

THE Conjuror's Magazine,

O R,

Magical and Physiognomical Mirror.

OCTOBER, 1792.

Embellished with the following Engravings, all accurately copied from LAVATER, by BARLOW. 1. A finished PORTRAIT.—2. Eight HEADS of SOCRATES.—3. The SNEERING CONTEMPT of ENVY.—4. Five HEADS.—5. TWO HEADS.—6. GOODNESS and CANDOUR, finished Portrait.

PART OF THE CONTENTS.

	Page		Page
ASTROLOGY	65	led Alchymy; and by what other names it is known	89
Predictions relating to the Affairs of France, and of the Combined Armies, &c. &c.	67	What operations Wisdom may require to the Knowledge of Nature	90
The Quérift. No. XV	72	Elementary Principles of Astrology, by W. Deacon, Philomath	91
Answers to Queries, and New ones	72	The Twelve Signs and their Divisions	91
Albertus's Secrets of Nature continued	73	Names and Characters	91
Curious Chemical Secrets	75	Extracts from the Writings of Emanuel Swedenborg:	93
Chemical Transcolourations.	75	Of God	93
Colours produced by the mixture of colourless Fluids	75	Of Heaven	93
Colours produced by the mixture of coloured Fluids	75	Of the World of Spirits	93
Colours changed and restored	75	Of Hell	93
Experiments on Vegetable and Mineral Colours	76	Observations on Moles	93
Observations on Mineral Colours	76	Lavater de Spectris	95
Arbatel's Magic, continued	77	Apparitional Wonders	96
First Principles of Occult Philosophy, asserted on Atomical Principles, continued	79	Philosophical Essay, shewing whence come the Marks or Spots wherewith Children are born, and proving them to proceed from the imagination of the Mother	97
A curious Physico-Medical Dissertation upon the Power of the Devil in Human Bodies	81	Reasons of maternal Longing	98
Gordon's Paradoxes solved, continued	83	Apparitions, Dreams, &c.	99
A Curious Dreaming Dictionary	85	An account of an Apparition attested by the Rev. Mr. Ruddle, Minister at Launceston, in Cornwall	99
Amorous Dreams in Verse	88	The Haunted Family	102
Universal Wisdom of Peter John Faber, the most acute Physician and Philosopher	89	Ghost of Dorothy Dingley	103
What Wisdom is, and why it is called Alchymy; and by what other names it is known		Remarkable Impulses	104
		LAVATER'S PHYSIOGNOMY.	

LONDON:

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

CORRESPONDENTS,

WHAT shall we say to our good and scientific friend, Mr. W. E. of Lambeth, for omitting his valuable article till our next?

The OBSERVER's favour, from Hampton Court, is now in the hands of the Editor.

D. Rutter's Queries shall be inserted in course. We shall remove all his objections.

The prophecies of Nostrodamus, enquired after by Mercurius, have been retailed in Moore's Almanac for these many years past. A Mathematician in Fleet-street, who is a great admirer of the Theosophists, is the Editor of this annual present, and ornaments it with the curious hieroglyphics of the original; but as soon as we have dismissed the subject of Palmistry, we mean to give Nostrodamus a new dress, and shew the fulfilment of his predictions, particularly in the South of his own country. This will be a rare treat for the curious.

R. C. D.'s favours from the Poultry will be respectfully attended to.

R.'s Judgment upon Eclipses falling in the Ascendant of a Nativity, is under consideration.

PETER is very attentive to our plan, and we thank him for his assistance; but this time he has missed the mark.

An OBSERVER from Lincoln's Inn will not have cause to complain this month; if he had taken into consideration the number of our Plates, the nature and execution of the Lavater at the end, the mere Paris copy of which cost us 24l. in the original, he would not have made a comparison with a Monthly publication, the compilation entirely the contributions of the public. We mean the G. M. This in part applies to ARCTURUS, and others.

We have never heard of TYRO's wants. The best book on Astronomy is Ferguson's for certain.

The extracts from Farmer's History of the Worship of Human Spirits, by Mr. W. DEACON, will have a place soon.

MEHMET is requested to favour us with the Nativity of Louis XVI. with all convenient speed, that it may be inserted in our next.

The pamphlet relating to the Slave Trade, stitched up in our last Magazine, had nothing to do with our new arrangement. Those who do not chuse to read it, may commit it to the flames if they think proper.

The Story of the Natural Sleep Walker will be resumed in our next. As will the PALMISTRY.

W. E. has written and sent answers to MERCURIUS, of Bath, and to an OBSERVER, at Hampton Court; but the length of the first Astrological Article has precluded its appearance till the next number.

I. G. Maidstone, will hear from us next month.

W. K. Tottenham Street, is unavoidably delayed. He may rely on having his figure, &c. in our next.

Six Half Sheets of the Lavater will be given in our next, to make up the deficiency in our last.

THE CONJUROR'S MAGAZINE.

FOR OCTOBER, 1792.

AFFAIRS OF FRANCE.

SIR,

AS you readily inserted in your Magazine for the month of May, my Astrological observations on the favourable turn which might reasonably be expected from the influence of the celestial wanderers, to take place in the warfare in which France is involved, to vindicate her independence, her right of legislation and self government, the free exercise of which was become indispensable, not only for the prevention of these cruel and wasteful wars, by which ambition and intrigue had so often engaged both England and France, but also to secure the liberties and properties of individuals, the due administration of justice, to abolish the evils of priestly domination, the profligacy and prodigality of the court, but also to guard against the evils and dishonour of national bankruptcy; I say, sir, encouraged by your former promptitude of insertion, I again sent you farther astrological remarks concerning the overthrow of a cabinet, which has for ages been the Pandemonium of Europe; those remarks were forwarded to you about the 9th of August; they were extemporaneously written, and as I kept no copy of them, I was the more disappointed to perceive that they did not appear in your magazine for the month of August; my disappointment was greatly increased by again observing that my communication was not noticed the following month; more especially as I was morally certain the womb of time was teeming with events which would justify my predictions, and probably convince the doubtful of the verity of the celestial philosophy of astrology.

I remember having confidently asserted the nearer and nearer approach of the verification of those prophecies contained in the holy Scriptures of the abolition of the usurpations of the papal power, which (in the language used on another subject by a notorious rhapsodist and political apostate) 'is now nodding to its fall.'

As a further proof I observe, a decree has recently been passed in France, whose arms, far from spreading desolation in the dominions of their adversaries, are directed to enlighten the minds of men, to teach them a just knowledge of the rights of their species, and by exalting man to a proper sense of his own dignity, open a fair field of generous emulation to all. Such are the laudable labours of a nation who have recently ordained that no money shall in future be collected in any part of their dominions, for or on account of the Pope.

With regard to his Serene Highness, the Duke of Brunswick, whose sanguinary manifestos were also a subject of my remarks, I shall only for the present observe, that the Abantes, a people of Greece, are said by Herodotus, to have shaved their heads in front lest their enemies should in battle pull them upon their faces by their hair: should not the Prussians, who now care not who see their backs, take a similar precaution, not as to their forelocks, but their *queens*?

You may, if you please, inform your readers, that notwithstanding the heavy and long continued rains which have so long afflicted the farmer, the month of November will commence with very wet weather; and notwithstanding it is now so unreasonable for

active operations, some great events will occur about this very time.

If the letter I sent you the beginning of August is not thought worthy of insertion, please to leave it at the Printer's, and I shall send for it the first of next month.

I am, sir, your humble servant,
Minories,
O&A. 2, 1792.

The Editor acknowledges the receipt of the letter in August last; but suppressed it, from an expectation that the Duke of Brunswick would have been at Paris before, or at the time of publication, in September.

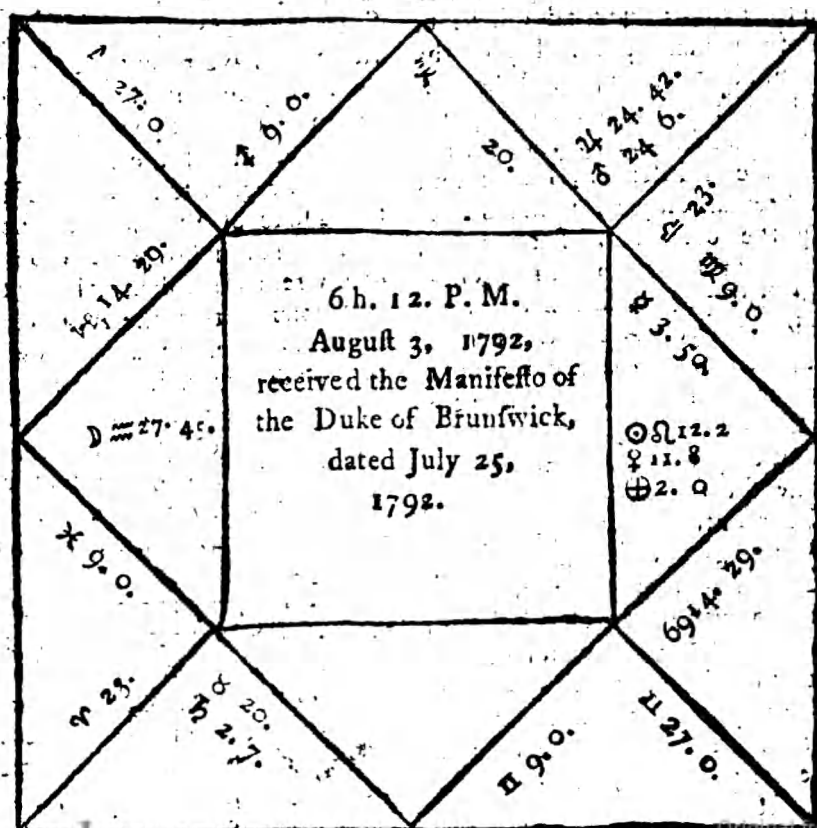
SPECULATIONS CONCERNING THE DESIGNS OF CROWNED ROBBERS.

Who by arm'd barbarians hope to tame
The unconquerable mind of France,
And Freedom's sacred flame.

Mr. William Lilly, in his *Christian Astrology*, p. 166, says, 'That every hour, and minute of the hour,

when I break open a letter, and perceive the intention of the Querent, is the time to which I ought to erect my figure, and from thence draw mine astrological judgment. This way and manner I practised, and found success answerable.

I also, sir, have experienced the verity of answers given by various schemes or figures, which have been erected in like manner, and therefore I have great reliance on the judgment which may be adduced by the rules of art from the following configuration of the heavens, at the time I received from the Continent those bombastic exultations of despotic fury published by the generalissimo of the mercenary legions now in motion to assassinate the liberties of five-and-twenty millions of people, who have broke asunder the chains of despotism, willed a constitution founded upon the basis of an equal representation, and the rights of man, and thereby given a mortal wound to tyranny, whose expiring groans echo through all the courts of Europe.'



Here we have fourteen degrees of Capricorn ascending, Saturn, the mercenary lord thereof, cadent in the third, the house of journees, in square of part of fortune, Venus, and the Sun, the latter of whom is in essential dignities; all three are posited in a fixed sign upon the cusp of the seventh.

The Moon, lady of the sign upon the cusp of the seventh, posited in the first; her dispositor, Saturn, lord of the ascendant; but Luna having separated from an opposition in fixed signs of pars fortuna, Venus and the Sun very aptly denotes the departed greatness of the emigrants, and as she only wants six degrees of an opposition of Mercury, essentially dignified on the cusp of the eighth house, about six or seven days from the time of erecting this scheme, a desperate engagement may be expected, fatal to great numbers, but more particularly to the emigrants, whose significator in about fifty-seven days arrives at the opposition of Mars and Jupiter, which finally confounds all their hopes.

But the Moon's first application to the opposition of Mercury who is lord of the eighth, and posited in the seventh house, in essential dignities, clearly shews that this manifesto will prejudice the emigrants, to many of whom, Mercury being so near the cusp of the eighth, it will prove utterly destructive.

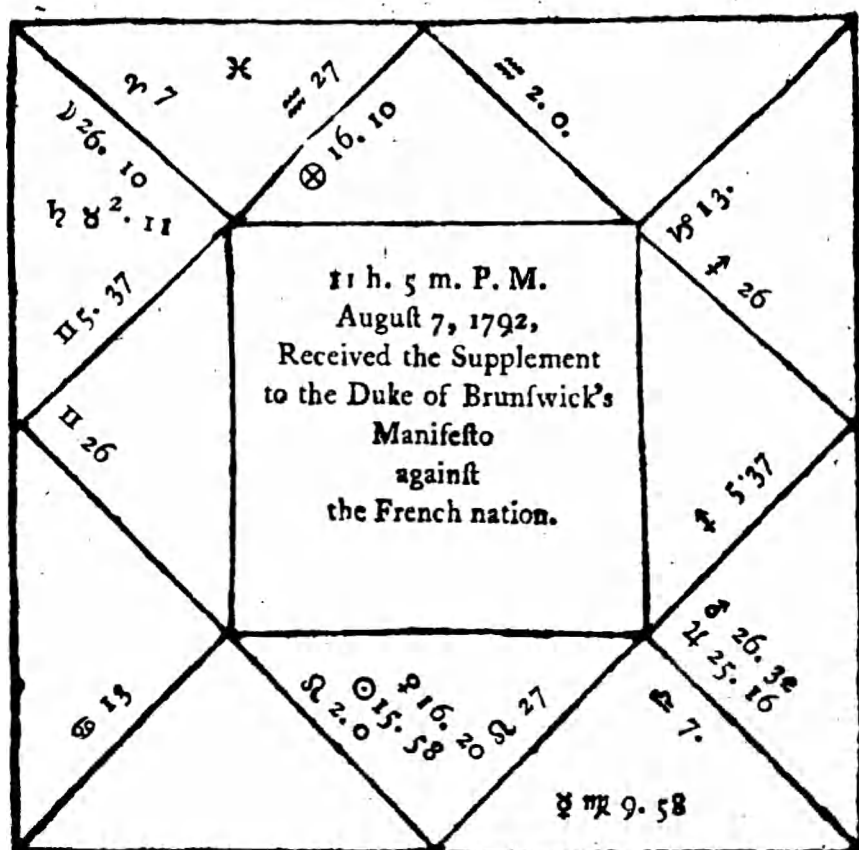
Virgo, the sign in which Mercury is located, signifies cornfields, granaries, hay-ricks, barley, wheat, pease, &c. there is, therefore, reason to think that France will have a good harvest, or plentiful supply of those necessaries, although the substance of the French will be greatly injured by the plunder, rapine, or extortion of the invading powers. Mercury being lord of the sixth, signifies the Prussian soldiery;

the Emigrants, and the Prussian army, are likely to imbibe a settled hatred of each other.

