

THE Conjuror's Magazine,

DECEMBER, 1792.

Embellished with the following Engravings, all accurately copied from LAVATER, by BARLOW.—1. Representation of Austerity, blended with Wit and Address, finished.—2. Head of Anthony Triest, finished.—3. Mildness, Wisdom, and Goodness.—4. Portraits of Shakespeare, and a learned German.—5. Portrait of L. Sterne.—6. Two Heads of Dr. Johnson.

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CORRESPONDENTS, &c.

Tantarabobus's Letter arrived too late to be fully attended to this month. But if he has been neglected, it certainly arose from accident, not design; and in our next he shall receive every satisfaction, which is in our power to give.

No good answers having been received, as yet, to the last Queries, we deemed it useless to give any new ones this month; and have given the room of the Querist, for once, to Astrological discussions. Indeed, as this divine science seems to extend its influence so universally, since the publication of this Magazine, it is intended, in future, to devote a few more pages to its use. Had we so done this month, An Observer from Hampton Court, would not again have been disappointed. We request him to call on the publisher the first convenient opportunity.

The Table of Essential Dignities, referred to in our last, will most probably be given in the next Number. It is in the Engraver's hands.

Mehmet and Peter in our next.

QUESTIONS FOR ASTROLOGERS.

From your past goodness, I presume to send you the following: it is the Nativity of one born in Dec. 2, 1774, at 4 o'clock in the morning, exact time. I shall be greatly obliged to the ingenious Mercurius of Bath, or any other of your learned Correspondents, to give their judgments, whether the native's life will be long or short, and if rich or poor; when he shall marry, and at what time he shall expect death, and by what means; and whether he shall suffer any imprisonment. Likewise, if they will favour me with the sign on the cusp of the houses and the planets places, rectified; accidents to rectify by, are—the native was seized with a bad putrid fever, in 1777, which made him deaf ever since: Oct. 3, of the same year, he lost his brother, by the like means; and his father in 1787. I shall be very thankful to have this nativity calculated; it is for the meridian of Colchester in Essex.—As I take great delight in observing the changes and revolutions which take place in kingdoms, I shall be obliged to your Correspondents, if they would lay down some rules how to give judgment on solar ingresses; in particular, if Astrologus will give his judgment on the visible eclipse which will take place in February. J M F

I Being a constant reader of your Magazine, should take it as a particular favour if some of your learned Correspondents would calculate my nativity, particularly as to the good or bad circumstances attending it, and whether marriage occurs or not. I was born Dec. 9, 1769, at 15 min. past 9 in the morning. T. S. Borough Bridge, Dec. 11.

As a constant reader, I beg to request the sentiments of Mercurius of Bath, Mr. W. E. or any other of your enlightened Correspondents, on the outlines of the following nativity. The native was born on Sunday April 1, 1764, at a quarter before six in the morning. On this day happened a very great eclipse of the sun, beginning 15 min. past 9 A. M. middle 5 seconds, 43 minutes past 10; and 15 min. past 12. When he was about 10 years of age, he narrowly escaped being drowned by accident in the Thames, being saved by the humanity of a schoolfellow, who, at the risk of his own life, jumped into the river, and dragged him out. From 8 years of age till he was near 15, he used to be attacked periodically, every spring and fall of the year, with the asthma, in such a violent degree, as often to threaten his dissolution. After he was turned of 15, he had very few fits of the asthma, till he attained his 26th year, when getting into company, living rather intemperately, and being much out in the night air, it has again brought this complaint upon him, together with a violent stubborn cough, that no physical aid, from that time to this, has as yet been able to remove. His profession is that of the law, and he is much attached to books.

If any gentleman will favour me with his judgment on the above nativity, and his opinion, whether or not it is likely the native may get rid of his complaint, and what kind of death he may die, and at what particular term of life, I shall be exceedingly obliged to him.

Covent Garden, Dec. 12, 1792.

LEANDER.

The request of J. R. to the above ingenious Gentlemen, is unavoidably postponed for want of room.

