ under the sun's beams, or in the combust way, or otherwise afflicted under the earth, threatens great danger or misfortune to attend such ship.

The ascendant and the ♃ unfortunate, and the lord of the ascendant strong and well posited, denotes to the ship badness of condition, and to have to encounter many misfortunes, yet her lading, and the men in her, will do well and come home without much prejudice.

The infortunes angular or succedant, and the fortunes cadent, &c. shews the vessel subject to many misfortunes, and will receive very remarkable prejudice in that part signified by that sign the afflicting planet is in.

If it be ♃, denotes a troublesome and short life; to be split, or sunk before she has performed any considerable service, the voyage very inauspicious, and the ship in great danger of sinking, running a-ground, striking, or the like; and the men either drowned, or subject to much sorrow and hardship.

The afflicting planet to be ♃, and ♃ essentially dignified or aspecting a place where he hath power, or posited in an earthly sign, portends the same as ♃, yet with greater violence, and before the catastrophe of the vessel, many remarkable and various troubles to happen to the ship.

If Mars afflicts the lord of the chief angles, and the depositor of the ♃, it denotes

denotes the men in the ship to be in very great danger and dread of their enemies.

If there also happens other arguments of evil, it denotes quarrelling, contentions, mutinies, wounds, and several thefts committed among the men in the ship, and thereby giving advantages to their enemies, chiefly if Mars be in signs representing the upper part of the ship, the men therein will defraud each other.

If ♃ afflict, as said of Mars, there will happen many thefts, and much knavery, and sundry of the aforelaid mischiefs; yet not so violent, for ♃ will vent his malice in rendering the voyage only troublesome and tedious, yet there will be no bloodshed in that voyage or vessel.

If the signs afflicted be in the M C, or ascendant, and Mars the afflicting star, the vessel will be burnt, either by accident within itself, or else will be extremely torn, shattered, or destroyed, by the force of her enemies; and the captain, or first officer thereof, slain.

If Mars is stronger in the eleventh than the seventh house, and his own nativity concur against the general fate, yet though he may escape the general ruin, great danger will ensue to all in her, and particularly so if ♃ be the oppressing planet, then extremity of weather, or some leak springing, or accidental running upon some rock, either greatly distress, or destroy her.

If the lord of the twelfth house concur in signification, a tedious captivity will follow.

Mars in human signs, denotes the ship to be burned by the power and fury of her enemies in fight. If Mars is lord of the seventh, it will happen by accident of some of the men within her, and it will begin in that part of her signified by the sign or place Mars is in.

If ♃, as said of Mars and in the M C, the ship then will either be sunk, or much damaged by violent winds and weather, which will much affect the sails and upper parts of the vessel; and the prejudice will be greater or lesser

according to the dignity or debility of ♃ and ♄, and his remoteness from, or propinquity to the fortunate stars.

The lord of the eighth afflicting the lord of the ascendant, or the lord of ascendant, or the ♃ in the eighth house, the danger will be in nature of the lord of the eighth.

The lord of the eighth afflicting the lord of the ascendant, the ♃ or her dispositor denotes the death of the principal officer, captain, or master, thereof, and many other infelicities to the ship, and persons, and things therein.

The lord of the ascendant, the ♃, and her dispositor, and the lord of the ninth, slow in motion, denotes very long and tedious voyages of small profit to the owner, and more likely so if the lord of the angles be slow likewise in motion.

If there appears enmity between the lord of the ascendant and dispositor of the ♃, and no reception happens between them, nor any assistance from the benevolent planets, the mariners within her will contend and quarrel with each other. Great discord, murmurs, and danger of mutiny between them and the captain, or the master; and they whose significator is strongest and best posited shall prevail. If the lord of the ascendant is most powerful, the seamen shall prevail, and overcome their superiors. If the dispositor of the ♃ is strongest, the captain, master, and officers will have the better, and shall, with little trouble, handsomely reduce the men to proper obedience and good order.

Violent fixed stars upon the ascendant, or with the ☉, or ♃ or in 8 to any of the principal parts of the figure, denotes much violence, and sundry various hazards attending such vessel or voyage.

The ♃ ☊ ☋ ☌ ♃, or ☌ signifies much infelicity in its progress, and unless other testimonies interpose, the loss of the vessel will happen some way or other, according to the nature of the afflicting planets. If there be arguments of safety to the vessel in general, and by Providence's protection, it escapes captivity.

captivity or submerſion, yet it will undergo much hardſhip: $\frac{1}{2}$ being the natural ſignification of indigence and poverty, and is ſo to purpoſe, when the oppreſſors are the ſignificators of activity and induſtry, then we may pronounce the ſhip will be driven to a great want of, or ſcarcity of victuals and freſh water, in ſhort, a deficiency of all that which is good, and fit for their nourishment and uſe.

The part of fortune, the part of ſubſtance, and their lords unfortunate, threatens much loſs to the maſter in the goods and trade with which the ſhip is laden.

The lord of the ſecond remote from the ſecond, the Δ and lord of part of fortune removed from the part of fortune in cadent from \square or $\frac{1}{2}$ to them denotes want of provisions and common neceſſaries for the ſeamen and paſſengers.

If in watery ſigns, a ſcarcity of water fit for their uſe. If in earthly or airy ſigns, the want of victuals, and a reducing to ſhort allowance will cauſe much trouble and diſcontent to befall them.

Mars weak in evil ray to the Δ and the lord of the aſcendant, declare ſeveral troubles to ſuch men of war, and indicates they will be unfortunate with their enemies in fight.

The Δ ſlow in motion, in evil aſpect of $\frac{1}{2}$ or Mars, though other teſtimonies are moderately promiſing, intimates a troubleſome and doubtful fate or voyage, ſignifying the ſeamen in her to be much out of heart, deſponding and deſpairing of either ſucceſs or ſecurity.

All the planets ſlow in motion, and under the earth, portends it to be a veſſel but of obſcure fame, and of very poor and mean action; the voyage tedious and ſlow, and in many things unproſperous, cloudy, and unſucceſsful: although there is reaſon to expect the fate of the former, and the ſucceſs of the latter, ſhall prove better at the laſt than at the firſt.

$\frac{1}{2}$ is an additional teſtimony of
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good, and $\frac{1}{2}$ increaſing arguments of evil.

Dark, void, ſmoaky, or otherwiſe clouded aſcendants, denotes a clouded fortune will attend the ſhip, with ſeveral notable hazards and dangers, much miſchief and miſfortunes will befall her in her voyage, before her return home; and the more ſo if other arguments concur.