Saturn is the significator of the blustering Germans; but although he is now in a fixed sign, he is slow in motion, and will shortly be retrograde, in a moveable sign. About the middle of September, he will be opposed by the opposition of Jupiter, (who will be assisted by the friendly sextile of Venus and the Sun) who in the sign Libra, I formerly observed, most aptly denoted a people struggling for their natural rights. The fourth of October, Saturn will be opposed by Venus; the 21st he will be harassed by the opposition of the Sun, and a few days after by the opposition of Mercury, not to mention the effect of an opposition of Mars the 19th of this month of August, because that is balanced by a trine of the Sun a few days after, and may, as the Sun is then in Virgo, throw some success in his way, but that will be more the effect of negotiation than of valour.

What produces madness or fools, has almost the same cause in astrology: 'Hence,' says Lilly, p. 584, 'the Moon in the first house afflicted by Mercury, signifies foolery or madness.' Salmon says such a position indicates a person ill-tongued, a perfect scold, he gives railing, and bale language; he is a detractor from other men's worth, unfortunate in all his undertakings. If the Moon is significator, he will be in danger of a violent death, or of losing one of his eyes, or be subject to many losses and afflictions.

Let us now examine the position of the heavens at the time of receiving the supplement to this farrago of despotism, dated the 27th ultimo.



Here is five degrees of Gemini ascending; Mercury lord of the ascendant in Virgo, strong in the fifth house; but, alas! the Moon is in the twelfth in opposition to Jupiter, very much unfortunated by her propinquity to Saturn, and her opposition to her dispositor Mars, who is located in the sixth house. The lord of the ascendant, though he is now swift, and in essential dignities, is void of course, and about the fourth of next month* he will become retrograde.

The city of Paris, which is particularly menaced with exemplary ven-

* It is remarkable that the mutual aspects of the superiors were very numerous last month, and the congress of Royal and Princely Incendiaries were very active on the Continent from the 21st until the 31st of July. This addenda to their former gas-

geance, is signified in this figure by Leo, which is guarded by the presence of Sol and Venus. (Pray observe the coincidence of these schemes; in the former it is signified by Taurus, and Venus; its lord was in conjunction with the Sun.) In a word, every artist will perceive, that all the testimonies in this case conspire to assure the friends of the freedom and the happiness of mankind, that the *Calonades* issued by this German Bobadil will vanish into thin air, and that with equal effect (if this scheme be radical) he may endeavour to storm the mansions of the sky.

conade was published when Venus was in square to Saturn, a day particularly distinguished in all parts of this kingdom, by those heavy rains and thunder predicted in my former communications.

French-

Frenchmen! Britons! Protestants! rejoice! the heavens declare that tyranny, formidable as is now her appearance, shall not prevail: you shall see the prophecies fulfilled; the mother of abominations whose garments are dyed with the blood of the saints must inevitably fall, order shall arise out of confusion, and the empire of European freedom shall be established for ever!

In this figure the co-significator of the Duke of Brunswick is horribly afflicted by the two great infortunes, by Saturn the significator of his faithless Monarch (who in contempt of treaties has abandoned the Poles) and by Mars lord of the 12th posited in the 6th, threatening both sickness and imprisonment; if Saturn be the afflicting planet in the sign Taurus, (says Salmon) he gives the king's evil, or malignant sore throat, quartan agues, or obstructions of the stomach: if Mars be the afflicting planet in Libra or Scorpio, he gives vehement pains of the head, the jaundice, gout, rheumatism, fluxes, violent fevers, and the native will be unfortunate in his undertakings.

'The thoughts of the wicked' (saith Solomon) 'are an abomination to the Lord--the mouth of the wicked poureth out evil things.'--'Thou hast trusted (saith Isaiah) in thy wickedness; thou hast said I have counsel and strength for war--I AM and none beside me--I am come up against the land to destroy it.' 'Who are they, said Sennacherib (the vaunting Assyrian) amongst all the gods of their lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?' But Isaiah said unto them, 'Thus saith

the Lord, * be not afraid of the words which thou hast heard;† 'behold I will send a blast upon him, and he shall hear a rumour ‡, and return into his own land, and I will cause him to fall by the sword in his own land, for I will defend this city to save it for my own sake; then the angel of the Lord went forth, and smote an hundred and fourscore and five thousand!‡ May the Lord smite the armies of Hungary, Prussia, and Russia, with the love of peace, toleration, and freedom; and may their swords be forged into ploughshares!

"When God in his own sov'reign ways
Comes down to save th' oppress'd,
The wrath of man shall work his praise,
And he'll restrain the rest.

He breaks the captive's heavy chain,
And prisoners see the light again;
But rebels that dispute his will,
Shall dwell in chains and darkness still."

O France, trust in the Lord! thy foes in vain
Attempt thy ruin and oppose his reign:
If they prevail, darkness will close our days,
And Pitt and Proclamations interdict thy praise.

But we'll forbid th' hopeless thought,
Rememb'ring what the Lord hath wrought,
Whose heav'nly orbs make known,
To all the artists of the earth,
That no pretence to royal birth,
Shall keep a Capet || on the Throne.

ASTROLOGUS.

August 8, 1792.

* Chap. 37, v. 6.

† All may not be tranquil at Berlin, or pleasant that the Northern Serramis may cause to be done in Poland.

|| Surname of the King of France.

691
p 100

THE

THE QUERIST. No. XV.

ANSWER TO QUERY III. IN NO.
XIII. BY D. RUTTER.

"Does the caul of a child possess any particular virtue in saving persons from drowning?" I answer, No.—Many advocates for the affirmative will undoubtedly tell you many excellent stories of it's great and marvellous virtues; and that a person possessed thereof, if tossed into a pond, river, &c. will swim like a piece of cork; being unable to sink from the occult qualities which the caul is possessed of. But few persons free of superstition will believe anything of it; nay, would as soon believe Mahomet's journey to the eighth heaven, and returning within a few seconds (since in haste to attend the angel, he overturned a looking-glass, but when he returned, the contents thereof was not all turned out.) But to leave such stories to those who love to believe impossibilities, I shall further remark, that, St. Chrysostom, in his homilies, speaks of them as foolish and absurd things, having no more virtue in them than Fortunatus's cap; and likewise condemns a clergyman of the name of Prætus, who had purchased one, to insure himself from drowning. Likewise, Balsamon, in his Commentaries upon the Canons of the Apostles, censures the people for such superstitious notions.

Several more instances might be gathered, to place it in its true light, but enough has been said to prove that it has the PROPERTY OF BEING—neither fortunate nor unfortunate.

The history of the opinions of the Ancients relating to this matter, we hereby promise to give in our next Number.

ANSWER TO QUERY II. IN NO. 14.

"WHETHER iron laid upon a cask hinders the wine from being spoiled by thunder?" I believe not. However, if such a thing be, (which I have seen tried to no effect) it must be from the weight pressing the cask down, and hindering the thunder from having the effect in stirring the cask; as nothing spoils wine sooner than the cask being jumbled about, which occasions the sediment to mix with the spirituous part of the wine, and thereby occasions the wine to turn sour. Consequently, any piece of metal, of any kind, being of sufficient weight to press down the cask, will have an equal effect.

NEW QUERIES.

QUERY I. PROPOSED BY THE EDITOR.

WHAT is the cause of the crisis of diseases?

QUERY II. BY THE SAME.

WHAT is the strongest thing in the world?

QUERY III. BY J. D.

WHAT reason can be given for the various colours of clouds on a bright morning or evening, when apparently to us they are the same distance from the sun, and have the same density?

ALBERTUS' SECRETS OF NATURE.

(Continued from Page 35.)

AS Saturn predominates in the eighth month, and being cold and dry is unfriendly to life, so consequently, says our author, is the *fœtus* affected by it at that period, whereas in the ninth month, which is under the influence of Jupiter, it receives benefit from the heat and moisture derived from that planet. However, if the *fœtus* were naturally strong, and not liable to pressure in the narrow passage which ushers it into the world, it might survive its birth, but this seldom happens.

Some women at the time of labour suffer greater pain than others, owing to the efforts of the infant to release itself from its confinement, and for that purpose extending its hands or feet, which motions are attended with the acutest pains to the mother, who is frequently so exhausted thereby, as to have no strength left to support her in the last stage of her travail, and swoons into eternity. It frequently happens that the birth of the infant, if large, so enlarges the orifice as to extend it to the anus, in which case it is the business of the midwife or accoucheur to replace the matrix, which by overstraining, is shifted from its original situation: it is likewise of great benefit to the person in labour to be anointed particularly in those parts, which at that time are liable to the greatest exertions, in order to give them a flexibility proper to facilitate the egress of the *fœtus*. A happy delivery may be hoped for, when the child's head presents itself first, as the limbs will of course follow without hitching in the straits, a circumstance very unfavourable to the woman, as it adds much to her pains.

It has been asked whence the infant derives its nourishment, as the womb

is closed on all sides? in answer to this, let it be observed, that a conduit forms a communication between the matrix and the breasts, and that when the *fœtus* is in the womb, which, as has been said, is closed, the substance that used to discharge itself periodically is conveyed upwards, and becomes a nourishment for the infant, and turns to milk after its birth: this conduit is the same that is cut by the midwife at the navel, which in a well formed body is placed midway between the upper and lower extremities, for the purpose of distributing the nutriment equally to all parts of the body from the breasts of the woman.

It has likewise been asked, why the breasts of women are between their arms, whereas those of other creatures are for the most part placed between their hinder legs? This question hardly needs an answer, since decency points out the expediency of their being assigned that part; however, to treat it as a philosophical question, it is replied that nature or divine Providence orders every thing for the convenience of the creature; now it is evident that if the breasts of women were placed between their lower parts, as in quadrupeds, great inconvenience must arise to them in their motion.

Another reason to be given is, that from the heart proceeds the heat to the breasts, which are therefore stationed near the heart; but in brutes heat is conveyed from the liver to the udder, which accounts for the difference of formation and disposition of those parts.

Why men should not have breasts is another question that has been started, and is somewhat similar to another that has been noticed in some preceding part of this work, where it is asked why men have not periodical discharges;

charges; their not having the latter is the reason for their not having the former; besides, males not being designed to suckle, breasts resembling the females would be superfluous, and, considering the active duties men are engaged in, would be cumbersome and incommode them: true, they have very small ones, as women are said to have very diminutive testicles—whether of the two are fitter for the functions assigned them, large or small breasts? indeed, neither are so proper as those of a moderate size, since in the large breasts the heat is too diffusely extended to digest and prepare the nourishment they contain, and the small ones, on the other hand, do not contain a sufficient store of nutritious juice.

It is likewise of infinite consequence that the food of which this milk is formed, be such as may suit the state of pregnant women, who are desired to be cautious in the choice of victuals, and particularly to abstain from strong liquors, than which nothing can be more prejudicial to the *fœtus*.

What comes next under consideration, are monsters in nature: those are called monsters which deviate either in figure or organization from the species to which they are supposed to belong; as happens, for instance, in the case of a person having but one foot or only one hand: this is owing to a deficiency or superabundance of matter, for nature acts with uniformity, and makes its productions answerable to the quantity of matter it has to dispose of; forming at first the principal parts, and then proceeding by regular gradation to those which comparatively are of little consequence. Hence it happens that the head or any member of the body shall sometimes be small or large out of all proportion. Our author compares those operations of nature to the design of an architect, whose first care is to lay a solid foundation, extending his concern progressively to the various parts of the superstructure.

Now the fundamental parts of man's frame, being the heart, brain, liver, and testicles, as was hinted elsewhere, nature after having completed the formation of them first, to prevent any imperfection arising from lack of matter, out of the residue produces the other parts in that order which the importance of their respective functions requires. Monsters are therefore not the effect of any regular design in nature, but of an accidental deficiency of matter, which may be partly attributed to the matrix. It happens that the lubricity of the matrix renders it unfit to retain all the injected semen, before it is collected into a mass. Monsters may likewise be produced by inordinate coition, and lying during that time in positions repugnant to the dictates of nature, as some do, for the sake of gratifying their lust. We are told of one who lay obliquely during the act of copulation, the consequence of which was, the offspring was brought into the world deformed, crippled in one side.