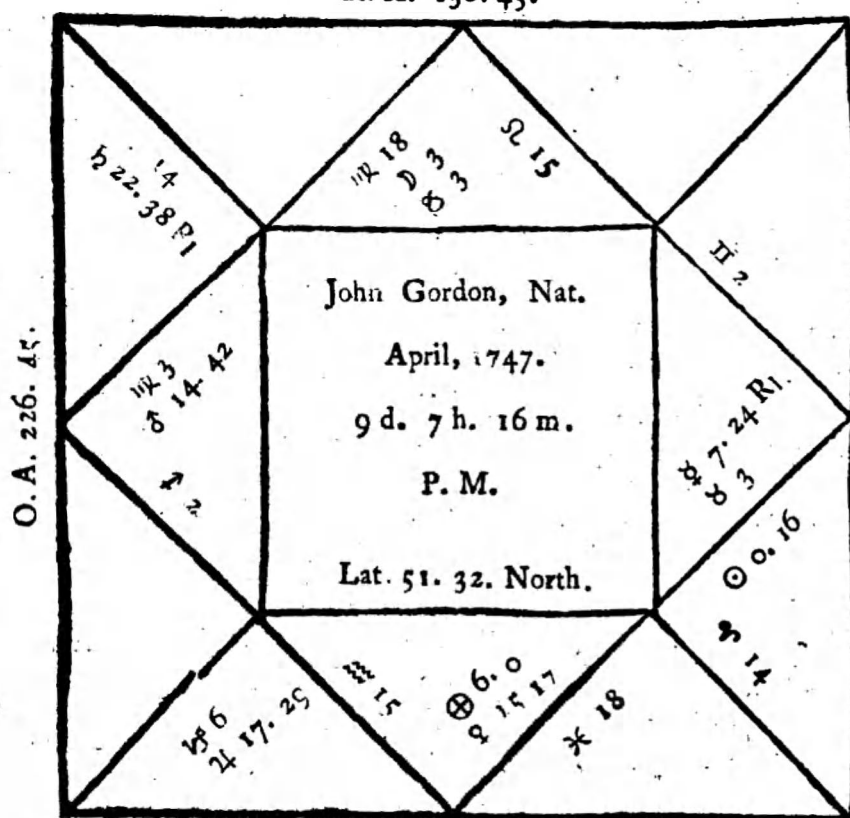
THE CONJUROR'S MAGAZINE.

FOR DECEMBER, 1792.

NATIVITY OF JOHN GORDON,

WHO WAS STABBED.

R. A. 136. 45.



X 2

HAVING in the last Number presented the curious with something remarkable in horary astrology, I shall now proceed to give an example equally curious and interesting in the genethlical part.

The person whose nativity this was, died of a stab which he received in the lower part of his belly, in attempting to apprehend a thief, coiner, or sharper. The time of his birth was procured for me with the utmost care, by the late Mr. Richard Heartly, school-master, at Newington Butts, Surry, the parish in which this person was born; who as well for the extraordinary character of the native, as for the circumstances of his death, was equally desirous with myself to be satisfied respecting the astral cause of his premature dissolution.

The particulars of which was; Gordon was called upon to aid and assist in taking the above person, who had barricadoed himself in an upper room, swearing that he would put the first man to death that offered to enter.—However, Gordon called to him several times to open the door, which the other as often refused, till at length, Gordon's patience being entirely exhausted, he instantly, with his usual firmness and resolution, burst open the door, rushed into the room, and collared his prisoner; which he had no sooner done than the villain stabbed him. Gordon was instantly conveyed to the Hospital, where having continued for some time, he began to be in a hopeful way of recovery, but thinking himself much better than he really was, ventured out too soon and caught cold, which brought on a fever that finished him.—Thus far of the circumstances of his death.

He was of the middle stature, well built, fleshy, full across the shoulders, round and full faced, complexion moderate, with sandy hair, which the figure well denotes: his temper was lively and pleasant, except when imposed on, for then indeed he seldom failed to shew a proper spirit of resent-

ment, by the exercise of his fists, in which he was so successful, that an old inhabitant of the parish told me that he never was beat in his life, though he had fought many pitched battles.

As the Δ is in Δ to \varnothing who is angular, so for a low vulgar fellow he had an excellent share of natural understanding; but as she is so near \varnothing , and \varnothing lord of the ascendant, within orbs of an \varnothing of \varnothing , he was very often apt to strain a little too hard in his jocular moments; in a word, it appears by the positions, that the pot and the petticoats were his idols.

As to the astral cause of his death, he had the Δ , which in this geniture is the true Apheta or Hileg, directed to the semiquadrate of \varnothing C. L. and at the time the unfortunate event took place, \varnothing was by transit exactly upon his radical Δ .

The arguments of a violent death are, the lord of the ascendant is within orbs of an \varnothing of \varnothing lord of the 8th, and that from the ascendant and 7th houses; and the \odot is separating from the same aspect of \varnothing in the 12th—violent positions indeed!

Directions for Death Δ ad semi-
quad. \varnothing C. L. | A. D | Y. M.
| 26 47 | 27 10

The arch of direction is as you see, which gives in time 27 years, 10 months, and about 14 days, on which time exactly he received the fatal wound.

The gentleman, Mr. X. M. who wrote to me a few days ago from the country, will excuse me when I acquaint him that I have no objection to instruct him, or any other person in the rudiments and principles of this science; but then, it is but reasonable that I should be paid for so doing, therefore any other terms will not be complied with.

