

# THE Conjuror's Magazine,

NOVEMBER, 1792.

Embellished with the following Engravings, all accurately copied from LAVATER, by BARLOW. 1. A Groupe of Bulls.—2. An Assemblage of Avaricious, Deceitful, and Unfeeling Characters.—3. Weakness, Innocence, and Goodness.—4. Worthy Couple, and a Face indicative of Sincerity.—5. Heads descriptive of Goodness and Atrociousness.—6. Finished Head of Democritus.

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## CORRESPONDENTS, &c.

**DEFENCE** of Astrology by J. H. Student in Physic and Astrology, at a future time; as temporary astral speculations are of more importance to the public in the present juncture of things.

The life of N. Culpeper has already been given, but if Peter can give a good judgment upon his geniture, it will be inserted.

In answer to our northern friend, we reply, that his labour is anticipated, for we have already in possession the history of the unicorn, the phenix, the satyr, the bezoar, and bolognian stone, and the natural history of sensitive plants.

In the next Number we shall finish the Letter-press of Mr. Lavater's First Volume; and, as soon as all the Plates belonging to that Volume are given, Directions will be printed for placing it in boards, till the completion of the remaining Three Volumes—when it may with more propriety be uniformly bound. Subscribers must be careful in ordering their Binders not to mix it with the Magazine part, but to sew it up in Blue Paper, when they bind the Astrological Department.

L. A. S. B. and S. P. were received; and the Editor, with them, regrets the suppression of the Letter of Astrologus on the Affairs of France, for two Months. But, as has been already said, it arose from a positive belief in the Editor and his Friends, that the Duke of Brunswick meant to proceed without delay to Paris. In future, however, we shall pay more respect to the Science: and particularly to Astrologus, who certainly was not well treated.

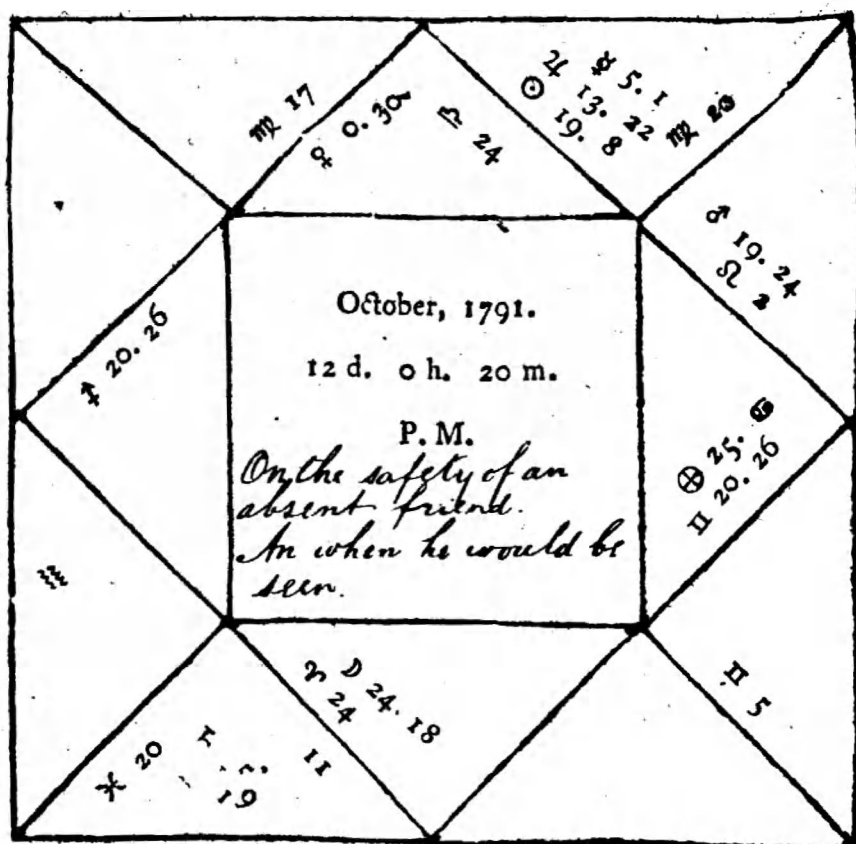
A Constant Observer, from Hampton Court, shall have his Questions to Astrologers in our next.

# THE CONJUROR'S MAGAZINE.

FOR NOVEMBER, 1792.

## CURIOUS SOLUTION OF AN HORARY QUESTION.

BY W. E. OF LAMBETH.



THE Royal Psalmist emphatically assures us, that the heavens declare the glory of God, and the firmament sheweth his handy work—and surely nothing can more clearly evince the truth of this passage of the sacred writings, than the study and contemplation of celestial influence; as the following experiment, among many others, that I shall in future bring forward in the course of this work; will, I presume, sufficiently prove.

On the day and hour as before, a gentleman who was in daily expectation of the arrival of his friend from abroad, with much solicitude requested me, if possible, to inform him by my art, whether his friend was safe; and if so, how long it might probably be ere he should see him.

Whereupon, I elected the above scheme; and observing that the lord of the ascendant was just separating from the combustion of the ☉, who was lord of the 8th; the ♃, and lord of the 2d, upon the cusp of the 4th; the ♃ separating from the 8 of the ☉; and the lord of the ascendant from the same aspect of the lord of the 2d; the lord of the 4th disposing of the ♃, and ♀ lord of the 2d, and posited in the 8th. And as the above positions were all of them perilous and deadly, with no one favourable ray to denote an escape from the danger threatened, I therefore hesitated not a moment, but acquainted the gentleman that I much feared that the ship his friend was in was lost, and that every soul on board was gone to the bottom—a severe judgment indeed! but it proved eventually too true, and because the ☉ and ♀ applied to the \* of the degree ascending, I farther acquainted him that some account would be had of her in a short time; and accordingly, in about ten days, an article of intelligence brought by a ship belonging to Liverpool, appeared in the public prints; the particulars of which was—that in a certain latitude they saw a large ship, answering to the

above, to windward of them, and apparently in great distress; but as it blew so very hard, they were not able to bear up to her, to render her the necessary assistance; and she shortly after went down. Thus far of this curious question and its solution: the name of the missing ship was the *Fonseca* from Jamaica.

Extraordinary, as all this may appear, it is nothing more than art is really capable of, would people but apply like rational beings, that is to say, not in a light and indiscreet manner, as some do, but with an ardent and sincere desire to be informed of any particular matter or thing, it's quite immaterial what; then the impulse being strong, superiors and inferiors unite, and all is in harmony; then and then only, does art shine with resplendent splendor, and the Artist reap the credit and applause that is really his due!

I seriously confess, that these are mysteries exceedingly difficult to be comprehended by the generality of people, especially by those that are not accustomed to such very high and abstruse speculations as these are; but, mysterious as they may appear, they are truths, and sublime truths too, therefore we cannot be sufficiently thankful to the almighty Hand that gave being to the stars, for revealing so much of the wonders of his creation, to creatures so ungrateful and unworthy as we are.

Therefore, while we contemplate the light influence and splendour of the celestial sun, let us be incessant in humble prayer and supplication to the Sun of Righteousness, who is the way, the light, and the truth—and of whom this celestial sun is a faint type, that he may graciously shine his ineffable light and truth into our darkened hearts, and make us his adopted children, both in time and eternity.

Mercurius of Bath, wishes to know why I did not direct the ascendant to the conjunction of Mars, and the cauda—to that ingenious gentleman I answer,



swer, it was because I had sufficient for my purpose without it.

The request of the Hampton-court Observer and his friend, will be granted by W. E. provided he will, like one that is not ashamed of the science he professes to admire, give his real name and place of abode; which for reasons sufficiently obvious, we conceive will not be altogether so agreeable, otherwise he must excuse us; to aim a stab from a dark corner, is a snug way of doing the business, for then, should he

miss his push, he can retire into his hole again, and all is safe and comfortable. But, be it known unto that gentleman, that Mr. W. E. is not of that base cast; he is always ready to give him a meeting at any time or place convenient to W. E. if he has any thing to say to him in point of art.

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

No. 22, Kendall Place, Lambeth.

## QUESTION FOR ASTROLOGERS.

I AM a constant reader of your Magazine, having a strong propensity to occult learning, and am very glad to see your plan enlarged.

I perceive there are several of your readers that are true sons of Urania, and seem to be deeply matters in astrology, and try to outvie each other in their abilities; which gives me encouragement to send the following, for insertion in your Magazine.

It is the nativity of one born December the 13th, 1754, 7 hours 35 minutes P.M. die & estimate time; the time was taken very near, I believe within three or four minutes; though it was thought, if the mother had had proper assistance, the birth might have been sooner. P.S. this native hath laboured ever since four or five years of age, under a very bad ca-

lamity: should be very glad, if any of your learned readers would specify, as near as they can, what the native's complaint is; and the particular term of life, and what kind of death the native may die, whether by natural or violent means. Accidents to correct it by are, the native had the measles September 29, 1768; narrowly escaped being drowned, July, 1788.

If any of your readers would please to insert their sentiments in a future number, and if more than one doth, it shall be acknowledged in a future number, which is nearest the truth—The native is now living. In so doing you will much oblige a well-wisher, and great admirer of occult learning.

J. G.

Kent, near Maidstone.

## TO MERCURIUS OF BATH.

SIR,

URGED by the indulgence which you have so fully exemplified in your professions to H. H. &c. and by your kind promise of doing all in your power to satisfy the cravings of curiosity, I have taken the liberty of sending you my nativity. You, who have

studied the elaborate and difficult tenets of elementary philosophy, will, I doubt not, be the more inclined to comply with the request of those who may not have had the advantage of necessary instructions in this occult science, nor have been blest with the more retentive faculties requisite in such arduous undertakings.

The

Original from

The writer has already consulted several who gain a livelihood by professing a knowledge of the science of Astrology, and has been informed by them that some pending danger will shortly befall him.

I was born on Thursday, Dec. 13, at half an hour past 11 o'clock at night, A. D. 1770, in the meridian of London. Observing, in your answer to H. H.'s request, that it is indispensably requisite you should have some event pointed out, whereby you may obtain a proper rectification, I have sent several of the most material ones during my short space of life, in which scarcely one fortunate incident ever occurred.

At about five years of age (or nearly) a violent scorbutic humour settled in my right leg, which, however, was cured in a reasonable time, nor has ever since relapsed—Nov. 13, 1788, was suddenly taken ill with an agueish complaint—15th of the same month and the same year, my father died of a consumption; my mother at the same time afflicted with severe feverish complaints, which affected her senses—she died about four months from the decease of my father. I remained in a miserable and distressed condition for about six weeks; at this period I received some pecuniary aid from a relation, and my health mended apace. Some time about March, 1789, I got into a kind of employment, which I was suddenly obliged to abandon, and

was much perplexed by a false accusation of having acted dishonourably. But this has not been the only time that malice, or my ill-fated stars have subjected me to loss of reputation: when about fifteen a similar affair took place; and about five months from the present date, envy and detraction has again with slanderous tongue enthralled me. Conscious, nevertheless, of my own integrity, I have the comfort of a composed and upright conscience, and, except in some particulars which are of no injury to any but myself, I have nothing to reproach myself with.—So much for infortunes.

Now I will give you an idea of my person—I am in height near six foot, genteelly made, light brown hair, fair complexion, and am generally considered extremely handsome. I have been informed by an Astrologer of some repute, That I am of a changeable temper, an atheist, and in great danger shortly of violent death; by blows, falls, or rash actions. As I am of a very peaceable disposition, nor in the least inclined to get into riotous company, I scarcely credit the above assertions; and as the nativity may have been calculated improperly, I have been thus explicit in an account of myself; hoping you will have the goodness to favour me with your superior judgment—particularly concerning the death which is threatened, and the time I may expect it.

PHILOMATHOS.

*p149*

## TO THE EDITOR.

IF the following lines can be addressed to the public, or Mercurius of Bath, you will much oblige a constant reader of your valuable Magazine.

Viz. The planets places, with the

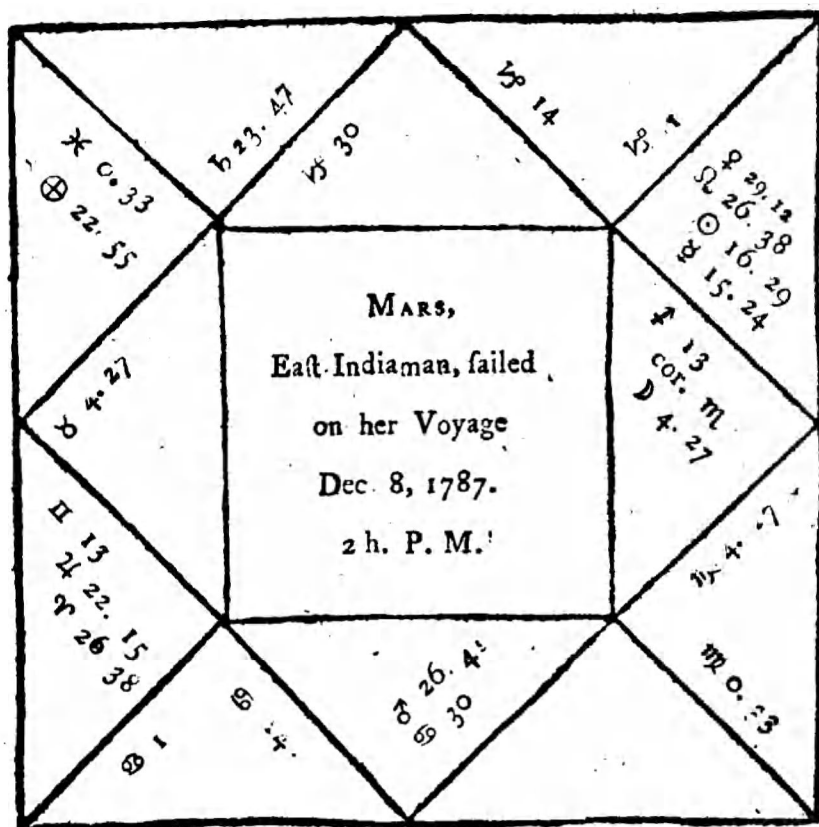
cusps of the houses for July 23, 1762, seven o'clock at night, or seven hours P. M.

