

THE Conjuror's Magazine, OR, Magical and Physiognomical Mirror.

SEPTEMBER, 1792.

Embellished with the following Engravings, all accurately copied from LAVATER, by BARLOW. 1. LAVATER in his Study.—2. HEAD of Lord ANSON, No. 1.—3. HEADS of Lord ANSON, Nos. 2 and 3.—4. A GROUPE of BRUTES.—5. FOUR HEADS.—6. THREE HEADS after RAPHAEL.

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UNIVERSITY OF CALIFORNIA

ENLARGEMENT OF THE PLAN.

IT is with pleasure we announce to the Public, that we are enabled by their generosity to enlarge our Plan to full double its extent, both in Letter-press and Plates: without such an enlargement, we could not have accomplished our principal purpose, the completion of Lavater, in any reasonable time, as we at first expected. That Work will now be finished in a masterly stile, and with spirit, which could not have been so happily executed in our former manner; and the Public without delay will now be served with that Work unmutilated by abridgment, for a mere trifle, compared with the enormous sums demanded for other editions.

By this enlargement the lovers of the Occult Sciences, &c. &c. &c. will enjoy an additional Eight Pages Monthly, which will render our Plan altogether infinitely more complete than before; and at the end of twelve Months the both works may be divided, for binding in separate Volumes. But if the Purchasers are not extremely careful in separating the Lavater from the other Part, they will find that their Binders will mix the whole together. All the Plates, except the Frontispiece, and the Nativity of George the Third, belong to the Physiognomy, and must be reserved for future directions.

CORRESPONDENTS, &c.

The Plate of a Groupe of Brutes given in this Number, belongs to Page 39 of No. 12.

N. D. has our respects; his request shall be duly complied with.

An observer from Lincoln's-Inn has our thanks, as also an anonymous correspondent from Clerkenwell-Green. The repetition mentioned was entirely owing to accident.

R. A. G. and several others, will find we have paid due attention to their desires in enlarging our plan.

J. D. of Buckden, shall have his requisition complied in a few days. His queries will be admitted in a future Number.

Leo, Astrologo, and the letter from Bath, next month.

Advertisements may be put up at the Exchange, inserted in the Newspapers as puffs, or on the wrappers for the usual expence, but we cannot consent to become the vehicles of other people's schemes, and for nothing too: to E. S.

Peter has our good will for his kindness, but the extracts he mentions would not avail us.

Had we been ever so inclined to mirth, we could find very little food for fun in Bob Short's letter: his drivelling pen seems always to be hunting after the *sine qua non*.

W. K. Tottenham-street, with the scheme upon the ship that perished eight hours after going out of port, is under consideration.

We acknowledge the receipt of the paper signed "From Pandemonium," and we found it combustible.

J. P. and Leon, will find their queries answered fully in the Athenian Oracle, Vol. 3. p. 324.

A common Dream Book will open the signification of Miss W.'s somnal vision.

H. D. will hear from W. E. next month.

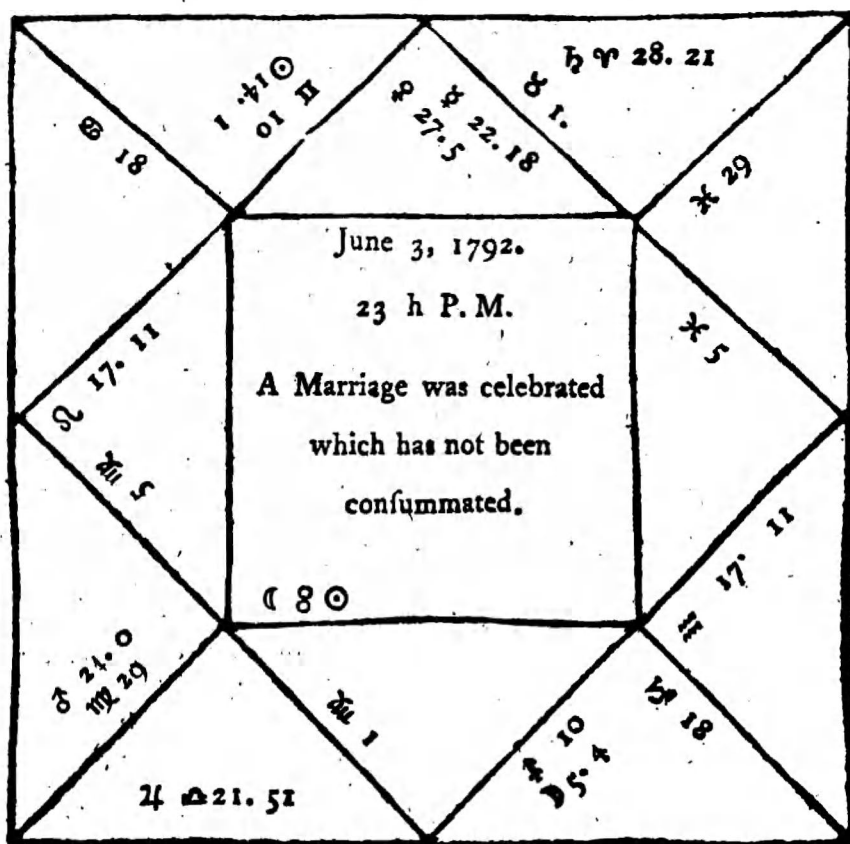
Almeria may receive the desired information, by applying to W. E. No. 22, Kendall place, Lambeth.

To insert Mehmet's Favour would only gratify his own curiosity.

THE CONJUROR'S MAGAZINE.

FOR SEPTEMBER 1792.

OPPOSITION OF THE LUMINARIES AT A CERTAIN MARRIAGE.



F 2

Mr,

Mr. Editor,

AS you are an eminent explorer of secrets, I send you an account of an application which has been made to the learned gentlemen in this neighbourhood, respecting the *private affairs* of a couple who were married the 4th of June last, at nine o'clock in the morning.

The lady is the daughter of a gentleman of the medical profession, in the Borough. The age of the lady is eighteen; she has had some thing imposed upon her in the shape of an husband, aged twenty-six.

The creature, it seems, kept her at short allowance in more *articles* than one, for during the six weeks she had the patience to live with him, he gave

the bride a *guinea!* with special injunctions to be careful of it, and to give him an account how she laid it out. She is now returned home to her father, who accompanied her here to deposit the detail of her grievances at the *confessional* of the *Archies*.

Her wedding ring, according to custom, is deposited with the learned Father, who received her confession; and the discussion—*man, or no man?* will come on in the course of a few weeks. In the mean while, your readers will perceive that the opposition of the luminaries denoted this to be a very troublesome transaction.

A CONSTANT READER.

Star above the Garter,
Doctor's Commons,
August, 12, 1792.

6300.

OBSERVATIONS

ON GENETHLICAL ASTROLOGY.

By Mercurius, of Bath.

IN the calculation of Nativities, nothing is of more consequence than the attaining a proper rectification; to ascertain which, many methods have been proposed, and various examples given; but I have been long convinced that there is no other method of rectifying a nativity, but by some very particular accident which has befallen the native.

The ascendant directed to the conjunction, quartile, or opposition of Saturn, or Mars, for the affections of the body; or to conjunction, sextile, or trine of Venus, or the moon, for marriage, are the most certain means of rectification. The mid-heaven to good aspect of the fortunes, or luminaries for preferment; or to bad aspect of the malefics, for loss of trade or honour, are good opportunities of effecting a rectification. In short, I look upon the direction of the angles to aspects of the planets to be the only means of gaining the real time of birth;

thus the nativity of an infant should be well ascertained before any judgment is given—but, as this seldom can be, I think silence is best, until an opportunity offers of some occurrence whereby a rectification may be obtained.

The science of Astrology stands in need of a good deal of pruning, as it is at present generally practised. The absurd idea of secondary directions should be exploded, and the method of directing in mundo wants much amendment.

Many authors on this science, when bringing up the directions in a nativity, say—'And within a month of this time, the native married, fell sick, &c. according to the direction; but this only betrays their ignorance; for had the nativity been properly directed, the direction and the circumstance would have perfectly agreed. As I never attempt directing a figure until it is properly rectified, so I never find

the occurrence vary from the calculation more than six days, which is one minute's motion.

By the above observations, H. H. will see the absurdity of my forming a judgment on his nativity, without having some circumstance whereby I can proceed with certainty; if he will give this information, I shall be happy in giving him all the satisfaction in my power.

In my next I hope to give some examples of what I now assert.

BATH.

MERCUR. US.

Sept. 19, 1792.

* * I beg leave to ask W. E. of Lambeth, how, in the gentleman's nativity, he came to omit the Moon's nodes, and the eminent directions of the ascendant to conjunction of Mars, and the Dragon's tail?

THE QUERIST. No. XIV.

ANSWER TO QUERY I, IN OUR
LAST. BY A. C.

FORMERLY in Wales, cheese was remarkably scarce, and as the Welch were always fond of something relishing, they reckoned toasted cheese a great dainty, and therefore called it a Kare-bit; which I apprehend has since been corrupted to rabbit.

ANSWER TO QUERY II. BY BOUR-
TONIENSIS.

AMONGST the Greeks and Romans the form of their oaths upon solemn occasions was as follows:—They used when the parties were met to slay a victim, and the beast being struck down with certain ceremonies and invocations, gave birth to the expressions *tempein orkon—ferire pactum*, and to our English phrase translated from thence, of "Striking a bargain."

NEW QUERIES.

QUERY I. BY SEPTIMUS EOLIN.

WHENCE came a particular tract of the sky, with the appellation of the milky way?

QUERY II. BY WILL. DEACON.

WHETHER a piece of iron laid up on the cask, prevents thunder from spoiling the wine contained within it, and why?

QUERY III. BY T. M-A-N-S.

WHY ice being harder than water, is yet lighter?

QUERY IV. BY CURIO.

WHETHER it be better to bury or to burn the bodies of the dead?

QUERY V. BY O. P. T.

IF the birth of any person may be known by the appearances of the planets, and the particular disposition, &c. likewise be known—and as there are doubtless many persons born precisely at the same moment, how comes it that we cannot find two whose dispositions exactly correspond with each other? Astronomers say likewise that the aspect of the planets determine every event in that person's life, who is born under them.

We withhold any more, as the answers to these five remarkable queries will carry us far enough for the proportion of our plan, allotted to this correspondence.

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 28.