RULES ACCORDING TO JOHN GADBURY, FOR ANSWERING SUCH IMMEDIATE HORARY QUESTIONS AS MAY BE SUDDENLY PUT BY QUERENTS.

CHAP. IV.

THE aſcendant and the moon are ſignificators of the veſſel and her whole burden; but the lord of the aſcendant is ſignificator of the perſons that ſail in her. If all theſe appear fortunate, they ſignify that the ſhip is ſafe, and in proſperity; on the contrary, if they are found impeded or afflicted, the veſſel and all in her are in imminent danger, if not loſt.

When an evil planet, having dignities in the 8th, ſhall be found in the aſcendant, or the lord of the aſcendant in the 8th, in bad aſpect with the lord of the 8th, 12th, 6th, or 4th, or if the moon be combuſt under the earth, all theſe are indications of danger, and denote the ſhip to be loſt, or in a deſperate ſituation. But when all the ſignificators are free, and no way impeded, it indicates the ſhip to be in good and proſperous condition, and alſo all the perſons on board her.

If the aſcendant and the moon be unfortunate, and the lord of the aſcendant ſtrong, and in a good houſe, it denotes the ſhip to be in an indifferent ſtate, but the ſhip's company in her will do well, and come home in ſafety.

To be continued.

C

PALMISTRY.

Continued from page 441.

How we may know the Day of Nativity by the Draught and Lines in the Hand, &c.

IF you would find out the nativity of any person, take the hand wherein the lines are most clear, fair, and distinct, and you must principally consider and observe well the middle natural line, (which begins at the root of the line of life) where it ends, and where there is a cross, cut, or other line, and towards what part of the hand they bend. For if the line ends near the mount of the moon, and you perceive a cross, you may certainly conclude that the person was born on a Monday, the tenth day of June, and so of the other number, according to the branches. The most are three crosses, and a line to denote the number of the days of that month, which are just thirty. If the line end in the plain of Mars, the party was born in March, or October, on a Tuesday; then observe the crosses and line, mentioned just before. If the line end towards the mount of Mercury, then conclude the person to have been born on a Wednesday, in the months of May or August. If it ends under the mount of Jupiter, the party was born on a Thursday, in the months of November or February. If this middle natural line fall towards the mount of Venus, the person was born on a Friday, in the months of April or September, and you will find crosses and lines to the number of the days of the said months. If the line falls toward the line of Saturn, it shews the nativity to have been on a Saturday, in the months of December or January. If it falls at the mount of the Sun, it denotes the person to have been born on a Sunday, in the month of July.

But here it may be objected, since five of those planets have two houses

or months, how or by which way shall it be known in which house or month the party was born?

To this we answer, that it is to be known by the colour of the line, for if it be fair and well coloured, it manifests the person to have been born in the first house or month, but if pale or olive-coloured, then in the second. As for instance: if the middle line of life ends under the mount of Venus, and be fair, the party was born in April; if discoloured and leady, it was in September, in the second house, and so of the rest, except those that are born under the Sun and Moon, for they have that line always fair.

The following Figure explained.

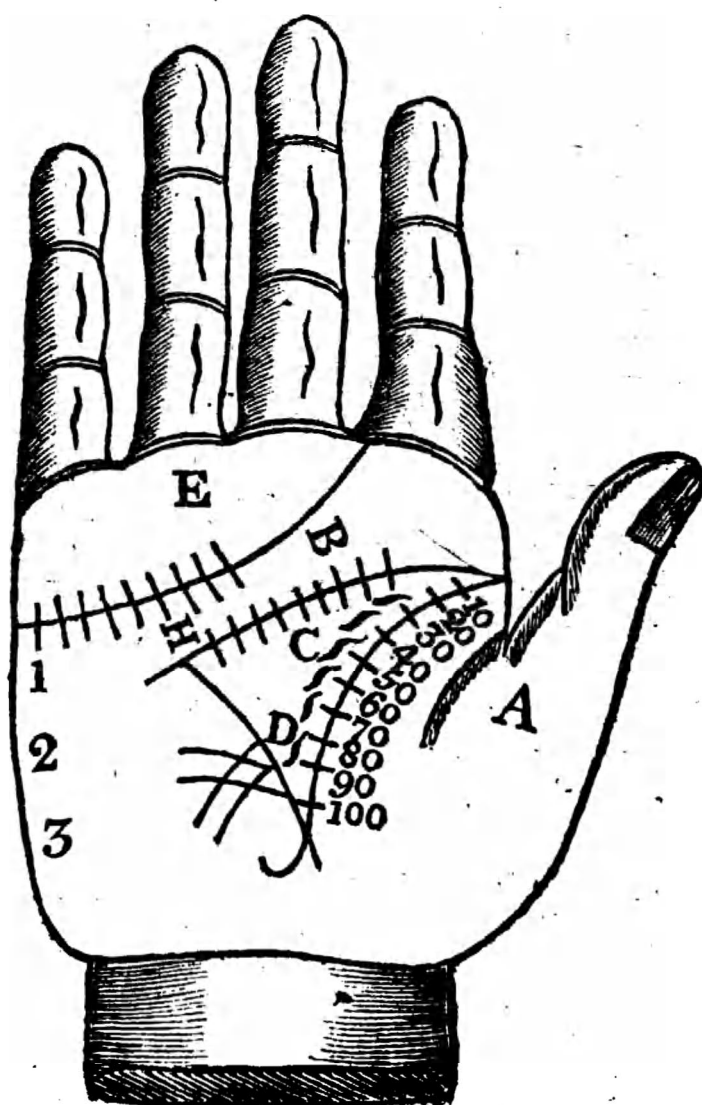
A. So is the distinction of the times of life, the line of life is to be divided by equal parts or sections, and so from hence you may judge of diseases, and their times.

B. This shews you how the first, second, and third ages are computed in this line by the figures in the mount; and if there be found the figure of a star, or gridiron, it predicts things to come.

C. The abruption or breaking off the line of life, is to be considered, according to the aforesaid divisions of times; but if the terms of the line broke be joined, as you see here, it denotes the term of life through sickness and infirmity.

D. If the line of life be broken short, or suddenly off, as here in the point D, it signifies sudden death.

E. Other lines may also be divided into equal sections, as the table-line, the natural line, the quadrangle, and triangle, which are to be parted into equal portions, and according to pro-



portion, shall the time and age of life, in which every casualty shall come to pass, which the characters shall represent in their several natures.