NORTHAMPTONIENSIS.

Nov. 22, 1792.

CASE

## CASE OF SHIPWRECK.



I HERE send you the figure of the position of Heaven, at the time of the departure on her voyage of the Mars East Indianman; she was wrecked about seven or eight hours afterwards. For the Astrological reasons of loss

and danger, see the second, third, fourth, and nineteenth Aphorism of Gadbury, concerning ships at sea.

I am, sir, your humble servant,  
and constant reader, W. K.  
Tottenham-street.

1148

## THE QUERIST. N° XVI.

ANSWER TO QUERY I, IN NO. XIV.  
BY D. R.

FROM heathen mythology, the appellation of the milky way is borrowed—for Juno having conceived an antipathy against Hercules, strove by all the means possible to destroy him; but being afterwards reconciled to

him by the mediation of Pallas, she gave him suck; however, he having sucked too hard, she thrust him from her (he having undoubtedly hurt her) whereby the milk flowed abundantly, and whitened the places whereon it fell—and was afterwards called the Galaxy, or Milky Way. Vide the Pantheon.

## ANSWER TO QUERY III, IN NO XIV.

BY J. D.

THE reason ice is lighter than water, is occasioned by the air bubbles produced in the water by freezing, they being larger in proportion than the water frozen; consequently render the ice proportionably lighter, which proportion, or specific gravity, is as 8 to 9 nearly, and it is these bubbles that make the ice porous. However, there is a difference in ice, some being heavier than others, owing to its not having so much air contained in it; such is ice produced from water that has been boiled, it being by the fire much freed from air; but the most perfect ice, that is, ice of the greatest hardness, density, purity, transparency, and gravity, is produced from the purest water, purged by the air-pump of the air, and then froze in the severest frost; and in proportion as the water is purged of air, so the ice will become nearer to the weight of water.

If a bottle is filled with water, and well stopped, then exposed to the air in frosty weather, the bottle will be burst, be it ever so strong, by the force of the expansive power of the air-bubbles within.

## ANSWER TO QUERY IV.

BY THE SAME.

I THINK it is better to bury the bodies of the dead rather than burning of them, being more agreeable to humanity, and the feelings of the deceased person's friends. Burning in itself may have several advantages, as it will cleanse the air of the putrid or noxious vapours, which must proceed from a corpse when buried, and thereby remove the unwholesomeness of a

burying-ground, particularly in large towns\*. I must confess, my nature would recoil at the thought of burning a father or a friend; though without any particular incitement, that I can see more than burying (except of its not being customary) if there is a proper time observed between the time of the decease and the ceremony.

## NEW QUERIES.

BY D. R.

I.

THE first of August, being called Lammas-Day, from whence proceeded the name, and why?

II.

WHAT reason can be assigned for the eastern winds blowing more sharp and piercing, than the westerly ones; seeing both are parallel from the sun, and the equinox?

III.

HAVE moles in different parts of the body, any signification concerning any particular event in man's life? Or, are they purely accidental?

IV.

FROM whence proceeded the custom of taking the oath at Highgate?

\* The clergyman of this parish, will always have the grave dug at least six feet below the surface of the ground; which I think in a great measure removes the above objections to burying the dead.

GORDON'S

## GORDON'S PARADOXES SOLVED.

(Continued from Page 85.)

## PARADOX XXI.

THERE is a vast country in Ethiopia Superior. to whose inhabitants the body of the Moon doth always appear to be most enlightened when she is least enlightened, and to be least, when most.

## ANSWER.

The light that falls upon any body, being always in a reciprocal duplicate ratio of the distance from the luminous bodies; hence, it follows, that not only in Ethiopia, but in all parts of the world, the moon doth always appear to be most enlightened at the full, when she is least enlightened, because she is then removed from the sun farther than at the new moon; by the diameter of the moon's orbit, at which time, though nearest to the sun, she appears least enlightened to us, when she is, in reality, most: or Ethiopia, inferior or superior, being situated near and under the tropic of Capricorn, and hath valleys surrounded with prodigious high mountains, and the terms, most and least enlightened, may either respect the moon's body, or the time of her shining.

1. If her body, observe that the moon is as well enlightened by the earth as the earth by the moon, is discovered by telescopes in the hands of modern philosophers; and neither the ancients did, nor moderns do question, that both receive light from the sun: wherefore, at the full, when she seems most enlightened to any one place, she is least, in respect of herself, because then she receives only those

rays that come directly from the sun: but at the new moon, when she seems least enlightened to us, she is most in respect of herself, because she receives light from the sun, on that side next him, and light from his beams reflected from the earth, to that part of the moon next us; so at conjunction, she is, in a manner, wholly illuminated in herself, and but half in opposition.

2. If it respect the time of her shining, seeing it is winter in Ethiopia, when summer with us, and *e contra*, they have longest nights when our's are shortest, and the contrary; wherefore, to them the moon will be most enlightened, or shine longest, when to us least, and also most to us, when least to them.

## PARADOX XXII.

There is a certain island (whereof mention is made by some of our latest geographers) whose inhabitants cannot properly be reckoned either male or female, nor altogether Hermaphrodites; yet such is their peculiar quality, that they are seldom liable unto either hunger or thirst, cold or heat, joy or sorrow, hopes or fears, or any such of the common attendants of life.

## ANSWER.

If puppets, insects, stones, animalcules, birds, fishes, or plants, by a catachresis may be called inhabitants; then may our author mean the Island of Parrots, situated in Terra Australis incognita, or any uninhabited island, discovered by our latest travellers, where no other inhabitants are, save such



such plants, fish, stones, insects, and animalcules.

yea, and all the planets, do actually rise and set according to their various motions, but never any of the fixed stars.

#### PARADOX XXIII.

There is a remarkable place of the earth, of a considerable southern latitude, from whose meridian the sun removeth not for several days, at a certain time of the year.

#### ANSWER.

1. It is doubtless under the south pole; but, 2. Taking sun for sunshine, by a metonymy, it may intend any place beyond the antarctic circle; and then it will not mean that the sun stands still in the meridian, but that he enlightens it for as many days as he is above their horizon; and this is usual, when we say the sun moves not from such a wall or dial for so many hours: thus, in latitude sixty-eight degrees south, the sun shines upon its meridian constantly for thirty days.

#### PARADOX XXIV.

There is a certain place of the earth, of a considerable northern latitude, where, though the days and nights (even when shortest) do consist of several hours; yet in that place its mid-day or noon every quarter of an hour.

#### ANSWER.

Under the north pole, for there every azimuth is a meridian, and the sun's course is nearly parallel to the horizon all the year.

#### PARADOX XXV.

There are divers places on the globe of the earth, where the sun and moon,

#### ANSWER.

Under the poles, the planets by their motions, get north and south declination, consequently rise and set, with relation to those two places; but the fixed stars keeping an exact distance from the pole, may be said never to rise or set, though their motion on the poles of the ecliptic, may be thought some small objection to this Paradox: or if by 'divers places,' he meant many, or more than two, he may intend any place in England, Denmark, or Germany; where spheres are, or pieces of artificial clock-work, &c. shewing the rising and setting of the planets, but none of the fixed stars.

#### PARADOX XXVI.

There is a very remarkable place, upon the terraqueous globe, where all the planets, notwithstanding their different motions and various aspects, do always bear upon one and the same point of the compass.

#### ANSWER.

Under either of the poles, for reasons in Paradox 5, 10, 17, 23, 24, 25; for to an eye, situate in the north or south pole, all the stars, however situate, will bear on the south or north point of the compass, because every azimuth becomes a meridian, the zenith and pole being but one and the same point.

#### PARADOX XXVII.

There is a certain noted part of the earth, where the sun and moon (ipso tempore

tempore plenilunii) may both happen to rise at the same instant of time and upon the same point of the compass.

ANSWER.

Under the poles, for reasons in the

last, to which add refraction, which raises the object into and above the horizon, when it is considerably under the same. See Paradox 18.

(To be continued.)

## CURIOUS CHEMICAL SECRETS.

(Continued from Page 77.)

To make an Oil which gives the colour of Gold to Metals.

**MAKE** a strong lye, with lime or tartar calcined with alkali; in it dissolve sulphur in powder, and saffron of mars, i. e. iron; then put it into the fire and make it boil till it waxes red; after, put all into a glass-bottle or alembick, with a receiver; distil, and take the water; this water cohobate twelve times, or until you see a whiteness go forth of the alembick. The sign being come, all that remains in the bottom is a fixt oil, which gives the true colour of gold to whatsoever is put into it—and is an excellent secret in chymical works.

To make a Plant grow in two or three Hours,

**TAKE** ashes of moss, which moisten with the juice of an old dung-hill, being pressed and strained; then dry them a little, and moisten them as before: do this four or five times; put this mixture, not being very dry, nor very moist, into an earthen vessel, and in it seeds of lettuce, purslane, or parsley, for they will grow sooner than other seeds, being first impregnated with the essence of a vegetable of its own species, some say the juice of the same plant, but the spirit will do instead of the essence, till they begin to sprout forth, which then put into the said earth, with that end uppermost

which springs; put the vessel into a gentle heat, and when it begins to dry, moisten it with the said juice of dung; thus, may you have a sallad while supper is making ready.

To make the distilled Oil out of any Herb, Seed, Flower, or Paper, in a moment, without a Furnace.

You must have a long pipe made of tin, or tobacco-pipe clay, with a hole in it as big as a small walnut, three or four inches from one end of it, into which you must put the matter you would have the oil of; set it on fire with a candle or coal, then put one end of the pipe in a basin of clean water, and blow at the other end, so will the smoak come into the water, and the oil will swim upon it, which you may separate with a funnel.

To make Camp Paper, with which a Person may Write without Pen, Ink, or Pencil.

**TAKE** some hard soap, mix it with lamp-black, make it into the consistence of a jelly with water; with this brush over one side of your paper and let it dry; when you use it put it between two sheets of clean paper, with its black side downward, and with a pen or stick with a sharp point, draw or write what you please upon the clean paper, and where the trace has touched, there will be the impression upon

upon the lowermost sheet of paper as if it had been written or drawn with a pen—it may be made of different colours by mixing it with the soap.

To produce Fire from two cold Liquors.

Mix together two drachms of oil of cloves, and two drachms and a half of the spirit of nitre, made with oil of vitriol; let the mixture be made by pouring the acid at once upon the essential oil, and they instantly take fire.

How to make an Artificial Earthquake,

TAKE ten or fifteen pounds of sulphur, and as much of the filings of iron, and knead them with common water, into the consistency of a paste; this being buried in the ground, will in eight or ten hours time burst out into flames, and cause the earth to tremble all round to a considerable distance.

## THE AUGUR. No. IX.

### OF ORACLES AND DIVINATION.

Extracted from Plutarch's *Simpliciacs*.

THERE is not any thing disquiets the spirit of man so much as the desire he hath to know things to come; and whereas he cannot of himself attain thereto, by reason of the weakness of his knowledge, which he derives from the senses and other corporeal powers; he will needs try what he can do out of himself, and there is no place into which his curiosity hath not found a way to discover what he so much desired. But in fine, after he had to no purpose sought this knowledge in the elements and all natural bodies consisting of them, superstitious antiquity bethought itself of another way to gain it, which was to address itself to those counterfeit divinities, whom the holy scriptures assures us have been no other than devils, whom it elsewhere calls the gods of the Gentiles. For these, after they had, by sin, lost the gift of grace, having conceived that of a most perfect science, and so general, that there is not any thing in all nature which they know not, and cannot foretell (excepting only such effects as are purely free, which are known only to God) those ancient idolaters have oftentimes been informed by them of things to come, consulting them to that purpose, when

they were upon the undertaking of some affair of great importance, the success whereof was doubtful, resolving upon the prosecution thereof, according to the answers of those false gods called oracles, in regard they were pronounced either by their mouths, or those of their ministers. The manner of declaring them was two fold; one, by dreams, or nocturnal visions; the other, by an express voice, which was distinctly heard by those who came to consult them. The oracles, which were delivered in dreams, though they were not so clear as those received by the voice, were nevertheless considerable, proportionably to the esteem made of the persons who were the interpreters of them, and the places where they were delivered. That of Amphiaraus was the most remarkable of any; in which, after the accustomed expiations, those who came to consult him, laid themselves down on the ground upon the skins of such rams as had been sacrificed to the gods, whose names were written upon the altar, and were in that posture instructed in what they desired to know. The same ceremonies were heretofore used among the Egyptians and the Greeks, in the temples

of Serapis and Esculapius, where those mute divinities return their answers only to such as were asleep, who consulted them principally for the cure of their diseases.