Nor is an erect position proper for the purpose of procreation, because the seed cannot be injected to any effect; whence we may perceive that by deviating from the divine law, men frustrate the intention of nature. From a superabundance of matter, as well as from too small a quantity, are produced those figures which displease us by their disproportion—to that cause we are to ascribe the more than ordinary number of fingers on a hand, or two heads on one body, and those projections before or behind which so disfigure the owners. But in nothing is the effect of superfluous matter so singularly displayed, as in the formation of those who are furnished with male and female privities, provided so as apparently to act in the capacity of man or woman. These are known under the designation of Hermaphrodites, respecting whom it is to be observed that the marks of virility are uppermost—should it be asked why nature, instead of marking them with

the privy members of both sexes, does not assign them two of the same sort; it may be said that in contingencies nature always acts for the best, as is evident in this disposition; for were the male furnished with two of one sort, the duplicate would be superfluous, since the same impulse would

urge both to action at the same time, without any necessity. But, although Hermaphrodites seem thus *in utrumque parati*, yet are they incapable of acting in both capacities, for one or the other sex always predominates, to defeat the intention of whosoever should be so unnaturally inclined.

CURIOUS CHEMICAL SECRETS.

CHEMICAL TRANSCOLOURATIONS.

(Continued from Page 43.)

AMONG the most pleasing as well as the most surprising phenomena of nature, may be justly ranked the transcolourations produced by chemistry; and those are the most pleasing in general, which are the most easily executed.

Colours produced by the mixture of colourless Fluids.

Red—Spirits of wine mixed with spirits of vitriol.

Orange—Solution of mercury mixed with oil of tartar.

Yellow—Solution of sublimate and lime-water.

Green—Tincture of roses and oil of tartar.

Purple—Solution of copper and spirit of sal-ammoniac.

Blue—Tincture of roses and spirit of wine.

White—Solution of sublimate and spirit of sal-ammoniac.

Black—Solution of sugar of lead and solution of vitriol.

Colours produced by the mixture of coloured Fluids.

Green—Tincture of saffron, which is yellow, mixed with tincture of red roses.

Crimson—Tincture of violets which is blue, and spirit of sulphur which is brown.

Blue—Tincture of red roses, which is red, and spirits of hartshorn, which is brownish.

Purple—Tincture of violets which is blue, and solution of Hungarian vitriol which is blue.

Violet—Tincture of violets, which is blue, and solution of copper, which is green.

Green—Tincture of cyanus (blue-bottle flower) which is blue, and spirit of sal-ammoniac coloured blue.

Yellow—Solution of Hungarian vitriol which is blue, and lixivium which is brown.

Red—Tincture of cyanus which is blue, and solution of copper which is green.

Black—Solution of Hungarian vitriol which is blue, and tincture of red roses.

Azure—Spirit of sal-ammoniac and the solution of verdigris.

Colours changed and restored.

SOLUTION of copper, which is green, is made colourless by spirit of nitre, and is restored again by oil of tartar.

Limpid infusion of galls, is made black by a solution of vitriol, and

L 2

transpa-

transparent again by oil of vitriol, and then black again by oil of tartar.

Tincture of red roses is made black by a solution of vitriol, and becomes red again by oil of tartar.

A slight tincture of red roses by spirit of vitriol becomes a fine red, then by spirit of sal-ammoniac turns green, then by oil of vitriol becomes red again.

Solution of verdigris which is green, becomes colourless by spirit of vitriol; then by spirit of sal-ammoniac becomes purple, and then by oil of vitriol becomes colourless again.

Take antimony and grind it to powder, and it will become black; let it be calcined with aqua regia, and it will be of a greenish yellow; and when sublimated with sal-ammoniac it will be white, red, yellow, greenish, and black; of an uniform red when freed from its salt by water, but white when fixed with thrice its weight of nitre: thus may be seen almost all the colours in one solid body.

Mercury dissolved by aquafortis, and distilled in a glass retort, affords likewise in different parts of the glass a variety of colours.

To turn an almost limpid liquor blue; pour spirits of sal ammoniac to a solution of verdigris in vinegar, and dilute it with water, till it be almost limpid; to turn that blue liquor pellucid, add an acid to it till the acid predominate.

To turn a very green liquor of a beautiful violet colour to a high green; solution of copper in vinegar, drop spirit of sal-ammoniac till the alkali predominate.

To produce numerous blues and greens, between a deep blue and a deep green; put a strong and hot solution of copper in sal-ammoniac, into a clean cylindrical glass, and add thereto slowly spirits of nitre, drop by drop; a different colour between the two degrees will appear upon the addition of each drop.

Several of the above compositions when put in glass globes, and placed in

a window with lamps behind them, make beautiful illuminations.

Experiments on Vegetable and Mineral Colours.

SYRUP of violets mixed with a high solution of gold in aqua regia, produces a reddish colour, and with a high solution of filings of copper, in spirit of urine or oil tartari, a lovely fair green.

Blackness may be taken away with oil of vitriol; so black pieces of silk or hair I have turned to a kind of yellow.

Although red roses hung over the fumes of sulphur, lose all their redness and become white; yet oil of sulphur (which is nothing but the fumes condensed) doth wonderfully heighten the tincture of the same.

Infusion of litmousse in fair water, gives in a clear glass a purple colour, but by addition of spirit of salt, it will be changed into a glorious yellow.

Lastly, it may be worth trial (since it hath succeeded in some experiments) so to take away the colour of a liquor as that it may be colourless, which in what I have tried was thus: first, by putting into the tincture, liquor, or juice, a quantity of the solution of pot-ashes, or oil of tartar and deliquium; and then adding a good or strong solution of alum, which precipitated the tinging matter, or gathered it together in one body, (like as it were curds) and so left the liquor clear and transparent.

Observations on Mineral Colours.

SUBLIMATE dissolved in fair water, and mixed with a little spirit of urine, makes a milk-white mixture in a moment; which, by the addition of aquafortis, immediately again becomes transparent.

Silver dissolved in aquafortis, and evaporated to dryness, and fair water poured

poured three or four times thereon, and evaporated till the calx dry, leaves it of a snow whiteness, which, rubbed on the skin wetted with spittle, water, or the like) produces a deep black that cannot be obliterated for some days—with this ivory, hair, and horns, may be dyed in fair water, of a lasting black.

Sublimate dissolved in a quantity of water, and filtered till it is as clear as crystal, mixed (in a Venice glass) with good oil of tartar filtered (three or four drops to a spoonful) yields an opacu-

ous liquor, or a deep orange colour; after which, if four or five drops of oil of vitriol be dropped in, and the glass shaken, the liquor will be colourless without sediment.

Lastly, gold dissolved in aqua regia will (though not commonly known) dye horn, ivory, and other bones of a durable purple colour, and the crystals of silver made with aquafortis (though they appear white) will presently dye skins, hair, horn, and bones, a black not be washed off.

(To be continued.)

ARBATEL'S MAGIC.

Continued from Page 40.

APHOR. XLIV.

THE passage from the common life of man unto a magical life, is no other but a sleep from that life, and an awaking to this life; for those things which happen to ignorant and unwise men in their common life, the same things happen to the willing and knowing magician.

The magician understandeth when the mind doth meditate of himself; he deliberateth, reasoneth, constituteth, and determineth what is to be done; he observeth when his cogitations do proceed from a divine separate essence, and he proveth of what order that divine separate essence is.

But the man that is ignorant of magic, is carried to and fro, as it were in war with his affections; he knoweth not when they issue out of his own mind, or are impressed by the assisting essence, and he knoweth not how to overthrow the counsels of his enemies by the word of God, or to keep himself from the snares and deceits of the tempter.

APHOR. XLV.

The greatest precept of magic is, to know what every man ought to re-

ceive for his use from the assisting spirit, and what to refuse: which he may learn of the Psalmist, saying, 'Wherewith shall a young man cleanse his way? in keeping thy word, O, Lord.' To keep the word of God, so that the evil one snatch it not out of the heart, is the chiefest precept of wisdom. It is lawful to admit of, and exercise other suggestions which are not contrary to the glory of God, and charity towards our neighbours, not enquiring from what spirit such suggestions proceed; but we ought to take heed, that we are not too much busied about unnecessary things, according to the admonition of Christ; 'Martha, Martha, thou art troubled about many things; but Mary hath chosen the better part, which shall not be taken from her.' Therefore let us always have regard unto the saying of Christ, 'Seek ye first the kingdom of God: and his righteousness, and all these things shall be added unto you.' All other things, that is, all things which are due to the mortal microcosme, as food, raiment, and the necessary arts of this life.

APHOR. XLVI.

There is nothing so much becometh a man as constancy in his words and deeds,

deeds, and when the like rejoiceth in his like; there are none more happy than such, because the holy angels are conversant about such, and possess the custody of them: on the contrary, men that are unconstant are lighter than nothing, and rotten leaves. We chuse the forty-sixth Aphorism from these. Even as every one governeth himself, so he allureth unto himself spirits of his nature and condition; but one very truly adviseth, that no man should carry himself beyond his own calling, lest he draw unto himself some malignant spirit from the uttermost parts of the earth, by whom he shall be infatuated and deceived, or brought to final destruction. This precept appeareth most plainly; for Midas, when he would convert all things into gold, drew up such a spirit unto himself, which was able to perform this, and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God. The same thing happened to a certain woman near Frankford at Odera, in our times, who would scrape together, and devour money of any thing. Would that men would diligently weigh this precept, and not account the histories of Midas and the like, for fables, they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the spirits of the golden mountains of Utopia. Therefore we ought most diligently to observe, that such presumption should be cast out of the mind by the word while they are new; neither let them have any habit in the idle mind, that is empty of the divine word.

APHOR. XLVII.

He that is faithfully conversant in his vocation, shall have also the spirits constant companions of his desires, who will successively supply him in all things. But if he have any know-

ledge in magic, they will not be unwilling to shew him, and to serve him in those several ministries unto which they are addicted; the good spirits in good things unto salvation, the evil spirits in every evil thing unto destruction. Examples are not wanting in the histories of the whole world, and do daily happen in the world. Theodosius, before the victory of Arbogastus, is an example of the good; Brutus, before he was slain, was an example of the evil spirits, when he was persecuted of the spirit of Cæsar, and exposed to punishment, that he slew himself, who had slain his own father, and the father of his country.

APHOR. XLVIII.

All magic is a revelation of spirits of that kind, of which sort the magic is; so that the nine muses are called in Hesiod, the ninth magic, as he manifestly testifieth of himself in Theogony. In Homer, the Genius of Ulyssus, in Psigiogagia. Hermes, the spirits of the more sublime parts of the mind. God revealed himself to Moses in the bush. The three wise men who came to seek Christ at Jerusalem, the angel of the Lord was their leader. The angels of the Lord directed Daniel. Therefore there is nothing whereof any one may glory; For it is not unto him that willeth, nor unto him that runneth; but to whom God will have mercy, or of some other spiritual fate. From hence springeth all magic, and thither again it will revolve, whether it be good or evil. In this manner, Tages, the first teacher of the magic of the Romans, gushed out of the earth. Diana, of the Ephesians, shewed her worship, as if it had been sent from Heaven. So, also, Apollo, and all the religion of the Heathens, is taken from the same spirits; neither are the opinions of the Sadduces human inventions.

(To be continued.)

FIRST

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 39.)

WHAT I brought these experiments for was to prove, and they give us ample proofs, both that the spirit may be grinded into light or heat or what our philosophers have puzzled themselves about, and called a subtile fluid; and that light and spirit are mixed together, and capable of changing conditions, or, in other words, of being divided or adhering again, and so will be more or less fluid and penetrating, as it adheres in greater or smaller masses. You will ask, perhaps, how they adhere and form into masses?—How do the parts of lead adhere after they are melted? In the same manner, and by the same means, that one adheres, the other may. It is the matter of fact I am now contending for, in order to shew what is that invisible agent which they have called a subtile fluid, and made so much jest of, and yet have themselves confessed its existence in all parts of space, and in the pores of all bodies, though what it was there for, they have given us no account. It is we see the atoms of air, which are smaller than those of any other body, so can make their way through between the pores in all other bodies, when loose or single; but when adhering in grains, overlap the pores, and so press upon the surface of any other body without entering it.

Were the fire at the sun to cease, the whole of this fluid would be one entire solid lump, would stagnate entirely, so it did in Egypt to a very great degree, and so, we are told, it doth at the circumference of the system, and so it doth here in different degrees, in proportion as the irradiation increases or decreases. Witness the different states of the air in winter and summer

near the poles, and under the line. All this is owing, I shall be told, to the atmosphere having in it a greater quantity of light and heat from the sun in summer than in winter, under the line than near the poles. But what is light; how is it formed, and of what substance? I have appealed, and do appeal again to a culinary fire, that light and spirit are the same substance, differing only as metals melted and unmelted, or as wheat in grains and flour doth. And if similar causes produce similar effects, or, invert the axiom, if similar effects are owing to similar causes, the solar fire, and a culinary one must be supported in one and the same manner, and produce the like effects; from whence my consequence is easily deduced, that light is melted spirit, and that light condensed, storked, or cold, becomes spirit again: which give me another step or two, that the spirit and light are intermixed, and reach from hence to the sun, and that in all directions, because the one cannot act without the other. Take away the spirit, and the most violent effects of fire, as well as the more gentle ones of light and heat, cease with it. Neither a fire or candle burn any longer than the spirit comes at them. Which proves my third and fourth proposition, and partly the fifth.

That the grains or spirit continually endeavour to press into the light, and take place of the atoms, appears from many observations. Witness the draught to a common fire. Witness the wind which presses into the touch-hole of a gun when fired, and which attends the ball till its force is wasted. Witness the explosion of a rock by gunpowder confined in it. Witness

the exhausted receiver. But why need I multiply instances to prove what they cannot deny me, that the grosser air presses upon, and endeavours to take place of the thinner. And it is proved, I think, that light, or the thinner air, is their subtle fluid; which the grosser air, or spirit, presses out from the fire, and into the place of which it rushes when the sudden fire in gunpowder hath performed the part of fire in common fuel, and so reduced a portion of air into light. For fire acting in fuel is before proved to dissolve the air. The gunpowder is the fuel here, dissolves when set a burning; the air in the touch-hole, on which the unmelted air next without, drives in, forces the melted air before it, and carries the ball along with it. So in a rock. So in the exhausted receiver, which you may easily perceive by the pressure on your hand when you lay it upon the mouth. The wind-gun is another plain proof, that the denser part of this fluid mixture is always endeavouring to expand itself, and take place of the thinner.