H. The space is called the table of the hand, which has on one side the mensal or table line, and on the other the middle natural line.

Explanation of the following Figure.

1. This denotes the person to be bold and audacious, but to have an honest mind.

2. This character denotes a whore,
3. A backbiter; one that wounds or kills his friend's or neighbour's good name.

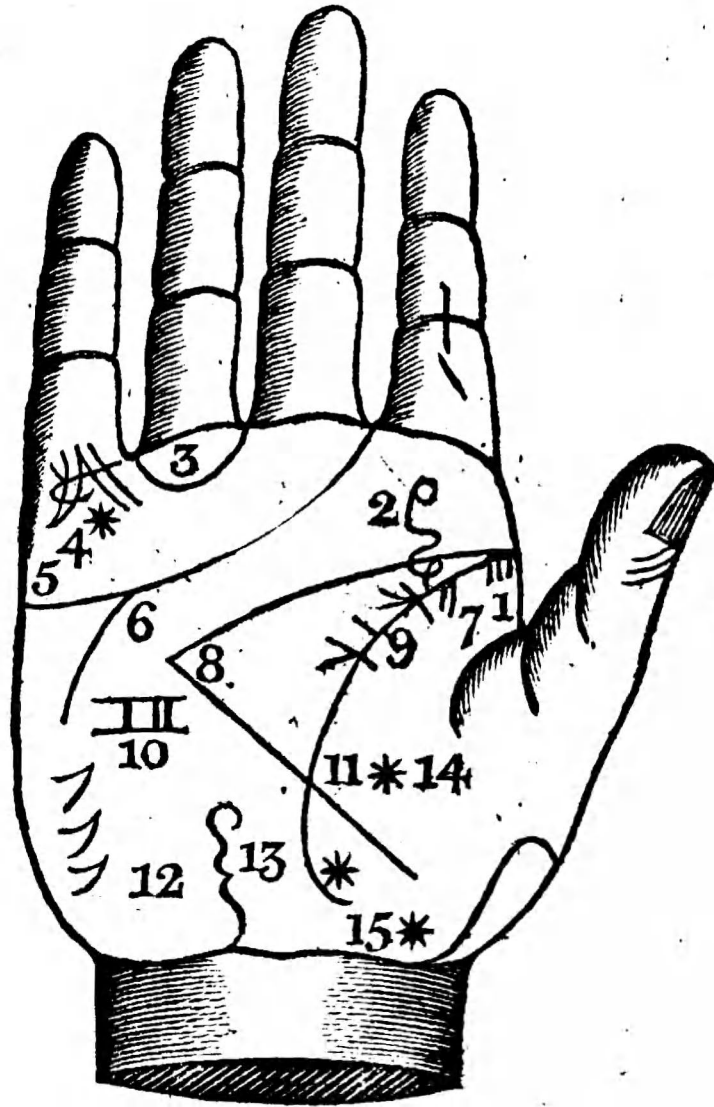
4. This denotes a double-tongued, a murmuring and repining person.

5. The table-line discontinued, small in the beginning, and gross in the end, and continued, shews that the enemies of such a person will lord it over him; but if it be gross in the beginning, and small in the end, then he shall overcome his enemies.

6. This denotes a murderer, a parricide.

*C 2

7. The



7. The line of life forked or branched, as in the figure, denotes the person lovely, and to be of a good wit.

8. The left angle, long and sharp, pointing to the percussion of the hand, signifies drowning.

9. These interfections and branches signify so many diseases in due time.

10. Such a sign denotes the person is to be killed by his own acquaintance.

11. The line of the liver cutting the line of life, denotes a long and martial life.

12. These hairy streaks in the percussion or brawn of the hand, signify

the amassing of wealth, in an age answerable to the rules of time.

13. A line stretching from the wrist to the mount of the hand, is a token of imprisonment.

14. A star in the mount of the thumb, denotes infamy, occasioned by luxury, lewd women, &c.

15. Little stars at the end of the line of life, as it were circling the thumb, threatens the person with an infamous character, by reason of lewd women, but he shall escape it.

(To be continued.)

ALBERTUS: SECRETS OF NATURE.

Continued from Page 471.

IN discoursing of the planets and their respective influences, it would seem my drift had been to establish the doctrine of fatalism, and that the evil effects of them are not to be guarded against; an opinion which is incompatible with what is affirmed by others, namely, that the wise shall controul the stars; to this I answer, that the wise man shall be able to counteract their effect in this sense; that seeing, for instance, the necessary effect of Saturn in his coldness, he may defend himself against it; so far it is admitted he has dominion over the planets, but not to retard or impede their motions. Let not, therefore, two faults be laid to my charge, by asserting on a superficial attention to what I have advanced, that my words imply fate as the disposer of all things: the consequence in the second place of my supporting such an opinion, would be the sin of professing tenets repugnant to the christian faith. Here the author obviates an objection that may be started against him. His words may be interpreted by such as are fond of cavilling, to his disadvantage, when he says all things fall out from necessity, because they are ordained to do so, according to the course of the planets, whose motions we have not the power to check, in the opinion of our author; but he likewise contends that the necessity, which may be made the ground of condemnation of his opinions, he understands to be conditional, not absolute: this he avows, by saying that any effect happens of necessity, so long as its necessary and infallible cause exists; but as the greater is sometimes inefficient, so is the effect, or the end defeated by accident, for, supposing the virtue of the planets in such or such a sign proper for bringing

on death, still man, by having recourse to certain remedies, may frustrate their influence; such remedies rendering the matter unfit for the producing of such an effect, as it otherwise would have been.

OF THE GENERATION OF IMPERFECT ANIMALS.

To convey a more distinct notion of what has been already treated of, and how more than one foetus is fostered in the matrix, it will be necessary, preparatory thereto, to digress from the generation of man, and enquire into that of imperfect animals, which owe not their existence to seed, but putrefaction; such are flies, and the like, which species of creatures would not perhaps be sufficiently multiplied by the ordinary methods of procreation, to answer the purpose of their existence; for, even they, diminutive and contemptible as they appear, are not without their utility; nature so ordering it that they should absorb the noxious humours, that creatures of a higher rank, particularly man, might not be incommoded, or their health injured.