The second way, which was by express voice, was either performed by the whispering-places of certain grotts; or by the mouths of such statues as were dedicated to the said divinities; which statues, for that reason, had their mouths always open, and ready to speak; or by the mouths of the priests and sibylls, who being seized by a sacred fury, pronounced the oracles with a certain impetuosity of voice, and violent contortions of the countenance, not unlike those of distracted people among us; or, lastly, by the mouths even of brute beasts, which the stupidity of those poor blinded people also made use of to that end. Thus the Egyptians worshipped and consulted an ox, under which figure they represented their god Apis, whose oracles were accounted favourable, when he cheerfully received the fodder presented to him, but it signified the contrary, when he refused to open his mouth to receive it; and this was interpreted a presignification of the death of Germanicus. The Tenedians observed the same ceremonies towards a cow, big with calf; the Nubians, a people of Ethiopia, the same towards a dog; and the Persians towards a cock, the different accents of whose crowing distinguished their oracles. Among these the oracles which some went to hear in the vast deserts beyond the country of the Garamantes, at the temple of Jupiter Ammon, though they were the most venerable of any, as being the most ancient, were nevertheless as ridiculous as any of the rest, being grounded only on a simple motion of the body, a bowing of the head, a wink with the eye, which those that were present imagined they had observed in the statue of that controller of the gods, adored in that desolate place, with the head and horns of a he-goat. He was a little more fa-

miliar in the city of Dodona in Epirus, where he had also a very magnificent temple, taking the pains to pronounce his oracles sometimes with his own divine mouth, and sometimes using those of two virgins, whereof one, called Periphora, which signifies a dove, gave occasion to the fable, wherein it was reported, that, in the temple of Jupiter at Dodona, there were doves that spoke, as well as oaks, which answered the questions that had been put to them. The manner thus; those high trees being shaken by the ordinary winds of those countries, made a great noise there, which was increased by that of a great number of brass-kettles fastened to the branches of them, amidst the sound whereof those oracles were delivered, that they might be received with greater reverence. But whereas the art of divination was by a special privilege reserved to Apollo among all those gods, his oracles were accordingly looked upon as the most certain.

Thence it also came, that he was most worshipped, upon that account, in several parts of the world, especially in the island of Delos, one of the Cyclades, the place of his birth, where there was an altar built of horns taken from the right side of the heads of several animals, neatly laid one upon the other with incomparable dexterity; the horns of the left side being not, it seems, so proper for divination. He there returned his answers under a humane shape, as in Lycia he did it under that of a wolf: but in his temple at Delphi, a place remarkable for its situation, as being in the midst of the world, whence it was conceived, to be as it were the navel of it, he made his answers sometimes through the throat of a dragon, under which form he was there honoured, sometimes by the mouths of his priestesses, who, after they had been shaken for a certain time by a violent wind, which issued out of a deep and obscure cave, whereby they felt themselves animated and agitated into a more than natural



motion, pronounced their oracles, sometimes in prose, sometimes in verse, according to the impressions of that divinity whereby they were inspired. But to render these yet more majestic, those priestesses affected certain precise days, as, for example, those of the calends and ides, and required certain particular dispositions, that they might the more intolently impose upon the more credulous: and these consisted in certain expiations, and preparations in order to their being more worthily susceptible of that divine inspiration, which the Pythian priestess pretended herself fit to entertain, after she had drunk of the water of the fountain of Delos; as another, who served the same god at Colophon, imagined herself worthy of it, when she had drunk of a neighbouring spring the water whereof put her into an immediate fury.

At Argos there was necessity of drinking the blood of a lamb, and at Egira, that of a bull, ere the oracles could be gotten out of them. But what most discovers their vanity, is, that even those who consulted them (which they did only to comply with the weakness of the people, and gain reputation among the simple) if they found them not favourable, either went

on nevertheless in the prosecution of their designs, or forced them to pronounce such as should be to their advantage. This course was taken by Alexander the Great and Cleomenes; by the former, when he consulted the Pythian; by the other, when he consulted the Delphic oracle, both which they forced to say what they pleased themselves. Thence it came, that most of the ancient philosophers exclaimed against them, and the Platonists, who made a greater account of them than any of the other sects acknowledge, that they are no other than the most despicable devils, and those of the lowest rank, who engage themselves in that employment, which they must needs practise in desert and dreadful places, to the end there might be fewer witnesses of their weakness and impostures. These are apparent in their very answers, which, if not false, were so ambiguous, or at least so obscure, that many times there needed another oracle to explain them. Nor were they in vogue, but during the darkness of paganism, which being dispelled by the light of the gospel, those oracles never durst appear in that glorious day, which would have discovered their lying and falsehood.

(To be continued)

## OPINIONS OF THE ANCIENTS,

### RELATIVE TO THE CAWL.

THE Cawl of a child is a thin skin that comes over their heads and their shoulders, called by the Greeks Amnios, which is the innermost of the three membranes, wherein the womb-lodged infant is inwrapped, called by some midwives the coif, or biggin of the child, by others the child's shirt, and in some places known by the name of the silihow, by reason of its tender and delicate intertexture, which other children quit in their mothers wombs, before they come out thence, with the other membrane called chorion,

of which together with that mass of flesh which had served them for a cushion and support during the time of the pregnancy, are framed the secondines or afterburthen, so called, because it comes not out till after the child is born. And as these children born thus cawled and coifed with this tunic (which like a large hood or capouch covers their heads and necks) seem not to participate of the nakedness of the others, who bring nothing into the world; so it is to be imagined, that they are not so much subject to the



and calamities inseparable from the common life of other men, inasmuch as their beginning being different from that of others, who come after the ordinary way into the world, upon the score of this special privilege, of having their heads furred and covered, the consequence of it ought in all probability to be extraordinary, and full of happiness, whereof if this coif be not the cause, yet have some at least observed that it hath always been the sign, and that all those who have been born after that manner have been very fortunate. The history of Antoninus, surnamed *Diadumenus*, related by *Elius Lampridius*, in his life, confirms this observation: for being born with such a coif, he afterwards came to the sovereign dignity of the empire, in the management whereof all things succeeded according to his wishes. Nay, it hath been generally believed, that good fortune was so constant an attendant of this coif, that all those who were desirous to compass their affairs carried it about them, especially advocates, who made use thereof, to gain reputation in their public pleadings, being to that end very careful to buy them of the midwives, who, knowing the excellency thereof, sold them at a very dear rate, after they had surreptitiously got them away from the children, they had received into the world. For those who have made it their business to enquire more strictly into this observation, maintain, that he who brings this natural coif with him into the world is to expect all manner of good fortune, even so far as to be invulnerable, provided he be careful to have it always about him, or, (what contributes more to that effect) to eat it, as is over superstitiously done by some. But the contrary will happen to the child, if he be robbed of that precious exuvium or coat, or it be secretly taken from him, to be given to another, who, by that translation thereof, will receive the whole benefit of it.

And though the foresaid persuasion

sufficiently destroy itself, there being no connexion or correspondence between the accidents of human life and that shirt, which sometimes comes over the whole body of the child, commonly falls not much below the shoulders, and many times does only cover the face like a mask; yet have many been of opinion, that it contributed much to happiness and the advantage of good fortune; insomuch that *St. John Chrysostome*, in several of his homilies, speaks against those of his time, who made use thereof to gain esteem; which a clergyman named *Prætus*, being desirous to acquire, by the means of such a coif, bought of a midwife, he was very highly censured, as *Balsamon* affirms in his commentaries upon the canons of the apostles. And *Paulus Jovius*, an author of great repute, observes, on the nativity of *Ferdinand Daval*, that the coif he brought with him from his mother's womb, contributed much to his being happy and beloved of all. From all which we may make this inference, that there is nothing so extravagant, but may meet with favourers and abettors. For I may lay it down for certain, that this opinion hath no other ground than what it hath found in the weak brains of those midwives, who having nothing in them but the name, have insensibly scattered these errors into the minds of the vulgar, with whom the wisest being obliged to comply in matter of language, it comes to pass at last, that what was before but a common saying, finds a degree of assent among the most considerate. Nay, what is not any longer to be endured, they think it not enough to maintain this groundless persuasion, but there are some so ridiculous, as to derive a new kind of divination from it, which they call *Amniomantia*, whereby they promise to foretel whatever happiness or unhappiness should befall a child newly born, by the colour of that membrane, whereof they affirm that redness signifies good success, and that the blackness or blue-

blueness of it denotes the contrary. To which they add another kind of divination, called *Omphalomania*, which teaches them to judge by the knots of the string, whereby the child is fettered to the after-burthen, how many children more the mother shall have; who, according to their

judgment, will be males if those interfections be of a colour inclining to black, and females if they be white; which observations are not only impertinent, but also impious and superstitious.

(To be concluded in our next.)

## THE PLEASING AMUSER. No. I.

**To make a Woman that she shall not eat the Meat set upon the Table.**

TO do this, take a little of the green basil, and when one bringeth any dishes of meat upon the table, put the same herb secretly under one of the said dishes or plates, that she see it not; and as long as the herb lyeth so upon the table, the woman shall eat nothing of the meat in that dish which covers the herb.

**To make a Candle burn under Water.**

Take wax, brimstone, and vinegar, of each a like quantity; boil these altogether over the fire till the vinegar appear all consumed, then of the wax remaining make a candle.

**To make one see fearful sights in his Sleep.**

To do this, take the blood of a lapwing, and anoint therewith the pulses of the forehead going to rest. If in the evening before his going to bed a man eat a small quantity of nightshade or mandrake, he shall see pleasant sights in his dreams.

**How a man may put his Finger in, or Wash his Hands in melting Lead without danger of burning.**

Take one ounce of quicksilver, two ounces of good bole-armoniack, half an ounce of camphire, and two ounces

of aqua-vite, mingle them together, and put them into a brazen mortar, and beat them with a pebble; having so done, anoint your hands also over with this ointment, and you may put your finger into melted lead, or you may wash your hands therewith. If one pour the lead upon them, it will neither scald nor burn you.

**To make a Capon bring up young Chickens.**

Take a capon, and pull the belly bare of feathers, and afterwards rub the naked place with nettles, setting young chickens under him, and he will cherish them and bring them up kindly, and the rather if you accustom the capon to it for a time: the reason of this is, that because of the pricking of the nettles he thereby is desirous to touch the down and feathers of the young chickens.

**To make a Loaf of new Bread set upon the Table, to fly off.**

Take a quill, filling the same with quicksilver, and stopping it close, thrust the same after into a hot loaf newly drawn out of the oven, and the loaf will dance about the table.

**How to make an Egg fly about.**

Take a goose egg, and after the opening and cleansing of it, take a batt that flyeth in the evening, which

put into the shell, then glue it fast on the top, and the batt will fly away with it, which will be thought to fly in the air of itself.

To know a Counterfeit Stone from a Natural Precious Stone.

Rub the stone on lead, and if it change the colour, then is it counterfeit; if it change not, it is a natural stone.

To make Hair shine like Gold.

Take colewort stalks, and dry them and burn them, and with the ashes make a lye to wash the hair.

To set a Horse's or an Ass's head upon a Man's head and shoulders.

Cut off the head of an ass or a horse before they be dead, otherwise the virtue and strength thereof will be the less effectual, and make an earthen vessel of

fit capacity to contain the same, and let it be filled with the oil and fat thereof, cover it close and daub it over with lome, let it boil over a soft fire three days continually, that the flesh boiled may run into oil, so as the bare bones may be seen, beat the hair into powder, and mingle the same with the oil, and anoint the heads of the standers-by, and they shall seem to have horses or asses heads.

To make People seem Headless.

Break arsenick very fine, and boil it with sulphur in a covered pot, and kindle it with a new candle, and the standers by will seem to be headless.

To make Men seem as Dead.

Take aqua composita and mingle it with salt, and fire it in the night, putting all other lights out, and the standers-by will seem as dead.

(To be continued.)

## ARBATEL'S MAGIC.

(Concluded from Page 78.)