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

W. E.

TO

TO PHILOMATHOS.

FROM MERCURIUS.

BEING in the country when the last Magazine came out, I had no opportunity of examining your nativity with the precision I could wish; but fearing you might have attributed my silence to neglect, I will make a few observations on the position of the planets, and defer the calculation to a future opportunity.

At the time given, 18 degrees of Virgo ascended, which gave ♄ in ♄ for your significator; this position, together with the favourable aspects of Venus and the Moon to the ascendant, naturally gives the stature and complexion you describe. I am sorry to say, that the Sun being afflicted by the opposition of Mars, and the Moon by the Quartile of Saturn, too well corroborates the judgment of those who intimated danger of a violent death. I have no doubt but that your temper is hasty, and would be most violent, was it not in some measure corrected by the trine Venus casts on the ascendant. The position of Mars in the tenth house subjects the native to scandal, and loss of reputation, especially if out of his essential dignities, which is the case in your figure. It has been

an aphorism generally admitted, that when the Dragon's tail is found in the ninth, the native will be of atheistical principles; but I am convinced by experience, that aphorism is not to be depended upon. I have now four nativities in my possession, in which either Saturn, Mars, or Cauda, is in the ninth, and instead of being atheists, they are every one Methodists; and I have no doubt but in some part of your life you will be tinctured with that or somewhat similar: the same position is very unfavourable to voyages or travel into foreign countries, which I advise you to avoid. Venus on the cusp of the fifth is certainly propitious to the native for issue, but at the same time gives you too great a relish for convivial and amorous recreations.

I observe in your revolutionary figure at the commencement of your 24th year, that Saturn is near the cusp of your ascendant, with the Moon applying to conjunction of that malevolent, unassisted by a ray of either of the benevolent planets. I will not pretend to ascertain the effect of such a position, as I have not brought up the directions in your radix.

Being ever ready to give all information in my power, have sent the

planets places for July 23, 1762, 7 h. P. M. as requested last month.

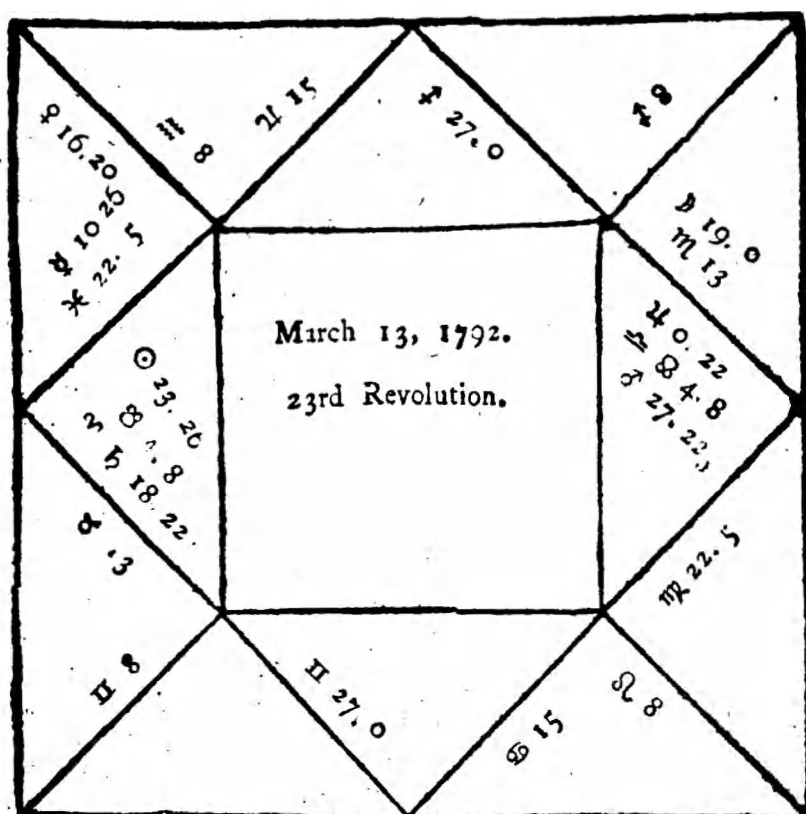
	Lat.
♄ 24 8 ♄	2 32 S.
♃ 8 39 ♄	1 15 S.
♂ 2 28 ♄	1 13 S.
☉ 0 44 ♄	
♀ 1 10 ♄	1 29 N.
♂ 8 45 ♄	4 26 S.
♂ 5 21 ♄	4 24 N.
♄ 7 27 ♄	

10th house	20 0 ♄	4th
11th	9 ♄	5th
12th	27 ♄	6th
Ascendant	14 29 ♄	7th
2nd	9 ♄	8th
3rd	23 ♄	9th

vice versa.