But whether creatures of the same species with those that are propagated by seed, may be generated from putrefaction, has been a doubt with many; it appears to be the opinion of Avicenna, on treating of deluges, that such a production is not impossible; an universal deluge might happen, in which case likewise all the living might be corrupted, and by the power of the heavenly influences operating on the putrified bodies of the dead, creatures of the same nature might be formed, which afterwards by the injection of seed might continue their kind; for,

adds

adds the same Avicenna, in support of his hypothesis, if you take some hairs from a woman during her courses, and bury them in a warm dung-hill during the winter, in the spring or summer, when they are cherished by the sun's rays, will arise from them a serpent capable of begetting a creature like himself. The same has been said of a mouse, which after having been raised from putrefaction, multiplied his species by copulation: many other instances might be enumerated, says he, but the above he thinks will be sufficient to give weight to his opinion.

This opinion our author, as will be seen hereafter, refutes. Avicenna supposes the giver of the forms, as appears from the comment on his metaphysics, and therefore he supposes the divine virtue makes the motion of the planets instrumental in communicating the existence and form, and that animals thus produced from putrified substances are endued with a generative power to continue their species, as if the virtue of the sun's heat calls forth a plant, so through the medium of the fruit and seed it may produce another of the same kind. The hair of women under the disorder above mentioned, are very humid, possessing a poisonous quality, wherefore if placed in a dung-hill, the humidity and poison inherent in them assisted by the warmth derived from the sun, he supposed, might be converted into serpents—even in winter, dung is sufficiently warm, because the external cold does not suffer that internal heat to exhale.

It is to be noticed that a mouse produced from putrefaction, is larger than that which is the effect of copulation, has a longer tail, and is venomous owing to the putrid matter from which it is generated—Avicenna makes mention of a calf which he does not doubt fell from the upper regions, and supposes to have been generated in the air from corrupt particles of that element. In all that Avicenna advances, as above, Albertus observes that there is not a shadow of truth, and thus he

supports his assertion: it is a maxim in natural philosophy, that as every thing has a matter proper to it, so has it a proper agent; and as the animals adduced as instances by Avicenna are endued with different forms, they have in like manner different matters, consequently different agents.

Again, an universal deluge is an impossibility in nature, whether the effect of fire or water, says Albertus, for which he assigns this reason; the deluge must be caused by a humid constellation, therefore if this humid constellation acts upon one part of the globe, which is as much as it can do, a dry constellation extends its influence to another part, and as much as one wets, the other dries; so that Avicenna's opinion must be erroneous. A partial deluge is indeed possible; for, were all the cold planets collected to the sign of the fishes, that being the coldest, it might be that such concurrence would occasion a deluge in that region which felt, being exposed to their influence, whence it is plain that otherwise than by a miraculous interference, a general deluge could not take place: we read of an universal submersion of the globe, but with that we have nothing to do in the discussion of a philosophical question, it being allowed on all hands that the finger of God was therein visible to chastise the iniquity of mankind. To return to the subject: some things are generated without seed, for which the philosopher, in treating of the article of meteors, thus accounts: heat disjoins the particles of which a body consists; by this disunion the more subtil parts are extracted, and the grosser left behind; nor is it absolutely heat, but the virtue of the heavenly constellation—The opinion Albertus holds respecting the generation of animals from putrified matter, is, that the subtil humidity in that matter is exhaled by the solar heat, which at the same time forms a sort of pellicles; these prevent the internal heat from issuing, and by the outward action of the sun, the heat contained in the putrid

fluid substance labours for a vent, but meeting with obstructions, by its motion to and fro, contributes to the ge-

neration of a spirit, which becomes a vital principle, and is that which imparts animation to that matter.

PERPETUAL LAMPS.

ALL fire, but especially flame, says philosophers, is of an active and stirring nature, and cannot possibly subsist without motion. Now there are several authors who have treated of this subject by the bye, though none, says the learned judicious bishop Wilkins, that have writ any thing to the purpose, (except the ingenious Fortunius Licetus) from whom we shall beg leave to borrow some undeniable proofs, which we hope will be suitable to our present enquiry.

First then, that there hath been such lamps, St. Austin mentions one of them in a temple dedicated to Venus, which was always exposed to the open weather, and could never be extinguished. (a) Pancyrullus mentions a lamp found in his time, in the sepulchre of Tullia, Cicero's daughter, which had continued there for 1550 years, but was presently extinguished upon the admission of new air. (b) And it is commonly reported of Cedrenus, that in Justinian's time, there was another burning lamp found in an old wall at Antioch, which had remained so for above 500 years, there being a crucifix placed by it; hence it appears, that they were in use with the primitive christians. (c) But more especially remarkable is that of Olybius, which had continued burning for 1500 years: the relation is this; "As a rustick was digging the ground by Padua, he found an urn, in which there was another urn, and in this a lesser, with a lamp clearly burning; on each side of it there were two other

vessels, both of them full of a pure liquor, the one of gold, the other of silver." Hence we may probably conjecture, that it was some chemical secret by which it was contrived.

Baptista Porta tells us of another lamp, burning in an old marble sepulchre, belonging to some of the ancient Romans, enclosed in a glass vial, found in his time, about the year 1550, in the isle Nefis, which had been buried there before our Saviour's incarnation (d) In the tomb of Pallas the Arcadian, who was slain by Turnus in the Trojan war, there was found another burning lamp in the year of our lord 1401. (e) Whence it would seem that it had continued there for above 2600 years; and being taken out, it continued burning, notwithstanding either wind or water, with which some strove to quench it, nor could it be extinguished till they had spilt the-liquor in it. (f) Ludovicus Vives tells us of another lamp that continued burning for 1050 years, which was found a little before his time. (g)

There is another relation of a certain man, who, upon digging somewhat deep in the ground, met with something like a door, having a wall on each hand of it, from which he cleared the earth; he forced open the door, and there discovered a fair vault, towards the farther side of which was the statue of a man in armour, sitting by a table, leaning upon his left arm, and holding a sceptre in his right hand, with a lamp burning before him; the floor of this vault being so contrived,

(a) St. Austin, de civit. de. l. 21. cap. 6.

(b) Vedeperd. tit. 35. de operibus dei. part. 1. l. 4. cap. 12. (c) Licetus de lucernis, l. 1. cap. 7.

(d) Mag. natural lib. 12. cap. ult. (e) Chron. mart. fort. licet. de lucern. l. 1. cap. 11. (f) Not. ad august. de civit. dei, lib. 21. cap. 6. (g) Idem.

that

that upon the first step into it, the statue erected itself from its leaning posture, upon the second step, it lifted up the sceptre to strike, and before the man could approach near the lamp, to take hold of it, the statue struck and broke it to pieces; such care was had that it might not be taken away, or discovered; and the learned and judicious Mr. Camden, in his description of Yorkshire, page 572, speaking of the tomb of Constantius Clorus, broken up in those times, mentions such a lamp to be found within it.