### APHOR. XLIX.

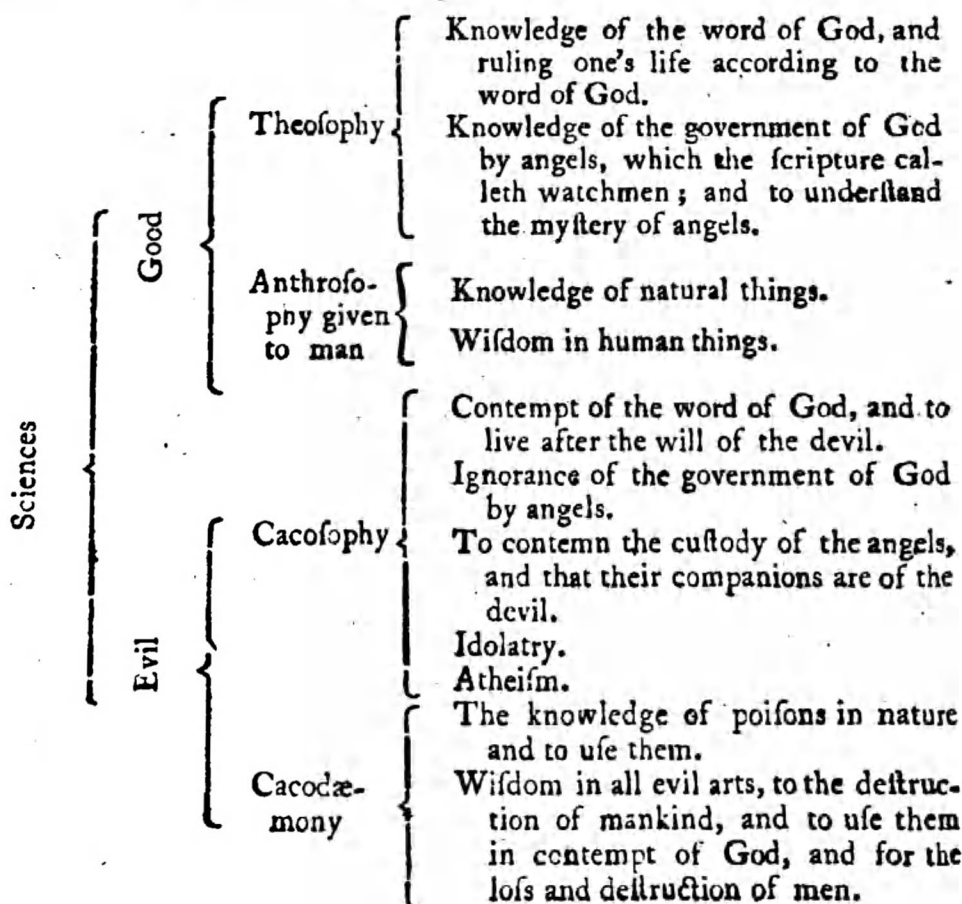
THE conclusion therefore of this Isagoge is the same which we have already spoken of. That even as there is one God, from whence is all good; and one sin, to wit, disobedience, against the will of the commanding God, from whence comes all evil; so that the fear of God is the beginning of all wisdom, and the profit of all magic; for obedience to the will of God, followeth the fear of God; and after this, do follow the presence of God and of the holy spirit, and the ministry of the holy angels, and all good things out of the inexhaustible treasures of God.

But unprofitable and damnable magic ariseth from this; where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the prince of this world, the god of this world beginneth, and setteth up his kingdom instead of holy things, in such as he findeth profitable for his kingdom; there, even as the spider taketh the fly which falleth into his web, so Satan spreadeth abroad his nets, and taketh men with the snares of covetousness, until he sucketh him, and draweth him to eternal fire, these he cherisheth and advanceth on high, that their fall may be the greater.

Courteous reader, apply thy eyes and mind to the sacred and profane histories, and to those things which thou seest

daily to be done in the world, and thou shalt find all things full of magic, according to a two-fold science, good and evil; which, that they may be the better discerned, we will put here their division and subdivision, for the

conclusion of these Ifagoges; wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be laboured for by every one, to a competent end of life and living.



## FIRST PRINCIPLES OF OCCULT PHILOSOPHY.

ASSERTED AND PROVED UPON ATOMICAL PRINCIPLES.

(Continued from Page 81.)

IF the bullet be supposed an inch in diameter, an inch of water must go out of its place, before the bullet can move into another part of the bottle. 'And where doth that inch of water go to?' Why it drives another inch before it. 'And where doth that other go?' Into the place the bullet vacated. Suppose A, B, C, and call the bullet D; D then moves by driving A into the place of B, and B

by driving C into the place of D; and there is plainly, and beyond dispute, no pore or vacancy in the bottle big enough to receive either A, B, C, or D. 'But how can D possibly move, must it not move A out of its place before it can come into it? must not one move before the other?' I have heard the learned argue so, and seem to make a doubt of the possibility of a ball of lead moving in a bottle



of water stopped close for want of room, so I shall not take upon me to say which moves first, or offer to solve what appears to be so great a difficulty, but the fact is palpably plain. That there is no empty space in the bottle big enough for the bullet to go into, and there is no power in the water of playing the Merry-Andrew, as your ingenious men have dreamed of the air's doing, contract and dilate itself at pleasure; is certain; so this is to the objection before us a plenum to all intents and purposes; and I think that the water and bullet move both at the same time. I cannot conceive the bullet to move forward, but the water behind succeeds into the place it left, as the water before gives way; all at the very same instant, all move together; and the bullet takes up no more space in one part of the bottle, as I said, than another, and so wants no part of the bottle empty for it to go into. It only wants the circum-ambient matter of such condition, as to be capable of giving way, or shifting place; and you may as easily conceive a grain of air changing place with the circum-ambient atoms, as a bullet changing place with the circum-ambient water. So the earth, *e. g.* inclosed in a sphere of fluid matter, whose substance is extended through all space that we know any thing of, and whose atoms are contiguous and continuous in all directions; the earth, I say, though inclosed in this plenitude of matter, moves forward by the fluid before giving way, and that behind coming into its place.

'But the air is a fluid, and therefore, by its tenacity, must impede a body's moving in it, resist, and retard its progress.' Not if the air before moves as fast as the body which pursues it. 'But the body may move faster.' It may so, and then its motion will be retarded. 'How must it get forward then?' By the impulse behind being greater than the resistance before. In a calm water, the tide, or current, will carry a vessel.

'Doth the water before resist its progress?' Suppose so. Doth not the pressure behind over-balance both the weight of the vessel, and the opposition of the preceding water? It is the same thing whether you suppose the vessel above or under the water; the current behind still drives it on, and overcomes the resistance which arises from the weight of the vessel, and from the water which the vessel overtakes in going on. And so the earth moves, or, which is a less complicated case, so a stone moves, when a current of air is made by the hand that projects or casts it forwards; and neither the resistance before, nor fullness, *i. e.* want of empty space, are any objection against motion in a plenum.

These gentlemen, though curious enough in most respects, and very nice in their distinctions, mistake the case here, and inconsiderately (with due respect let me say it) argue, that motion and a plenum are inconsistent, because solids cannot move among solids; and that all matter would be as one solid, were its atoms contiguous in all the points the smallness of the atoms would admit of. But this proceeds upon a mistake that all matter is the same, or that its component parts are originally alike. We have all the reason in the world to conclude the contrary, and therefore our case is, solids moving among fluids, (or larger atoms moving among smaller,) which shift and give way, not by going into empty space, but changing place with the moving body, as the water doth with the bullet, which takes up no more space in one place than another.

This rightly considered, the objection wholly vanishes, and what they urge in disproof of a plenum, is really, and in truth, an invincible argument for it. For nothing can move without a mover, and no material mover can act otherwise than by impulse, nor impel unless it be in contact with the thing it puts in motion. And when the motion is from one end of

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the



the system to the other, as in the case of light, there must be contact all the way, and in every direction. So the substance must be extended (the atoms continuous) throughout the system; which shews what I am contending for, that no space as far as motion reaches, (and where doth not light reach) is empty and void of matter.

There can be no space which is big enough to hold an atom, without one in it; because such defect would break the line, a link would be wanting in the chain, and the motion must stop when it came to the gap. When you move one marble in a ring, the whole ring moves. Take one out, and the motion will be continued no farther than the marbles are in contact. So would it be with the atoms of light in their irradiation from the Sun, were not each touched by another, both before and behind, throughout the whole distance. So what they call empty is as full of matter as a diamond. Nay, fuller, (were you to add together the solid contents of the atoms which compose each) because those of the light are smaller, and so lay closer than those of a diamond, and consequently there will be a greater number in an inch of the one, than in an inch of the other. As the atoms of light are smaller than those of a diamond, the vacancies between them must be less than those between the other, and so the quantity of matter will be greater in an inch of air or light than in an inch of diamond or gold, or in any other body whose constituent parts are larger, because there must be less empty space in it. And the different appearances, effects, and qualities of air, gold, diamond, water, &c. depend originally upon the size and shape of the atoms which compose each, not on the quantity of matter in them.

Their other favourite argument for a vacuum, that on the contrary supposition, all bodies must weigh in proportion to their surface, not according to the solid contents, is founded on

two errors, both of which we have already exploded, namely, that gravity is an affection of matter as such, or that a single atom would gravitate, or be attracted by any large body it lay near, the earth, sun, &c. though nothing touched it on any side. And that all matter is the same, or consisting of atoms of the same size and figure, which are two gross mistakes. The particles of matter must by creation have some size and some shape; and he who could make one atom round, could make another square, and so on. And what can alter, or why should we suppose any thing capable of altering the form which by creation it received, excepting the Creator alone? If then the corpuscles of matter are some bigger and some less, some of one figure and some of another, and that by creation, and consequently immutably so, the quantity of matter in a body, by which they would judge of the weight, must itself be judged of by other rules than they have laid down; and the weight, tenacity, or adhesion, attraction and elasticity, will depend alike on the form and magnitude of the component parts or bodies, the larger and smaller, round and square atoms will resist differently any thing which presses upon them.

If the fluid of the air fill all bodies as water doth a sponge, and do communicate with some part of the fluid without, its pressure will be continued on that which is within the body, and so to every atom of the body. If they can prove that a larger atom doth not weigh more than a smaller one, (an atom of diamond than an atom of water) or that the weight of two atoms is not in proportion to their surfaces, I will grant their argument. But it is no objection to my scheme, that the weight of a body is according to the quantity of matter in it, since every atom in the body is pressed upon: and atoms of different size and shape, without all doubt, are differently affected. Enlarge the surface of a body, and a great part of the air above it

it will run through, and take no hold of it: or if more from above press upon it, more from beneath in the same quantity will resist its descent. Reduce a body into ever so small a compass, still the fluid, whose constituent parts are smaller, will enter its interstices, carry its pressure, so gravity to every atom in the largest body you can suppose. Were the fluid, to whose pressure we ascribe the cause of gravity, so gross as not to be capable of pervading the pores of a body, the pressure would be in proportion to the surface: but since part of the air can, and doth find its way into the pores of all bodies, the weight of a body will be *cæst. par.* (and making allowances for other circumstances, such as the shape and size of the atoms) according to the number of atoms, or quantity of matter in a body. And however close compacted it is, every atom will partake of the pressure; and whether

they lay near or farther asunder, the weight will be the same, or at least the difference will be next to nothing. When the surface is enlarged, the gross air which overlaps a pore, and covers two or more atoms at once, will buoy it up; take that away, as in the exhausted receiver, and it will fall as quick as a heavier body. But the same body ought not to vary in its weight, at least very little, as its surface varies, because every atom of it is always exposed to the pressure of the air, whose action may reach, because its substance doth, to the center of any body whatever, suppose it as large as you will; the larger surface will intercept more of the spirit, but not more of the light, which removes the only remaining difficulty that attends, or is thought to attend, the side of the question I am defending.

To be continued.

## A DREAMING DICTIONARY.

(Continued from Page 88) *p. 87.*

### B.

**BACK.** To dream you see your back, betokens some unhappiness; for the back and all the hinder parts signify old age: to dream a man's back is broken, hurt, or scabby, shews his enemies will get the better of him, and that he will be scoffed at. To dream of the back-bone, signifies health and joy, and that he will take delight in his wife and children.

**Bacon.** To dream that you eat it, signifies the death of some person. But to eat bacon, or any salt meats, signifies murmuring.

**Bag pipes.** To dream that you play upon them, signifies trouble, contention, and being overthrown at law.

**Ball.** To dream that you see per-

sons dance at a ball, or that you are engaged in a ball yourself, signifies joy, pleasure, recreation, or inheritance.

**Banquets.** To dream of banquets is very good and prosperous, and promises great preferment.

**Barking of dogs.** To dream of the barking of dogs, signifies insulting enemies and detractors, that will crow over, and bark at those that miss their way in this world, towards the attainment of wealth.

**Barley-bread.** To dream of eating barley-bread, signifies health and content.

**Barley-break.** To dream that one plays at it with company that use to divert themselves, shews prosperity, joy, pleasure, health, and agreement among friends and relations.

**Barn.**

**Barn.** To dream that you see a barn stored with corn, shews that you shall marry a rich wife, overthrow your adversary at law, inherit land, or grow rich by trading.

**Basilisk.** When you dream of a woman, that she is delivered of a basilisk instead of a child, it is a bad hieroglyphick, and betokens no good to the dreamer; and he ought heartily to recommend himself to the Divine Being, that he would preserve him, and avert those misfortunes that threaten him. And yet if it be a woman that has such a dream, many authors (and Anselmus Julianus in particular, who is an author to whom very great regard is to be had) affirm, that she shall have very good success and comfort, shall be rich, and generally beloved, and shall prosper in all her undertakings.

**Bason.** To dream of a bason, signifies a good maid; and to dream that you eat or drink therein, shews you have a love to the servant-maid. For a man to see himself in a bason, as in a glass, denotes he shall have children by a servant-maid.