THEIR comparative figure and size we are to gather, and in some measure may gather it, from observation. Thus those of the fluid of the air we judge to be the smallest atoms, as well because without that they would not answer the end they were made for, as from observation, by which we find they pervade all other bodies, a diamond, for instance, glass, nay, the earth itself, to the greatest depths, as Dr. Woodward hath proved.* That the sea is pervaded by the air to the very bottom, is well known; fishes breathing and swimming there is a proof, because they can neither breathe nor swim in vacuo, or where the gross air does not come; which, all together, prove that the atoms of the air are smaller than those of which other bodies are compounded, since they can pass through the interstices, or pores, which are in other bodies. As to the other part of our third proposition, the adhesion of these atoms in masses or grains, as lead, sand, &c. do, many experiments, and the most common observations may be appealed to in proof of it. Hold your hand before a fire, you feel heat before, and cold behind; you perceive air press in, out again it must come, annihilated certainly it is not. It comes not out, however, in the same condition it went in. It goes in cold, and comes out hot. Heat, we know, pervades and enters the pores of the hand, which cold cannot. This leaves no doubt that the air is divided, or dissolved in the fire, as metals are, and forced out by succeeding air or spirit; so that the atoms of the air are

capable of adhering in grains, of being divided, and adhering again afterwards. Some parts of the air, as was observed, easily pervade the densest body we know of, and other parts of it, again, do not make their way through the lightest. Glass admits some of it, in form of light and heat, but stops that which is in form of cold or wind. A candle burns no longer than the denser part of the fluid mixture of the air can come at it, to feed it, they say. But what is feeding it? Is not food digested, dissolved, or divided into smaller parts in the stomach? And so must be the food of a candle, if they will call it so; and when it is so divided, it is carried off in the other condition of light and heat. This again proves that spirit and light are the same substance, whose atoms in size and shape are the very same, because division and adhesion make them one and the same. But gold, water, lead, &c. whether adhering in grains, or divided into atoms, neither are, nor appear to be, nor perform, what air, by this alternate change of condition is, appears to be, and performs. Gold, and the other bodies, indeed, are proved to be different from each other, because division and adhesion of their parts never make them assume the qualities of each other. And why may not air be capable of being melted and storkning afterwards, and growing cold or hot, as it is agitated, or quiescent, as well as gold, lead, and ten thousand other species of substances? What is there in the one to impede, which is not in the other, in some proportion? A fire or a candle is a plain and obvious proof of the matter of fact, and so are many of the experi-

* Natural History of the Earth Illustrated, &c. The third letter in the Preface.

experiments made by the air-pump. This engine, which has deceived the brightest of men, when the few points above are settled, will not only undeceive them, but prove this, and open the knottiest parts of philosophy to the most ignorant and short-sighted. It is well known that light may be formed in the condensed receiver by rubbing two hard bodies together. What doth this do, but grind the larger grains, which were too big to pass the pores of the glass, or to pervade those of the eye, which a single atom, or some few in a small grain can do? Exhaust the receiver of the denser air, or grains, and rub the outsides of it with your hand, immediately light flashes out. What doth the hand do but move the atoms next it, and they the next to them, and so on, till those next the eye are pushed into it, as if you were to push a stick which touches the eye at the opposite end. Were the line of atoms interrupted in any part, the motion of the hand on the sides of the

receiver would neither reach nor affect the eye, any more than a stick that did not touch it. Here then we see the atoms, which, when pushed into the eye, we call light, are continuous in a line from the hand, through the receiver to the eye, and that they are small enough, when pushed, to run through the glass, as water through a sieve, and consequently, when you force the spirit into the receiver, the thinner parts of the air or the light gets out through the glass, which hath made the learned think the exhausted receiver had little or nothing in it, and that light was no part of the air; whereas our seeing through it shews it is full of light, for every fool knows we cannot see without light. Light, therefore, must be in every part of it, because we can see in every part of it. Hence we gather, that what is called a vacuum, said to be empty space, is really a plenitude of matter, but this by the bye.

(To be continued.)

ARBATEL'S MAGIC,

(Continued from Page 6.)

SIXTHLY, All the deceitful imitations and affections of the devil are also to be avoided, whereby he imitateth the power of the Creation, and of the Creator, that he may produce things with a word, that they may not be what they are. Which belongeth only to the Omnipotency of God, and is not communicable to the creature.

Seventhly, Let us cleave fast to the gifts of God, and of his holy spirit, that we may know them, and diligently embrace them with our whole hearts, and all our strength.

APHOR. XLI.

We come now to the nine last Aphorisms of this whole Tome; wherein we will, the divine mercy

assisting us, conclude this *Magical Ijagage*.

Therefore, in the first place, it is to be observed, what we understand by Magician in this work.

Him then we count to be a Magician to whom by the grace of God the spiritual effences do serve to manifest the knowledge of the whole universe, and of the secrets of nature contained therein, whether they are visible or invisible. This description of a Magician plainly appeareth, and is universal.

An evil Magician is he, whom by the divine permission the evil spirits do serve, to his temporal and eternal destruction and perdition, to deceive men, and draw them away from God; such was Simon Magus, of whom mention is made in the Acts of the Apostles.

and

and in Clemens; whom St. Peter commanded to be thrown down upon the earth, whereas he had commanded himself, as it were a God, to be raised up in the air by the unclean Spirits.

Unto this order are also to be referred all those who are noted in the two Tables of the Law; and are set forth with their evil deeds.

The subdivisions and species of both kinds of Magic, we will note in the Tomes following. In this place it shall suffice, that we distinguish the Sciences, which is good, and which is evil; whereas man sought to obtain them both at first to his own ruin and destruction, as Moses and Hermes do demonstrate.

APHOR. XLII.

Secondly, we are to know, that a Magician is a person predestinated to this work from his mother's womb; neither let him assume any such great things to himself, unless he be called divinely by grace hereunto, for some good end; to a bad end is, that the Scriptures might be fulfilled, *It must be that offences will come; but woe be to that man through whom they come.* Therefore as we have before oftentimes admonished, with fear and trembling we must live in this world. Notwithstanding I will not deny, but that some men may with study and diligence obtain some species of both kinds of Magic, if it may be admitted. But he shall never aspire to the highest kinds thereof; yet if he covet to assail them, he shall doubtless offend both in soul and body. Such are they, who by the operations of false Magicians, are sometimes carried to Mount Horeb, or in some wilderness or deserts; or they are maimed in some member, or are simply torn in pieces, or are deprived of their understanding; even as many such things happen by the use thereof, where men are forsaken by God, and delivered to the power of Satan.

The Seventh Septenary.

APHOR. XLIII.

The Lord liveth, and the works of God do live in him by his appointment, whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient he hath proposed their rewards; to the disobedient he hath propounded their deserved punishment. Therefore these spirits of their free will through their pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left in them a very great power in the creation; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magician of God, which signifies a wise man of God, or one informed of God, is led forth by the hand of God unto all everlasting good, both mean things, and also the chiefest corporeal things.

Great is the power of Satan, by reason of the great sins of men. Therefore also the Magicians of Satan do perform great things, and greater than any man would believe: although they do subsist in their own limits, nevertheless they are above all human apprehension, as to the corporeal and transitory things of this life; which many ancient histories, and daily examples testify. Both kinds of Magic are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanksgivings; the other is a little solicitous about eternal things; but wholly exercising himself about corporeal things, that he may freely enjoy all his lusts and delights in contempt of God and his anger.

HISTORY

HISTORY OF PHILTRES;

AND OF THE PRACTICE OF THE ANCIENTS TO FASCINATE, AND
PROCURE LOVE THEREBY.

THERE is not any thing so pleasant and delightful as to be beloved. To procure that, it is requisite there should be some perfection, which being conceived such by the person whose favour is courted, it prevails so far upon his inclinations, that he cannot forbear being in love with it. Thus is it that a known truth doth so fully satisfy our understanding, that it cannot deny its consent thereto: thus is the will so strongly engaged upon the pursuance of a good which seems delightful to her, that it is hardly in her power to gainsay it; nay, she is of herself inclined thereto, not needing any other charms to induce her thereto, than those she meets with in the goodness of the object which she loves. These are real philtres, which never fail to raise love in those that have them; there is no necessity of looking after other remedies, all which are used either to a bad end, or to none at all. Deianira, desirous to make use of them, in order to her being better beloved by her husband, Hercules, proved the occasion of his death, by the means of a garment which she sent him, dyed with the blood of the Centaur Nessus. Another woman, as Aristotle affirms in his greater work of Ethics, brought her husband to the same fate, after she had made him take a medicine of that kind. Lucilla administering such a philtre to the poet Lucretius, her husband, put him into such a distraction, that he killed himself. The like was done by the Emperor Lucilius, after he had taken such a one from the hands of Calisthenes; as also by Caligula, after he had drunk off one of these potions into which there had been put a piece of that flesh which is found on the foreheads of young colts as soon as they are cast,

called in Latin, Hippomanes, an ingredient particularly recommended among these medicaments. In which recipe, we find also the brains of cows when they would go to bull, and those of young asses, the bones of a green frog, the little fish called the Remora, the matrix of the hyæna, and the little bird called motacilla, the wagtail, from its continual wagging of the tail, which, it seems, is so effectual a remedy for the procuring of love, that Pindar, in his fourth ode of the Nemæa, acknowledges that his heart was so strongly drawn away and charmed by the means thereof, that he could not forbear loving. But though it were granted, that these remedies had some particular virtues to excite love in those to whom they have been administered, yet would it not follow thence that they should make that love mutual, by obliging them to love those by whom they are beloved. For those to whom they are given commonly not knowing, nay, many times having an aversion for the others, it is impossible that these philtres should be able to force people's wills and inclinations, which are always free to love what they know not; or if they know it, have a horror and aversion for it. Otherwise it would amount to as much, as to give them a certain sovereignty over a free power; such as the will is, which it cannot endure, as being above all corporeal agents, such as these medicaments are. Among which, there are some have the virtue of extinguishing the flames of concupiscence and carnal love, by correcting the heat of the blood, diminishing the quantity of the seed, and dispersing the spirits whereby it is raised; so, on the contrary, there are others which, as it were awake and excite that pas-

sion, by the production they make of abundance of good and spirituous seed, and, consequently, may invite those who use them to that base and unbridled love, but not to a mutual love, such as is particularly directed to him, who finding his affection slighted, is forced to give these remedies, that he may be beloved by the person whom he courts. Love and the graces, if we may credit those authentic authors, the poets, always kept company with Venus, whereby they would signify to us, that the most effectual means which any one can use to insinuate himself into the love of another, was to become himself amiable and agreeable; and that those who pretend to do it by other ways, do many times come short of their intentions; or if they at last come to be loved, it is by such a perversion of the party's imagination whom they court, that, instead of framing a rational and well regulated passion, they raise therein that fury and rage, which the physicians call *Eroto-mania*. Thence it comes, that to accomplish their desires, besides such means as are natural, they also make use of all the diabolical artifices and inventions that magic can furnish them withal, to compass that piece of witchcraft. To that purpose, they make use of mandrakes, wherewith the women prepare a certain drink for the men, administering the female to procure themselves to be loved by them; and the men cause them to take the male, that they may be loved by the women. They assign the same properties to the herb calamint, affirming that it gains the heart, and raises it into such a heat, that it is inclined to love him who gives it; and the same thing is said of several other odoriferous herbs, which seem to have a stricter connection with the effect they promise themselves from them, than an infinite number of other impious and absurd things, whereof they make an extraordinary account. As for instance, among others, the menstrua of women! the navel-string of a child

newly born, reduced to powder, and taken in a potion; as also the skin of such a one, wherewith they make their virgin parchment, on which they write their characters; eggs dipped in the blood of a toad; a certain bone taken out of the throat of a salt bitch; the feathers of a screech owl; and especially the parings of the nails, together with the hair of the head, or of any other part of the body, and for want of those, some small shred of the person's garment whom they would engage to love, which these impious ministers of Satan hide under her bolster; or if that cannot be done, under the threshold of some door through which she is to pass, adding thereto, according to their common practice, certain words and figures forged by the old Spirit of Lying.