Entertaining a very high opinion of W. E. of Lambeth's abilities, have taken the liberty of asking his opinion on the following Revolutionary figure.

I would wish to inform him that the ascendant of the revolution is nearly the cusp of the eighth in the radix.



Bath, Dec. 19, 1792.

MERCURIUS.

REMARKS ON ASTROLOGY.

BY PHILOMATHOS.

IT has been justly observed, that literature, arts, and sciences have been greatly improved within these last ten years. Mathematics and astronomy have arrived at an height of perfection hitherto unknown; and as learning now becomes more dispensed among the inferior orders of society, so does emulation in different departments of knowledge encrease.

Concerning astronomy, various opinions have been advanced, and the Ptolemaic, Tycheonic, and Copernican systems have been alternately applauded. Still we arrive nearer and nearer truth as one age succeeds another.

It is now, too, that astrology is making her majestic appearance. This

science, which the wisest of men had recourse to some thousands of years past, meets with daily improvement, and no doubt will one day be much more encouraged and cultivated than it is at present. It is very surprising, that a science of such utility as this is should have ever met with such discouragement as it has from men of the greatest talents.

Although the ancients who have written concerning astrology have delivered to posterity many very just remarks on this art, which evince their penetration and judgment, yet their works in many places abound with errors which ought to be expunged.

From the erroneous methods adopted by these writers, events are sometimes

expected which never occur, as well as from the radical time of birth not being properly ascertained; nevertheless, most persons who have consulted astrologers are more or less convinced of the truth of this science.

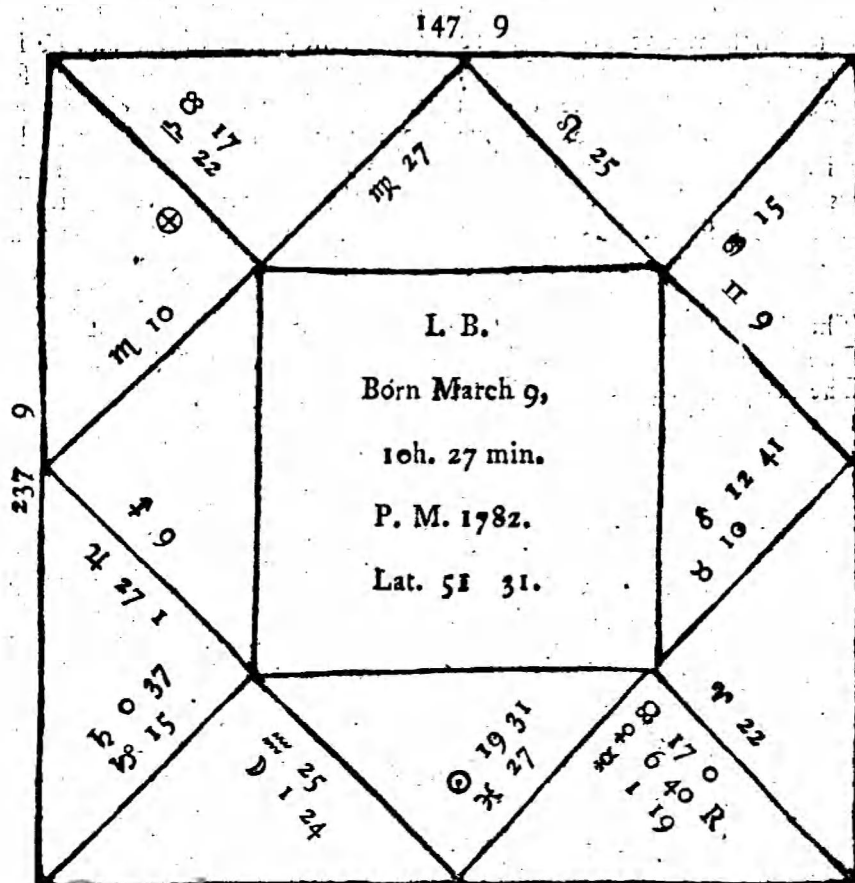
W. E. and Mercurius assert astrology to be true, and have undertaken the subject in a masterly manner, with several other correspondents. Man has but a faint idea of his own abilities until he has put them to the test. Astrology endows us with that peculiar knowledge that seems at first to exceed mortal capacity: but those who have proved its prophetic influence are no longer dubious—facts being stubborn things, not to be confuted.