**Bat.** To dream of a bat is very inauspicious; and some authors torbid such a dreamer to undertake any business on that day. Yet the bat is good to women with child; for she lays not eggs, as others do, but little ones; and bears, and gives milk, wherewith she nourishes her young.

**Bath.** To dream one sees a bath, signifies affliction or grief. If a person dreams he goes into, or sees himself in a bath, and that he finds it too hot, he will be troubled and afflicted by those that belong to his family. If he dreams he has only pulled off his cloaths, without going into the bath, he will have some disturbance, but of no long continuance. If one dreams he goes into an extreme cold bath, the same signification is to be given of it as when it is too hot. But if it be temperate, and as it ought to be, it is a good dream, presaging prosperity, joy, and health.

**Bathe.** To dream you bathe in a

clear fountain, signifies joy; but to bathe in stinking water, signifies shame, and false accusation.

**Bay-tree.** To dream of the bay-tree, signifies a rich and fair wife; and also ill success of affairs, because it is bitter: but it is good for physicians, poets, and divines, to dream of it.

**Beach and Myrtle-trees,** signifies wanton women, and are good for those which would undertake any such business; to others, they are pain and labour.

**Beans.** To dream you are eating beans, always signifies troubles and dissensions.

**Bear.** To dream that you have seen a bear, it signifies you have a rich, puissant, inexpert, but cruel and audacious enemy.

**Beard.** To dream you have a beard long, thick, and unhandsome, is of a good signification to an orator, or an ambassador, lawyer, philosopher, or any who desire to speak well, or to learn arts and sciences. If one dreams he hath a comely beard, it shews he shall be pleasant in his discourse, find out the intricacies of the matter proposed, and prosper in his undertakings. If a maid dreams she hath a beard, she will be speedily matched to her content. If she be a married woman, such a dream threatens her with the loss of her husband, and constrained to govern her house singly, as if she was a man. If it be a woman with child that so dreams, it shews she shall have a son. If a widow-woman dreams she hath a beard, she shall have a husband which shall be kind and bountiful. If she be at law, it shews she shall persevere in her opinion, and bearing a high mind, regard her honour, and vindicate it, as if she were a man. To a young child, this dream is death; but to him who is now in his youth, beginning to have a beard, it is a sign he shall rise by himself, and put himself forward, of what estate soever he be. If one dreams that he hath lost his beard, or that somebody hath pulled it up by the roots, or shaved it, it denotes loss of

of relations, estate, and honour. To dream that one hath a great beard, in a young man betokeneth wisdom; in an old man length of years; but in a woman, that she shall be a furious vixen and a scold, and wear the breeches.

*Bees.* To dream of bees is good and bad; good, if they sting not; but bad, if they sting the party dreaming; for then the bees do signify enemies. And therefore to dream that bees fly about your ears, shews your being beset with many enemies: but if you beat them off, without being stung by them, is a sign of victory, and of your overcoming them. To dream of seeing bees, signifies profit to country people, and trouble to the rich; yet to dream that they make their honey

in any part of the house, or tenement, signifies dignity, eloquence, and good success in business. To take bees, signifies profit and gain, by reason of their honey and wax.

*Beets.* To dream of eating beets, signifies freedom from trouble, and expectation of business; because they make the body soluble.

*Bed side.* To dream of sitting upon a maid's bed-side, or talking with her, is a sign of marriage; especially if the person dreams that he goes between the sheets. Should a husband dream that his wife sat on the bed-side while the family footman was in the room, it favours of Adultery.—See this *verified* in the case of Mrs. Wilmot, whose Trial for Adultery is just published.

(To be continued.) p. 179.

## ALBERTUS'S SECRETS OF NATURE.

(Continued from Page-73.)

IT is worthy of observation, says Avicenna, that if the seminal substance lean to the left in the matrix, a female child will have been generated; if to the right, a male; if in the middle an hermaphrodite, or one participating of both sexes. In the right side is a much greater heat than in the left: for the heat being situated in the left side, transmits the heat to the right, which is the cause of males being known to incline to the right side, which is more vigorous than the left; and we may observe, that the right hand or leg are somewhat larger than the left, which is accounted for on the same principle. Why twins, of which there have been instances, are sometimes joined back to back, is supposed to arise from the seed being deposited in two cells, divided by a thin membrane, which gives way; so that the two substances unite, having distinct heads, hands, and souls, which consequently ought to receive the baptismal rites severally. On this occasion, says Albertus, who can forbear admiring the wonderful influence

of the heavenly bodies on all sublunary matter? It is possible, adds he, that their virtue should so operate on the twin in the right side, as to enable him to open locks without contact; inasmuch, as that side may affect the air, and the air again communicate its disposition to the lock. Let it not be imagined, that this is no more than idle conjecture; since, in some stones, are discovered the effigies of men, and other appearances, which must have been produced by a special constellation acting upon them; as, probably, therefore, may the like difference be impressed on twins. All special modes, or deviations from the common order of nature, may be reduced to two principal ones; namely, the inaptitude, or insufficiency of matter, by which is to be understood the unfit disposition of the matter to concur with the design of the agent, and by insufficiency of it, is meant a diminution thereof, or some impediment in the matrix.

As to the likenesses of men being impressed



impressed on stones through the mediating agency of the heavenly powers, Albertus, so far from thinking a supposition of their existence being nugatory, relates his having, at Cologne, a stone which bore the resemblance of a king, with all the insignia of royalty; and cures cures, he asserts, may be performed by stones bearing such impressions. And, if upon a stone you carve the image of a fish, when the Sun is departing from Pisces, it will have the virtue of assembling all the fish resembling it in the water. Many other extraordinary effects are recorded by Hali, concerning inscriptions and figures cut on stones.

Having concluded what has been thought necessary to our purpose on the subject of the generation and formation of the fœtus, besides other incidental matter, in order to a regular investigation of all that have any affinity to what we are treating upon, we shall next proceed to the signs of conception, which are many:

First, with respect to coition—If a woman, after copulation, feel a chilliness and pains in her legs, it is a sign that she has conceived; the second sign is, her emitting little or no seed. The reason on which the first symptom is grounded, seems to be, that the chilliness is occasioned by the natural heats receding from the limbs, in order to the formation and the cherishing of the fœtus—A similar effect takes place when we see men frequently shudder after eating, the natural heat collecting itself at that time in the stomach for the purpose of digestion: for which reason, it is wrong to study immediately after a repast, or apply intensely to any thing that requires an uncommon degree of attention, until after moderate exercise has brought on warmth and facilitated the digestion; for, during this application, the vital spirits rush to the assistance of the brain. This is evident, from the case of people labouring under intermitting fevers, whose stomachs are oppressed with gross humours which the natural

heat is intended to digest, and for that purpose collects itself in the stomach, where in proportion as it is engrossed the patient feels cold, as he does heat as soon as it begins to recede from that part.

The reason to be assigned for the second symptom is, because the matrix is closed, and the seminal matter is not allowed a passage. Let it be remarked, that young women, who feel a more exquisite sensation in the act of coition, are supposed capable of emitting and conceiving at the same time, which is not the case of elderly ladies. Another reason is, that, during copulation, the nature of conception is such as to retain the substance emitted for the sake of the fœtus, which would otherwise suffer.

To the foregoing signs may be added the following:—If the male feels the virga virilis compressed, and strictly embraced by the matrix, the reason of which is, that when the woman conceives the pleasure she enjoys in the gratification of her appetite, occasions this compression, and her reluctance to part with the instrument of her recreation, is the cause of that grasp which prevents emission. Again, if, after coition, a woman is discovered to be inclined to a frequent repetition, which happens to some, as there are others who have a greater propensity that way when they do not conceive; a circumstance which we have had occasion once before to mention. After impregnation, what stimulates to copulation, is the menstrua; besides the recollection of the pleasures they have already experienced.

We shall advert to two more symptoms; the former of which is, that, after conception, the fluors cease, and the female feels a titillation in the avenue to the matrix; the cause of which, as has been already hinted, is the conversion of the menstrua into milk for the future sustenance of the infant, and that titillation proceeds from the heat which is a consequence of the stoppage—hence pains in the limbs,



limbs, because the spirits are confined. The latter symptom is the change of complexion, which is ruddy after conception, by reason of the heat; and when they betray a desire of unusual food, such as coals, chalk, earth, and the like, the cause of this alteration in the complexion is, that many gross indigested humours ascend to the brain, which create an appetite for food, bearing some affinity to them: for, if the humours be hot, their hearts are set upon coals; if cold, nothing will suffice but chalk, raw, unripe fruit, or something of a cold nature.

The next thing to be considered, is the signs whereby we are enabled to judge whether a male or female be in the womb, which may be reckoned infallible. The gestation of a male child is discovered by the ruddiness

that suffuses the face of the pregnant woman, that being a proof of great heat, which is requisite for the formation of the male. This may likewise be known when the rotundity is chiefly visible on the right side, where, by reason of the heat and vigour of that part, the male is lodged. Again, if the milk flowing from the breast, be thick and well digested, having a consistence which it derives from the heat. A very extraordinary sign is, that if a drop of milk from the right breast, or a drop of blood from the right side of a pregnant woman be dropped into a clear fountain, and that it sinks perpendicularly, a male in the womb is thereby indicated; whereas, if either float on the surface, a female child may be supposed to be the consequence.

*p. 153.*

## OBSERVATIONS ON MOLES.

(Continued from Page 94.)

### CHAP. II.

#### THE OPINION OF NATURALISTS CONCERNING THE MOLES AS THEY ARE CAUSED IN WOMEN'S PREGNANCY.

EXPERIENCE confirms to us, that when a woman is with child, and either beholds or desires a thing very earnestly, how powerfully the fancy works upon the imagination; which fancy oft impresseth on the body of the tender infant, in the embryo, like the seal on soft wax, various and divers forms of things, which the mother hath seen or desired in her pregnancy: Moles like letters, like warts, like cherries, and divers other forms, which cannot be delineated. A woman that hath seen, or been frightened with a hare in her pregnancy, hath brought forth a child with a hare lip: Nature is very apt to this in her operations in other animals, as well as man. This

stratagem Jacob knew well when he set the pealed rods before the sheep in the watering places, when their fancies were highest, by which means most of the flock became spotted; and Pliny reports the like to be done in dogs and horses, to cause them to become of any rare colour. But this proceeds from the strength of fancy drawing in, and comprehending such and such forms in the conception, and the representation of such images, as the fancy then strongly dictates; to which Nature answers in the like similitude; and as man is more capable of these strong fancies, so it is, that there is greater variety and difference among men and women, than in any other species whatever, because the quickness of the cogitations, and swiftness of the mind and fancy, are apt, with all celerity, to print those various forms on the body, answering in similitude the thing conceived. Other creatures, being more dull of conception, are less apt to re-

ceive those various impresses; there are that assign other reasons for these impressions, more than the imagination and fancy, viz. the redundancy in the body of those humours which correspond to those marks in the body, and have a similitude thereunto, as a person having a resemblance of a swine's face; in conditions there is similitude, and the physiognomists, as Porta, and others, from the resemblance of the face, or body to any animal, presage the conditions thereby, and answerable thereunto, for as we participate with other animals in our mores, our guise, fashion, or behaviour, so likewise in the humours of the body; for Nature, by a quick, strong, and powerful hand, worketh up to this similitude. This consideration doth afford us no small light in conceiving and judging the manners and qualifications of persons, as hath been observed, that those that have impressions of grapes, or signals of vines in their bodies, are addicted to drunkenness, those who have resemblance on their bodies, or in their countenances of a boar, or any feral creature, participate in the same feral, wild and unmannerly deportment; those having any similitude of a hare, are fearful; of a fox, are cunning; of a wolf, cruel; and so of all other resemblances: and, as from these resemblances, the manners are conjectured, so likewise future events, and fortune good or bad, as shall be noted in due place. Nature is strange in many of her operations; but this is most certain, the party retains the qualities of that animal or thing to which he hath a resemblance.

### CHAP. III.

DISCOURSING WHY THE MOLES ON THE LEFT SIDE ARE MORE UNFORTUNATE THAN THE MOLES ON THE RIGHT SIDE.