With what force and violence, or how great the force and strength of this expansion is, may in some measure be collected by considering the effects of a storm or hurricane, its surprising violence and rapidity. The incredible effects of lightning, and gunpowder, when close confined, so that the spirit drives in only in one line, and is not opposed by an opposite push, in a rock, or under ground, will lead us to the same conclusion, viz. that the expansive power of the air, or force with which the spirit endeavours to take place of the light, or the thinner air, is beyond expression great, where any considerable quantity of it is of a sudden put into the opposite condition.

The atoms of light enter, for instance, a diamond, tear its parts asunder, divide them, or dissolve it, when collected by a burning-glass. What is there to do this? The substance of the light enters the pores of the diamond, and force asunder the parts

which compose it. But what drives the light in? of itself it cannot move, something must impel it, and thought can scarce conceive the strength necessary to rent asunder what adheres so strongly. What doth the glass do, but admit the atoms of light, and so separate them from the grains or spirit, which cannot get through it? But then the stream of light could not enter unless drove behind, nor with that violence, unless impelled by some powerful agent: And what is there to do this but the spirit? and that it can impel the parts of light, we have already shewn. This agent brought it from the sun hither, and why may it not be allowed force enough to drive the wedge of light into the diamond, and cleave it to pieces? This must do it, because we know the most violent effects of fire cease instantly when its action is taken off, or abated when its action is abated: and this gives us some idea of the strength of the expansion, in which the spirit is the instrument of motion.

And that which moves some bodies, and hath such prodigious power, may any. That which will rend rocks, and tear a diamond to pieces; that which will drive the solidest buildings before it, nay, destroy whole countries at a blast, may do many other things we little dream of its doing. It is not for want of power, it is plain. Who can command the fire, or check its fury? Who can stop the progress of light, or set limits to the spirit, and say to it, as that doth to the sea, 'Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed.'

And these agents are one and the same substance, consist of the same unites, are reciprocally changeable into each other, and their power arises from their joint action, and subsists by their continual changing place and condition, from the pressure of one into the place of the other, so arises from the struggle, as it is emphatically expressed, between them.

We can make observations and experiments

periments, but upon small quantities of each, and with great disadvantages; but these are sufficient to prove their power, and the means it rises from, and by which they exert it. Do but consider the condition the air is in, and the condition of the thing it acts upon, and it will appear that these are the secondary causes, which God hath appointed his viceroys, and that all the phenomena of nature are the effects of their agency. But act they cannot, where they are not present, therefore they are present wherever any actions are performed. But,

‘Motion,’ say our philosophers, ‘is inconsistent with a plenum, there can be no motion, unless there be room for a body to move into.’ True; a body cannot go into an empty place, unless there be an empty place for it to go into; nor change place with another, unless that other quit his ground; but if that other do quit its ground, a body may move by changing place

with it. Suppose a bullet in a bottle of water close stopped; the bullet moves when you shake the bottle; not by going into empty space, for there is none for it to go into; not by condensing the water, and so making room for itself to move in, for all the force, the power and art of man can use, can never compress water into a less space than it naturally fills, much less the small pressure which arises from shaking the bottle, and thereby driving the bullet against the water which encompasses it. And how doth the bullet move in this case? Doubtless by pushing the water before it, which instantaneously comes into the place behind, which by motion it retires from. What occasion for empty space here? the bullet takes up no more room in one part of the bottle than another; all together just fills the bottle, so they have just as much room as they want, and no more.

(To be continued.)

A CURIOUS PHYSICO-MEDICAL DISSERTATION,

UPON THE POWER OF THE DEVIL IN HUMAN BODIES.

Translated from the Latin of Becker, a famous Dutch Physician.

(Continued from Page 478.)

FOR ens (or being) which is powerful by no force of acting, truly it can retain no form, no figure or disposition; which effect nevertheless, while they attribute it commonly to matter, they confound by a manifest error the essence and effect of the creator, and created things. Let us suppose a beast to have done damage, or unfortunately to have slain a man, whether or not was it of a pre-determined mind that God did this, and may be said to have been the near cause of this loss? I truly having weighed all things and reasonings which seem to relate to this, have made this the sum of my thoughts.

VOL. II.

For what if that power with which bodies are endowed, by which they act, by which they work, by which they move other bodies; should be essentially divine, it would follow that God should be the active principle governing bodies, because from matter or a promiscuous mixture, no action, no operation, can proceed. The creator is a substance, or a certain infinite power or force, purely active, and the cause and fountain of all forces, which we conceive to be in created things. For creatures are nothing else than certain substantial finite forces, apt to act, and suffer. Moreover, all creatures and their forces origi-

M

ginally

ginally depend with their innate substances, which are the fountains of their operations upon God himself, who created them by his omnipotent word, and perpetually sustains and conserves them.

Therefore they received their bodies from God the mover of their internal spirit, which at the same time suffers, that is, receives the action of another body, therefore it is false that their force is immediately divine. But the thing will appear much clearer if we compare it with our thoughts: these are by the consent and judgment of doctors, an act of the mind proceeding from its internal virtue and finite; for truly it is not God who thinks and willeth in us, but our own proper mind rejoiceth in the power of thinking and willing. Nevertheless, it is needful that we should think by the general concurrence of God, for indeed, truly without him we cannot think. So likewise bodies are moved by their own proper virtue, to whose conservation there is need of universal providence. Farther, it cannot be declared that God is the proximate cause that moveth bodies not drawn from an argument of no weight, viz. the phantasy of a mother carrying her foetus, was never maintained by any wise man to be the immediate action of God, but, by the consent of all, is the operation of the mother's soul, for it is most certain, and found by experience, that the perverse imagination of the mother, hath very often disturbed and perverted the business of the formation of the foetus in the womb.

What if God should be truly supposed to be the immediate former of the foetus in the womb, according to the speculations of the Cartesians, it would follow from thence, that the action of the mother could disturb God in his work, which is justly esteemed impious and foreign to sound reason. Hitherto the Cartesians have been constant in this opinion, that God performs immediate motion in bodies, being led into this principle they can-

not be persuaded that the devil can act in and move bodies, when he hath no power from God, who is the immediate author of motion and order in creatures. But having overthrown this false foundation upon which their opinion is built; as I judge I have done copiously and solidly, that preposterous assertion falleth with it at one blow, that the devil cannot act on bodies.

It is now time to view the rest of the arguments which are used to take away the force of the devil; they say, moreover, that a spirit cannot act on bodies, because a substance is by turns thinking, and endowed with understanding and will, which hath nothing agreeable with the motion of bodies. They gather, moreover, that all motion is made by contact: but that an unextended substance cannot touch bodies, from hence they deny the efficacy of the devil in moving of bodies. To these we answer: that it is most certain that no body can be moved by itself, that is, that one body considered in itself cannot effect motion, but at least there are two required. For motion is an action not of one body, but of two, when one moveth the other receiveth motion; therefore ordinarily the moving body communicates its force by contact with a body put in motion, and by a like reason one body moveth another. But the question is, whether a body can cease to move without the action of another body, or the impression of force in itself, or by another immaterial substance, viz. a spirit? for what cause that cannot be truly I see not: for if we consider what innate force that is which is impressed on bodies in motion, certainly it is no other than immaterial. For a body when it is impelled with the greatest celerity, receiveth as I may say nothing of materiality, nothing is added to it or taken from the mover, for one body infinite, that is, without end or any diminution of its strength, can provoke motion in other bodies at rest; and as I truly confess,

Gordon's Paradoxes.

self, that substantial force which is the cause and fountain of all operations, and motions in bodies, does not seem fit to be named otherwise than immaterial, for I place all the substance and essence of creatures in immateriality. When, therefore, a spirit is an immaterial substance, chiefly active, for what cause it cannot communicate its force to bodies I do not understand.

If, perchance, any doubt ariseth

from hence, that there is a great difference between the strength of spirits and bodies, let there be no communion between them, and let us suppose that this is so. In the mean time, let it suffice us, that it cannot be denied that a spirit can raise up that moving force which is in bodies; for all bodies are endowed with a force fit to move and be moved.

(To be continued.)

GORDON'S PARADOXES SOLVED.

(Continued from Page 14.)

PARADOX XV.

THERE is a remarkable place in the globe of the earth, of a very pure and wholesome air to breathe in; yet of such a strange and detestable quality, that it is absolutely impossible for two of the entirest friends that ever breathed, to continue in the same, in mutual love and friendship for the space of two minutes of time.

ANSWER.

It is impossible for two persons to be in one and the self-same individual place together: others say by reason of the earth's motion they cannot continue in the same air: others say, two in the throne cannot continue in mutual love and friendship; or there may be volcanos, caves, and lakes, which emit sulphureous, pestilential, and killing vapours, though situate in a pure wholesome air; as Sicily, Judea, and Iceland, in which are an ætna, or dead sea, and in the last both; but Frather, take it to be directly under the poles, which, by reason of its superlative cold, must needs have a pure air; but we hear of none that ever got within an hundred leagues of them, let alone to

stay two minutes there, by reason of the mountains of ice, frozen sea, and excess of cold, for a thousand miles round them.

PARADOX XVI.

There is a certain noted place in the vast Atlantic Ocean, where a brisk levant is absolutely the best wind for a ship that is to shape a due east course, and yet she shall still go before it.

ANSWER.

If the place be eastward of the levant, a ship may be carried by an east wind round the globe to it, provided some east point be fixed; or where there is a violent tide; as the gulf of Florida may be meant: but the quibble may lie in the word *shape*; for an east wind may be best for carrying her out of an harbour, to sail to a place on the eastern part of that island or continent; or it may mean the streights of Gibraltar; for a brisk levant raises the Mediterranean, insomuch that the passage through them is the safer, as it is to come into an harbour when high water: thus, if I mistake not, in the East-India voyages, near or on the line,

M 2

a wind

a wind from the levant seems to be the only wind to keep a ship from being driven to the African shore.

PARADOX XVII.

There are divers remarkable places upon the terraqueous globe, whose sensible horizon is commonly fair and serene; and yet it is impossible to distinguish properly in it any one of the intermediate points of the compass, nay, or so much as two of the four cardinal themselves.

ANSWER.

Under either of the poles, in which all the points of the compass meet in a center, as aforesaid, in Paradoxes 5 and 10, foregoing.

PARADOX XVIII.

There is a certain island in the Baltic sea, to whose inhabitants the body of the sun is clearly visible, in the morning before he riseth, and likewise in the evening after he is set.

ANSWER.

This is occasioned by refraction, some of whose properties are, 1. That oblique rays out of a thinner medium, falling on a grosser are refracted, or accede towards the perpendicular let fall from their entrance.

But 2dly. Rays out of a grosser medium into a thinner, recede further from the said perpendicular.

3dly. Perpendicular rays are not refracted.

4thly. The greater is the refraction, the further the rays are from being perpendicular.

Hence it is that the sun and stars refraction is greater, the nearer they be to the horizon, also the thicker the

atmosphere, the greater the refraction; as near the poles and in the northern seas, as the Baltic.

Refraction is useful in the first discovery of land upon sea, raising the tops of mountains in the air, to be seen several leagues further off, than they would be were there no refraction.

This made the Hollanders in Nova Zembla, see the sun rise some sixteen days before they expected it, or would have seen it, had there been no refraction.

This also is the reason why a piece of silver, which could not be seen in a basin, yet being covered with water, a thicker medium than air appears visible: and also, why, if a man should shoot a salmon under water, he must not aim at that point of the water where the ray of sight enters, but a great way on this side of it; as if the salmon was in the perpendicular, let fall from the point where the ray of sight enters the water.

The ingenious Lowthorp, about 1700, gave ocular demonstration of the refraction, by making a vacuum between two inclined planes of glass, by the help of quick-silver, through which an object viewed with a telescope was seen, upon re-admission of the air, very sensible to change place according to the different density thereof.

PARADOX XIX.

There is a certain village in the kingdom of Naples, situated in a very low valley; and yet the sun is nearer to the inhabitants thereof, every noon by three thousand miles and upwards, than when he either riseth or setteth to those of the said village.

ANSWER.

The sun is nearer noon to the inhabitants of any part of the earth, as well

as Naples, by the semi-diameter of the earth; which, by the most accurate observations yet made, is three thousand six hundred and ninety-two English miles.

PARADOX XX.

There is a certain village in the south of Great Britain, to whose inhabitants the body of the sun is less visible about the winter solstice, than to those who reside upon the island of Iceland.

ANSWER.

This village, perhaps, is near Lewis in Sussex, lying under an high moun-

tain; there, about the time of the winter solstice, the sun is but a small time visible to the inhabitants, or some valley or glin surrounded with hills, in or near Wales, that in the winter it is near noon before the sun approaches them, and then disappears presently; whereas in an open place in Iceland, or on the top of an high mountain, there the sun may much sooner and much longer appear, and the more because of the greatness of refraction, which the grossness of the atmosphere magnifies: moreover, in glins, near mountains, it is observable, there is least sun-shine, because mists are more frequent.

(To be continued.)

A DREAMING DICTIONARY.

A.

ACQUAINTANCE. To dream that you fight with them, signifies distraction; especially if the person so dreaming be sick.