There are other occult sciences which are but in blossom, nor yet publicly known—yet astrology, of all the rest, is the most noble, the most

sublime.—O, thrice, and more so fortunate students! who have the capacity to understand and contemplate this celestial science—say, ye artists, who can foresee in the teeming womb of time, events of the greatest importance—say, does an age, when tyranny and oppression, when bribery and corruption, shall for ever hide their baleful heads, present itself to your view?—It is then that liberty shall rear her standard triumphant, and virtue and merit shine in all their refulgent glory.

Tis yours to pursue this pleasing tract, and to expand your thoughts to the most astonishing and magnanimous pursuits—whilst those who are incapable of such arduous tasks, are pleased and edified by viewing at an humble distance the result of your prophetic observations.

NATIVITY OF A CHILD KILLED BY A DOG.



PLANETS LATITUDE.

h 1	7 N.
24 0	30 N.
♂ 0	38 N.
♀ 8	9 N.
♄ 3	20 N.
♅ 5	1 S.

DECLINATIONS.

h 22	21.
24 22	56.
♂ 16	18.
☉ 4	9.
♀ 10	8.
♄ 3	36.
♅ 24	48.

⊕ Dif. from the
 12 Dom 2 56
 Di ark 54 26.

THIS is the nativity of a child that was killed by a dog at the age of four years, six months, and the estimate time of his birth was at almost three quarters of an hour after ten at night, March 9, 1782, as given me by his father above eight years since. I have altered it, and made it about eighteen minutes sooner, as I believe most children are born sooner than the time

given, and to this time the directions for his death do agree. The ascendant in this nativity is most certainly giver of life, according to the rules laid down by the great Ptolomy, and that point only can be directed for death, and I think that any person that understands any thing of this science will readily grant that the position is very violent; for we have here the ascendant in opposition to Mars and semi-quartile of Saturn, and trine of Mercury, and he disposed of by Mars, and in quartile of Saturn, so that that ray only helps forward the evil influence of the rest. The Moon is also applying to the quartile of Mars, and the two luminaries are in mundane parallel from the fourth house. Jupiter, the only great and benevolent planet to mankind, is in conjunction of Saturn, and so posited in the figure as not to lend any relief at all to the giver of life, and Venus also, by her great latitude, can add no relief to the native; and to add to the evil already mentioned, all the planets are under the earth, except Mars, and he in the West, in a violent beastral sign, so that the whole position agrees (according to the rules laid down by Ptolomy, for a violent death, and of that nature too whereof the native died. The directions which killed are as follows:

	D.	M.	Y.
The Ascendant to the Semi Q. h	4	11	4
The Ascendant to the Δ ♄	4	15	0
The Ascendant to the opposition of ♂	4	29	0

p 138

ALBERTUS'S

ALBERTUS'S SECRETS OF NATURE.

(Continued from Page 149.)

ANOTHER indication of the foetus being a male, is, that after laying salt upon the nipple of the pregnant woman's breast, it continues undissolved; the cause of which is the heat, which prevents the salt from returning to its original fluid state: for we see salt that has lain in a damp place turn to water, but, by exposing it to the fire, the heat exhales the moisture, and gives it its former consistence. Another symptom of a male being in the womb, is the woman's moving her right foot first, and contrariwise if a female. Then the woman is pale, her rotundity is particularly visible on the left side, her left breast appears larger, and the milk indigested and livid; which, if dropped into a spring or urine, will be observed to float upon the surface. The sex of the infant may likewise be ascertained, by the pains women undergo at times during the time of gestation; which, if felt in the right side, are a certain sign of the foetus being a male, and a female if in the left.

In order to be satisfied whether a woman be impregnated or not, the following experiment, which I know to have been made, is all that is necessary;

To two spoonfuls of water add a third of honey, which give her to drink after she has gone to bed, or a little before: if, after having drunk it, she complain of pungent pains about the navel, be assured a conception has taken place; otherwise not. Subtle women, who may have motives for endeavouring to conceal the effects of their amours, may possibly refuse to swallow their beverage, or perhaps more artfully take it, and dissemble to prevent the intended discovery; for which reason the intention of administering it must be kept a secret; and if, to elude

enquiry, she complain of a head-ach, or pain in any other part (as women have been known to do), let her be told of what sovereign use this preparation is in the like complaints. This may be reckoned an undoubted sign of a simple conception, and the experiment may be relied on. The manner of accounting for it is this: The honey obstructs the œconomy of the nerves, whence proceeds the pain in the part above-mentioned.

Our author next proceeds to certain signs, by which may unerringly be discovered whether a female has lost her maidenhood. In treating of which it is to be observed, that young women suffer such violence in their first essay towards procreation, that the generative parts are distended by the irruption of the new guest, which is attended with great pain until such time as habitual coition has given a pliancy and elasticity to those parts. Another cause which contributes to the painfulness of admitting a new tenant into their premises, is, that the ardour of his impetuosity to gain possession bursts through a certain pellicle, or bladder; but in a little time free ingress and egress is obtained. Besides these circumstances, which always accompany the loss of virginity, it is further to be noticed, that in virgins the parts are closed, whereas in women, who have surrendered their charms, it is quite the reverse.