Nor are they content with all these palpable fooleries, but they must add thereto some enormous sacrileges, by their abusing some of the most sacred mysteries of Christian religion, profaning not only the olive branches and hallowed palms, the holy oils, the habits and ornaments of priests, whereof they make use of some parcels, as they do also of the scrapings of the hallowed stones of our altars, but also the sacred Host itself, on which they grave certain marks and characters with blood; and having reduced it to powder, put it into the meats of such as they would bewitch with those love-soceries. There are also others, who pretend to do the same things by images of wax, made like the persons whose love is desired, which they melt at a fire made of cypress, or some rotten pieces of wood taken out of sepulchres, imagining that by virtue of the words they pronounce during that ceremony, the heart of the person beloved will be softened, and grow more tender; the hardness whereof if they cannot overcome by simple melting, they prick the waxen figure with the points of needles, presuming that the thing which it represents will be sensible of the like treatment. There are

others yet who content themselves with this ceremony, that is, to burn the leaves of laurel, or the stones of olives, used anciently, according to the testimony of the prophet Baruch, by women, to reproach their gallants with neglect towards them. But the famous sorceress, Canidia, makes it her boast, in Horace, that she had wrought this effect with the marrow of the bones, and the liver of a young child, which she had taken out of his belly, after she had starved him to death buried in the ground up to the chin; promising herself, by means of this powerful philtre, so far to recover the affections of her gallant, Varus, who had been debauched from her, that she would inflame, and make him burn more violently than pitch set on fire. So cer-

tain is it that there is not any one crime, how heinous soever, which this furious passion will not inspire into those, who so earnestly endeavour the satisfaction of it, which for that reason the laws punish with so much severity. Nor do they less condemn the superstitious remedies which some others propose for the prevention of them, as being such as are no less dangerous than the mischief they would hinder; of which kind are these:—To carry about one the privy parts of a wolf, a secret recommended by Pliny and Pompanatius; to drink of the urine of a he-goat; to cast on himself the dust of the place where a male had wallowed, and such other suspicious means.

Plutarch's Symposiasts.

ALBERTUS'S SECRETS OF NATURE.

(Continued from Page 23.)

WHETHER that throbbing spirit be a substance or an accident, remains to be determined; that it is the former may be inferred from this circumstance, that through the medium of the forming power, that spirit acts, and because the agent produces the substance not without the concurrent operation of the spirit: so that of necessity that spirit must be a substance: it is a subtil body generated from the more subtil parts of matter in a putrid state. But it is doubted whether that spirit be animate or inanimate; it may be said to be virtually so, though not formally; inasmuch as it produces animation out of that putrid mass.

The heat of the sun, says our author, exhales the moisture from putrid bodies, which may be verified by experiment; take a mouse bred from putrefaction, and place it in such a manner that the sun's rays may fall directly upon it, and it will be found

that the heat will extract all the substance, leaving nothing behind but the skin in which it was wrapped. Let it be observed that creatures produced from putrefaction differ sometimes in colour, figure, and species.

How the fœtus is multiplied, is thus accounted for: in the matrix are several cells, into which the seed being conveyed, produces a number proportionable to the quantity of matter injected. The cause of the likeness in the offspring, is the resemblance of the moisture filtrated into homogeneous parts, as a diversity in figure is owing, *vice versa*, to the semen being conveyed into heterogeneous parts. Upon the authority of a midwife it has been asserted, that a woman was delivered of a mass containing seventy distinct human figures! What likewise contributes to the multiplication of the fœtus is the motion of women during the time of coition, by which

G 2 means

means the seminal parts are scattered, which accounts for the number of *homunculi* as above.

That some are tall and slender, others short, arises from the nature of the moisture: if it should be hot and choleric, the creature to whose formation it contributes will be long-bodied, by reason of the expansion of the heat; if it be cold and phlegmatic, the production will be short and broad, owing to the cold which condenses the aqueous humours; but from a blood-warm temperature, are generated the middle-sized. It is also observable, that the choleric are commonly of a saffron-colour, the sanguine of a florid complexion, the melancholy assume a dark hue, and the phlegmatic a pale cast; and those in whom are blended the different natures just noticed, are known to give indications of the assemblage in their complexion.

After having digressed thus far, the author returns to the formation of the embryo in the womb, observing how the vegetative, sensitive, and intellectual powers affect the matter of the foetus. The sperm collected in the matrix is augmented from the moment of injection, provided the matrix is closed; now the aliment or increase proceeds from the virtue of the vegetative spirit, because that vegetative property is communicated to the seed by the male. The time of gestation is different, generally nine months, though some women are known to give egress to the infant at the expiration of eight months. Others again produce an abortive substance, for which many causes are assigned, as for instance, the matter of the menstrua having been corrupt, or the matrix by too violent and frequent motion rendered unfit to retain what had been deposited in it. Hence women of a dissolute disposition, when they find themselves impregnated, use exercise, and thereby as well as by frequent coition, endeavour to defeat a conception—they are likewise more eager for copulation, as being then less sensible of the pain occa-

sioned by the destruction of the foetus.

Children born nine months after conception give hopes of long life and vigour, the ninth month corresponding to Jupiter, which is esteemed a benign planet, bestowing heat and moisture, in which life consists. Our author seems to have been led into an error, where he says women are delivered sometimes in the eleventh month; and women who are of the same opinion evidently mis-calculate the time, reckoning from the period at which, as sometimes happens, they receive seed, but not so as to cause an impregnation, which is effected at some after-time, and then the former semen is emitted. It has been remarked that an infant on his entrance into the world, applies his fingers to his mouth, directed by nature to do so, in order to remove a painful sensation, for being liberated from the matrix as it were from a hot bath, the transition from that warm confinement to a place comparatively cold, of which the little sufferer is sensible, makes him exert all his little efforts to warm his fingers with his breath; giving tokens of what he feels at the same time by squalling. Take notice also that thunder operates on the foetus, so as to derange it, and deprive it of life, and admitting that it were not endued with life, possibly by the concussion the parts might be dis-jointed in such a manner as to leave no traces of the human figure.

This is owing partly to fear, which produces so powerful an effect as to alter the oeconomy of the parents animal system, and dispose it to illness, which must be obviously attended with injury to the infant in the womb. It may also be imputed to the thunder itself, which penetrates to those hidden recesses, destroying the contents without any outward appearance of violence, by reason of the subtilty of the vapour, which is frequently fatal to one part, while it meets with resistance, while another that makes none remains untouched; for instance, it will

will penetrate to the foot without hurting the shoe, the reason of which seems to be, that the shoe being porous admits the fluid without opposition, whereas the adhesion of the parts in the foot being greater, opposes its progress, and feels its effects. Some doubts may be started concerning what is here said, as whether it be possible, at the time of copulation, that the thunder should have the power of giving to the seed, in the moment of injection, any other impression than what its nature peculiarly designed it to receive? because it may be supposed possible for the thunder to convey a poisonous property to the matter, which would render it unfit for the propagation of a human being; but, at the same time, adapt it to the generation of toads, and such-like venomous creatures.

Another question arises, viz. whether, during the injection the influence of the planets might not be suspended, by the thunder's affecting the agents

in copulation? should it be asked why this should take place precisely at the time of injection, rather than at any subsequent period, answer may be made, that then the seminal substance being most, their power is most liable to be affected.

Again, it might be no unentertaining speculation to enquire whether thunder might not operate towards changing the sex of the foetus, and alter the disposition of the parts, so as to give the peculiarities of the male, to what had been previously disposed to receive a female form, and *vice versa*; because it might happen that such a convulsion in the atmosphere might communicate a vigour to the sperma of the man, in the same degree that it enfeebled that of the woman.

Solutions to these doubts the author has glanced at in the text, or rather under the air of proposing them as his doubts, accompanies each question with a kind of clue to unravel the difficulty.

THE AUGUR. No. VIII.

OF ARUSPISM.

THE Romans sent yearly six children, sons of the most eminent senators, into Tuscany, to learn of the inhabitants thereof the science of foretelling things to come by the flight, singing, or chirping of birds, since generally known by the name of Augury. Nay, this veneration is the more remarkable in this respect, that they would not undertake any thing of importance, till they had first consulted the College of Augurs, which was first established by Romulus, who had also been instructed therein, having ordered it to consist only of three persons, according to the number of the tribes. But that number was afterwards increased to twenty-four, who were consulted about whatever concerned that great empire, and they continued till the

time of the elder Theodosius; when it was suppressed, having till then been so considerable by the nobility and merit of those whereof it consisted, that they were the arbitrators of all counsels and deliberations, which were not taken, till their judgments had been first had. Nay, they had this further advantage above all other magistrates, that they could not be put out of their places, upon any account whatsoever, but continued during their lives in that dignity, as Fabius Maximus did, who was Augur sixty-two years. Nor was it only requisite that they should be free from crimes, but also from all bodily imperfection, the least defect of body being accounted a lawful cause to hinder an Augur from taking place among the rest; it being,

as Plutarch affirms in his Problems, an indecent thing for any one to present himself before the gods, and to treat of the mysteries of religion, with any thing of uncleanness or imperfection about him. Nay, they thought any thing of that kind so contrary to the said ceremony, that, to be the more successful in the performance thereof, it was requisite that the birds and other creatures whereof they made use in their Auguries, should be as free from any defect as the Augurs themselves.

In the mean time, they required so much respect from the people, that, not thinking it enough to have the licitors march before them with the fasces, as was done before the chiefest magistrates, they had for a further badge of their dignity, a stick crooked at one end, called *lituus*, which was that of Kings. And indeed, they assumed to themselves so great authority, that they confirmed the elections of dictators, consuls, and Roman prætors, whom they many times took occasion to depose, under pretence that they had been elected contrary to the will of their gods, whereof they pretended to be the only interpreters. They took upon them also the knowledge and discovery of things to come, by carefully observing certain extraordinary accidents, which surprized all others by their sudden and unexpected coming to pass, and which, by a certain science and long observation, they affirmed to be the signifiers of what was to come. And this they derived principally from the Heavens, and the different apparitions of the air, especially from thunder and winds; then from prodigies and miraculous effects of nature; and afterwards from four-footed beasts, but especially from birds, from which comes the name to that kind of divination, called *Auspicium* and *Augurium*, wherein those diviners foretold things concealed, and such as should come to pass by the singing and flight of birds.