In the schools of astrology, it is an

established and ratified truth, *partes orientes felices & fortunatas esse, ac dextris dominari*, that the eastern parts are most happy, and govern the right side; but contrary, the west unfortunate, and govern the left side—Ptolemy designs the sun to govern the right side of the body, the moon the left; others will have the sun in men to govern the right side, in women the left, and the moon in women the right side, and in the men the left. Messahala affirms, that when Mars shall be principal significator in a nativity, the native shall have a mole, scar, or mark, on the right foot; but if he shall be occidental, on the left: and this he and others affirm never to fail. Melampus, treating of moles, saith, male or female, which are signated most on the right side the body with moles, shall be every way happy, honest, and rich; but otherwise, if moles exceed on the left, they shall be obnoxious to many calamities, and vexatious crosses in this world, and commonly exposed to poverty in the end: I will not be so bold, as without exception to assert this for a truth, but I wish all who are so concerned to be more than ordinary wary in their ways, and watchful in their actions. But physicians will not allow this to proceed from the stars; but find out physical causes, they say the right side is more hot than the left, and so by consequence more strong, robustious, and able; and by way of argument they tell us that males are conceived in the right side of the womb, and females in the left, and that the right side exceeds the left, as a superior doth an inferior; as Hippocrates strongly asserts, and Galen tells us, that if the right breast of a woman with child, pain her, it signifies miscarriage, and abortion; and the left testicle in man, and the left side of the matrix in a woman to be the colder, and so of impurer blood than the right, more excrementitious, serous, and weak, and if the purest blood be the hottest, and that principally affect the right side, then it must needs follow the right

right side is the hottest: farther, he affirms that the upper parts are more hot than the inferior, because heat ascends, as Aristotle in his problems: likewise from hence it appears, that the right side being most strong, doth by his heat and strength easily expel the indigested superfluities of nature; but the left, more weak and faintly, from whence it comes to pass that the body being more phlethorick, and abounding with evil humours, causeth sadness and pensiveness of mind, and dejection of spirit. Infirmities beget-

ing many noxious distempers, which indispose the spirits and intellectuals, and so (the person being not capable with vivacity to act in his affairs) preface ill success and bad fortune; but it is further considerable, that it is as true that there be some bodies that have their left sides most hot; in these you are to judge accordingly, then there are others that are ambodexter, which use either hand with like dexterity: of these we are otherwise to judge.

(To be continued.)

## VOICES.

From Aubrey's Miscellanies.

NERO, they say, heard the sound of a trumpet among the hills and the rocks round about him, and groans over the tomb of his mother.

In the life of King Henry IV. of France, written by the Archbishop of Paris, it is recorded, that Charles IX. (who caused the massacre) was wont to hear screeches, like those of the persons massacred.

St. Augustin heard a voice, saying, Tolle, Lege, take, read. He took up his bible, and dipt on Rom. 13, 13. "Not in rioting and drunkenness, not in chambering and wantonness, &c." And reformed his manners upon it.

One Mr. Smith, a practitioner of physic at Tamworth in Warwickshire, an understanding sober person, reading in Hollinshead's Chronicle, found a relation of a great fight between Vortigern and Hengest, about those parts, at a place called Colemore: a little time after, as he lay awake in his bed, he heard a voice, as he lay awake in his bed, that said unto him, "You shall shortly see some of the bones of those men and horses slain, that you read of:" he was surprized at the voice, and asked in the name of God, who it was that spoke to him. The voice made answer, that

he should not trouble himself about that; but what he told him should come to pass. Shortly after, as he went to see colonel Archer (whose servants were digging for marle) he saw a great many bones of men and horses; and also pot-sherds; and upon the view it appeared to be according to the description in Hollinshead's Chronicle; and it was the place where the fight was; but it is now called Blackmore.

This was about the year 1685, and I had the account from my worthy and old acquaintance Thomas Marriot of Warwickshire, Esq. who is very well acquainted with Mr. Smith aforesaid. Extracts out of the book, entitled *Relation de la Noieille-France*, 1662, and 1663, 12.

The wild inhabitants, as well as the French, had presages of a dreadful earthquake. See here the deposition of a Wild Indian, about twenty-six years of age, who was very innocent, simple, and sincere. On the night of the 4th or 5th of February, in the year 1663, being perfectly awake, and in sound judgment, and setting up as it were in my bed, I heard a distinct and intelligible voice, that said to me, There will happen to day many strange things. The earth

earth will quake and tremble. I found myself seized with an extraordinary fear, because I saw no person from whom the voice could proceed. I, full of terror, with great difficulty, endeavoured to compose myself to sleep. And as soon as it was day I told my husband what had happened to me. About nine or ten of the clock the same day, going to a forest a wood-gathering, I was scarce got into the brow of the forest, but I heard the same voice again, which told me the same thing, and in the same manner as it had done the night before. My fear was much greater this time, because I was all alone. She got her burden of wood, and met her sister who comforted her, to whom she told this story, and when she came to her father's cabin, she told the same story there; but they heard it without any reflections.

The matter rested there, till about five or six of the clock in the evening of the same day, when an earthquake coming suddenly upon us; experience made them recollect and acknowledge, that, what they had

heard me say before noon, was but too true.

"Livy, makes mention, that before the coming of the Gauls to Rome, Marcus Ceditius, a Plebeian, acquainted the Senate, that passing one night about twelve o'clock through the Via Nova, he heard a voice (bigger than a man's) which advised him to let the Senate know, the Gauls were on their march to Rome. How those things could be, it is to be discoursed by persons well versed in the causes of natural and supernatural events: for my part I will not pretend to understand them, unless (according to the opinion of some philosophers) we may believe that the air being full of intelligences and spirits, who foreseeing future events, and commiserating the condition of mankind, give them warning by these kind of intimations, that they may the more timely provide and defend themselves against their calamities. But whatever is the cause, experience assures us, that after such denunciations, some extraordinary thing or other does constantly happen.

## THE NATURAL SLEEP-WALKER.

(Continued from Page 30.)

MR. N—— remarked, "When I accompanied the sleep-walker, I remained always behind him, or by his side: and very often, without touching him. I put my face under his, to observe if his eyes were really shut; and I found them always closed. However, after walking some steps in this posture, he usually discovered me by the noise of my feet, and went a little aside. When I still followed him, he raised his head, drew up his eye-brows with difficulty, and made an effort to open his eyes. This he could do only by halves, yet so as to perceive me; *don't stand in my way,*

he said, and held on at the same pace. As the moon shone, I had an opportunity of examining his eyes very narrowly, and was convinced that the difficulty he experienced in opening them proceeded from the inaction of the upper eye-lid, which he could not move without first raising the eye-brows." Mr. N—— has more than once verified this fact at candle-light, when the boy took any thing that was offered him.

18th Fact. As he sat by a table near a lighted candle, we shewed him several watches, and asked if he knew them. He was at no loss to recognise



those which he had seen when awake. We then asked what it was o'clock? and he answered very exactly, although the hands of the watches were purposely set at different hours. He opened his eyes a little each time, and shut them when he had seen the hour which the hand pointed to. But having ventured to answer twice or thrice, without opening them at all, he was obliged to submit to the usual trouble, in order to correct his mistakes.

19th Fact. Divers books were silently placed before him, without his taking any notice of them. But, on putting one into his hands that contained some plates, and begging he would examine them, he distinguished the subject of each, opening his eyes for an instant, in the way already described. If we put a paper over the plate, he nevertheless continued to examine it with his eyes shut, and explained the subject of it. This and the following fact prove, that the first impression, though rapid, was not feeble or transient.

20th Fact. He said he would read a psalm, took his psalm-book, opened it, and pronounced the verses with his eyes quit shut. One of the company meanwhile covered the lines and book with a piece of landscape painting. He went on, however, as before, till they told him he certainly had a paper before him. He then made the accustomed exertion to open his eyes; and removed the paper, with a smile of surprize, remarking, that it was a drawing.—The same experiment repeated several times, always succeeded in the same way.

21st Fact. When he meets any person in his walks, he keeps clear of him by opening his eyes. Though the person should be almost quite close to him, the sleep-walker never touches him: whence we would infer, that he is made conscious of one's presence by some other means than sight.

22d Fact. He is more or less uneasy when several persons are in the room. Yet their presence seems to

lay no restraint on his actions. He minds none but those who speak to him; and only, as we have hinted, when he is inclined to see and hear them. When such of us as he had not seen before, accosted him, or offered him any thing, he answered or looked as the circumstances naturally suggested, but without regarding us in particular.

23d Fact. Having occasion for a light, he took a candle, and lighted it in the kitchen, (which was in the story below his room) without perceiving that all the while there was a candle burning in his room.

24th Fact. Having unintentionally approached so near a candle as to feel its heat, though plunged in a reverie, he asked 'why they had brought a lamp there.

From the above facts, we may infer, with respect to the sleep-walker's sense of sight, what has already been proved of his other senses; namely, that its functions are not suspended with regard to the objects he wishes to see, or, in other words, with regard to every perception of objects upon which his imagination is exercised: that one may determine him to receive impressions by his sense of sight, when his imagination is not busied upon other objects; that, in order to perceive, he must open his eyes a little; but that, the impression once received, is retained: that objects may strike his sense of sight, without striking his imagination, provided the latter has no immediate interest in the objects themselves: finally, that he is sometimes apprized of the presence of objects, without being assisted by the sense of touch or sight.

#### HIS VISIONS.

25th Fact. We have said that young Devaud got out of bed, to mount the tower of St Martin's church, and ring the bell. We were on the point of following him, as we imagined he would actually go to the spot.



But hardly had he left his chamber, when he returned in the belief that he had reached the steeple, along with some of his companions, with whom he tattered incessantly. He proposed they should climb to the top; and acted with his feet the motions of a person hastily ascending a stair. He reminded his companions of the several stages they had reached: 'here,' would he observe, 'is the door of the clock-work; there such and such a window, &c.—courage, my boys,

we are near the top.' He turned several times in the direction of the supposed flights of stairs. Arrived at the belfrey, he proposed a ringing-match, observing, that 'he would not take the great bell in hand, as it had once swung him off his feet; but that he would try the little one.' He fell to work accordingly, and played the beadle to perfection, imitating not only his manner of ringing, but also his efforts in stopping the bell's motion.

(To be continued.)

## ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON, PHILOMATH.

(Continued from Page 92.)

### CHAP. II.

#### The Use of the Table of Essential Dignities.

(See the Plate.)

TWO signs or houses, are appropriate to each planet, except the ☉ and ♀, they having each but one, ♀ hath ♋ and ♎; ♄, ♑ and ♒; ♀, ♒ and ♓; the ☉, ♏; the ♀, ♓, &c.

♄ is the day house as the ♀ signifies, and ♋ is the night house of ♀, as the ♀ denotes; ☉ is exalted in ♒, the ♀ in ♋, ♄ in ♓, &c.

The ☉ and ♄ rule the fiery triplicity: ♀ and the ♀ the earthy; ♀ and ♋ the airy; ♄ the watry; ♄ hath the first degrees of ♒, for his term; ♀ hath her's from the 6th to the 14th, &c.

♄ hath the first face in ♒; ☉ the second; ♀ the third; ♀ also hath her detriment there; and ♀ his fall, because it is opposite to ♋, which is her house, and ♀'s exaltation.

A planet dignified, as above, is said to be in his essential dignities. Accidental dignities are, when planets are casually in an angle, or succedent house, direct, and free from combustion.

A planet in his house, or exaltation,

being significator of any person, denotes him to be in a happy and prosperous condition, not wanting for the goods of this life, and as a man in a fortified citadel, secure from danger.

A planet debilitated, as being in its detriment or fall, and afflicted, denotes the querent to be in a very low and mean condition, much dejected, and disconsolate, &c.

The ☉ is the principal planet of the seven, and is accounted King among the rest, and has therefore the sign ♒ appropriated to him for his exaltation, as being the principal point of the zodiac, and the superior planets have assigned unto them, the other cardinal points as ♎ to ♀, ♓ to ♄, ♋ to ♄.

The exaltations are taken proportionally to the planet's virtues and power, and therefore the ☉ being the most glorious planet, hath assigned him ♒, the grand point of the zodiac, wherein it is supposed he was created, ♀ being the next hath ♎ the other equinoctial point, and ♄ and ♄ the two tropics, and thus are the four cardinal points disposed off. As the three superiors have the three cardinal points ♎, ♓, and ♋ allotted them for exaltation, and the ☉ the principal point ♒, so the inferior planets have assign-

### A Table of the Essential Dignities of the Planets

Signe	Plan Hou	Exalt	Tropt	the Terms of the Planets.												The Faces of the Planets				Day	Full			
		ration	Dr No																					
Υ	♂	D	☉	19	☉	2	♂	6	♀	11	♀	21	♂	26	♂	30	♂	10	☉	20	♀	30	♀	7
♊	♀	N	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
♊	♀	D	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
♊	♀	N	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
♊	♀	D	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
♊	♀	N	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
♊	♀	D	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
♊	♀	N	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
♊	♀	D	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
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♊	♀	N	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
♊	♀	D	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
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♊	♀	D	☾	3	♀	6	♀	8	♀	15	2	29	♂	26	♂	30	♀	10	☉	20	♂	30	♂	
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Fortitudes		Debilities.	
In House	5	In Capricorn	5
Exaltation	4	In 3 <sup>d</sup> of 2 <sup>or</sup>	5
Triphlicity	3	In 3 <sup>d</sup> of 4 <sup>or</sup>	5
Term	2	In Δ of 2 <sup>or</sup> 2	1
Face	1	♂ of Cor Leonis	6
Accidental		♂ of Spica Virginis	5
In 1 <sup>st</sup> or 10 <sup>th</sup>	5	In * of 2 <sup>or</sup> 2	3
In 4 <sup>or</sup> II <sup>th</sup>	4	Beseiged of 2 <sup>or</sup> 2	5
In 2 <sup>or</sup> 5 <sup>th</sup>	3	In Hayz	1
In 1 <sup>st</sup> House	2		
In 3 <sup>rd</sup> House	1	The Planets Orbs	
Direct	5	2 10 Degrees	
Swift in Motion	2	4 12	
2 2 <sup>or</sup> 1 <sup>st</sup> Oriental	2	0 7	
2 <sup>or</sup> 2 <sup>nd</sup> Occident	2	17	
2 Increasing	2	0 8	
Free from Combust	5	0 7	
In Term of 2 <sup>or</sup> 2	1	0 13	
		A Planet in Detriment	5
		In fall	4
		Perigrine	5
		Accidental	
		In 12 <sup>th</sup> House	5
		In 8 <sup>th</sup> or 6 <sup>th</sup> House	
		Retrograde	5
		Slow in Motion	2
		2 2 <sup>or</sup> 2 Occidental	2
		2 <sup>or</sup> 2 Oriental	2
		2 decreasing in light	2
		Combust	5
		Under the Sins beams	4
		2 with 2 <sup>or</sup> 2 <sup>or</sup> 1 <sup>st</sup>	5
		Beseiged of 2 <sup>or</sup> 1 <sup>st</sup>	5
		2 <sup>or</sup> 2 <sup>or</sup> 2 <sup>or</sup> 1 <sup>st</sup>	4
		In 1 <sup>st</sup> of Caput Angel	5
		In Term of 2 <sup>or</sup> 2	1

The Planets Joys.       



ed to them those signs next following, as ♄, ♀, ♁, ♀, ♁; and to the ♃, ♄; &c.