The following experiment will enable you to discover, whether a woman has admitted the embraces of a male or not:

Reduce the crocus flower to powder, and give her a strong infusion of it to swallow; if the effect it produces in her be an immediate evacuation, or impatience for it, by the generative member, it may be concluded

X

concluded

cluded with certainty, her title to the denomination of virgin is null and void. Another method pursued with equal success, is the application of lettuce seed to her nostrils; in which case, if she has parted with her maidenhood, she will have the same desire to evacuate, as in the preceding instance.

There are likewise signs whereby chastity is known; such as bashfulness, and modesty in speech and deportment; but as these are frequently affected by many who have no just pretensions to them, they are not always the most satisfactory criterion to judge by. In such case, if their water can conveniently be inspected, a judgment may be formed thereby, because that of maidens is clear and lucid; sometimes, indeed, it is pale or of a greenish cast, and not unfrequently inclining to yellow, which, if clear at the same time, denotes an amorous complexion. In women that have been initiated in the rites of Venus, it is far different; their urine being muddy, owing to the bursting of that pellicle of which we have taken notice, and in the sediment of such urine may be discovered the semen of the male. In menstruous women it is of a crimson hue, and is attended with watery eyes, and a loathing of food. While the complaint continues, men cannot too carefully avoid any intercourse with them, which would have serious consequences: indeed, discreet women are aware of it, and therefore decline any connexion, which, from married women at least, ought to be understood as a sufficient caution.

In enumerating the symptoms of virginity, it has been observed, that their water is clear; the reason for which is, that they are warm, and digest well; and this liquid passing through the parts appropriated to digestion, are at last filtrated by the reins. But it must be taken for examination after the first sleep, when the digestion is completed; as likewise at a time that it is in its natural state, having

undergone no alteration through sickness or any accident.

The loathing of food, observable in menstruous women, proceeds from the offensive smell rising to their heads, which they imagine is communicated to the food, wherefore are they disgusted at the sight of it; and it be- lieves men to abstain from any carnal connexion with them at that time, not for his own sake only, but for that of the infant—the fruit of such connexion are subject to the epilepsy and leprosy.

A circumstance too singular to be passed over, is, that some women, particularly the more advanced in life, who have monthly evacuations, if they look at a child in the cradle, communicate illness to the infant by vision only; which is not otherwise accounted for than by supposing, that those humours, which pervade the whole body, infect the eyes, which, in turn, convey the infection to the air, which again is the medium of its being conveyed to the infant. Bad humours issue at the eyes sooner than from any other part, the eye being watery; that it is of a humid nature will appear from pressing it: hence it is, that women shed more tears than men, as being of a moister complexion.

Albertus here introduces an account of a sorcerer, whose eye was the occasion of a camel's falling into a pit. Incredible as it may seem, we insert it upon his authority, with his manner of accounting for it:

'This malignant female,' says he, 'was so intensely bent upon mischief, that evil humours were generated in her spirits, and made their exit at her eyes; and so affected the camel, that, in his endeavour to avoid the malignancy of them, he fell into a pit.'

In the same manner does a basilisk infect the person that he gazes at, by emitting those deleterious effluvia from his eyes; and it is said, that were a mirror so held as to reverberate the evil humours to his haunt, he would be equally infected.

UNIVERSAL WISDOM OF PETER JOHN FABER,

THE MOST ACUTE PHYSICIAN AND PHILOSOPHER.

Continued from Page 141.

CHAP. IV.

OF THE CALCINATION OF ANIMALS.

ALL animals, as also their compound natures, may be calcinated and reduced to ashes, so that the purum of animals, their innate humid, and primigenious humid, is thereby made malleable and incorruptible; for although the bodies of animals are destroyed in calcination, yet in the calx and ashes thereof remains a fixed salt in the centre of the calx and ashes, which, indeed, contains the innate heat and the primigenious humid of the animals, as appears by sense itself: for the salt of every animal being extracted from calx, or its ashes, contains within itself the innate heat of the animal, which exceeding, dries and preserves from corruption; for nothing dries and preserves from corruption, but that which contains the nature and essence of innate heat; for the sole preservation and duration of things depends from the innate heat it contains, also the primigenious humid; for all salt is fusible, and may be made liquid by fire, as metal; which fusion and liquation depends from the nature of the primigenious humid; for the primigenious humid, alone constitutes the liquation and fusion in fire, it so adhering to the parts of the innate calid, that it cannot pass into air, and so remaining with the warmer parts of the innate heat, and not passing into air, but abiding and remaining, it constitutes a liquation and fusion: so may metals chiefly, and glasses also, be made liquid, by reason of their abundant plenty of humidum radicale. Animals, therefore, are calcined and reduced into ashes, that from their ashes and calx may be had