Adversary. To dream that you receive obstructions from him, shews you shall dispatch your business speedily.

Adultery. For a person to dream they have committed it, shews they shall meet with great contentions and debates. But to dream that you have resisted the temptation to it, shews victory over your enemies, and that you shall escape great dangers.

Ague. To dream that you have one, and are very cold, shews an inclination to strong drink, wine, spices, and other hot things.

Air. To dream that you see it clear and serene, shews you shall be beloved and esteemed by all people; and that those who are your enemies, and envy you, shall be reconciled to you. It also denotes the discovery of lost goods or things that have been stolen. If the person so dreaming be at law, he shall overthrow his adversary; and if

he designs a voyage or journey, he shall be successful therein. And, in short, all good things are denoted by a clear and serene air. But to dream that the air is cloudy, dark, and troubled, denotes to the dreamer sadness, grief, sickness, melancholy, loss of goods, hindrance of business, and is in all things the reverse of dreaming what we have before-mentioned of a clear and serene air. But for a man to dream that the air is very calm, and without winds and storms, denotes his life to be peaceable, and that he shall be acceptable to all company; and that whatever business, journeys by land, or voyage by sea he undertakes, shall prosper and succeed according to his wishes.

Almonds. To dream one sees or eats almonds, signifies difficulty and trouble.

Alms. To dream that they are begged of you, and you deny to give them, shews want and misery to the dreamer; but to dream that you gave them freely, is a sign of great joy, and of long life to the dreamer.

Altar.

Altar. To dream that you uncover, or discover an altar, betokens joy and gladness.

Anchor. To dream you see one, signifies great assurance, and certain hope.

Angel. To dream you see an angel, or angels, is very good; and to dream that you yourself are one, is much better. But to speak with, or call upon them, is of evil signification. Yet if in secret they seem to declare something unknown, and which thou dost not understand or know, it denotes thy becoming acquainted with persons of the first quality. Also to dream that you see an angel fly over you or your house, signifies joy and consolation. It is likewise caution to the dreamer to live well, and to repent of his sins; and that upon so doing, he shall hear good news, and shall increase in honour and authority.

Anger. To dream that you have been provoked to anger, shews that you have many powerful enemies.

Angling. To dream that you are angling, betokens much affliction and trouble, in seeking for something which you desire to get.

Ants. To dream of them betokens an earthly covetous mind; and as they are subterraneous creatures, which live under the earth, to dream often of them, shews the dreamer not to be long-lived. To see ants with wings shews a dangerous voyage, or other ill accident. To dream you see common ants, which are diligent and industrious in providing their food, is good for ploughmen and farmers, because they signify fertility; for where there is no grain you will find no ants. To such as live upon the public, and reap profit by many, they are very good; and to such as are sick, if they dream they come near the body; for they are industrious, and cease not to labour, which is proper to such as live: but if they dream that ants range about their bodies, it is a token of

death; because they are inhabitants of earth, and are cold and black.

Apes. To dream you have seen, or had any thing to do with them, signifies malicious, weak, strange, and secret enemies; also a malefactor and deceiver.

Apparel. To dream that your apparel is proper, and suited to the season of the year, denotes prosperity and happiness, or that your apparel is made of linen and fine wool, if in the summer, is good; but in the winter, it is better to dream your apparel is new, and made of strong cloth. To dream of white apparel, is good only to priests, because it belongs to them in the administration of their sacred function; but to others it signifies trouble: to mechanics it signifies want of business: to the sick, white apparel denotes death; but that which is black, their recovery: to be apparelled in a garment of divers colours, or of scarlet, is good for priests and players; but to others it denotes dangers, troubles, and a discovery of such things as ought to be concealed. And unto the sick, the dreaming of their being so apparelled, shews that they shall be much troubled with a redundancy of humours. For rich men and servants to be arrayed in scarlet robes, is a signification of honour, dignity, and liberty. But such a dream brings death to the sick, and an increase of poverty to the poor, and to many captivity. To be apparelled in a robe dyed in scarlet, signifies hurts to some, and agues to others. As to women's apparel: to dream of a woman's gown, is good only to single persons, and such as come to act their parts upon stages: for married men after such dreams have lost their wives, and fallen into great sickness, because those who wear such garments are effeminate persons. Notwithstanding which, to dream of gowns of divers colours, or of women's gowns, is not at all bad, when you dream likewise that it

is upon the account of great rejoicing, or of public assemblies. To dream you are apparelled in a gown of the fashion of some strange nation, shews such a one good luck among strangers, if they design to go among them: to dream of having a delicate and sumptuous gown, is good both to rich and poor. For to the first, their present prosperity shall continue; and to the other, their goods shall increase. Gowns that are torn, shew hurt and hindrance of affairs.

Apparition. To dream you see an apparition, or spirit, that seems of a comely aspect, and attired in white, it signifies deceit, and temptation to sin.

Apples. To dream you see apple-trees, and eat sweet and ripe apples, denotes joy, pleasure, and recreation; especially to virgins: but sour apples signify contention and sedition.

Apricots. To dream of apricots, and such kind of fruit in their season, denotes to him that dreams he sees or eats them, content, health, and pleasure: but if you seem to eat them out of season, they signify vain hopes, and bad success in business.

Arms. He that dreams that his arms are grown bigger and stronger than ordinary, it is a sign that he will have joy and profit, by his brother's or his son's means, and that he will become rich. But if a married woman dreams it, then her husband will increase in estate and authority: to dream ones arms or elbows are full of scabs, signifies sadness, and bad success in business. To dream his arms are broken or grown lean, denotes (if he be a king, or some great prince) some overthrow will happen to his army, or some disaster to his state; or his son or his brother will fall into some distemper or affliction. The same dream also denotes affliction, sickness, and poverty to the children or brethren of private persons. And if a woman dreams so, she is in danger of being a

widow.—If any one dreams his arms are hairy, it denotes an increase of riches. To dream your right arm is cut off, signifies the death of father, son, or brother: if it be the left, the mother, daughter, or sister.

Armed-men. To see them in your dream, is a good sign, and denotes one void of fears. To dream you see armed men fly, is a sign of victory.—To see men come in arms against you, signifies sadness.

Arrested. To dream that you are so, or that you are taken late by a constable, signifies want of wit, and that the party dreaming shall love fiddlers.

Ass. The person that dreams of the ass and adder, is thereby betokened to have store of money and rich wives. I have known by experience, that to dream that these two creatures coming wreathed together, have been arguments of good, especially if we dream they bite us.

Ass. The ass in dreams denotes a good servant or slave, that is profitable to his master; it signifies also a foolish and ignorant person. To dream you see an ass signifies malice. To see an ass sitting on his crupper, denotes laboriousness. To dream you hear an ass bray, shews you shall meet with some loss. To dream of asses bearing charge, strong and obedient, is good for friendship and company, and signifies the wife's companion, or friend, being not proud above their estate, or fierce, but gentle, and very obedient: they are also good in all affairs and enterprizes. To see an ass run, signifies misfortune; especially to a man that is sick.

Attornies. To dream you are speaking with them; shews hindrance in business, and that a man shall have but small success in his affairs.

Authority. It is good always for a rich man to think or dream that he is in authority.

p. 117.

AMOR-

AMOROUS DREAMS IN VERSE.

TO dream of walking in a field,
Where new-blown roses odours yield ;
If any of them you do pluck,
It shews in love most happy luck :
And that your sweetheart kind shall prove,
To let you gather sweets of love.

If your kind fancy you present
With playing on an instrument,
Your sweetheart shall not you disdain,
But yield true love for love again.

To dream of mountains, hills, or rocks,
Does signify flouts, scoffs, and mocks :
Their pains in passing over thew,
That the whom you love, loves not you.

To dream of sitting by the fire,
When it is late, doth shew desire :
But if you sit till the fire's out,
Your love will prove false out of doubt.

To dream of rivers, or of water,
Doth signify much weeping after.
But dreaming of being drowned, I tell ye,
Bids maids beware of a great belly.

If maids of swimming milkbowls dream,
It does denote some pleasant theme ;
But if they dream of shifting sinock,
Let them look to their maiden lock.

To dream of being in a boat,
Does shew that maidens fancies float ;
And whether sink or swim they do,
To try love's sport their skill they'll shew.

To dream of birds-nefts signifies
In maidens ripe virginities :
But if the birds away be flown,
It shews her maidenhead is gone.

To dream of brewing and of baking,
Does signify a match is making,
Between a maiden and some other,
Both by her father and her mother.

To dream of blust'ring storms of wind,
Does shew inconstancy of mind :
But if you dream of elves and fairies,
Beware of whores and night-vagaries.

If maids do dream of drawing drink
In cellars, they may waking think,
That their sweethearts without delay,
Will leave them, and soon run away.

To dream of seeing strange apparitions,
As devils, hobgoblins, and such visions,
Does shew thy love, or thy sweetheart,
Hath a fair face, but devil's heart.

Dreams of sack-poffets and Sweetmeat,
Or drinking wine with pleasure great,
And all dreams pleasant in condition,
Shew sports of love, and love's fruition.

Dreams of wandering over plains,
Walking in cross ways and lanes,
And being in thick woods quite lost,
Declare that lovers shall be cross.

Dreams of lions, bears, bulls, bees,
Nests of wasps or hornets ; these
Are emblems whereby are exprest
Discord with those whom you love best.

Dreams of rivers, ships, and horses,
Of snow and frost, and of dead corpses,
Are signs by which it may be read
Your sweetheart's love is cold or dead.

Who dreams of deer, of hounds, and chaces,
Of being at once in many places ;
Passions of love shall every where
Haunt their poor hearts as hounds do deer.

Dreams full of horror and confusion,
Ending merrily in conclusion,
Shew storms of love are over-blown,
And, after sorrow, joy shall come.

Dreams of joy and pleasant jests,
Dancing, merriment, and feasts,
Or any dream of recreation,
Signifies love's delectation.

Dreams of air serene and gay,
And the fields dress'd all like May ;
But quickly clouded and o'er-cast,
With many a bitter northern blast,
Shews nuptial pleasures fade apace,
And joys to sorrow soon give place ;
And that, 'twixt poverty and strife,
You'll live but an unpleasant life.

UNIVERSAL

UNIVERSAL WISDOM OF PETER JOHN FABER,

THE MOST ACUTE PHYSICIAN AND PHILOSOPHER.

COMPREHENDED IN FOUR BOOKS.

1. What Wisdom is, and the means to attain unto it.
2. Of the Knowledge of Man.
3. Of the Cure of Diseases incident to man.
4. Of the Melioration of Metals.

CHAP. I.

WHAT WISDOM IS, AND WHY IT IS CALLED ALCHEMY; AND BY WHAT OTHER NAMES IT IS KNOWN.

ALL men desire and earnestly wish for wisdom, but few search for it; since it contains and comprehends, in itself, not only every universal, but every particular, nature also. This knowledge many of the ancients erroneously called Alchymy, whereas Alchymy has respect to metals only; and hitherto we find many chymists who take Alchymy for the sole and only transmutation of metals, and they define it an art whereby metals are changed within themselves, that is, imperfect and impure, into perfect and pure metals, such as is gold and silver: but, by their favour, I may say, that this definition comprehends not the whole energy of this universal wisdom, but only a particular property, and that very slender. For universal wisdom is true, which teaches the knowledge of universal nature, created by God, and from that discovery and knowledge of nature it aspires and ascends to God himself; it transmutes not only impure and imperfect metals into perfect and the purest of metals, but also all things which in the whole series of things, are found imperfect and impure, through want of vivifying heat: by augmenting the same vivifying heat, and the humidum radicale, it teacheth to transmute them into things perfect, pure, and absolute in

the perfection of all purity. Whence, generally, this universal knowledge may be defined, An universal knowledge of every nature, of what it is compounded, and into what this nature, whether universal or particular, may at length be resolved: that by the resolution and composition of particulars, the pure and impure of every nature may be known: that from hence we may truly understand the seeds of perfection and imperfection, which being known and understood, there is an easy way made to make imperfect things perfect, not only metals, but also all other things, and so this wisdom comprehends not alchymy only, but also in itself contains all medicine, for to cure diseases, and to restore perfect and absolute health is truly to make perfect, things imperfect.

This is the true and general definition of universal wisdom; in the circumference of which are comprehended alchymy and medicine, so all animals, vegetables, and minerals, are subservient to the laws of this wisdom, that they may be able to acquire the natural perfection to which they naturally tend and incline.