They also made the same predictions

by observing how the young ones, being taken out of a cubb, where they had been kept, took the food laid before them. For if these devoured it with a certain greediness, so as that some fell to the ground, the omen was fortunate, and signified all happiness to the consulter; whereas, on the contrary, it signified ill-luck if they would not meddle with it at all. And this opinion was so strangely rooted in the minds of some superstitious people, that Titus Livius, and Valerius Maximus attributed the cause of two signal defeats of the Romans (one under the command of Publius Claudius, in the first Punic war; and the other under that of Flaminius, in the second) to their contempt of these Auguries.

Now of all the several kinds and ways of foretelling secret things, there was not any more rational than that which was done by the means of birds, called *Ornithomania*; the nature of which creatures being very ancient, and in a manner celestial, they seem to be more susceptible of the impressions of the Heavens, whereof they are the inhabitants, and which are the true causes of whatever happens here below, than any other animals which have their abode either in the earth or waters. Thence it comes, that the eagle which soars up higher than any other of the volatile commonwealth, hath been the most esteemed in the business of Auguries, by the professors of this art, who also give him the pre-eminence, as to the constancy and vivacity of his sight, taking it for a signification of good luck, when he began his flight on the right side; and that especially if it were so violent, that the noise of his wings might be heard. Thus Aristander, having seen an eagle flying from the camp of Alexander the Great, towards that of his enemies, derived thence an Augury of his victory; as Tarquinius Priscus did the like of his coming, as he afterwards did, to the crown from this accident, that an eagle came and took his cap off his head, and set it on again, after he had kept it a good

a good while in the air. But Tarquinius Superbus had for an Augury of his exile and the loss of his kingdom, the violence done by some vultures to some young eagles, which they cast down out of their nest.

Such another Augury had Dionysius the Tyrant, when, in his presence, an eagle, having snatched away with his beak a dart out of the hands of one of his guard, cast it into the sea; soon after which accident he was shamefully dethroned; and forced away. Yet does this bird always denote happiness, and good luck, as do also the vultures; to twelve whereof, which were seen by Romulus, while he was laying the foundation of Rome, it is conceived, that that metropolis of the world owes its fortune and continuance. Darius, having seen two of them torn to pieces by so many hawks, conceived a hope of enjoying, as he did, the kingdom of Persia; but he lost it, together with his life, after his meeting with a great number of swallows, as he marched in the head of his army to engage against the Scythians. And it is believed, that they had been also fatal to Pyrrhus King of the Epirotæ, upon whose tent those troublesome birds were seen; as they had also been on the ship wherein Mark Anthony was, before his disaster.

The greater kind of owl hath always been accounted so unlucky, that one day, being got into the capitol, under the consulship of St. Papellius Ister, and Lucius Pedonius, there was a particular solemnity performed, for the expiation of the city, which the Augurs affirmed to have been polluted by that unlucky bird: which yet was not such to Agrippa, of whom it is often related, that the said ill-looking bird having appeared to him in prison, it proved an Augury of his restoration to the kingdom of Judea, whereof he had been dispossessed. The ordinary owl is also of ill presage; for having one day perched on the top of Pyrrhus's lance, in his expedition against the Argians, it was his misfortune to lose the battle. The ravens are no less unlucky; for

they were the fore-runners of the bloody civil war between Sylla and Marius; and their croakings fore-shewed death to Alexander the Great, when he made his entrance into Babylon; and did the like to Cicero, while he was avoiding the ambushes of his inveterate enemy, Antony. The madge howlets, the scritch-owls, the cormorants, and other such mournful and melancholy birds, make a sufficient discovery of their fatal predictions, by the death of those who hear them. The pilots fear nothing so much as to see the cranes flying towards them, and returning back the same way again; that return advertising them, that they are threatened with some extraordinary tempest. The stork hath always been favourable to auspices, and looked upon as a messenger of concord, as the hawk, and the buzzard, especially where there was any thing done in order to marriage, or about the acquisition of riches, which the falcon, whereof the latter is a species, was conceived to presage with so much certainty, that the Thuscans built the city of Capua only upon their perceiving of one of them during the time of their Augury. The woodpecker and the hern have also made such happy presage, that every one reassumed new courage in the heat of a battle, when they appeared in sight of the soldiers. The nightingale, which having perched on the lips of Stesichorus whilst he was yet a child in the cradle, sung there, was a presignification of that sweetness, which was afterwards to flow from his delightful poems; as the bees which made honey on those of Plato were a presage of his eloquence.

Though it must be acknowledged concerning these last, that the Augurs were otherwise conceited of them; for having observed great numbers of them in Brutus's camp, they obliged him to quit it, so to avoid the misfortune that threatened him, and which happened to the Great Pompey, in whose ships these bees were seen in excessive numbers before the Pharsalian defeat.

defeat. But these observations are not so constantly certain, but that there may be such diversity among them by whom they have been made. Hence it is that Homer, among all the good Auguries, gives the precedence to the dove, which others will not have to be such, but only when she is accompanied, otherwise being alone they hold that she bodes some ill-luck, as the swan does to all but mariners. But among the rest, the ordinary hen, whenever she makes a noise somewhat like the crowing of the cock, foretels some signal misfortune, though that of the cock himself be numbered among those auguries that denote good success, as having foretold victory to Themistocles, the night before he gained the battle against Xerxes, and been reputed a solar animal, from the correspondence there is between him and the Sun, whose motions he declares by his crowing, which upon that account is formidable even to lions.

There are two kinds of auguries, the natural and the artificial. The former depends on the connexion there is between the effects and the agents whereby they are produced; which connexion being known, it is no hard matter to give a conjecture of things to come, whereof such as are clear-sighted observe the necessity of their coming to pass, by reason of the strict connection there is between them, and the causes whereby they are produced. This is confirmed by the infallible predictions which are made not only at sea by pilots, who foresee tempests and winds by such signs as seldom fail, but also by simple labourers and husbandmen on the land, who do the like in the changes of weather. Now, this kind of Augury is as rational as the other is absurd, as being a frivolous invention, grounded on certain observations, which are for the most part vain and impertinent. Such, among the rest, is the division it hath made of the heavens into its twelve houses, which are the regions, or spaces, whereto those Augurs confined the extent of their predictions,

which they made with their augural staff, without which the auguries, according to their judgment, were of no validity, nor was there any more account to be made of them, than of what might be derived from such accidents as happen without expectation, or rather present themselves, whence they were commonly called Oblative Auguries. But those which happened conformably to the circumstances of time and place which those diviners had limited, and when they thought of them, were called Impetrative. And this is one of the conditions observed in their discipline, wherein there was no account made of what the Augur affirmed that he had not particularly observed, no more than there was of any thing that passed beyond the compass of the places designed to that function. For the better observance of the ceremonies thereof, the Augural House was not covered, but lay open to the air, which, for the better carrying on of the work, should be clear and serene, out of a fear that the rain or wind might hinder their making an exact observation of the flight and different motions of the birds; in the choice whereof they were so hard to please, that they employed them not in their prelages, but only towards the spring. After which, especially towards the month of August, they made no account of them, in regard they were not then in so much vigour, nor in so good case, yet did they appoint such a dependance among them, that the Auguries taken from those that were inferior, gave place to the others of a higher quality. So that if a crow chanced to pass by while they were attentively divining by the flight of a dove, this latter auspice was to no purpose, no more than would be that of other birds upon the arrival of the eagle, which also would signify nothing upon the fall of a thunder-bolt, which disturbed all their mysteries, with much more reason than a rat might do, which had no sooner appeared in the assembly, but the whole ceremony was

put off to another more convenient time. True it is, then, that some advantages may be made of birds, in order to the drawing of auguries and presages of natural effects; such as are rain, thunder, tempests, winds, heat, drought, cold, frost, snow, hail, and other changes of weather, produced by the impressions of the heavens, the elements, and other causes, as well general as particular; but not to make any predictions thence of such events and accidents as depend on an infinite number of circumstances of time, place, and persons, who being purely free agents, their actions are wholly volun-

tary, and consequently impossible to be predicted, what artifices soever may be used to do it. Whereto we may add this remark, that those artifices being full of abundance of vain and pernicious observations, the sentence of condemnation passed against them is just, not only that of the canon and civil laws, which severely punish such as make use thereof, but also that pronounced by the mouth of God, who expressly forbids his people in the twentieth chapter of Leviticus, to 'make their souls abominable by beast or by fowl,' threatening with death the wizard, 'and him that had a familiar spirit.'

LAVATER DE SPECTRIS.

Containing a true and genuine collection of the wonderful histories of Spectres, and the various delusions of Dæmons, extracted from the most authentic and celebrated authors, both ancient and modern, as Apollonius, Augustinus, Blondus, Cicero, Diodorus Siculus, Diogenes Laertius, Dion Cassius, Eusebius, Erasmus Rotterodamus, Gellius, Hector Boethus, Herodotus, Hieronymus, Hieronymus Cardanus, Homerus, Joachimus Camerarius, Joannes Agricola, Joannes Baptista Porta Neapolitanus, Josephus, Livius, Macrobius, Nicephorus, Olaus Magnus, Ovidius, Pausanias, Paulus, Diaconus, Philippus Melanthon, Platina, Plinius, Plutarchus, Polydorus Virgilius, &c. &c.

CHAP. I.

I. **MARCUS Brutus and Cassius**, the murderers of Cæsar, met at Sardeis. When they were about to pass out of Asia, it is reported that a hideous spectre appeared to Brutus; he was by nature watchful; he reduced by his temperance and labours his sleep into a small portion of time; he never rested in the day-time: in the night only, when all were given to sleep, and there was nothing he could transact, or with whom he might talk at that time, a war being kindled, and he ruminating upon those things that related to the government; and being intent upon the event after he had indulged himself

in the fore part of the night with a little sleep, after supper he bestowed the rest of the night on urgent business. When at leisure from business, he usually read over a book to the third watch, the general time that the centurions and tribunes came to him. When therefore the army was about to pass out of Asia a little before break of day, the moon not shining, and the whole army being in a profound silence, and Brutus revolving many things in his mind, he thought he heard some person entering; in looking towards the door, he beheld a dire and prodigious spectre of a huge and horrid body beckoning to him silence. He had the courage to ask Which of the gods or men art thou? or for what cause art thou come to us? The spectre replied to him, I am thy evil genius, O Brutus! thou shalt see me at Philippi! Brutus being nothing dismayed, answered, I shall feel. From that instant he vanished out of his sight; he called his servants, who asserted that they had neither heard any voice, nor seen any vision. But then indeed Brutus went on again with his lucubrations; when day-light approached, he went to Cassius, and related to him the apparition. Cassius being killed at Philippi, and Brutus preparing to go as conqueror to the second battle, in

which he was overcome, they relate, that the same horrid spectre again appeared to Brutus, representing the same things, but spoke nothing, and immediately vanished.—Plutarch in his History of Brutus.