It is evident that there are several other relations to this purpose, besides these above mentioned, notwithstanding the opposite opinions of our adversaries, by which it clearly appears that there have been such lamps, which have remained burning for several centuries together, &c. And there are several opinions why the ancients were so careful in preserving them, some of which we shall here exhibit.

1. Some think it to be an expression of their belief, concerning the soul's immortality, after its departure out of the body; a lamp amongst the Egyptians being the hieroglyphick of life: and therefore they that could not procure such lamps, were yet careful to have the image and representation of them engraved upon their tombs.

Others conceive them by way of gratitude to those infernal deities, who took the charge and custody of their bodies, when dead, remaining always with them in their tombs, and were therefore called *Dii Manes*.

Others, that these lamps were only intended to make their sepulchres more pleasant, that they might not seem to be imprisoned in a dismal and uncomfortable place. True indeed! a dead body cannot be sensible of the light, no more could it of its want of burial; yet the same instinct which did excite it to the desire of one, did also occasion the other.

Licetus concludes this ancient custom to have a double end; 1. Political, for the distinction of such as were noble born; hence it was usual for the nobles amongst the Romans, to take special care in their last wills, that they might have a lamp in their monuments, and for that purpose gave liberty to their slaves on this condition, that they should be watchful in maintaining and preserving it.

2. Natural, to preserve the body from darkness;—of which though there have been so many sundry kinds, and several ways to make them, (some being able to resist any violence of weathers, others being easily extinguished by any little alteration of the air, some being enclosed round about with glass, others being open,) yet they are all of them utterly perished amongst the ruins of time, and those who are versed in the search after them, have only recovered such dark conjectures, as are generally rejected and disbelieved by the literati of a brighter age; so I shall say no more on this head, but conclude with that of the poet, viz.

— Si quid novisti relictis istis
Candidus imperti, si non, his utere mecum.

LIVES OF EMINENT MAGICIANS. &c.

REV. GEORGE HARVEST.

MR. George Harvest, minister of Thames Ditton, was one of the most absent men of his times; he was a lover of good eating almost to gluttony; very negligent in his dress, and a be-

liever in ghosts. In his youth he was contracted to a daughter of the Bishop of London; but on his wedding-day, being gudgeon-fishing, he over-slept the canonical hour; and the lady justly offended at his neglect, broke off the match. He had at that time an estate of 300l. per annum; from inattention and

and absence, suffered his servants to run him in debt so much that it was soon spent. It is said, that his maid frequently gave balls to her friends and fellow-servants of the neighbourhood: and persuaded her master that the noise he heard was the effect of wind! In the latter part of his life no one would lend or let him a horse, as he frequently lost his beast from under him, or at least out of his hands, it being his practice to dismount and lead the horse, putting the bridle under his arm, which the horse sometimes shook off, and sometimes it was taken off by the boys, and the parson seen drawing his bridle after him.

Sometimes he would purchase a penny-worth of shrimps, and put them in his waistcoat pocket, among tobacco, worms, gentles for fishing and other trumpery: this he often carried about him till it stunk so as to make his presence almost insufferable. I once saw such a melange turned out of his pocket by the dowager lady Pembroke. With all these peculiarities, he was a man of some classical learning, and a deep metaphysician, though generally reckoned a little cracked.

Mr. Arthur Onslow, Speaker of the House of Commons, who lived at Ember-court, in the parish of Thames Ditton, was very fond of Mr. Harveſt's company; as was also his son and successor Lord Onslow, so much, that he had a bed there, and lived more at Ember-court than at his lodgings (a baker's in the village.) One day Lady Onslow being desirous of knowing the most remarkable planets and constellations, requested Mr. Harveſt, on a fine star-light night, to point them out to her, which he undertook to do; but in the midst of his lecture, having occasion to make water, thought that need not interrupt it, and accordingly directing that operation with one hand, went on in his explanations pointing out the constellations with the other: this planet, said he, is a capital one, and is attended by its guards or satellites—meaning the planet Jupiter.

On another occasion, having accompanied my Lord to Calais, they walked on the ramparts; musing on some geometrical problem, he lost his company in the midst of that town; Mr. Harveſt could not speak a word of French; but recollecting my Lord was at the Silver Lion, he put a shilling in his mouth and set himself in the attitude of a lion rampant; after exciting much admiration, he was led back to the inn by a soldier, under the idea that he was a maniac, escaped from his keepers.

Such was his absence and distraction, that he frequently used to forget the prayer days, and to walk into his church with his gun, to see what could have assembled the people there.

Wherever he slept, he used commonly to pervert the use of every utensil: to wash his hands and mouth in the chamber-pot; to make water in the basin or gullet, and to go into bed and between the sheets with his boots on.

In company he never put the bottle round, but always filled when it stood opposite to him: so that he very often took half a dozen glasses running—that he alone was drunk, and the rest of the company sober, is not therefore to be wondered at.

One day when Lady Onslow had a good deal of company, Mr. Harveſt got up and said, Ladies, I am going to the *bogoi*, meaning a certain place. Being jested and reproved for this indelicate piece of behaviour, in order to mend it, he next day got up and desired the company to take notice he was not then going to the *bogoi*.

The family had a private mode of warning him when he was going wrong, or into any impropriety: this was, by crying *col. col.* which meant *fellow of a college*; those inaccuracies in his behaviour having been, by Lady Onslow, called behaving like a mere scholar, or fellow of a college.

One day Mr. Harveſt being in a punt on the Thames with Mr. Onslow, began to read a beautiful passage in some Greek author, and throwing himself

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backwards in an extacy, fell into the water, whence he was with difficulty fiſhed out.

When Lord Sandwich was canvafſing for the vice-chancellorſhip of Cambridge, Mr. Harveſt, who had been his ſchool-fellow at Eaton, went down to give him his vote; one day at dinner, in a large company, my Lord jeſting with Harveſt on their ſchool-boy tricks, the parſon ſuddenly exclaimed, *Alſopos* whence do you derive your nick-name of Jemmy Twitcher? Why, answered his Lordſhip, from ſome fooliſh fellow.—No, no, interrupted Harveſt, it is not ſome, but every body, that calls you ſo.—On which my Lord, being near the pudding, put a large ſlice on the Doctör's plate, who immediately ſeizing it, ſtopt his own mouth.