First, All animals attain their natural perfection by the benefit of this wisdom, since this wisdom, all one knows, teaches how to draw the purum of the animal nature from the center of the animal nature, by the means and virtues of which the nature of all animals is made perfect. By the same way and artifice is the nature of vegetables, minerals, and all

N

metals

metals also made perfect; the purum of the vegetable, mineral, and metallic nature being understood: which purum, indeed, being prepared by this wisdom, and administered to vegetable, mineral, and metallic bodies, conduces to the absolute perfection of vegetables, minerals, and metals, so are animals and vegetables freed from all diseases, and flourishing with the greatest vigour imaginable, so that at all times they may be able to bear perfect and absolute fruit. So stones of no value, yea glass itself, may be changed into diamonds, carbuncles, and other precious stones, the purum of the mineral nature naturally doing this, for it makes precious stones from itself, gold and silver also, so that that purum of the mineral nature being had, the efficient cause of mineral gold, silver, and precious stones, may also be had, and the cause being had, the effect of the cause is also obtained: so the whole virtue and efficacy of this wisdom consists in the possession of the natural purum, for if we have the purum of the creature, we have also the whole efficacy and energy of universal nature; so this wisdom is great and wonderful, and to be acquired without the consideration of pains or charge, which, if we obtain, it exceeds all enjoyments, and whilst we live, the whole world cannot add to our happiness, for we know God entirely by nature herself, and nothing in the whole series of things is more desirable than the knowledge of God and nature. The fear of God depends from the knowledge of him, and our true salvation depends from divine love, and from nature herself depends and springs the felicity of our temporal life. Nothing, therefore, is more desirable than that same wisdom which leads us to the knowledge of God and nature; it chiefly shews us nature, that we may come to the understanding of the internal and intimate virtue and energy thereof, which indeed can be had and obtained by the works of this wisdom alone; whence this wisdom, by many

of the ancient and modern philosophers, is called by several names; for here it is called alchymy, *aeo tou alos Kai tou chyrou*, signifying from the juice of salt, for the whole virtues of nature depend from the juice and spirit of the internal salt; for, indeed, in the juice of the salt of every thing consists the purum of nature, in which purum resides the internal virtue of every thing; whence some, and not amiss, have termed this artifice (whereby the juice of the central salt is separated from its impurities) alchymy; and others call it the art spagyric, from the Greek word *Seay*, which signifies to separate or elect, for when the impurum of nature is separated, this art chooseth, or electeth, the purum of the same nature. Others also call it cabala, which was anciently delivered us by tradition, yet it is better, and more convenient to call it wisdom, seeing they that apprehend it rightly are truly wise and intelligent.

CHAP. II.

WHAT OPERATIONS WISDOM MAY REQUIRE TO THE KNOWLEDGE OF NATURE.

THE knowledge of nature depends from the knowledge of the same internal purum, which purum, indeed, is mixed with so many impurities, that the way and method whereby to separate it from its impurities is very difficult, so that thence being separated, it may be known by its brightness and purity: for this cause have the ancients, the supporters, authors, and true fathers of this wisdom, thought of many several operations, by which that purum of nature may be had separated and freed from all its excrements; first calcination, solution, distillation, putrefaction, and sublimation, and lastly they thought of union, coagulation, or fixation, of which we will both generally and particularly treat, in the subsequent chapters that, that purum of nature may be had entirely pure, for root out those

operations, alchymy would be very defective in itself, and would signify nothing of virtue and efficacy in the producing and effecting essences and their arcana, for the mixt of nature, or the natural compounds, would remain entire, still mixed with their own excrements, so that the purum of nature, which lies obscure in the center thereof, would remain as dead and ineffectual, unless by these chymical operations it were divested of its excrements, which render the same purum ineffectual and void of acting; although it is the fountain whence all actions flow, for those excrements which spring up with mixt nature do so stupify that purum of nature, that it is made ineffectual; but when those excrements are separated by calcinations, solutions, distillations, putrefactions, and sublimations, then that purum of nature, being divested of all its excrements, becomes very powerful and effectual in its operations having nothing to impede its actions; wherefore the above-said operations of alchymy are altogether necessary, with which alone all mixed and compound natures may be reduced to the highest purum of nature, which Aristotle calls the

first matter, which, indeed, is only capable of acting, being the radix of true form, in which alone consists the principle of action, wherefore without the reduction of things, even unto the first matter, that is, without the reduction of things to their central purum, no powerful or remarkable action can be had or seen in physical things: the operations, therefore, abovesaid are necessary to alchymy, by which alone all things natural may be reduced to the first matter, which is the central purum of every thing, in which alone consists the wonderful, and most principal of all actions, whence the chymical arcana are most powerful, having their consistence from the sole purum of nature, or the first matter of things.

Of these chymical operations, therefore, we must speak both in general and in particular, and declare by what reason and way they may be done, that the students of the chymical art may see and thoroughly understand the perfection of the art, and that physicians may thereby be able to cure diseases, for without that purum of nature, diseases cannot be cured.

(Chap. III. in our next.)

¶ 140.

ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON, PHILOMATH.

CHAP. I.

The Twelve Signs and their Divisions.

THE zodiac being a great circle of the sphere, is divided into 360 degrees; every degree is subdivided into 60 other divisions, called minutes; and every minute into 60 seconds, thirds, fourths, and farther, if necessary.

Every sign contains 30 of these degrees, and thus, 12 signs comprize the whole zodiac.

NAMES AND CHARACTERS.

NORTHERN SIGNS.

♈ Aries
♉ Taurus
♊ Gemini
♋ Cancer
♌ Leo
♍ Virgo

SOUTHERN SIGNS.

♎ Libra
♏ Scorpio
♐ Sagittarius
♑ Capricorn
♒ Aquarius
♓ Pisces

The first six signs are called northern, because they decline from the equinoctial line towards the north pole;

N 2

the

the latter six are called southern, because they decline from the equinoctial, towards the south pole.

This zodiac cuts the equator, or equinoctial, in two opposite points; that is, in the beginning of Aries and Libra, which are called the equinoctial point.

Seven planets move constantly in these twelve signs; their names, characters, and qualities, are thus distinguished:

- ♄ Saturn, cold and dry
- ♃ Jupiter, hot and moist
- ♂ Mars, hot and dry
- ☉ Sol, (the Sun) hot and dry
- ♀ Venus, cold and moist
- ☿ Mercury convertible, variable
- ♁ Luna, (the Moon) cold and moist.

The twelve signs of the zodiac are divided into triplicities, according to the four elements, fiery, airy, earthy, and watery.

Fiery	} Signs are {	♂ ♄ ♀
Airy		♂ ♃ ♀
Earthy		♂ ♁ ♀
Watry		♂ ♁ ♀

Fiery signs are said to be in nature hot and dry; airy, hot and moist; earthy, cold and dry; and watery, cold and moist.

Characters and Names of the two Nodes, and the Part of Fortune.

Caput Draconis ☊ Dragon's Head
Cauda Draconis ☋ Dragon's Tail
Pars Fortunæ ☊ Part of Fortune

The seven planets moving in the twelve signs, make several angles and

aspects with each other; and from their influx, the generation and corruption of all sublunaries are caused.

They are also divided into moveable, fixed and common signs, as,

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ moveable
♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ fixed
♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ common

With relation to their fixed, common, or moveable qualities, they behold each other with a ☐.

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ masculine
♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ feminine
♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ signs of right ascension.

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ signs of oblique ascension.

♈ ♉ and the beginning of ♊ are double bodied signs

♈ ♉ ♊ ♋ fruitful signs

♈ ♉ ♊ ♋ barren signs

They are divided into four parts, answerable to the four quarters of the year.

Vernal ♈ ♉ ♊ to the spring quarter, hot and moist—sanguine.

Æstival ☊ ♋ ♌ ♍ to the summer quarter, hot and dry—choleric.

Autumn ♎ ♏ ♐ ♑ to the harvest quarter, cold and dry—melancholy.

Winter ♒ ♓ ♈ ♉ the winter quarter, cold and moist—phlegmatic.

The signs are also termed

Mute ☊ ♋ ♌ ♍

Humane ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓

It should be observed that a planet in ♈ casts his dexter to ♎, and sinister to ♈; his ☐ dexter to ♌, ☐ sinister to ☊; ☐ dexter to ♊, ☐ sinister to ♈, and his ♄ to ♎; and so of the rest.

(To be continued.) #134.

TO

TO THE EDITOR.

SIR,

THE following extracts, taken from the writings of Emanuel Swedenborg, doubtless, will be very acceptable to some of your country correspondents, who never yet have seen the tenets and assertions of that singular mystical writer.

OF GOD.

HE asserts that Jesus Christ is God, the sole object of worship, and is the Sun of Heaven: that the Father means the *Esse*, the divine love, the fire of that sun, and the light from that sun is wisdom; that God appears in person with the angels at certain times without that intense fire; which is called the Son of God, or God present in person, yet he is still the sun in a middle altitude: the holy spirit means the operation.

OF HEAVEN.

THE necessities of life are given gratis by the Lord, and exist instantaneously, which is food, cloathing, and abode, which correspond exactly with the principal of each angel, and variety of things respecting the table and house, which are beautiful according to the use, and according to the affection bright in each.

OF THE WORLD OF SPIRITS.

THAT every man enters the world of spirits immediately on the death of the material body; he is accosted by angels, and informed of his situation; after some time he is taken up into heaven, or cast down into hell, which is the case with every one since the last judgment, which took place, in the world of spirits, in the year 1757. In the spiritual world are earths, hills, mountains, plains, &c. likewise seas, fountains, lakes, rivers, &c. that there are paradises, gardens, groves, &c. palaces, houses, writings, books, professions, and trades; likewise conjugal love without the propagation of species, but instead thereof an union of minds.

OF HELL.

IN hell are doleful caverns, barren sands, and deserts, filthy ragged garments; every one endeavouring to be the greatest, by which is signified hell-fire; perpetual contentions, which is signified by the gnashing of teeth.

He testifies the natural body is never to rise again, and that this present world will never have an end.

The preceding is copied from the author's writings, believed by his followers, some of whom appear to be men of the first rank and talents; and, doubtless, will afford entertainment for every one of your correspondents, who are strangers to this singular sect of people.

October 8, 1792.

OBSERVATIONS ON MOLES:

CHAP. I.

OF MOLES IN SEVERAL PARTS OF THE BODY.

IT is very common to observe in the human body, moles or marks, that

frequently appear in all parts of the body, of all kinds, quantity, form, and colour, as great, mean, or small, as philosophers observe. The ancient physicians say these are caused in the body by the redundancy or perversity of

of humours in the body, viz. the white moles proceed from phlegm, the black from choler, adduit, and the like: but astrologers assign another cause, (which indeed is the cause of that cause) viz. the constellation of the heavens, which, how they lay their grounds it will not be amiss to recite. First, they observe the quality of the signs ascending, and the nature of the planets ruling therein, and the significations in those signs they are found in: then they consider the body as divided into twelve parts, according to the number of signs in the zodiac, and each part of the body they design to its proper sign and constellation, as to Aries the head, to Taurus the neck, to Gemini the shoulders and arms, to Cancer breast and stomach, to Leo heart and back, to Virgo bowels and belly, to Libra reins and loins, to Scorpio the secrets, to Sagittary the thighs, to Capricorn the knees, to Aquary the legs, and to Pisces the feet; and so to these signs the whole universal dimensions of the body are related: the manners and qualifications of the mind are from hence known, as also future events, as the great masters in astrology contend, for where the planets are found in the geniture, in those parts of the body relating to those signs in the body marked with moles, or scars in divers forms, and colours, according to the signification of the planets, affecting those parts of all the twelve signs, the Sun and Moon claim propriety chiefly but in two, the other five planets have each two houses, the Sun hath his principal domination in Leo, the Moon hath her's in Cancer, Saturn in Capricorn, and Aquary exerciseth his superiority, Jupiter in Sagittary and Pisces, Mars in Aries and Scorpio, Venus in Taurus and Libra, Mercury in Gemini and Virgo. Furthermore, Mars gives red moles or scars, Saturn black or blueish, the Sun saffron or yellowish, Venus gives a fresh rose colour, Jupiter and the Moon whitish and fair, Mercury is various in colours, as he is affected.

Thus astrologers assign the cause of moles, but physicians otherwise determine, viz. that the moles proceed not thus immediately from the planets and signs, but are caused from the humours predominant in the body, as namely, black moles, not so much from Saturn as from melancholy, for atrabilis produceth black marks in the skin, and bilious choler causeth red, or saffron colour, blood causeth red and clear rosy colour, and phlegm white and fair, and from the various complicated mixture of humours in the body, arise those various moles, in colour and form, which astrologers attribute to Mercury: from rank and hot blood proceed red and flamy moles, and not directly from Mars, and from the several mixtures of colour proceeds various colours, as choler mixt with the overflowing of the spleen causeth greenish from yellow choler; yellow marks appear, which are most apparent in the bodies of women, by reason of their tender whiteness and delicacy, and these humours chiefly characterise the place with moles near where they chiefly reside, as white moles chiefly about the face, as having their production from the brain, black chiefly about the breast, by reason of the proximity of the spleen, red near the region of the liver, yellow about the ribs, or parts near the residence of the gall, and saffron colour oft diffused through the whole body, with other colours, according to the different mixture of the humours, and all these, according to antiquity, bear perpetual testimony of good or bad, *perpetua bonitatis and vitiorum testimonia sunt*; but I suppose philosophers and physicians may be well accorded, if we consider the stars as *causa, causa*, it will follow, *quicquid est causa causa, est etiam causa causati*, so this doctrine shall be comprobated, as to the humours and planets also.

(To be continued.)

LAVATER

LAVATER DE SPECTRIS.

Continued from Page 52.

11. TWO merchants of note, being about to travel into France through some forefts near Turin, they met a man much above the common race of men, and they being on a sudden called by him, they received a command from him in these words: Accost Lewis Sfortia, my brother, and give him these letters in my name. They being astonished, and asking who it was that spoke to them, he answered, that he was Sfortia the Galeacian, and immediately vanished out of their sight: they returned speedily to Milan, thence to Viglevanum, where Maurus was governor; they offer the letter to the governor they were derided by the courtiers, but when they persisted obstinately in their embassy, and being thrown into prison, and put to the torture, they declared by an unwearied constancy that there was no deceit. In the mean time, a consultation was held with great fear and consternation about opening the letter. A great many hesitating, one Galeacius, a Viscount, opened it: the paper was folded up in the manner of a pontifical brief as they call it, oblong, sealed up with small threads of brass wire; the words of which were as follows: O, O, O, Lewis, beware of thyself, because the Venetians and Gauls are confederated to your destruction, and to snatch the government from your offspring. But if you shall give me three thousand pieces of gold, I will do my endeavour to reconcile the spirits of the Venetians and Gauls, and avert those unhappy presages, and I hope to effect the matter if you grant my request: farewell. The superscription was, The spirit of Galeacius thy brother! Some being astonished with the newness of the thing, others making a scoff of the air, the greater part

were for depositing the money in a secure place, lest he should expose himself to contempt; the Prince abstained from giving this superstitious gift, and sent the merchants home. But, in a short time after, he was driven from his principality by Lewis XII, king of France, and led into captivity.—Artunus, Section 1. *Historia Mediolanensis*, he being an eye-witness.