2. The forces of Mark Anthony being defeated at Actium, Cassius Parmensis, who followed his party, fled to Athens. In the dead of the night, when he lay fast asleep on his bed, fatigued with the solicitude and cares of his life, he thought he saw a man of great bulk approach towards him, of a black colour, a filthy beard, and his hair hanging loose; upon being interrogated who he was, he answered, A cacodæmon, or evil spirit. He being affrighted with so terrible a spectre and horrid name, called aloud for his servants, and examined them whether they had seen one with such a habit coming in or going out of his bedchamber; they affirmed, that no one had been there; he gave himself again to sleep and rest, and the same spirit appeared to him again; therefore sleep leaving him, he ordered a light to be brought in, and strictly charged his servants not to quit the room. A very short time elapsed from that night until his capital punishment by Cæsar.—Valerius Max. lib. 1. cap. 7. and Sueton. in Aug. and Plutarchus in his life of Anthony.

3. Dion the Syracusan, a little before he was slain by Calippus, sat by chance late in the day at his own porch in a pensive manner; a sudden noise was heard; it being as yet a clear day, and looking on the opposite side of the porch, he beheld a large woman, differing nothing in appearance and dress from a tragic fury who swept the house with a besom. He being much terrified, called his friends, and related to them the vision, and begged of them they would remain all night with him, fearing, if left alone, he should see the monster. But it returned not; nevertheless his son, who was almost arrived at manhood, upon a certain vexation and grief of mind, caused

by some trifling and puerile affair, threw himself headlong from the top of the house on his head, and perished.—Plutarch on Dion.

4. Alexander the Third, King of the Scots, married Joan the sister of Henry the Third, King of England, who dying without any children, he again married Margaret, daughter of the said Henry, by whom he had Alexander, David, and Margaret; but they were all carried off by death; notwithstanding, the King did not despair of successors from his own offspring; he espoused a third time Jolanta, daughter of a neighbouring Earl: whilst they were celebrating the nuptial feasts by night, he saw the spectre of one of his deceased wives dancing at the end of the ball room. In the same year the king was thrown from his horse and killed; from hence arose seditions and slaughters which overturned that flourishing kingdom: this happened in the year of our Lord 1250.—Cardanus de rerum varietate, lib. 16, cap. 93.

5. There was a noble family named Tortelli, of Parma, who possessed a castle, in which there was a hall: in it they used to see an old woman in appearance a hundred years, as often as any of the family were about to die. Paula Barbiana, an illustrious matron of that family, related once to me, that when they were all of them one night at supper, one of their maids was taken suddenly ill; it was believed by every one that she could not long survive; but the contrary happened, she was preserved. But another of the family, who was in good health, died suddenly. They report, that this old woman had been, when alive, very rich, and murdered by her grand-children, and her body cut in pieces, and thrown into a sink.—Cardanus, *ibidem*.

6. Antonius Urterus, the last night he lived on earth, thought he saw a certain person of uncommon size and form, with his head shaven, and a beard hanging down to the ground, with burning eyes, carrying torches in each hand, and in a great tremor, he accosted

accosted him in these words, Who art thou who walkest about alone in the habit of a wild fury this time of the night, when mortals are oppressed with a deep sleep? What do you seek to effect, or whither do you intend to go? When he had said these words, he immediately leaped out of his bed to shun the spirit who seemed to rush upon him—Bartholomeus Bononiensis in ejus vita.

7. Jacobus Donahis, a rich Venetian nobleman, sleeping one night with his wife, had a lighted wax candle, and two nurses slept in a moving bedstead, with an infant who was not as yet a year old; he perceived the door of his bedchamber open by degrees; then a man whom no one knew put his head in; the nurses also saw him; a young man being affrighted, arose, snatched up a sword and buckler, each of the nurses, a large wax candle: this was in the hall adjoining the bedchamber, where every door was fastened; he returns with great astonishment: the little infant, who before was in good health, died next day.—*Cardanus de rerum varietate*, lib. 16, cap. 95.

8. As Cursius Ruffius was walking at mid-day in his own porch at Adrumatum, a city of Africa, in whose family there had been quæstors, but he himself at that time had no honourable post; he beheld the shadow or ghost of a beautiful woman, far superior to human; from whom he received these words, Thou art Ruffus who shall come as proconsul into this province! He being by this prodigy raised up to great hopes; not long after he obtained the pro-consulship of Africa from Tiberius Cæsar, by which event the vision was accomplished.—*Fulgosus*, lib. 1. cap. 6.

9. Edwinus, son of Alla, king of Deira, which is a part of Northumberland in England, being driven into banishment by Ethelfred, king of Northumberland, he fled to Redovaldus, king of the East-Angles. A little after, being demanded to be put to

death by the Ambassadors of Ethelfred, he began to be much troubled about his safety. At an unreasonable time of the night, a certain person, of an unknown countenance and habit, talked with him! he desired that he should make him a present of something, if he should declare to him tidings which would effectually free his mind from all sorrow. To this Edwin answered, Whatsoever he should desire by agreement, if it was in his power, he would scrupulously give him. Then he foretold to him, That he would escape the snares of his enemies, and recover his grandfather's kingdom, and that, having conquered his foes, he should extend and amplify his kingdom far and wide. Immediately putting his hand on the crown of his head, he said, That however soon he arrived at the height of his fortune, and a certain person should put his hand on the top part of his head, he should be mindful of fulfilling his promise. Having said these words, he instantly vanished. The young man being delighted in a wonderful manner with this oracle, and revolving in his mind with himself for a long while, he dared not to make it manifest to any one. But Ethelfred being slain, he was restored to his kingdom by Redovaldus.

He was frequently admonished by Ethelberg his wife, sister of Edbald, king of the Cantii, to embrace the Christian religion, but he could be moved by no entreaties. Paulinus, a holy man, who had prevailed nothing by repeated admonitions, in the meantime it is believed that Paulinus, being inspired from above concerning the oracle, went to the king, who was then at York, and putting his holy hand upon his head, bid him remember what that portended. Edwin, being terrified by the wonderful success the oracle predicted, fell at the feet of the holy man without any farther delay, and begged to be baptised in the sacred font with all his family. Anno 627. *Polydorus*, lib. 4. *Hist. Angl.*

H 2

10. Mac-

10. Macbeth, cousin to Duncan, king of Scotland, and Banquo Stuart, of Torres, an active man, going through a wood to the king, met three women of an unusual countenance. One of them said, 'God save you, Macbeth, Thane of Glamis!' for this was the name of the dignity he had lately received. The other said, 'God save you, Thane of Caldar.' But the third said, 'God save you, who have been Macbeth, but shall be king.' Then to Banquo, 'Wheresoever thou art,' she said, 'thou shalt experience little good fortune, who intendest to procure the chief magistracy and the kingdom to this man, but to thee nothing.' To those things which she had foretold first, we forebode to your family greater things than to this Macbeth: for he indeed shall reign, but with an unhappy end; he shall leave none of his posterity king after him. But although you, your-

self, shall not be king, yet your posterity shall succeed to the kingdom.' Having said these words, they immediately vanished out of sight. These visions were vain to the first; for when Macbeth was first made Thane of Caldar, that being a name of dignity amongst the Scots, and afterwards, beyond his expectation, king; having murdered king Duncan, who left two sons, being mindful of the vision, he endeavoured to murder Banquo, and his only son Fleanchus, having invited them to a supper. Having killed the father, the son escaped by favour of the night. At last Macbeth was slain by Malcolm, son of king Duncan, and after many successions, the kingdom was transferred to the grand-children of Banquo Stuart, of whose family a girl as yet remains. Cardan, lib. 16, cap. 93, ex Hecstere Boeth.

(To be continued.)

ON THE EVENT OF SHIPS.

From Gadbury's Astrological Seaman.

(Concluded from Page 17.)

ARGUMENTS OF DANGER; OR, SAFETY UPON SHIPPING.

CHAP. V.

IF the ascendant and the \mathcal{D} shall be fortunate, and the lord of the ascendant unfortunate, it shews the vessel will do well, or is in safety; but that her crew are in danger of death by sickness, or of being taken by the enemy.

Any person may naturally enquire what success a ship shall have in her voyage. Upon her first setting sail, you must observe the angles of the figure; and if the fortunate planets and the \mathcal{D} (she being lady of the seas) are found therein, and the unfortunate planets cadent, combuit or under the sun's beams, not afflicting the \mathcal{D} , or lord of the ascendant, you may con-

clude the ship and cargo will arrive safe into the desired port. But if the infortunes be angular, or in succedent, she will meet with some accident in her voyage, and the misfortune will happen in that part of the ship, person, &c. signified by the sign where the infortune is posited.

If \mathcal{I} or \mathcal{J} afflict the lord of the angles, the men will be in danger of death, enemies, or pirates. If the 10th be infortunated by \mathcal{J} , and near violent fixed stars, and Mars in a humane sign, the ship will be in danger of being burnt by the enemy, or lightning, or accident; and the fire will begin in that part of the ship denoted by the sign wherein the evil planet is placed in the figure. If the aforesaid signifi-

cator

cator be quick in motion, the ship will sail swiftly and make a short voyage. If it happens that there is a square □ or 8 between the lord of the ascendant and the disposer of the ♃ without reception, there will be discord and contention amongst the company on board, or there will be much dispute between the captain and crew, and perhaps a mutiny. The strongest significator will overcome; that is, if the lord of the ascendant is more fortified than the disposer of the ♃, the men will overcome; but if the disposer of the moon be stronger than the lord of the ascendant, the captain or owner will prevail.

A N E C D O T E.

RELATED BY CAPTAIN GROSE.

THE late Lord Londonderry, being engaged to dine at Hampstead, the night before he was to set out, dreamed that he broke his leg at a particular style. This dream, from some circumstances, had so much weight with him, that he resolved to walk; and in getting over that stile of which he dreamed, his foot slipped, so that he entangled and broke his leg. This story he himself told to Major Hayman Rook, who related it to me.

C H E M I C A L S E C R E T S.

FOR THE FABRICATION OF ARTIFICIAL JEWELS.

Communicated by N.D. of Montrose.

To Melt Crystal.