Once being to preach before the clergy at the viſitation, he had three ſermons in his pocket: ſome wags got poſſeſſion of them, fixed the leaves, and ſewed them all up as one: Mr. Harveſt began his ſermon, and ſoon loſt the thread of his diſcourſe, and grew confuſed; but nevertheleſs continued till he had preached out firſt all the churchwardens, and next the clergy; who thought he was taken mad.

Once Lady Onflow took him to ſee Garrick play ſome favourite character. In order that he might have an uninterrupted ſight, ſhe procured a front row in the front boxes. Harveſt knowing

he was to ſleep in town, literally brought his night-cap in his pocket. It was of ſtriped woollen, and had been worn, ſince it was laſt waſhed, at leaſt half a year. In pulling out his handkerchief, his cap came with it, and fell into the pit; the perſon on whom it fell, toſſed it from him; the next did the ſame; and the cap was for ſome minutes toſſed to and fro, all over the pit. Harveſt, who was afraid of loſing his property, got up, and after hemming two or three times, to clear his pipes, began the following oration. Gentlemen, when you have ſufficiently amused yourſelves with that cap, pleaſe to reſtore it to me who am the owner; at the ſame time bowing and placing his left hand on his breaſt.—The mob ſtruck with his manner, handed up the cap on the end of one of their ſticks, like the head of a traitor on the point of a lance.

The Doctör was a great lover of pudding as well as argument. Once, at a viſitation, the archdeacon was talking very pathetically on the tranſitory things of this life; among which he enumerated many particulars: ſuch as health, beauty, riches, and power; the Doctör, who liſtened with great attention, turning about to help himſelf with a ſlice of pudding, found it was all eaten; on which turning to the Archdeacon, he begged, that in the future catalogue of tranſitory things, he would not forget to inſert a pudding.

FIRST PRINCIPLES OF OCCULT PHILOSOPHY.

ASSERTED AND PROVED UPON ATOMICAL PRINCIPLES.

Abridged from Green's Elements of Occult Philosophy: a ſcarce Work.

(Continued from Page 481.)

A PLENUM ASSERTED.

THIS ſubſtance is preſent in all places which other matter doth not fill. Its atoms are contiguous and continuous from one extremity of the

whole ſyſtem to the other, on which ſide ſoever you make your beginning. Diffuſed quaquaverſum. Jovis omnia plena. It is the place and placer of all other ſubſtances; material ones, I would be underſtood to mean; and is the

the agent by which the æconomy of nature is carried on.

It may seem somewhat strange that so extensive a power should be lodged in a substance, the greatest part of which is not directly the object of our senses. And true it is, that its existence, as to far the greatest part of it, hath been denied; and before we give it authority, it may be expected we should prove it hath a being. I shall wave that for the present, attempt to explain my sentiments in philosophy, shew in what manner I suppose the actions are performed, and by what agents, and occasionally consider the arguments usually offered in proof of their non-entirety. In order to which I shall lay down some positions, and afterwards appeal to experiments and observations, or have recourse to what other methods shall appear most likely to evince the truth of those positions: and if I am right in these positions, it will be but little trouble to prove from thence the sufficiency of the ancient, and the insufficiency of the modern philosophy.

First then, matter was created in atoms, or small parts, which are not capable of being divided, made less, or any ways altered.

Secondly, There are many sorts or species of these atoms, which differ from each other in size and shape.

Solids consist of atoms of one sort, fluids of another. Different solids may consist of atoms of the same figure, but differing in size; or, of the same size, but varied in figure. And so for fluids and the various kinds of fluids. And solids and fluids may differ both in one and the other, and approach nearer in the sort of atoms which compose them, as they approach nearer each other in condition.

Thirdly, the air consists of atoms of the smallest order; these are capable of adhering to each other, and forming masses or grains, as well as those of many other bodies, as gold, lead, &c.

Fourthly, the air is a mixture of atoms and grains, i. e. some part of it

is loose, and some formed into grains, as if wheat and flower were to be mixed in a vessel. In some places there is a greater quantity of the one, and in others, of the other. Round the orb of the sun the atoms exceed vastly in number; and at the circumference, or near the limits of the universe, the condition of the air is different, and is mostly formed into grains.

DEFINITION OF LIGHT AND DARKNESS, AND SPIRIT.

THE one condition of the air we call light, the other darkness. Which two are the same substance, or consist of atoms, both of them, of the same species, of the same figure and size, and differ only in condition, as one is storkened, cold, or adhering in grains; the other (light) loose, detached, the atoms from each other, or melted. The parts of darkness when in motion we call spirit, because all nations have called it so, or by a word of the like import.

Fifthly, the grains continually descend to the sun, press out the single atoms and take their place; are there broke to pieces or divided, and then themselves press out by succeeding grains, which are likewise by collision in the pores of the orb of the sun, and by the atoms which surround it, (and which the grains run against as against spikes) broke to pieces, or ground to powder, as the preceding ones were. The grains when so reduced, or divided into atoms, when press out, fly off to the circumference, adhere again or form into masses, (as other melted bodies do, when removed from the fire) and so return back to the sun, by which the action is continually supported, and the sun continually supplied with matter to send out in light, and so the whole of this fluid from center to the circumference of the system, from the sun, to beyond the fixt stars, is continually in motion, part going to the sun in form of darkness, and

part coming out in form of light; the one in streams pressing to the sun, the other in streams flowing in all directions from it, and this without cessation, perpetually changing place and condition.

Matter was created in atoms, or small parts: this every one, who knows and believes that matter was created at all, doth acknowledge. Nay they, who denied that the world was created, held that it consisted of minute parts or small bodies, which are of some determinate size and shape; and it is impossible to think otherwise, because it is impossible to conceive a notion of any body which hath not some size, and some sort of shape: and if they had them (their size and shape) by creation, it will be impossible by any art, power, or strength of man, or of any thing, or any agent, but him who gave them their form, to alter it. What should alter or make the atoms different from what they were created? and that the original atoms are unalterable, appears pretty plainly, because all the tricks we can play with things, or all the attempts we can make upon them, never alter them, or change their nature: as for instance, water can never become gold; which is a sufficient

proof of my first position. Indeed, it hardly wants any.