their salt, by the solution of common and vulgar water and evaporation, which salt indeed, so prepared, contains in it the innate heat and the primigenious humid of animals; so by calcination alone is had the innate heat of all animals, in which consists the fixed and permanent heat, virtue and efficacy thereof: so from what has been already said, we may thus define the calcination of animals, viz. a reduction into a fixed and permanent salt, extracted from the ashes and calx of animals by violent fire; that from hence may arise the entire purum, the innate heat, and the primigenious humid of the animals, which, being united and thoroughly mixed, the volatile salt, and the volatile spirit of the animals, may also be united and mixed; that the whole and entire virtue of the fixed salt (above said) may become absolutely perfect; for the fixed salt of animals contains, indeed, a certain wonderful and stupendous virtue of the animals from which it is extracted; but if it be mixed and united to the volatile salt of the animals, and to their salt (which is the spirituous water entered in the blood of the animals, and which may be extracted by distillation, the blood of the animals being first putrified), if, I say, that pure fixed salt be admixed with the pure volatile salt, it hath yet a more powerful and wonderful virtue and efficacy. By the following method, therefore, are extracted these two salts, with the spirituous blood of the substance of the animals:

Kill the animal, and with a sword, or such weapon, extract all his blood, which, whilst it is warm, put into a glass alembick, and cover it close; then take all the flesh of the animal, and cleanse it from the excrements of the intestines only, and the intestines

X 2

cleanse

cleansed with all the bowels, the head, and all the bones, with the marrow beat, and cut into small pieces, and put them together with the blood in the glass alembick aforesaid, and place them in warm dung for forty days; then distil them with a very strong heat of balneo, and the water which distilleth from the heat of balneo must be safely preserved in glass vessels very well stopped; for in that water lies the spirituous substance of the animal. When nothing more distils by balneo, the alembick must be changed from balneo into ashes, and there by degrees of fire, first moderate, must be distilled. Whatever will distil a stinking water, forth ascends with a volatile salt, and a red oil of the blood and flesh of the animal; all these must be kept together. The caput mortuum, which is found in the bottom of the alembick must be calcined in an open, most violent fire, in an earthen vessel well baked, till it become white.

Those ashes are to be poured to all the liquors; and, lastly, they are to be distilled upon ashes, and must be distilled in a retort, with the strongest fire, that all the liquors may come forth, and the volatile salt ascend in the neck of the retort, which must be taken from the neck of the retort, and dissolved in the liquor which came forth. The caput mortuum, remaining in the bottom of the retort, must again be calcined with fire as before, that it may be free from all its ill savour and empireuma; and this operation must be so often repeated, and by many cohobations must the affusion of the distilled liquor, together with all its parts, be iterated, that at length it may lay aside its ill smell, and that the liquor may be pure and clear; and, likewise, the caput mortuum, when which is done, upon the caput mortuum pure and clear (but made white with ashes) must the water, which came forth by balneo, be poured; and from this pure and clear water is the fixed salt of the caput mortuum to be extracted, and with many

solutions and filtrations oftentimes repeated, must it be purified to the height of purity. This being at length made pure, must be joined to the liquor aforesaid, and be many times distilled upon the caput mortuum, together with its water; so all these must be joined in one, and the same glass alembick large enough, and must be purified a whole month in warm dung; and lastly, distilled by balneo with a very strong fire, so that the balneo may boil over. In this distillation will be separated the spirituous substance of the animal, and the pure and clear volatile salt of the animal, which should be kept together in a vessel very well stopped; what remains in the alembick must be distilled by fire of ashes and a red oil, and the remaining part of the volatile salt will distil forth, which shall be seven times rectified in new retorts, that they may lay aside their faeces, and the faeces will be found in the bottom of the retort; they shall be joined with the fixed salt, which must be long calcined in retorts, and dissolved with fountain water seven times distilled, and depurated by filtrations and distillations until it become extraordinary white, and send forth no faeces in the dissolution; then must it be joined to the volatile salt, and to the spirituous substance of the animal, and to the red oil, to be rectified after the following manner:

First, let the fixed salt be dissolved with the watery spiritous substance, and to the fixed salt dissolved, join the volatile salt; and lastly, put thereon the oil, and put them in a glass matrass, very well stopped, to circulate for fifteen days, which being expired, set the matrass in a boiling balneo, and as much of the superfluous watery humour as can be extracted will be extracted by the heat of the balneo; that which remains in the bottom is the arcanum or elixus, and the true elixir of the animal, which cures all diseases, preserves and prolongs life beyond the usual bounds thereof:

thereof: the dose is X or 3 B in broth or cinnamon water. After the same way and method may be extracted the arcanas of all animals, which, beyond the common virtues of preserving and prolonging the life of the ani-

mals, have peculiar and singular virtues of the particular animals from which they are extracted; the extract of an hart especially, is a wonderful arcanum of life.