CHAP. III.

The Signification of the Twelve Houses of Heaven.

THE first house or angle, is called the east angle or ascendant, in questions; the ☉ and planets ascend there. But in nativities it is called the horoscope in the hour of birth, and signifies the life, complexion, disposition, will, manners, and understanding of the native or querent: it signifies the head and face: the consignificators of this house are ♈ and ♊.

In eclipses and great conjunctions, or solar ingresses, the ascendant signifies the common people, or general state of that kingdom, where the scheme is set for. If the ascendant be vitiated, the native or querent is marked in the face by some mole or scar; it is a masculine house; and of colours, signifies white. It is the joy of ♄.

The second house signifies the estate, fortune, and riches of the native; as also gain, traffic, gold, silver, and all moveable goods; without life. It also denotes loss and gain by traffic: it is a house succedent, as following the east angle or ascendant. It signifies a man's assistant in private duels; in eclipses, or great conjunctions, the wealth or poverty of the nation or kingdom in general. Herein is included the subjects or common people: or in the sun's ingress into ♈, it signifies the country's, or common wealth's magazines, or ammunition: it also represents the allies and supports, or whatever is assistant to them.

It is a feminine house, and of colours signifies green. Appropriate to ♄ and ♊.

The third house signifies brethren, sisters, kindred, short voyages and journies, interpretation of dreams, rumours, &c. advice given. It is a cadent house, and also signifies epistles written, or letters, messengers, &c. It is masculine, and of colours denotes yellow or torrel. It is appropriate to ♊ and ♈, and is the joy of the ♃.

The fourth house signifies fathers, houses, lands, immoveable goods, orchards, tillage, minerals, hidden treasures, or things under the earth, prisons, and obscure desolate places, the grave, and good report after this life; and, finally, the period of all things undertaken. It is called the north angle; it is also significant of towns, cities, or castles besieged or not besieged; all ancient houses, gardens, orchards, pastures, fields, with the nature and quality thereof. The lord of the fourth house signifies the governor of a town, the cusp of the house, the town, or castle. It is feminine, and of colours signifies red, because ☿ and ☉, are consignificators thereof. It is the joy of ☉.

The fifth house signifies children, all younger kindred, joy, pleasure, gifts, delights, and bravery; the riches of the father; all profit of the fourth house; playing, gaming, drinking, and revelling, &c. and is a succedent house. It also signifies the condition of women with child, and the sex. It denotes messengers or agents for republics, ambassadors, the ammunition or provision of a town besieged. It is a masculine house, ♀ and ♎ consignificators; and of colours it represents black and white, or honey colour. It is the joy of ♀.

(To be continued.) p. 159.

FAL-



## PALMISTRY.

(Continued from Page 20.)

Signs and Marks that signify Violent Deaths.



## Ill Natures and Violent Deaths.

1. THE letter D, or the character of  $\text{D}$  thus in the triangle of the heart, denote a man to be a parricide, and in morose conditions, yet fortunate in the world, as to riches.

2. Lines uneven, and obscurely appearing on the root of the little finger, signify a man an insidiator, a thief, given to all manner of mischief.

3. Certain lines upon the vital line, towards the inferior part of the mount of the thumb, as falling therefrom,

shew a man to be practical, and experienced in evil.

4. The natural line extending itself no farther than the mid of the mount of the little finger, denote the person to be of an ill, depraved life, and consequently in danger of violent death.

5. The natural line, in the end thereof a little crooked, and verging towards the fingers, denotes the person impudent and wicked, and if it bend and the line hookwise, much towards the fingers, it denotes the person foolish, simple, and imprudent.

6. The natural line, gross and profound, appearing with little dents, like lines on both sides thereof, declare wounds.

7. The natural line, having little dents or puncts therein, distant from each other, or little circles in it, or semicircles, declare so many manslaughters he shall commit, or at least give so many desperate wounds.

8. The figure of a semicircle in the quadrangle of the hand, notes a feral shedder of human blood, an implacable merciless spirit.

9. The table line constituting an imperfect angle, with the middle natural line, not wholly touching it, denotes a bloody person, that shall shed blood out of envy and malice.

10. Certain grains inordinately like hairs, or puncts, in or upon the vital line, predicts such contention by reason of luxury, which shall produce death or loss of members.

11. Little puncts disorderly in the natural line, shew the worst of manners, and a feral beast-like nature.

12. The line of the liver, forked and branched towards the wrist, indicates a violent death.

13. A line from the vital line, extending to, or beyond the root of the middle-finger, dividing or crossing the table-line, threatens a miserable death, for most egregious villanies.

14. The mensal line making an angle with the vital, (the natural-line failing in the hand) the party shall improvidently fall into mischief, either break his neck, lose his head, or suffer mortal wounds therein.

15. A line gross from between the index and the middle finger, declares a violent death by wounds.

16. Lines longwise cross, cutting the table line in the end, under the supreme angle, threatens a violent death, the same if it be a cross.

17. A line passing from the natural line, crossing and cutting the table-line, diametrically against the root of

the middle-finger, touching the root, and making a cross in the quadrangle, by cutting the natural line, prognosticates a violent death, by means of riches, the person is robbed and killed or the like.

#### Death, by Hanging.

18. STRAIT parallel lines, two or more, from the natural line to the table line, touching the same, opposite to the midst of the middle-finger, that party, (without God's special grace) will commit murder.

19. The table-line joined with the vital-line, making an angle therewith, the natural-line failing, denotes an unexpected violent death, from some enemy, or from the sentence of some magistrate.

20. The table-line joined to the natural, short of the line of life, and supreme angle, indicates great peril of a violent death, yet he shall probably escape.

21. A line or lines circumfering the thumb, near the upper joint, (as in the figure foregoing) threatens hanging.

22. A spherical round figure, or form, on the backside the thumb, near the nail, declares hanging.

23. This spherical round figure, found on the backside the thumb, near the nail, with a line transverse crossing it, (as in the foregoing figure) signifies hanging or strangling.

24. Lines continued cross and red, circumferencing the thumb, near the first joint, denotes heading most usually, or hanging; but if these lines do not pass quite round the thumb, he may hardly escape death.

25. One or more arched lines between the first and second joint of the thumb, so that they be reddish and thick, as in the foregoing hand, threaten hanging.

26. A quadrangle in the left angle, or in the triangle, threatens hanging.

27. Those which have the principal

pal lines irregular, and the other bear irregular characters, seldom escape hanging or an evil death.

28. A semicircle joined to the line of life in the left angle, in any other angle, or in the triangle, signifies hanging or crucifying.

#### Death, or Hurt, by Fire.

29. Such characters, like a heart and dart, between the beginning of the line of life and the first joint of the thumb, (as you may see in the foregoing hand) declares death by being burnt with fire.

30. Two acute angles in the quadrangle, especially touching or cutting on the other, (as in the foregoing figure) affirms the person to perish by fire.

31. Three lines from the first joint of the thumb, passing on under the thumb, to the line of life, touching the same, either the person is in much danger, or dies by fire.

32. The letter C. or semicircle in the plain of Mars, denotes prejudice by fire or iron.

33. A line between the natural-line and the line of life, passing on towards, or joining in the supreme angle, if it be large, presages death by fire.

34. Many lines conjoined, and gross, ascending from the vital-line to the first joint of the thumb, and touching the same, prognosticates death by fire.

35. The backside of the hand, having two lines irregular conjoined, a little above the knuckles toward the back of the hand, threatens much damage by fire.

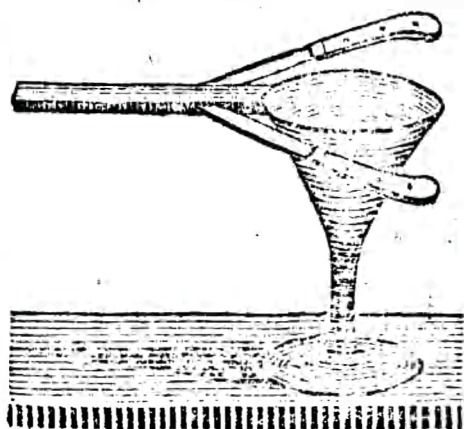
36. Two lines going from the root of the thumb, or first joint, passing the vital line, ending betwixt the forefinger and the thumb, that person suffers great damage by fire, either in his goods, house, or person.

37. The half circle, or figure C. on the mount of the sun, threatens hurt by fire.

(To be continued.)

## CURIOUS EXPERIMENTS.

To balance a stick on the edge of a glass of wine.



TAKE a stick a foot long, (fit le more or less, to the length of your

inches,) and two penknives of equal weight; stick them by the point on a level on each side the stick, parallel, at the distance of about three inches from the end you place on the glass, and the handles turned towards the glass. You may then drink off the wine, and the stick shall still continue its extended position, and not fall off.

To fire a gun at a deal board at the distance of twenty paces, and make the bullet go through the board, or remain in it, or rebound off again.

LET the party who you wager with charge the gun, and have you the bullet ready, then ask him if he would have the bullet pass through the door or deal board, or remain in it, or rebound back again; either of which



is done by putting in the wad above the bullet. If he wants it through the board, charge it home. If to remain in the board, put the wad nearly half down the barrel, and hold the mouth of the gun down, so as the ball rests on the wad at a distance from

the powder, and then level your piece, and fire. If he wants it to rebound, off again, you put in the bullet, and put the wad in with your finger just within the muzzle, and, as before, make the ball rest on the wad and fire, which will answer your expectation.

## A CURIOUS PHYSICO-MEDICAL DISSERTATION

UPON THE POWER OF THE DEVIL IN HUMAN BODIES.

(Continued from Page 85.)

FOR if we consider by what aptness that force is which is impressed on bodies in motion, truly it is no otherwise than immaterial. For when a body is driven on very rapidly it receives, as I may say, nothing of materiality, nothing is added to it, or taken away from the mover, for one infinite body, that is without end, without any diminution of its own forces, can provoke motion in other bodies at rest: and that I may confess the truth, that substantial force which is the fountain and cause of all operations, that is of motions in bodies, seems proper to be called nothing else than immaterial; for I place all 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 with bodies, I understand not. If perchance from thence any doubt should arise, that between the powers of spirits and bodies there is a great difference, and that there is no communion between them, I say, let us suppose this to be so; in the mean time let it suffice us that it cannot be denied but a spirit can excite that moving force which is in bodies; for all bodies are furnished with a moving and a moveable force, although God hath established such a law that they cannot be moved unless excited to motion, or a communication of force made by another body. But what need is there of a long disputa-

tion? where there are so many noted testimonies, reasonings are banished; for what can be more clear and obvious than, at the nod and pleasure of our soul, the animal spirits move the members wheresoever they please? Truly the soul itself does not immediately move the muscles, hands, or feet; but the animal spirits, composed of a subtile and elastic matter, have caused, that whensoever their flowing is stopped, the will of the soul can perform nothing efficaciously. Nevertheless the mind commands rather, which is of spiritual descent, whether it excites or directs the moving virtue in a fluid nerve. From which it is most evidently clear, that a spirit by its own sole desire and will, (whose action certainly is not material, but immaterial) can excite bodies to a certain motion. Having, therefore, overturned the weak foundations of those who deny the operations of Satan on human bodies, it follows next to explain what the Devil can, or cannot effect in bodies.

In the first place, it is the unanimous opinion of the soundest divines, that the Devil can perform no miracles; but before we demonstrate this, it will be needful to search out the fundamental property of a miracle as concisely as possible. A miracle is a supernatural effect in bodies, that is, such as transcends the ordinary course, and strength of nature. For the om-

nipotent



Almighty Creator of things not only endowed every body with a certain energy and force to act, but out of his most free will and pleasure he willeth, that the actions and re-actions of bodies should observe a certain and determinate order among themselves, which the modern philosophers call a law, *e. gr.* All motion is made by the inequality of forces, or, which is the same, a body which performs the action of a mover, ought to be furnished with a more efficacious force than the moved. Moreover, bodies that are in equilibrio are at rest. The moving body communicates a certain degree of motion to the body moved. The motion of celerity compensates for the weight, or the motion of gravity, and many other things of this kind. All the effects of bodies which are beheld in the universe are performed according to these laws of motion; therefore when any effect happens, which is in reality above the common order, and cannot be explained by the nature of motion, and which is not conformable to the forces with which bodies are endowed, it is said to be stupendous or miraculous, *ex. gr.* if a body which in species is heavier than a fluid, and being immersed in it, does not sink; if a female breeds without the coition of a male; if fire does not kindle bodies apt to catch fire; if the body of a dead person, and putrid, be raised to life. These are truly said to be miracles, since they are beyond the usual course and order of nature.