That different bodies do consist of atoms which differ from each other, is as plain, as that they consist of atoms at all. What else should make that insuperable difference betwixt water and gold, but a difference betwixt their constituent parts. It is impossible to change water into any other substance; by the addition of other matter, its appearance may be changed, which proves for us, because it will not change without such addition: take away that adventitious matter, and its appearance is then the same it was at first. What reason else can be given why one body is solid, and another fluid? suppose the component particles, all of them of the same kind, and place them in whatever situation you please, to each other, that could make no material alteration.

The original component particles must therefore vary in some respects; and in what other can they, but in size and figure? and he, who could make one atom of one figure, could make another of another, and so for size; and some size and some figure they must have.

(To be continued.)

APPARITIONS, DREAMS, &c.

A TRUE AND SURPRISING ACCOUNT OF A NATURAL SLEEP-WALKER.

(Continued from page 491.)

6th Fact. HAVING snatched one of his books, whilst his eyes were perfectly shut, he said, without opening it, " 'Tis a sorry dictionary," as indeed it was.

7th fact. When we saw him, he had a cut finger, which pained him very much. As often as he happened to touch, or strike the wound, he shook the finger, and complained that it ached.

8th Fact. With his eyes fast lock-

ed, he touched in our presence several objects, and yet distinguished perfectly well those he had, from those he had not, seen before. Once, for example, we thrust into the drawer that contained his papers, a book which did not belong to him. He stumbled upon it by accident, and expressed great concern lest he should be suspected of theft.

All these facts seem to prove, that he employs his sense of touch with great justness upon objects which engage his imagination; or, to speak with more propriety, when his imagination allows him to employ it; for he is sometimes insensible to what does not

A remarkable Sleep-walker.

concern him. The sequel will furnish plenty of instances of the nicety of his touch.

9th Fact. Once, as we happened to be beside him, he rose with a fixed resolution to mount the spire of St. Martin's Church. All our entreaties to detain him were ineffectual; and, though they were enforced by persons whom he used to answer, he made no reply. He fancied himself actually in the church, ringing the bell; nor deigned to answer a single question, till he had ended the operation. We then asked him how long he had rung? he replied—"Four minutes."

10th Fact. He seemed to pay no attention to a number of people, who happened to be in his room, and even disregarded their conversation, unless something particular drew his attention. Thus, when in his tranquil mood, as one knocked against a table, he called out, "who is there?" and was answered, "one of your school-fellows, who comes to prepare his lesson with you." Not much relishing any propositions of study, he run to the door, and expelled, with admirable powers of action, not him who had made the reply, but the phantom of his importunate companion.

11th Fact. Having taken a candle with intent to light it, one of the company, not perceiving that he held it in his hand, remarked in a low voice, that he had forgot his candle. "Of what use are your eyes," said Devaud, "if you do not see it?"

12th Fact. After perambulating the streets at night, he directed his steps homewards. But having passed the house by twelve or fifteen paces, and hearing one cry out, "He is mistaken," he turned back to the door, and went in with great composure.

13th Fact. As he was occupied with various reveries, a cuckoo-clock happened to strike. "So, we have got cuckoos," said he; and when desired to imitate the note of that bird, he did it accordingly.

14th Fact. - The shrill sounds of a

clarinet, affected him very sensibly, inasmuch that he sought to get out of the way, stopped his ears with his fingers, and shewed that they were hurt. At another time, he connected the sound of this instrument with the subject of his dream.

15th Fact. In walking along a stone, or wooden bridge, he was struck with the different noise of his steps, and stamping with his foot, said, "There is a vault here." (Mr. N——'s relation.)

16th Fact. In one of his apparently unoccupied hours, they put different questions to him, which he answered very pointedly. But he replied more readily to those of his acquaintance than to strangers; and when they addressed him in the second person singular, than when they used the second person plural.

From the above facts it appears, that the sleep-walker, for the most part, hears nothing but what has some reference to the dream which interests him, unless the sound or noise be extraordinary: and that, as long as his mind is fixed upon no particular object, he answers any queries that are proposed to him.

As the sense of sight makes one of the most important articles of our enquiry, let us trace young Devaud's actions, and see what they may suggest on the subject. But, for the sake of order, let us, in the first instance, point to those which shew what impression real external objects make upon his sense of sight; and then his visions, or the manner in which his imagination represents objects.

17th Fact. We have distinctly remarked that when the sleep-walker would see any object, he makes an effort to open his eye-lids: but they remain so stiff, that with difficulty can he raise them a line or two by drawing up his eye-brows; the eye-ball then appears fixed, and the eye itself languid. Upon being presented with any thing, and desired to take it, we have constantly observed, that he opens his

his eyes a little with a considerable degree of exertion, and that he shuts them again as soon as he has grasped the object.

(To be continued.)

AN INSTANCE OF THE FORCE OF IMAGINATION.

A GENTLEMAN of the name of Marsh happened to be riding out, when a horse in the staggers came behind, and taking hold of him by the buckle of his breeches, lifted him out of the saddle, gave him a shake, and laid him on the ground, without bite, bruise, scratch, or any sort of harm. He related the circumstance, and, after a day or two, seemed to think no more about it. Three weeks after, the gentleman who owned the horse came to see Mr. Marsh, and told him the horse which dismounted him was dead of the staggers. Being at dinner when this information was given him, he laid down his knife and fork, and said, "Then he died mad, and I shall die mad too." From that time he fancied himself mad, although he had not the smallest symptom of madness. If he happened to yawn, he would immediately cry out, "That is the way the horse died, and I am mad, although my friends will not believe it." He would take nothing that was prescribed for him, saying they would answer no purpose, for nothing could do him good. Thus he continued for the space of four months, and then died. He was opened, but had none of those inward marks discoverable in persons who lose their lives in consequence of being bitten by any mad animal; nor, when living was he troubled with the hydrophobia, or dread of any liquid; but saw, and swallowed it without any concern; so that the judicious are agreed, that it was fancy, not madness, that occasioned his death.

SURPRISING PROPHECY CONCERNING THE DEATH OF THE EARL

OF KILDARE, AND HIS SIX BROTHERS.

THERE had long been a prophecy current in Ireland concerning the Kildare family, that seven brothers belonging to it should go to England in a cow's belly, and never come back again.

The Earl of Kildare having raised a rebellion in Ireland, with the assistance of his six brothers, they were subdued by the English, and carried over to England to take their trial.

One of them recollecting the prophecy, relating to their family, asked the master of the vessel which carried them the name of his ship; being told that it was called the Cow, he immediately concluded that the voyage would prove fatal to them—He guessed right; for upon their arrival they were all tried for their rebellion, and being found guilty of high treason, they were beheaded on Tower-hill.