12. Alodisius, the father of Lewis, who had obtained the government of Imola, a city of Italy, anciently called Forum Cornelli; not long after he had departed this life, he appeared to a man in his journey from some secret places, who had been sent by his son Lewis to Ferrara: he was sitting on a horse with a hawk in his hand, after the manner of a fowler; he spoke to the man as if he had been seized with a sudden fear, that he should warn his son to meet him there next day without fail, because he had something of great moment to foretell to him. Lewis being informed of the matter, he partly, for unbelief, and fearing an ambush, he sent another person in his room. The same spectre which had appeared before, met the person sent by him, and grieved much that his son had not come; for he affirmed that he had many things of great consequence to reveal to him. Nevertheless, he desired the man to acquaint his son that after 22 years and one month, mentioning the precise day that his son would lose the government of the city which he had held. The time being come, which his father's ghost had foretold, and having used every possible precaution to secure the city; Philip Duke of Milan, with whom he was in a strict league, and from whom he feared nothing, came suddenly with an army, and intrenching himself in a great

frost round the city, he put scaling ladders to the walls, he soon mastered the town, and took Lewis the governor prisoner along with him.—Sabell. lib. 1. cap. 4. Exmpl.

13. A little before Byzantium (now called Constantinople) was besieged both by sea and land, by the fierce and cruel Turks, there was seen at Coma, a city of the Hither Gaul, about sun-set, a great multitude of dogs carried through the air, and after them herds of different sorts of cattle, and next a kind of light-armed footmen, then followed men with spears and shields, then followed a number of horsemen divided into troops drawn out in battle array, and that there continued for almost the space of three hours the appearance of an army advancing. At last there appeared a man of great height, of a fierce and formidable aspect, above human description, as the leader of this army, sitting on a terrible horse, besides many other fearful sights, the forerunner of great evils, until night coming on, and then the whole apparition vanished: there is no one doubts but these fearful appearances were ominous of the many slaughters, burnings, and destruction that soon after ensued.—Alexander, lib. 3. cap. 15.

14. In the second year of Mauritius, according to the chronicle of Sigebert, Antioch was overturned by a peculiar interposition of heaven. One of the citizens, a man very pious and liberal, free in bestowing alms on the poor, saw a certain elderly person, cloathed in white garments, with two companions, standing in the middle of the city, shaking a handkerchief which he held in his hand over the middle part of the city, which on a sudden was overturned, with the buildings and men. He could scarce be withheld by his other two companions from shaking the napkin over the other half of the city that stood safe; however, at last he was appeased with good words, he then disappeared.

15. In the year of our Lord 1536,

a certain Sicilian merchant being on his journey towards Catana, of Messina, a city in Sicily, on the 21st day of March, towards evening, he took up his quarters at Taurominium. Early next morning, as he was prosecuting his journey, he met about ten men not far from the town, who seemed to be carpenters and bricklayers, carrying their iron tools, who being interrogated by him where they went, they answered to Mount Etna, commonly called Mount Gibella. A little after he met a like number of the same kind of workmen, who being asked whither they tended, answered as the former, that they were sent by their employer to work at Mount Etna on some buildings; being asked who their employer was, they said he would follow in a short space of time; a little after he met in his journey a man much taller in stature than common, his hair and beard thick and long, and blacker than any crow; he had much the appearance of a blacksmith: he forthwith, without any preamble, asked the merchant if he had seen any of his labourers in the way; he answered, that he had seen some, who said they went to build at Mount Etna, but he knew not whose workmen they were, but if he was the architect, he desired to know what form of building he had projected in his mind, or by what method he meant to attempt it, the whole high mountain being generally covered with snow, and for the most part impassable to an experienced traveller. Then the unknown architect said to him, that his art and ability was far superior to the undertaking, and that he, who seemed so incredulous, would in a short time be convinced by his own eyes of the truth of his assertions: with these words he vanished in the air. Upon which the man almost expired on the spot, having been seized with a sudden fear and terror, so that it was with the greatest difficulty imaginable he was able to return to the town; he went to a priest, related the vision, confessed his sins, received the sacrament, and to-

wards the evening he departed this life. In the beginning of the following evening, being the 23rd of March, a dreadful fire, with sulphureous exhalations, broke out with a great and terrible noise, there was also an earthquake, the fiery matter seemed to be carried towards the sun. The clergy and people of Catana were struck with terror; they flocked in great crowds to the church of St. Agatha, to implore the

divine assistance, with tears, singing of psalms, prayers, and supplications for mercy, the bells likewise sounding mournfully. At last the fire approached near the sacred temple of the virgin St. Agatha, but it is wonderful to be told, scarce had they finished their prayers, but the fire gradually decreased, and in a short time was altogether extinguished. Gilbert, Cognat. libro. octavo Narrationum.

PHILOSOPHICAL ESSAY,

Shewing whence come the Marks or Spots wherewith Children are born, and proving them to proceed from the imagination of the Mother.

AS the degrees of life have dominion over the first qualities, so they have authority one over another, each in his order. The vegetative life in man makes use of the elementary qualities at pleasure, even to the prejudice of their own nature. So, heat congregates things of the same, and separates those of different nature; but our vegetative soul makes it do the contrary, namely, unite the four humours in the veins though different in nature, instead of segregating them: for in this case, heat acts not with full authority but as the soul's officer, following her intentions. And the reason is, because these four humours being ingredients into the nativity of man, they must necessarily pass into his nourishment; which they cannot do without being mingled together. But when the blood is out of the veins, then the heat, disengaged from the soul's jurisdiction, disgregates and separates all four, making the choler heat uppermost, the phlegm next, then the blood, and lowest of all melancholy, as the dregs. Amongst souls, there is the same order of superiority. The sensitive makes the vegetative obey it; as appears by this, that if

after meat the imagination attend much to an object, the concoction of the food is retarded, because all the faculties of the soul being united in their root and essence of the soul, when she sets herself much upon one object, she leaves the other inferior powers idle; they not being able to work but as the soul (their principle) employs them. Now this premised, I say, when a breeding woman hath a longing for any thing, this desired thing is imprinted strongly in the fancy; and this imprinting being made in the brain, the spirits which flow from thence, carry a copy thereof with them. For as an entire looking-glass represents but one image, but every piece of a broken one hath its whole portrait; because the intentional species or images of things, though divisible by reason of their subject, are yet in themselves formally indivisible, being forms without matter, and consequently indivisible; division proceeding from quantity, a concomitant of matter: so those spirits which stream from the brain, though they leave there the image of the desired thing, yet will they carry the same image with them, as being portions of the substance wherein it is engraven; and running to the place where the fœtus is formed, by reason of the union of its umbilical vessels with those of the mother, they

arrive at the infant, and imprint the characters they bring upon it: the vegetative and plastick, or formative, virtue suffering itself to be over-ruled by the sensitive, as this is by the imaginative, and this again by the other superior powers. When the teeming woman, touching herself in any part, the spirits run thither from the brain, either by reason of the touch or the motion (both depending upon the animal spirits) but finding the mother's flesh too hard and disproportioned to their effect, and missing their blow, they go to give it upon the tenderer flesh of the child. And as in generation, the spirits of all the parts of the body accure to the place where the seed is received, there to engrave the characters of the parts whence they flow, which afterwards serve for the formative virtue, every one having his task to make the part from which it issued: so the mother's spirit keeps the same course and rule towards the embryo, so that those which served to the mother's touch, go to find that same place in the child's body, there to mark the image which they brought from the brain; nature finding ways for her intention where none appear.

The impotence of that sex and their weakness of mind, evidenced by the violence of all their passions, which know no mediocrity, is one of the principal causes of the impetuosity of their desires. Now the species of the thing desired being in the imagination, it excites the appetite which desired it; this, the motive faculty, which employs the animal spirits to execute the commands of the faculties by whom it is set on work. And as the virtues and images of things generated here below, by the heat and influence of the stars, are received in the air which consigns them to the earth; so those spirits receive the species and images whereof the brain is full; and being directed by the imagination to the womb (which hath great communication with the brain by means of the nerves of the sixth pair, as appears

by the effects of odours upon that part) there they retrace and imprint upon the child the images wherewith they are laden. For, if it be true that the imagination can act beyond its subject, as ostriches and tortoises are said to hatch their eggs with their eyes, and that hens hatch chickens of the colour of such cloths as are laid before them whilst they are sitting; much more may the imagination of a woman represent upon the tender fruit in her womb the image of things which she passionately desires: and this is no more strange than the common observation, of people falling sick, and recovering again, merely by fancy.

The images of things desired are in the spirits, just as those of sensible objects are in the air, which is full of them. But as these, that they may be seen, must be terminated by a smooth and opaque body; so, that those which are in the spirits may be expressed, they must be terminated by a soft, tender, and capable body, as a child's is in the first months of his conformation, during which alone he is susceptible of these impressions, which are only of things edible and potable; being the child, then endowed only with sensitive life, cannot be affected but by things serving to the animal life, as aliments are, which (besides) are ordinarily and most ardently desired by breeding women; those that long for chalk, coals, and other impurities being unhealthy and disordered. Now to give account why the grapes, mulberries, strawberries, gooseberries, and other fruits delineated upon our bodies, ripen and change colour at the same time as the true fruits upon the earth do, I shall not recur to the stars, or talismanical figures, but more probably to that universal spirit which causeth the same fermentation in the spirits of our bodies, as in wine and the vine when it is in its sap and flower; and in pork or venison when hogs and deer are salt, maled, or go to rut.

Now some of these marks adhere to

parti-

particular families. So the family of Seleucus had an anchor upon the thigh; in Greece some were distinguished by a lance, a crevissh, a star, &c. which marks, as warts and moles, proceed from the formative virtue in the seed, which containing the idea of all the parts, expresses them to the life in the child. Other sorts of marks are not ordinary but fortuitous, and depend upon the imagination alone, which employs the spirits which are common both to the mother and child by the umbilical vessels, and have the same motions: so that when the woman scratches herself in any part of her body, the spirits having a like motion are carried towards that part, and at the same time towards the correspondent part in the child's body, whose tenderness is alone susceptible of the image wherewith they are impregnated, and which is never to be removed, as being from the first conformation.

And not only the desire of eating and drinking, which is pacified by enjoyment, but any vehement passion, even a sudden fright, against which there is no remedy, sometimes leads the variable fancy of women to interrupt the work of the formative virtue, otherwise always very regular. As a certain woman having seen a criminal broken upon the wheel, brought forth a child that all the bones were broken. Hereunto also contribute the excess or defect of the matter, its evil quality,

and the depraved conformation of the womb. But to attribute the communication required for this effect between the imaginative and formative faculties to the umbilical vessels, cannot hold; there being but one vein, two arteries, and the urachus, without any nerves, by which alone the animal spirits are transmitted from the brain. Nor can those species, without dissipation and confusion, separate themselves from the mass of blood, and pass by the circuit of the mother's veins into the umbilical vein of the foetus; wherefore it is more rational to ascribe this effect to the correspondence of the faculties, whereof the superior indeed move the inferior, but by a simple and pure irradiation, without transmitting any thing to them: there needing no other communication than that of a lutinist's finger, or a dancing-master's foot with their imagination, which yet follow one the other, although it transmits not to the ends of their hands and feet the notes and cadences which they represent. Thus, for the imprinting of a mark, the formative faculty being moved by the imagination, hath no need to receive any species, as the cognoscitive faculties have, of which number the formative is not. Nor is it more strange, that the foetus, endowed with a particular soul, yet feels the effects of its mother's imagination, than that fruits receive the changes and alterations of the trees to which they adhere.

APPARITIONS, DREAMS, &c. p 62

AN ACCOUNT OF AN APPARITION
ATTESTED BY THE REV. MR.
RUDDLE, MINISTER AT LAUNCE-
STON, IN CORNWALL.

IN the beginning of the year 1665, a disease happened in this town of Launceston, and some of my scholars died of it. Among others who fell

under its malignity, was John Elliott, the eldest son of Edward Elliott, of Treberse, Esq. a stripling of about sixteen years of age, but of uncommon parts and ingenuity. At his own particular request, I preached at the funeral, which happened on the 20th day of June, 1665. In my discourse I spoke some words in commendation of the young gentleman, such as might en-

dear his memory to those that knew him, and, withal, tended to preserve his example to those who went to school with him, and were to continue there after him. An ancient gentleman, who was then in the church, was much affected with the discourse, and was often heard to repeat, the same evening, an expression I then used out of Virgil :

Et puer ipse fuit contari dignus.—

The reason why this grave gentleman was so much concerned at the character, was a reflection he made on a son of his own, who being about the same age, and but a few months before, not unworthy of the like character I gave of the young Mr. Elliott ; was now by a strange accident quite lost as to his parent's hopes, and all expectations of any farther comfort by him.