BEAT crystal to bits, and put them into an iron spoon, cover it, and fuse it well, and heat it in the fire till it is red-hot, which quench in oil of tartar: this do so often, till they will easily beat to powder in a mortar, which will easily melt; and is of use in counterfeiting jewels with.

To Prepare the Master of which Gems are made.

THE matter is either crystal or flint, that are clear and white; put them into a crucible in a reverberatory heat, (the crucible being covered) then take them out and cast them in cold water, so will they crack and easily reduce to powder; of which powder take an

equal quantity, with salt of tartar, or sal alkali, to which mixture add what colour you please, which must be either metalline or mineral; put them into a very strong crucible (filling it about half full) cover it close, and melt all in a strong fire till it becomes like glass.

N. B. In melting you must put an iron rod into it, and take up some of it, and if it is free from bubbles, grains, or specks, it is fused enough; if not, you must fuse it till it is free.

To make a counterfeit Diamond of Crystal.

PUT crystal in a crucible, and set it in a glass-furnace all night, and then bring it to fine powder, mix it with equal parts of sal tartari, digest all night

night in a vehement heat, but yet not to melt, then take them out and put in another vessel which will stoutly endure the fire; let them stand melted two days, and then take out the mafs.

To reduce Glafs into its first Principles.

TAKE bits or powder of glafs as much as you please, with an equal quantity of salt, which glafs-men use in making glafs; melt them together in a strong fire, then dissolve all the melted mafs in warm water, pour off the water, and you shall see no glafs, but sand at the bottom, which shews that the fusion of glafs is not the last fusion, nor beyond any reduction.

To make of small Pearls a fine Necklace of large ones.

TAKE small oriental pearls, as many as you will, put them into mercurial water 15 days and nights together, and they will turn soft like a paste, then have a pearl mould made of silver, into this convey the paste with a silver spatel, or such like instrument, but you must not touch the paste with your fingers, and be very careful to have every thing nice and clean about this work: when it is in the mould, let it dry therein, bore a hole with a silver wire through it, and let it stick therein till you have more, but take care they do not touch one another, then have a glafs wherein you may fix (as upon a pair of stands) your wires, with the pearls, put them well closed up in the sun to harden, and when you find them hard enough, put them into a mattsress; lute the neck thereof very close, and sink it in a running spring of water for 20 days, in which time they contract their natural colour.

An Artificial Emerald.

TAKE brass calcined in powder three ounces, which put again into the furnace

with oil and a weaker fire, let it stay there four days, adding a double quantity of fine sand or crystal powdered, after it is somewhat hard, keep it at a more gentle fire for twelve hours, and it will be a lovely, pleasant, and glorious green. Or thus, take fine crystal two ounces and a half, sal alkali two ounces, flos aris infused in vinegar and strained one ounce, sal tartari one ounce and a quarter, mix and lute them in a crucible, and put all into a glafs-maker's furnace for 24 hours, and it will be glorious indeed!

Artificial Amber.

BOIL turpentine in an earthen pot, with a little cotton, (some add a little oil) stirring it till it be as thick as paste; then put it in what you will, and set it in the sun eight days, and it will be clear and hard, of which you may make hafts for knives and the like.

To make Yellow Amber soft.

PUT it into hot melted wax well scummed, and it will be soft, so that you may make things thereof in what form or fashion you please.

To counterfeit a Diamond.

TAKE a saphire of a faint colour, put it into the middle of a crucible in quick lime, and put it into a gentle fire, and heat it by degrees till it be red-hot; keep it so for six or seven hours, let it stand in the crucible till cold, lest taking it out hot it should break, so will it lose all its colour and be perfectly like a diamond, so that no file will touch it; if the colour is not all vanished at the first heating, you must heat it again till it is perfect.

All falsified jewels are made either of a saphire or two crystals, by putting a foyle between them and cementing them

them together with mastick. These mimicked stones may easily be discovered, by taking one of them betwixt the two nails of your thumbs, and holding them against the light, directing your eye towards the middle of the stone; if the two outer parts appear white, and the middle of a different colour, you may conclude the stone false, and made by art.

Artificial Pearls.

TAKE potters-earth, and make them of what form you please, dry them in the sun, or in the gentle heat of a furnace; then wet them with glare of eggs, lightly coloured with

bole-armoniack, and cover them with leaves of silver, being first wet with water; when they are dry, polish them with a tooth, and they will be oriental. Then take bits of parchment, and wash them in warm water, till the water grows somewhat thick, boil and strain it, and use it warm; then fasten each pearl through its hole, upon a fine piece of wire, and plunge them into the water of parchment, taking them out again, then turn them round, that the glewy liquor may equally cover them, thus the silver whiteness will the better shine through, so that the pearls will seem truly natural, and being compared, will rather exceed.

(To be continued.)

A CURIOUS PHYSICO-MEDICAL DISSERTATION,

UPON THE POWER OF THE DEVIL IN HUMAN BODIES.

**OF INCUBI AND SUCCUBÆ; AND
WHETHER DEVILS CAN GENERATE.**

TWO sorts of people err in this matter; the superstitious, and ignorant vulgar, who attribute every thing to miracles, and account the same done either by saints or devils; and the atheists and libertines, who believe neither the one nor the other. Physicians take the middle way, distinguishing what is fit to be attributed to nature, and her ordinary motions, from what is supernatural; to which last head, it is not reasonable to refer diseases and indispositions, as the incubus is called by the Greeks, Ephialtes, and by the vulgar, the Nightmare. It is defined, an impediment of respiration, speech, and motion, with oppression of the body, whereby we feel in our sleep as it were some weight upon the stomach. The cause of it is a gross vapour, obstructing principally the hinder part of the brain, and hindering the egress of the

animal spirits, destined to the motion of the parts; which vapour is more easily dissipable than the humor which causes the lethargy, apoplexy, and other symptoms, which are therefore of longer duration than this, which ceases as soon as the said vapour is dissipated. Now, whereas the passions of the mind and body commonly supply the matter of dreams; as those who are hungry or amorous, will think they eat or see what they love, those that have pain in some part, dream that somebody hurts the same; hence when respiration, the most necessary of all the animal functions, is impeded, we presently imagine we have a load lying on our breasts, and hindering the dilatation of the same. And because the brain is employed in the incubus, therefore all the animal functions are hurt, the imagination depraved, the sensation obtunded, motion impeded. Hence those whom this evil seizes endeavour to awake, but can neither move nor speak till after a good while. And though the cause

of

of this disorder be within ourselves, nevertheless the distempered person believes that somebody is going about to strangle him by outward violence, which the depraved imagination rather thinks upon than internal causes; that being more sensible and common. This has given occasion to the error of the vulgar, who charge these effects upon evil spirits, instead of imputing them to the malignity of a vapour, or some phlegmatic and gross humor oppressing the stomach; the coldness and weakness whereof, arising from want of spirits and heat, which keeps all the parts in due order, are the most manifest causes. Much unlikely it is to be caused by generation, which being an effect of the natural faculty, as this of the vegetative soul, cannot belong to the devil, who is a pure spirit.

As it is too gross to recur to supernatural causes, when natural are evident, so it is too sensual to seek the reason of every thing in nature, and to ascribe to mere phlegm and a distempered fancy, the coitions of dæmons with men, which we cannot deny without giving the lye to infinite of persons of all ages, sexes, and conditions, to whom the same have happened: nor without accusing the sentences of Judicial Courts, which have condemned them. For to omit the births of Hercules, Æneas, Alexander, Servius Tullus, and many other heroes begotten by the false Gods of antiquity, who were no other than devils, as were also the Fauni, Satyrs, and the chief of them, Pan, the prime of the Incubi, called by the Hebrews Haza, as the chief of the Succubæ was termed Libith: and to say nothing of the giants mentioned in Genesis, who, according to some fathers, were begotten by angels. England hath had its Merlin, a great magician, begotten by an incubus; Poitou, Counts begotten of a succuba, half woman and half serpent, called Melusine; Poland, princes of the race of Jagelloes, issued from another in form

of a bear; Hungary, entire nations called Huns, born of the Arlunes, Gothic witches, and fauni. Even at this time, in the island of Hispaniola, by the relation of Chieza, in his History of Peru, a dæmon, called by the inhabitants Corocota, hath to do with the women, and the children proceeding from such conjunction have horns; as also among the Turks, those people whom they call Nephesolians, are believed to be generated by dæmons; whether they borrow some human seed, which they transport almost in an instant, and so preserve its spirits from evaporation, or whether it be by their proper virtue, since whatever is naturally producible, as seed is, may be produced by devils. For in the order of things natural, the superior and more noble contain eminently, and in a more perfect degree, the powers of the inferior which are less perfect. Yea, though they were not able to make true seed, it follows not that they cannot produce a perfect creature; for nature, of which the devils have complete knowledge, may have divers ways to compass the same end. But as the devil performs the natural actions of animals by means supernatural; as he sees without eyes, moves bodies without contact, transports himself from one place to another, without commensuration of the intermediate space, because he hath no quantity; so he may make a perfect animal without observing the conditions of ordinary agents. Moreover, nature herself shews us strange transformations, as of a woman's hair buried in a dunghill into serpents; and of leaves falling into the water, into ducks! wherefore there is no doubt, but he who hath perfect knowledge of all these secrets, can by application of agents to patients, produce perfect animals.

The devil being a spirit of uncleanness, delights not only to combat the purity of mankind by his illusions, but will have a hand in the sin too. When he hath to do with a woman, he is called incubus; when with a man, succuba.

Succuba. As for this latter, it is certain it cannot generate in itself, for want of place fit to receive the seed, and to reduce it from power into act, as also of blood wherewith to nourish the foetus during nine months. It is harder to resolve, whether an incubus can generate in another. All agree, that the devil, by God's permission, without which he can do nothing, hath power to move all bodies from one place to another; and can by that means form a body of air, or some other gross matter; or, for want thereof, take a body lately dead, animate it with an adventitious heat, and give such motions as he pleases to all its parts. But because generation requires three things; distinction of sex, copulation of male and female, and emission of some prolific matter, containing in itself a virtue to form all the parts from whence it issued; the devil may, indeed, make the two first conditions meet, but never the latter, namely, a fit and convenient seed, indued with spirits and vital heat, without which it is unfruitful and barren. For he hath no such seed of his own, because it is the result of the last concoction, which cannot be made but in a body actually alive, as that which he hath is supposed not to be; nor can he borrow such seed elsewhere, because it becomes unfruitful when once shed out of the vessels of nature, by reason of the evaporation of its spirits.