SURPRISING DISCOVERY OF A MURDER.

MR. BEARD gives an account in his theatre, of a man, who bore his neighbour a bitter inveteracy; and having met him in a wood, at a place convenient for revenge, murdered him, and escaped without being suspected. The body was found soon after, and brought before the senate; and the murderer not being heard of, they ordered one of the dead man's hands to be cut off, and hung up over a table in the common gaol of the town.

Some years after, the villain who perpetrated this bloody deed was arrested, and committed to the said prison, and brought into the very room where the hand hung; and, by accident, as he sat at dinner, was just under it, and notwithstanding it was seemingly quite withered, yet it now bled afresh, and the blood dropped into the criminal's trencher: at which all present

lent being greatly amazed, the gaoler went and informed the senate of it, who sent for the prisoner, and examined him: he was greatly startled by

that divine prodigy; acknowledged himself to be guilty of the said murder, for which he was afterwards broke on the wheel.

DOMESTIC NEWS:

AUGUST, 1792.

1. AFTER the Levee this day, Mr. Dudley Adams, of Charing-cross, was introduced to his Majesty by the Earl of Winchelsea, and had the honour to present to the King a pair of the most magnificent globes ever manufactured in this country; intended as a present to the Emperor of China.— On the celestial globe is exhibited 5864 stars, of seven different magnitudes on a beautiful enamelled ground, each of which are distinguished by gold, silver, and various coloured foils.

The terrestrial globe is brilliantly illuminated; the mountings are strong and elegant, both gold and silver; the cases are also very richly ornamented.

2. About eleven o'clock at night, one of the Powder Mills at Hounslow blew up, but by what accident is not yet discovered: there were about three sacks of powder in the mill, and very providentially the workmen had just left it. Adjoining to this mill is another, wherein a considerable quantity of powder was placed, and two men at work at the time of the explosion; but, strange to relate, no other damage was done than the mill, where the explosion happened, being shivered to pieces.

3. This morning early, an unlucky circumstance was discovered at the house of Mr. Fuller, at Bromley, near Bow. His two daughters, the one about thirty-six, and the other about forty years of age, were accustomed to sleep with a candle alight in their apartment. They went to bed as usual, with a favourite cat in the room,

and it is supposed the cat in the night, by some accident, caused the fall of the candle, which set fire to the curtains; as soon as the flames gave alarm, the younger sister jumped out of bed, and ran to her father's chamber to apprise him of the danger. Mr. Fuller, who is seventy years of age, rose immediately, and found his way down stairs in the dark. He and his youngest daughter were saved, though the latter is much injured by the flames. The eldest daughter was so shockingly burnt, that we hear she is since dead.

4. At six o'clock in the morning, died the most noble Frederick Earl of Guildford.

His Lordship was Lord Warden and Admiral of the Cinque Ports, Governor of Dover Castle, Lord Lieutenant of Somersetshire, Chancellor of the University of Oxford, Recorder of Gloucester and Taunton, one of the Elder Brethren of Trinity House, President of the Foundling Hospital and Asylum, and a Governor of the Turkey Company and Charter House, K. G. LL. D.

5. This morning the Bagshot camp broke up; the Royal Artillery marching off the ground first. They began their march at a quarter before five o'clock, and the other corps followed as soon as possible. Lord Harrington's regiment was the last on the ground, on account of their having their camp equipage to pack up, and carry with them. The other corps left their standing.

Birmingham, August 17.—The inhabitants of this town were about two o'clock this morning, suddenly alarm-

ed

ed by the cry of Fire, and upon enquiry, it was found to be the Theatre in New-street, on fire. It was the handsomest and largest building of the kind out of the metropolis.

The flames raged with unabating fury, and defied the attempts of those who would have extinguished them. For two hours the engines played upon the unfortunate building, and all seemed anxious to lend their aid in the generous hope of saving the perishing fabrick.

At about four o'clock the fire began to subside, and was at length, with great difficulty, extinguished; but not before the whole of the Theatre was laid in ruins.

A young girl lately at Vienna was in love with a painter, who had promised to marry her. Her father only was alive, and was averse to the match. She prosecuted him for her maternal dowry, which consisted of 900 florins, she was of age to demand it, and the father was sentenced to pay the sum. The money she received—she flew to her lover, and gave it to him to keep. The next day she returned to his lodging, but the painter had gone off. The poor girl, thus finding herself deprived at once of her lover, her money, and the affection of her father, urged by despair, threw herself into the Danube, and was drowned.

The trial of James Harding, at the last Salisbury assizes, and for which he suffered, for the murder of his own child, at Bradford, unfolded a progressive barbarity, which it could hardly have been supposed human nature was capable of perpetrating. To describe the poor child's suffering, from the various punishments inflicted by its inhuman parent, would but shock the feelings of our readers; it was at length relieved from its load of misery, by being literally *starved to death!*

The trial of Pine alias Paine, at the same assizes, for the murder of his wife (who was also executed) was another case attended with peculiar circum-

stances of atrocity:—It appeared in evidence, that Pine was dissatisfied with his wife for having borne him two children, whom, he asserted, he was incapable of maintaining. His ill-humour towards her broke out on the birth of her first child, at which time he declared he would get rid of her by ill-treatment, in such a way as that the law should not lay hold of him.—His wife was again pregnant;—and this was not to be forgiven; however, though his behaviour to her, in this situation, was marked with the most savage brutality, it had not the desired effect—she survived, and was delivered of a live child: three days after which he dragged her out of bed by the heels; and some little time after beat her so as to break one of her ribs; he then decamped, and the poor creature died a day or two after.

A swarm of bees lately pitched on a pair of horses belonging to Mr Hill, a gardener, at Portsmouth. One of the horses they stung to death; the other cannot survive.

The new federal city of Washington, in America, is in a state of great forwardness, and will be ready for the reception of the congress and magistrates in about three years. The capitol, or Parliament house, will be in the center, surrounded by a circus of magnificent buildings, from which all the main streets will issue.

A man and his wife were lately buried together at Stepney, of the name of Chetwynd. They were born and died within a week of each other, and had been married near 50 years!

Remarkable Fecundity and Births. The wife of William Martell, a journeyman Shoemaker, in St. Mary's-street, Portsmouth, was this month delivered of a daughter—about the same hour on Tuesday morning of a boy—and at one o'clock on the following day of another boy: they are all fine children, and the mother is as well as persons generally are in her situation.