And no one can effect this besides God, the author of nature, who is the fountain and center of all created forces, who hath established these laws, from whence these laws cannot be suspended or altered by any besides God, who alone enjoys these prerogatives. And truly all the miracles which have been done by God and Christ related in the sacred Scriptures, and those handed down to us by tradition, can be clearly explained from this principle, that is, a suspension of the laws of motion, which subject is more fully explained by D. Connor, in '*Evangelico Medico.*' Therefore the Devil is justly excluded from all stupendous and miraculous effects, because he hath no power over the order of nature; for although he may be able to do something wonderful at certain times, yet he can by no means set aside the usual course of nature.

The first question, therefore, that arises; Whether the Devil can transfer, or carry from one place to another, human bodies through the air? But we answer to this roundly, that no such power is in the Devil, for this would be a true miracle; for because a human body may be two hundred times or more of greater gravity and weight than the fluid air which occupies the same space, the Devil ought either to bear up the gravity of the human body, or render the air heavier, which would be a true miracle.

(To be continued.)

## UNIVERSAL WISDOM OF PETER JOHN FABER.

Continued from Page 91.

### CHAP. III.

OF CALCINATION IN GENERAL,  
WHAT IT IS, AND BY WHAT  
MEANS IT MAY BE DONE.

CALCINATION is the foundation, basis, and support of all alchymy; for without calcination, alchymy is invalid, and of no use; for the separation of the pure from the impure

CAN

can no ways be done but by calcination. Wherefore without calcination alchymy is unprofitable and of no effect, seeing that all alchymy consists in the separation of the pure from the impure, as appears in the definition thereof above related, wherefore calcination is very necessary for alchymy; which, that the students of alchymy may truly understand, we shall lay open the virtue, property, and efficacy thereof by a general definition, in the following words.

Calcination is the reduction of any thing to a calx, or ashes, by a potential or actual fire; others define the chemical calcination to be the restitution of primigenious heat, the conservation of the innate humid, and the induction of solution, and these words do shew the virtue and property of calcination, because whatsoever is calcined, or reduced into ashes, the innate heat is restored to it, and augmented in it, and the humidum radicale is also preserved in it, since that in that calx and ashes lyeth hid a salt, in the center of which is plentifully seated the humidum radicale, and a solution is induced; for saith Geber, 'All things calcinated have the nature of salt, which alone can be dissolved;' wherefore these three things are perfected and compleated. In all calcination the heat innate is augmented, the humidum radicale is preserved,

and the solution is induced, which in compleating the chymical arcana are altogether necessary, and cannot conduce to a good end with the augmentation of natural heat without the conservation of the humidum radicale, and the induction of solution; wherefore from the definition of calcination, it is easily understood that all things may be calcined, so that there is no necessity of an acute wit to calcinate any thing, so that all the matter be numerated in a violent fire, which can only be done by an actual fire. Metals, also, themselves may be incinerated in a violent fire, and continued, and gold itself also, and silver, although they be of the strongest composition, provided they be amalgamed with quicksilver, and very well mixed with it; the quicksilver by its subtlety and tenuity divides the substance of the gold and silver into most thin parts, and into atoms, which if they be kept warm in a continual gentle heat, so that the substance of the gold flow not, then is the gold truly incinerated and calcined, so that the calx may be dissolved by common and vulgar water only, and it is so converted into salt that it can never return again into gold. So may all things be calcined and incinerated by actual, violent, continual, and moderate fire alone, as shall be declared in the following chapters.

(To be continued.) p. 155.

## LAVATER DE SPECTRIS.

Continued from Page 97.

21. DAMASCIUS Syrus Simplicius, from Sicily, and other learned men met together, on purpose to go to Persia to see Cosroe, the king, who was every where applauded for his virtues; they set off on their journey. When they were on their way home again, they found in a field a man's body unburied, but detesting the inhumanity

of the Persians, they buried it. In the night-time, one of their company observed the figure of a venerable old man, accosting him thus: 'Do not bury the body that lies inhumed, but permit it to be torn in pieces by the dogs. The earth, which is the universal mother of all, will not receive a man the corruptor of his mother' He being

being awaked, told the vision to his companions; they returning early next morning to the field, found the body lying naked on the surface of the ground. Agathius, lib. 2.

22. Edward, the king of the English, having ordered his tax-gatherers to impose a heavy tribute upon his subjects, and having collected an immense sum together, he began to be much delighted with the sight of so much treasure. He saw a dæmon playing about the money piled up; for which reason he, being terrified with the sight, and abhorring the tribute-money as dishonestly acquired, ordered it immediately to be taken out of his sight, and restored to the people. Polydor. lib. 8.

23. Tyana, a city of Cappadocia, in Asia, being taken after having rebelled, Aurelian the emperor, whilst alone in his tent, full of wrath, thought of demolishing the city. He saw Apollonius Tyaneus the philosopher present himself before him, (not without great fear) who had been dead long before, warning him, 'O Aurelian! if you desire to overcome, you must not think of slaughtering my fellow citizens. O Aurelian! if you desire to command, abstain from the blood of innocent men.' O Aurelian! if you desire to overcome, be merciful and clement. Cælius, lib. 17, cap. 13. ex Fl. Vopisco.

24. St. Martin, bishop of Tours, was grievously tempted by Satan. On a certain time, the devil appeared to him in the person of Christ, ornamented with a purple diadem. Martin being astonished at this spectacle, the devil said to him, 'Acknowledge, O Martin, him whom you worship. I am Christ come down upon earth: it pleased me to manifest myself first to you.' When Martin answered nothing to this, he said again, 'O Martin, why do you doubt to believe me now that you see me? I am Christ.' Then he, being instructed in the word of God by the Holy Spirit, said, 'My Christ was crucified and wounded;

but I do not receive you in such a habit, nor do I believe in you.' At this word he vanished. Marulus ex Severo Sulpicio.

25. It is read in the life of St. Germanus, bishop of Antisiodore, that being one night in an inn, he beheld a table covered with victuals after supper. Admiring, he enquired for whom the supper was prepared? Answer was made, For those good men and women who wandered about in the night. Therefore the Saint determined to watch, and behold a multitude of men and women came to the table; he commanded them not to depart. The whole family being awakened, he asked, Whether or not they knew any of them? they answered, it was the neighbouring men and women. Having searched diligently all their houses, he found them fast asleep in their beds. Upon his return he adjured them all, who confessed themselves to be dæmons.

26. Menippus, the scholar of Demetrius the cynic, being a beautiful youth, when on his way from Corinth to Cenchrea, he met a strange young woman of singular beauty, and of a rich appearance, who said she was inflamed with love of him. She invited him to go home with her. He, being captivated with her charms, had frequently carnal knowledge of her there, and thought of entering into the married state with her. She had a house royally furnished. Apollonius Tyaneus, when he had considered every thing in the house, exclaimed, that she was of the number of the Lamie, which others call wizards, hobgoblins, or walking spirits. Philostratus, in the life of Apollonius.

27. Iamblichus, a famous magician, upon consulting Apollo at the request of a certain Egyptian, all present being affrighted with a strange apparition, he said, 'Companions, forbear to wonder, for it is the spectre of a gladiator, who perished in a particular combat. Eunapius in Aedesio.

28. When Constantine had made

Gallus Cæsar in the East, Julian began to have hopes of arriving at the imperial dignity. He ran up and down through Greece, seeking for magicians and soothsayers, to consult them about the event of affairs. He chanced upon a certain one, who promised to foretell him the future event; and having led him into the innermost place, where he performed his force-ries, the magician invoked the dæmons. There appeared on a sudden to him, devils in their accustomed black and horrid shape. Julian, being struck with fear, made the sign of the cross upon his forehead; upon which the dæmons immediately vanished, being mindful of the trophies of our Lord, and their own destruction. But the soothsayer chided Julian for his fear. Julian much admiring the force of the cross, the magician dissuaded him from that opinion, and that the dæmons did not vanish on account of the cross, but out of hatred to the fact. Theodoretus, lib. 3, cap. 3. Sozomenus, lib. 5, cap. 2.

29. A certain country peasant, of the duchy of Milan, returning home

at the third hour of the night from his labour, saw a hobgoblin following him. He endeavoured to shun it by walking fast, but he was overtaken by the spectre, and cast upon the earth; he attempted to cry aloud, but could not. At last, when he had rolled a long while with the spirit in the mud, he was found by certain passengers, who brought him home half dead, and he died in the space of eight days. Cardanus de Subtilitate.

30. Polis, the Lacedæmonian, by the command of Dionysius the tyrant, having banished Plato the philosopher from Sicily, sold him at Egina. But, as it was capital for one Athenian to go to Egina, he was found guilty of death by Charmander. But he, considering the necessity of the case, sold him to Annicerus the Cyrenian for twenty pounds, who gave him his freedom. Polis was afterwards overcome by Chabrius, and drowned in the river Helice. This event was foretold him by a dæmon, on account of his treating the philosopher badly. Laertius, lib. 3.

(To be continued.)

## DOMESTIC NEWS.

NOVEMBER, 1792.

1. THE following eighteen men were examined at the Public Office, Bow-street: Charles Dean, Robert Brady, William Houlton, Thomas Blisset, Joshua Thomas, Joseph Reid, Charles Mosely, Samuel Bower, John Male, John Whitmore, Nicholas Welch, Robert Roberts, William Brown, John Sanbach, George Adams, John Beard, John French, and John Davis.

The prisoners were all apprehended on a Monday night, at a public-house known by the sign of the Bunch of Grapes, in St. Clement's Lane, Clare-market, kept by one Field, who has

since been imprisoned for keeping a disorderly house.

Information having been sent to the magistrates at Bow-street, that at the above house a club was held every Monday evening, composed of wretches of the most *unnatural description*, who were not only infamous from their *unnatural propensities*, but were also coiners, &c. &c. the High Constable of Westminster, and Sir Sampson Wright's officers went there on Monday evening last, and on entering the room, found the two first named persons dressed in female attire, and dancing together; while the rest of



this horrid association were sitting round in attitudes at which nature revolts.

The magistrates committed all the prisoners; but the crowd assembled in Bow street was so great, and appeared so much exasperated against these wretches, that the civil power was thought inadequate to the task of conveying them in safety to prison: a guard of forty of the foot-guards was therefore sent for, who, with a number of peace-officers, conveyed them amidst the execrations of the populace to Tothill-fields Bridewell.

#### EXTRAORDINARY PHENOMENON.

A few days ago, a Mr. Southam, Surgeon and Man-midwife in Buckingham, was called upon to attend a woman in labour at some distance from that town. As night was coming on, he desired the man who came for him to accompany him as a guide. In passing over Chetwood Common, both he and his horse were suddenly surrounded by a luminous meteor of a circular form. The singularity of the appearance startled Mr. Southam a little, and frightened the countryman, his guide. Mr. S. bade him ride through it, whilst his own horse stood still. The man did so several times, and it still remained encompassing Mr. S. and his horse. He then desired the man to go before his horse; he did, and saw no light; then behind, and he saw it clearly. Not knowing how to account for it, Mr. S. fancying it might be electric, or phosphoric fire, covered his spurs with his great coat, they being the only metal ornaments about him; but still the appearance was the same, and continued thus for the space of a mile, and never vanished till he got into a lane. Mr. S. being a gentleman of undoubted veracity and credit, we venture to relate the story, and should be obliged to any of our philosophical readers to account for such a singular phenomenon.

Had Mr. S. been alone, he would never have mentioned the circumstance, lest the story might be laughed at, as the phantom of imagination, and himself be considered as the dupe of fancy.

In the prophecies of Scriptures, it is said ecclesiastical and civil tyranny are described under the denomination of the two beasts particularly mentioned in the 13th chapter of the Revelations. Vivian, a French writer, who published his works about eight years before the late revolution, asserts that these beasts meant the King of France and the Pope of Rome; and it is somewhat extraordinary, that the name Ludovicus, which is Latin for Louis, should apply to the following lines in those Revelations:—‘Let him that has understanding count the Number of the beast, for it is the number of a man, and his number is Six Hundred, Three Score and Six.’ It applies thus:

L	stands for	50
V	.	5
D	.	500
O	nothing	
V	.	5
I	.	1
C	.	100
V	.	5
S	nothing	

666 the exact number mentioned in the prophecy.

Burkett, Ellison, and Milliard, three seamen belonging to the Bounty armed ship, were brought on the deck of the Brunswick at Portsmouth for execution the beginning of this month, pursuant to their sentence, and about half past eleven the signal of death was fired, when they were launched into eternity. They behaved in the most penitent manner, embracing each other repeatedly, saying—‘God bless you, God receive you in mercy;’ but persisted to the last moment that they were innocent of the crime for which they were to suffer.