There is nothing supernatural in the incubus, for it is only a symptom of the animal faculty, accompanied with three circumstances, namely, respiration hindered, motion hurt, and a fancy depraved. The first proceeds from

a phlegmatic, raw, and cold matter, which coming to lie heavy in the bottom of the stomach, pulls down the diaphragm, where to the ventricle is annexed by its upper part, which being loaden, and wanting its free motion, respiration, whereof it is the principal organ, is consequently hindered. As also it is by gross fumes elevated from the hypochondres, and mesaraical veins; which being the first ways of food, abound with impurities and gross vapours, which coming to the hinder part of the brain, obstruct the commerce of the spirits, dedicated to the motion of all the parts; but particularly that of the diaphragm, by obstructing the two couple of nerves which issue out of the fourth and fifth vertebrae, and communicate motion to it; just as, in sleep, sensation is stopped by more tenuous vapours, possessing the fore part of the brain, which is more soft. Hence, such as sleep upon the back part of the head are more subject to this disease than those that sleep on one side. Lastly, the voluptuous fancy, which always accompanies this accident, though very rarely, proceeds either from the abundance, or quality of the seed, which sending its species into the fancy, this faculty frames to itself a delightful object, and stirs up the motive power, as this does the expulsive faculty of the spermatie vessels, which discharge that excrementitious matter, whilst the lascivious imagination fancies to itself the conjunction of unclean spirits.

In our next we shall pursue, and finish, the subject from page 478, of the first Volume.

A REMARKABLE STORY.

RECORDED BY SIR ROGER TWISDEN.

WHEN King Richard III. marched into Leicestershire, against Henry Earl of Richmond, afterwards Henry VII.

he lay at the Blue Boar inn in the town of Leicester, where was left a large wooden bedstead, gilded in some places;

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which, after his defeat and death in the battle of Bosworth, fought on August 23, 1585, was left either through haste, or as a thing of little value (the bedding being all taken out of it) to the people of the house. Thenceforward this old bedstead, which was boarded at bottom, as the manner was in those days, became a piece of standing furniture, and passed from tenant to tenant with the inn. In the reign of Queen Elizabeth, this house was kept by one Mr. Clarke, who put a bed on this old bedstead, which his wife going one day hastily to make, and jumbling the bedstead, a piece of gold dropped out. This exciting the woman's curiosity, she narrowly examined this antique piece of furniture, and finding it had a double bottom, took off the uppermost with a chisel; upon which she discovered the space between them filled with gold, great part of it coined by King Richard, and the rest of it in earlier times.

Mr. Clarke concealed this piece of good fortune, though, by degrees, the effects of it made it known, for he became rich from a low condition, and, in the space of a few years, mayor of

the town, and then this story of the bedstead came to be rumoured by his servants. At his death he left his estate to his wife, who still continued to keep the inn, though she was known to be very rich, which put some wicked people upon engaging her, maid-servant to assist in robbing her. These folks, to the number of seven, lodged in the house, plundered it, and carried off seven horse-loads of valuable things, and yet left a considerable quantity of gold scattered about the floors. As for Mrs. Clarke herself, who was very fat, she endeavoured to cry out for help; upon which her maid thrust her finger down her throat and choked her, for which fact she was burnt, and the seven men who were her accomplices, were hanged at Leicester some time in the year 1613.

Sir Roger Twisden had this relation from two persons of undoubted credit, one of them living in the town of Leicester at the time when this accident happened, and having seen the bedstead at the Blue Boar inn, as well as the execution of Mrs. Clarke's murderers.

APPARITIONS, DREAMS, &c.

REMARKABLE INSTANCE OF AN APPARITION, WHICH APPEARED TO SEVERAL PERSONS AT THE SAME TIME.

Communicated in a Letter to a respectable Citizen.

Durham, July 10, 1792.

SIR,

IT has been alledged by those who represent all accounts of ghosts and apparitions as fabulous, and unworthy of credit, that they are merely delusive and the effects of hypochondriac melancholy, or of deliriums which affect the brain. The following narrative will

shew that this position may be justly controverted.

Four gentlemen of this town, who are my particular acquaintance, and of whose veracity I never had the least doubt, happening to travel together to Scotland, stopped one night at an inn upon the road, where the landlord told them with great concern in his countenance, that there were so many in his house at the time, he was afraid he could not lodge them. There is indeed one room above stairs with two beds in it; but, gentlemen, said he, I could not think of offering you that, as it is haunted.

The travellers, who gave very little credit to stories of this nature, said that they

they had no objection to it upon that account, and ordered their supper to be directly prepared. Whilst they were at supper the landlord informed them, that the ghost seldom appeared before two or three o'clock; that it appeared dressed in a white night-cap, had on a red night-gown, or at least had something that had the appearance of one: its breast always appears open, and there are drops of blood upon it; it often points at these, and after shaking its head with a very melancholy air disappears. It once frightened my wife into fits, continued he, and now nobody cares to go into the room at any time; I believe I shall soon leave the house, for in all likelihood somebody has been murdered in it, and it is not lucky to live in it.

His guests who, though they were not men of a learned education, had imbibed principles, as sceptical as those who had smiled at his simplicity, and ordered their beds to be got ready without delay, adding that they were extremely fatigued, and did not propose to sit up after eleven. Having supped cheerfully, and turned the conversation of their superstitious landlord into ridicule, they went to rest, and being extremely weary slept soundly till four o'clock. Just then they all four awoke, and as they acknowledged to me, lay awake for about half an hour in some terror.

About half an hour after four, they saw by a glimmering light, which they could not account for, a figure just such as the landlord had described, which after sitting down at the table, at which they had supped, shook its head in a very melancholy manner, and pointed at the blood upon its shirt, which seemed to hang out at its breast. It seemed to continue there about three minutes; during which time they were all seized with a violent trembling. But when their terror began to abate, the apparition seemed to vanish. As soon as they heard people stirring in the house, they came down

stairs, and having ordered their breakfast to be got ready, and their horses to be saddled; one of them told the landlord that every corner of the room should be searched, as that might be the means of coming to some knowledge of the deceased, who he apprehended from his manner of appearing, was somebody that had laid violent hands upon himself. Ay but, master, said the landlord, who'd do it? Very few care to venture themselves in such a room, and it is with difficulty that I can get any body to go into it once in a twelvemonth.

Such are the circumstances of this extraordinary apparition, which three of those who saw it, still look upon as reality; but the fourth, who is of a more sceptical disposition, maintain that it was nothing more than a delusion, occasioned by the terror of their mind; and in support of this opinion, alledges, that it disappeared as soon as ever their terrors subsided.

The pretenders to natural knowledge, who are unwilling to allow that the author of nature ever interposes in his own work, may very probably adopt this opinion; but for my own part, I think the spectre, being seen by four at the same time, puts its reality out of all manner of doubt, as there does not seem the least probability that the organ of four different persons should be disordered in the same manner just at the same time.

AUTHENTIC RELATION OF AN
HAUNTED HOUSE AT WALTHAMSTOW, IN ESSEX, NEAR
WOOD'S FARM.

THE person who originally wrote this relation was the clergyman of the village, the Reverend Mr. Walter Mainfon, B. D. He had it from John Clinch, Esq. of Higham-hall in that place. The house stood about half a mile north of Clay-street, just above the river Lea, overlooking the counties

of Middlesex and Hertfordshire, and commanding a most extensive prospect.

Several respectable tenants had uninterruptedly occupied it for near two centuries, but it had fallen into great decay from want of repair and the constant removal of tenants, for when the following notice of it was taken, it had been near twenty years let out in tenements. The landlord, Mr. Moore, who held it by lease of the lord of the manor, could never get any one to take an underlease of him, on account of the bad report it had in the neighbourhood; yet as he let it at a low rate in separate apartments, he seldom was without tenants who either staid a little while or removed immediately.

Their chief complaint was the horrid disturbance and noise in the night, and the constant attempts to pull the coverings from over them in that time. Some even averred that they were alarmed with clay cold approaches in the night, which palpably affected them.

In this situation it remained for years, sometimes totally uninhabited; till a Welchman, a shoemaker, named Edwards, who had more resolution than prudence according to appearances, agreed to live in it for four guineas per annum.

At first he held out staunchly against the disturbances, and being of a junketting disposition, went seldom home but when he was pot valiant, or so drunk that nothing but supernatural agency could have any effect upon him. However it happened that after being an inhabitant near a twelve-month, he all of a sudden changed his manner of living, and grew abstemious of liquor and very serious, but never then mentioned to any one a word of the occasion.

In the neighbourhood was a class (a serious meeting of dissenters at a private house) of the persuasion of Mr. Wesley; thither this Edwards constantly went, and among other things

professed in his experience that he had had several conferences with Satan in several forms, and who forbade him to tell where he had met with him. For a while it could not be got out of him where he had seen this evil spirit, but being closely urged one evening upon the manner of his infernal conference, he agreed to introduce them separately to his particular demon.

The first night, two neighbours, a Mr. Wells, and a Mr. Corby, went to sit up with him, but they saw nothing, only towards morning the windows shook unaccountably without any wind stirring, and a tremulous kind of a water sound was audibly heard all over the room where they were, which seemed to go out at the door. This the shoemaker declared was the signal of approach of the spirit, but as it was then wide day-light, they saw nothing.

The next night he went home alone and found a light in his room, but it was not a material light; it resembled the light which fish corrupting emits in the dark. At first he was startled, but recovering himself, he sat down by his bedside, when all of a sudden every window in the house seemed to be opened and shut with violence, and the whole house shook as if it was going to fall.

Upon this, he went out and fetched two friends, not the same that were with him the night before, but two entire strangers to the report of the house. These had not been in the house five minutes before they heard a noise like something very heavy fall overhead, and the back door opened and shut, though nobody was near it.

(To be continued.)

ON APPARITIONS.

HOTHERUS, king of the Suecni and Danes, being separated from his companions in hunting, he saw in a certain cave a company of nymphs, who promised him all prosperous things,

things, and exhorted him that he should not molest, with his arms, Balderus, king of the Danes, a man renowned for wisdom, and begotten by the secret seed of the gods: having said these things they suddenly vanished, and left Hotherus alone in the open field, whose hopes they had raised. A few years after having carried on a war against Balderus unsuccessfully, he happened to espy the same nymphs walking near him, to whom he related in a mournful manner the unhappy state of his affairs, and that their predictions were not verified. They told him, although he had been as yet seldom conqueror, he would soon make an equal slaughter of the enemy: they said he would be sure of a victory, if he could by any device seize the provision intended to supply the enemies camp. Forthwith he recruits his broken forces: while he was observing the camp of the enemy, he saw three nymphs going forth, carrying with them provision for a feast. When pursuing very swiftly, at last he entered the cave where he had been accustomed to see them; he obtained from them a harp, upon which instrument he played most expertly; and a girdle of great beauty, as also the powerful zone of victory; and having returned back the same way he came, he entirely routed the enemy—*Olaus Magnus*, lib. 3. cap. 10.