The funeral rites being over, I was no sooner come out of the church, but I was most courteously accosted by this old gentleman, and with an unusual importunity, almost forced against my humour to see his house that night ; nor could I have rescued myself from his kindness, had not Mr. Elliott interposed, and pleaded title to me for the whole day, which, as he said, he would resign to no man. Hereupon I got loose for that time, but was constrained to leave a promise behind me, to wait upon him at his own house the Monday following. This, then, seemed to satisfy him ; but before Monday came, I had a new message to request me that if it were possible I would be there the Sunday. The second attempt I resisted, by answering that it was against my convenience, and the duty which mine own people expected from me. Yet was not the gentleman at rest, for he sent me another letter the Saturday, by no means to fail the Monday, and so to order my business as to spend with him two or three days at least. I was, indeed, startled at so much eagerness, and so many dunnings for a visit, without any business ; and began

to suspect that there must needs be some design in the bottom of all this courtesy. For I had no familiarity, scarce common acquaintance, with the gentleman, or his family, nor could I imagine whence should arise such a flush of friendship on the sudden.

On the Monday I went and paid my promised devoir, and met with entertainment as free and plentiful as the invitation was importunate. There also I found a neighbouring minister, who pretended to call in accidentally, but by the sequel I suppose it was otherwise. After dinner, this brother of the coat undertook to shew me the gardens, where, as we were walking, he gave me the first discovery of what was mainly intended in all this treat and compliment.

First he began to inform me of the infelicity of the family in general, and then gave instance in the youngest son. He related what a hopeful, sprightly lad he lately was, and how melancholic and foolish he was now grown. Then did he with much passion lament that his ill-humour should so incredibly subdue his reason—'The poor boy,' said he, 'believes himself to be haunted with ghosts, and is confident that he meets with an evil spirit in a certain field about half a mile from this place, as often as he goes that way to school.' In the midst of our discourse, the old gentleman and his lady, as observing their cue most exactly, came up to us. Upon their approach, and pointing me to the arbour, the parson renews his relation to me, and they, the parents of the youth, confirmed what he said, and added many minute circumstances, in a long narrative of the whole. In fine, they all three desired my thoughts and advice in the affair.

I was not able to collect my thoughts enough on the sudden, to frame a judgment upon what they had said. Only I answered, that the thing which the youth reported to them was strange, yet not incredible, and that I knew not then what to think or say of it, but if the lad would be free to me in talk, and

trust me with his counsels, I had hopes to give them a better account of my opinion the next day.

I had no sooner spoken so much, but I perceived myself in the spring their courtship had laid for me; for the old lady was not able to hide her impatience, but her son must be called immediately; this I was forced to comply with, and consent to, so that drawing off from the company to an orchard hard by, she went herself and brought him to me, and left him with me.

It was the main drift of all these three to persuade me, that either the boy was lazy, and glad of any excuse to keep from the school, or that he was in love with some wench, and ashamed to confess it; or that he had a fetch upon his father to get money and new clothes, that he might range to London after a brother he had there; and therefore they begged of me to discover the root of the matter, and accordingly to dissuade, advise, or reprove him; but chiefly by all means to undeceive him as to the fancy of ghosts and spirits.

I soon entered a close conference with the youth, and at first was very cautious not to displease him, but by smooth words to ingratiate myself and get within him, for I doubted he would be too distrustful, or too reserved. But we had scarce passed the first situation and began to speak to the business, before I found that there needed no policy to skew myself into his heart, for he most openly, and with all obliging candour did aver that he loved his book, and desired nothing more than to be bred a scholar; that he had not the least respect for any of woman-kind, as his mother gave out, and that the only request he would make to his parents was, that they would believe his constant assertions concerning the woman he was disturbed with in the field called the Higher Broom-Quartils. He told me, with all naked freedom, and a flood of tears, that his friends were unkind and unjust to him, neither to believe nor pity him; and that if any man, making a bow to me,

would but go with him to the place, he might be convinced that the thing was real, &c. By this time he found me apt to compassionate his condition, and to be attentive to his relation of it; and therefore he went on in this manner.

‘This woman which appears to me,’ said he, ‘lived a neighbour here to my father, and died about eight years since; her name, Dorothy Dingley, of such a stature, such age, and such complexion. She never speaks to me, and always leaves the foot-path to me, and she commonly meets me twice or three times in the breadth of the field.’

‘It was about two months before I took any notice of it, and though the shape of the face was in my memory, yet I could not recall the name of the person; but without more thoughtfulness I supposed it was some woman who lived thereabout, and had frequent occasion that way; nor did I imagine any thing to the contrary, before she began to meet me constantly morning and evening, and always in the same field, and sometimes twice or thrice in the breadth of it.’

‘The first time I took notice of her was about a year since; and when I first began to suspect and believe it to be a ghost, I had courage enough not to be afraid, but kept it to myself a good while, and only wondered very much at it. I did often speak to it, but never had a word in answer. Then I changed my way, and went to school the under horse-road, and then she always met me in the narrow lane, between the Quarry Park and the Nursery, which was worse.’

‘At length I began to be terrified at it, and prayed continually that God would either free me from it, or let me know the meaning of it. Night and day, sleeping and waking, the shape was ever running in my mind; and I often did repeat these places of Scripture, (with that he takes a small bible out of his pocket) Job. 7, 14. *Thou scarest me with dreams, and terrifiest me through visions*; and Deut. 28. 67.

In the morning thou shalt say, Would God it were evening; and at evening thou shalt say, Would God it were morning; for the fear of thine heart, wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. I was very much pleased with the lad's ingenuity in the application of these pertinent scriptures to his condition, and desired him to proceed. 'Thus,' said he, 'by degrees I grew very pensive, insomuch that it was taken notice of by all our family; whereupon being urged to it, I told my brother, William of it; and he privately acquainted my father and mother; and they kept it to themselves for some time.

The success of this discovery was only this; they sometimes laughed at me, sometimes chid me, but still commanded me to keep my school, and put such fopperies out of my head.

I did accordingly go to school often, but always met the same woman in the way.

This, and much more to the same purpose, yea, as much as held a dialogue of near two hours, was our conference in the orchard; which ended with my proffer to him, that (without making any privy to our intents) I would next morning walk with him to the place, about six o'clock. He was even transported with joy at the mention of it, and replied, 'But will you, sure sir? Will you really, sir? thank God! now I hope I shall be believed.' From this conclusion we retired into the house. The gentleman, his wife, and Mr. William, were impatient to know the event, insomuch that they came out of the parlour into the hall to meet us; and seeing the lad look cheerfully, the first compliment from the old man was, 'Come, Mr. Ruddle, you have talked with Sam, I hope now he will have more wit; an idle boy, an idle boy.' At these words the lad ran up stairs to his chamber without replying; and I soon stopped the curiosity of the three expectants, by telling them I had promised silence, and was resolved to be as good as my word; but when things

were riper they might know all; at present I desired them to rest in my faithful promise, that I would do my utmost in their service, and for the good of their son. With this they were silenced, I cannot say satisfied.

The next morning before five o'clock, the lad was in my chamber, and very brisk; I arose and went with him. The field he led me to I guessed to be twenty acres in an open country, and about three furlongs from any house. We went into the field, and had not gone above a third part, before the specter, in the shape of a woman, with all the circumstances he had described her to me in the orchard the day before, (as much as the suddenness of its appearance and evanescence would permit me to discover) met us and passed by. I was a little surprised at it, and though I had taken up a firm resolution to speak to it, yet I had not the power, nor indeed durst I look back, yet I took good care not to shew any fear to my pupil and guide, and therefore only telling him that I was satisfied in the truth of his complaint, we walked to the end of the field, and returned, nor did the ghost meet us at that time above once. I perceived in the young man a kind of boldness mixed with astonishment; the first caused by my presence, and the proof he had given of his own relation, and the other by the sight of his persecutor.

In short, we went home; I somewhat puzzled, he much animated. At our return, the gentlewoman (whose inquisitiveness had missed us) watched to speak with me; I gave her a convenience, and told her that my opinion was that her son's complaint was not to be slighted, nor altogether discredited, yet that my judgment in his case was not settled. I gave her caution, moreover, that the thing might not take wind, lest the whole country should ring with what we had yet no assurance of.

In this juncture of time, I had business which would admit of no delay; wherefore I went for Lancaster that evening.

evening, but promised to see them again next week. Yet I was prevented by an occasion which pleaded a sufficient excuse. For my wife was that week brought home from a neighbour's house very ill. However, my mind was upon the adventure; I studied the case, and about three weeks after went again, resolving, by the help of God, to see the utmost.

The next morning, being the 27th day of July 1665, I went to the haunted field by myself, and walked the breadth of it without any encounter; I returned, and took the other walk, and then the spectrum appeared to me much about the same place I saw it before when the young gentleman was with me. In my thoughts, this moved swifter than the time before, and about ten feet distant from me on my right hand, insomuch that I had not time to speak, as I determined with myself beforehand.

The evening of this day, the parents, the son, and myself, being in the chamber where I lay, I propounded to them our going altogether to the place next morning, and some asseveration that there was no danger in it, we all resolved upon it. The morning being come, lest we should alarm the family of servants, they went under pretence of seeing a field of wheat, and I took my horse and fetched a compass another way, and so met at the stile we had appointed.

Thence we all four walked leisurely into the quartils, and had passed above half the field, before the ghost made its appearance. It then came over the stile just before us, and moved with that swiftness, that by the time we had gone six or seven steps it passed by. I immediately turned my head and ran after it, with the young man by my side; we saw it pass over the stile at which we entered, but no farther; I stepped upon the hedge at one place, he at another, but could discern nothing, whereas I dare aver, that the swiftest horse in England could not have conveyed himself out of sight in

that short space of time. Two things I observed in this day's appearance;

1. That a spaniel dog, who followed the company unregarded, did bark and run away as the spectrum passed by; whence it is easy to conclude that it was not our fear or fancy which made the apparition.

2. That the motion of the spectrum was not gradatim, or by steps, and moving of the feet, but a kind of gliding, as children upon the ice, or a boat down a swift river, which punctually answers the descriptions the ancients gave of the motion of their *Lemures*.

But to proceed; this ocular evidence clearly convinced, but withal strangely affrighted, the old gentleman and his wife, who knew this Dorothy Dingley in her life-time, were at her burial, and now plainly saw her features in this present apparition. I encouraged them as well as I could, but after this they went no more. However, I was resolved to proceed, and use such lawful means as God hath discovered, and learned men have successfully practised in these unvulgar cases.

The next morning being Thursday, I went out very early by myself, and walked for about an hour's space in meditation and prayer in the field next adjoining to the quartils. Soon after five I stepped over the stile into the disturbed field, and had not gone above thirty or forty paces before the ghost appeared at the farther stile. I spake to it with a loud voice in some such sentences, as the way of these dealings directed me, whereupon it approached but slowly, and when I came near it, moved not. I spake again, and it answered in a voice neither very audible nor intelligible. I was not in the least terrified, and therefore persisted until it spake again, and gave me satisfaction. But the work could not be finished at this time; wherefore the same evening, an hour after sunset, it met me again near the same place, and after a few words on each side it quietly vanished, and neither doth appear since, nor ever

will more to any man's disturbance. The discourse in the morning lasted about a quarter of an hour.

These things are true, and I know them to be so with as much certainty as eyes and ears can give me, and until I can be persuaded that my senses do deceive me about their proper object, and by that persuasion deprive myself of the strongest inducement to believe the christian religion, I must and will assert that these things are true.

As for the manner of my proceeding, I find no reason to be ashamed of it, for I can justify it to men of good principles, discretion, and recondite learning. Though in this case I chose to content myself in the assurance of the thing, rather than be at the unprofitable trouble to persuade others to believe it. For I know full well with what difficulty relations of so uncommon a nature and practice obtain belief. He that tells such a story may expect to be dealt with as a traveller in Poland by the robbers, viz. first murdered and then searched; first condemned for a liar or superstitious, and then (when it is too late) have his reasons and proofs examined. This incredulity may be attributed,

1. To the infinite abuses of the people, and impositions upon their faith by the cunning monks and friars, &c. in the days of darkness and popery. For they made apparitions as often as they pleased, and got both money and credit by quieting the *Terriculamenta vulgi* which their own artifice had raised.

2. To the prevailing of Somaticism, and the Hobbean principle in these times; which is a revival of the doctrine of the Sadduces, and as it denies the nature, so cannot consist with the apparition of spirits, of which see *Leviath.* p. 1. c. 12.

3. To the ignorance of men in our age in this peculiar and mysterious part of philosophy and religion, namely, the communication between spirits and men. Not one scholar in ten

thousand (though otherwise of excellent learning) knows any thing of it, or how to manage it. This ignorance breeds fear and abhorrence of that which otherwise might be of incomparable benefit to mankind.

IMPULSES.

From Aubrey's Miscellanies.

One that I knew, who was at the battle of Dunbar, told me that Oliver Cromwell was carried on with a divine impulse; he laughed so excessively, as if he had been drunk; his eyes sparkled with spirits. He obtained a great victory, but the action was said to be contrary to human prudence.

The same fit of laughter seized Oliver Cromwell just before the battle of Naseby, as a kinsman of mine; and a great favourite of his, Colonel J. P. then present, testified. Cardinal Mazarine said that he was a lucky fool.

In one of the great fields at Westminster, at the very time of the fight at Bosworth field between king Richard III. and Henry VII. there was one of the parish took two sheaves, crying, with some intervals, 'Now for Richard, now for Henry;' at last lets fall the sheaf that did represent Richard, and cried 'Now for king Henry, Richard is slain!' This action did agree with the very time, day and hour. When I was a school-boy I have heard this confidently delivered by tradition, by some old men of our country.

The learned Dr. John Pell hath told me, that he did verily believe, that some of his solutions of difficult problems were not done *Sine Divino auxilio*.

Mr. J. N. a very understanding gentleman, and not superstitious, protested to me, that when he hath been over-persuaded by friends, to act contrary to a strong impulse, that he never succeeded.

p. 176.
Original from