Caius Julius Cæsar, in the civil war, having advanced to the banks of the river Rubicon, is reported to have stood still a little while, ruminating with himself that a great slaughter of mankind would ensue from his passing that river. It is recorded that a strange spectre appeared to him: a certain person of an unusual bulk appeared sitting nigh to him, tuning a pipe made up of reeds, a great many shepherds, as well as soldiers, and trumpeters running to hear him: he snatched a trumpet from one of them, and leaped into the river, and with a sudden blast of wind a great fleet arose,

apparently making to the farther side of the river. Then Cæsar says, we must go where the spirit of the gods direct, and the iniquity of our enemies. The dye is thrown.—*Sabillicus*, lib. 7. *Ennead*. 6.

Pelopidas, præfect of the sacred band of Thebans, saw the daughters of Scedæsius, whose sepulchres were in the Leuctican-fields, where he then pitched his camp, lamenting about their graves, imprecating dire things to the Lacedæmonians: but Scedæsius their father (when he could not obtain revenge of the Lacedæmonians for a heinous villany committed upon him, after cursing the Lacedæmonians, went and cut his own throat at the tomb of his daughters) commanded him if he was desirous of obtaining a victory over the Lacedæmonians, that he should first immolate a yellow virgin to his daughters. But when this sacrifice seemed to him barbarous, that the gods should be pleased with human victims, and he was revolving in his mind what course to adopt, a young mare never before covered by a horse fled from the rest of the flock, and stood in the very place he had seen the spirit. As soon as Theocritus the poet had seen the young creature of a yellow colour, shining like gold, neighing and prancing about, with an erect neck, he acceded Pelopidas with a loud voice, saying, that the victim was at hand and to look for no other virgin. Forthwith they lead the young mare encircled with crowns to the sepulchres of the virgins, and offer her up. Engaging in battle soon after the Lacedæmonians were overthrown with very great slaughter by Epaminondas and Pelopidas the præfect.—*Plutarchus* in Pelopida.

When Gennadius, the Patriarch of Constantinople, one night stood at the altar, at the time when Leo the Great was emperor, and poured out his prayers for the sins of the whole world, a certain devilish spectre appeared to him, which he driving away with the sign of the cross, he was answered

swered by a human voice, that as long as the Patriarch lived, the evil spirit would be quiet and cease from disturbing the flock, but afterwards he would afflict the church by every possible means.

Not long before the death of Henry, the seventh emperor, not without a great slaughter of the nobility, as Musatus the Patavinian, and Franciscus write, there was seen in the duchy of Milan, after sun-set, in the house of Mattheus the viscount, who was deservedly stiled the Great, an armed horseman, far greater in appearance than the rest of mankind; it was seen by many with great horror for the space of an hour, afterwards it vanished. Three days after there was seen in the same place, two armed horsemen of the same figure and magnitude with the former, fighting for a long while together; they then vanished out of sight.—Sabellicus, libro 1. cap. 4.

STRANGE VISIT, OF A MAN'S SWEET-HEART.

AS a captain of a vessel from Bristol was on a voyage to the West Indies, he was mentioning to the mate, and some of his men, concerning his performances in magic—At length a stout-hearted fellow begged he would convince him of the reality of apparitions, and that such things do exist. The captain then told him he would shew him his sweetheart; at which he was astonished. He immediately began his incantations and ceremonies, and after calling upon her to appear, she immediately appeared on the deck, walked along with an handkerchief in her hand, and smiled at him; at last she seemed unwell, dropt it, and then disappeared.

He took notice of the hour, and on his return home acquainted her with what he had seen on his voyage; and she assured him, that it was as near that time as she could recollect, when she

was mending her handkerchief, and, fainting away, dropped it.

INDICATION OF DEATH.

A Gentleman going up stairs in the dark, having occasion to search for something in an adjoining room, put his hand upon a man's face, and felt his beard to be very rough; he immediately gave the alarm to the family, and acquainted them that a man had got into his room, and declared he had touched him. Upon which they, getting a light, made every search after him, but in vain. Soon after this gentleman heard of his father's death, which happened at the time when he was so much affrighted.

SINGULAR INSTANCE OF FORE- KNOWLEDGE.

MR. Pelisario, the celebrated Jew, so well known for his great knowledge of Hebrew, Arabic, and other languages, and formerly a Notary Public, died on the 14th of last December, in the 80th year of his age. A few moments prior to his dissolution, he rung the bell at the head of his bed, and desired that all his family might immediately attend him; for, although he was apparently in good health, yet he was certain he should not live an hour longer. He then lamented that he had not been able to make the least provision for his children; but told them, that if they could procure the money to purchase a ticket in the present Irish lottery, the number of which he mentioned, and stated, that he had either dreamed, or it was so impressed on his mind, that he was satisfied it would afford them a trifling fortune; his sons treated the matter lightly.—He died within the time stated. Some of his friends afterwards purchased the ticket, and presented it to his family, which has since been drawn a prize of 1000l.

DOMESTIC NEWS.

SEPTEMBER, 1792.

A Gentleman in the neighbourhood of Chelmsford, has a sow that farrowed twenty-four pigs; one of them being very small and weakly, he put it to a bitch, who suckled it and has brought it up. The mother of the bitch brought up two kittens, and was as fond of them as if they had been her own puppies; would watch them for hours together, and not suffer any person to go near them.

On Friday the 7th inst. at five o'clock, died, in Park street, Dublin, in an advanced age, the Right Hon. Thomas Nugent, Earl of Westmeath, Viscount and Baron Delvin, one of his Majesty's Most Hon. Privy Council, one of the original Knights Companions of the Most Illustrious Order of St. Patrick, and chief head of the ancient family of the Nugents. His Lordship was the first Earl of Westmeath of the Protestant religion, having conformed to it in 1755, and the same year took his seat in Parliament. He is succeeded in title and estate, by his only son, George Frederick, Lord Delvin, Representative in Parliament for the Borough of Forde, now Earl of Westmeath, who is married and has issue.

SEPT. 10. This morning their Majesties, the Prince of Wales, the Duke and Duchess of York, and all the Princesses, with their attendants, made an excursion from Weymouth, and visited the new gaol now building at Dorchester, upon an improved plan. They viewed the whole with the greatest attention, and expressed themselves highly satisfied. The Royal Party afterwards proceeded to the Old Gaol, and minutely inspected the manufactures carried on there. His Majesty enquiring if there were any prisoners who laboured under any particular hardships, an old man, whose

name was Pitfield, was pointed out to him, who had been confined there for seven years for a debt of 220l.

Pitfield being called, stated the very peculiar circumstances of his case; and his good character previous to, and during his confinement, was mentioned in his favour. The King being sensibly touched with his relation, instantly replied, "Poor man, you shall not much longer remain here;" and before his Majesty left the gaol he ordered the debt to be paid, and in half an hour Pitfield was discharged. The King most graciously desired to be informed of the situation of all the other prisoners, and an account is to be laid before him.

The Royal Family appeared to be much interested upon this occasion, and the Prince of Wales very feelingly noticed the distresses of one of the prisoners, and directed his case to be investigated.

The body of Mr. Emmerly, who lately kept the Two Brewers, in Islington Road, was found drowned in a ditch adjoining to Mr Mainwaring's Saw Manufactory, Spa-Fields, about the middle of this month. When taken out, a strong bandage was found tied in a noose round his neck, which communicated to the waistband of his breeches. He had been missing three days, and has left behind him two children. A visible dejection in his countenance had been remarked for a fortnight before. He was conveyed to the vault belonging to Clerkenwell Church, for the Coroner and Jury to go to fit on the body.

Lately, Mary and John Batty (mother and son) of Fackingham, in Lincolnshire, were poisoned from taking some gruel, the oatmeal in which had been mixed, it is supposed, with ingredients of a poisonous quality by some
unknown

unknown person, as they expired within a few minutes of each other. Coroner's verdict, Wilful Murder.

As Miss Davis, a beautiful and accomplished young lady of Colchester, was crossing the street, she slipped, fell under a waggon and was killed on the spot; her body lay at the Three Cups, for some time, and was taken away by a friend of her father's in a post chaise.

A most wonderful curiosity has very lately been sent to John Selwand, Esq. of Portman-square; it is a hawk of a very large size, caught at the Cape of Good Hope; round its neck is a gold collar, of curious workmanship, on which have been discovered the following words - "*This goodlie hawke doth belong to his most excellent Majestie, James, Kinge of Englande, A. D. 1710*" - The hawk still betrays a degree of vigour, and the only symptom of old age discoverable, is a dimness of sight, and a change in the colour of the feathers round the neck, from brown to white.

The Scourge sloop, one morning lately, brought in a small capture to Spithead, and sent a boat on shore, with two midshipmen, to get a return, as it is technically called. As the boat was making back, the water was so rough as to overlet it, by which melancholy accident all were lost except two, who floated by the help of oars for six or seven hours, when they were picked up by a vessel, which fortunately passed near enough to observe their disastrous situation. About half an hour before this providential delivery, the two midshipmen, who had supported themselves by some buoyant part belonging to the boat, entirely exhausted, relinquished their hold, and were seen no more.

On Saturday afternoon, the 15th, a pinnace boat from Leith, with four young gentlemen of that place, and three seamen, went to Loch Keith on a party of pleasure; when, owing to the fool-hardiness of the seamen, who (although repeatedly requested to reef

the sails) insisted on keeping the whole of her canvas out, she was suddenly upset in a gust of wind, and the three seamen were unfortunately drowned: the young men, who all clung to the oars, were taken up by another Leith boat, which saw the accident.

Monday morning the 17th, a poor woman who lives in Stone-Street, Maidstone, left three small children in her room while she went out to pick hops: the eldest about five years old, got up to make a fire, which by some means caught the clothes of the youngest, who was burnt in so dreadful a manner, that there are no hopes of its recovery; the other two are also much injured.

Monday the 17th, as Lord Clifford, attended by a servant, was riding through his Park at King's-Wellton, he saw a man hanging to a tree, and in his bosom was found a letter, importing, that his name was Day; that he belonged to the 69th Regiment, now in Ireland; that he had had leave of absence to see his friends; and that he had saved a few shillings to carry back to his comrades, but being obliged to spend them for necessaries of life, could not think of going back without money; so departed this life in the twenty-ninth year of his age.

Mr. Birkey, an ingenious man, at Checkheaton, near Leeds, has just finished a dwelling-house near that place, without using any timber in the construction thereof. The door is of cast iron, and the roof is an arched one; it is a curiosity of mechanism, and attracts the attention of the multitude in the neighbourhood.

An unhappy circumstance occurred in consequence of an alarm of fire, at Mr. Furning's, near Hackney, on Tuesday evening the 18th, when a young gentleman, a visitor, in throwing himself out of a window into the yard, was torn so violently by a dog, that his life is despaired of. The fire, which had caught the curtains in one of the chambers, was happily extinguished.