Continued p. 213.

FIRST PRINCIPLES OF OCCULT PHILOSOPHY.

(Continued from Page 117.)

IF then there be no space void of matter, as all their philosophy is built on a supposition that most of it is so, it falls at once. Not one of their laws are consistent with it. And this must be allowed, till they can shew us, that matter can act where it is not present, or that God performs immediately by himself what we call the operations of nature. They must allow us a plenum, till they can shew that the effects of fire, such as light and heat, do or can subsist without an intermixture of grosser air or spirit co-extended with them; or that one atom can come out from the fire unless driven out by another coming in, or go farther than the impulse and contact of another is upon it.

To say it must move when set a-going till it is stopped, and that for this reason, because it is incapable of acting is really making it act, because by supposition it hath no power of acting. Is not keeping in motion acting? 'But when put in motion, it cannot stop itself' This is fallaciously expressed, undesigned I am ready to allow, because these gentlemen have shewn too much candour and ingenuity in all their writings, to be thought willingly to impose upon others. However, this is a fallacy, and a very gross one; to argue that a stone, for instance, moves on, when delivered out of the hand, because it cannot stop itself, since there is no occasion for it to stop itself, unless it could first be supposed capable of moving itself, or of moving longer than it is moved. It can only move when

moved, and why should it move longer? Let the power which moved it cease acting or withdraw itself from the contact, and if nothing else intervene, the motion of the body must cease likewise, because the cause hath. The stone neither moves itself, nor stops itself; and when out of contact, if you could suppose it so, with any other substance whatever, must absolutely lay still. The hand, I presume, cannot act where it is not present; how then doth it move the stone when at some yards distant from it? 'Why, the hand communicates a force which is soon wasted, and then the stone drops.' But how do they know that? Do they see any virtue in the hand to go out of it; or do they see a virtue go out of it? No, they see neither. How do they know then there is any such virtue or power in the hand? 'Why the stone moves, and that the faster and farther in proportion to the strength the hand jirks it with?' True it doth so. But is there no other substance in contact with it, to take it when delivered from the hand? 'They see none.' Nor do they see the force come from the hand, or any virtue issue out of it, any more than they see the power which occasions the mutual approaching of iron and the load stone. They see the effect in both cases, but not the agent; and if matter can act only by impulse and in contact, there must be some species of matter which takes the stone when delivered from the hand, or else it could not move an hair's breadth farther than the hand carried it. Children do

not see the string or wire which punch is danced by; nor do wiser people: but they conclude that there is some wire, though they do not see it. Neither children nor men see the air (the wire) betwixt us and the sun, and by which it or any object we look at acts upon us, but it is to be as silly as children to imagine there is none. Had they reasoned closely here, and adhered to their own principle 'of not believing what they did not see,' they would never have talked of a virtue coming out of the hand or a load-stone, because they see none come out. The hand hath no more share in the motion of a stone, than the oar or sails have in the motion of a ship or boat.

Suppose our eyes had been fitted to see a boat, but not the water which carries it; then the rower would have seemed to have played his oar *in vacuo*, as it would have been called. Would it have been philosophical to have laid, that flourishing the oar about communicated a virtue or power of moving to the boat; and that the boat must continue to move, because it could not stop itself? It would have been modest to have said, they did not see what moved it, instead of talking of virtue issuing out of a bit of wood, or a bit of cloth to make it do so. They see a ship move when its sails are spread, but see not the wind which acts upon them, and by them on the ship; yet they acknowledge the action of the spirit here. But the sails might as well move the ship, as the hand a stone, did not a current of wind set in after them? The sails, indeed, intercept the current made by something else; and the hand with the stone makes one in the line you direct it. Why should it be thought strange that your hand should make a current in the air, when it is so easy to make one with your hand or a stick in the water, which hath the same effect though in a lesser degree? People should learn to look for the cause, and not imagine they play the philosopher when they name the effect, and give that word as the

cause. Projection, gravity, and so forth, may be proper words to express the effects by, but to say a stone moves by projection, gravity, or attraction, speaking philosophically, is arrant nonsense, and an imposition on our understandings.

Let us now recapitulate.

The operations of nature require some cause. God is not the immediate agent, because it is inconsistent with his wisdom and goodness, as well as his own express declaration.

Occult qualities exist and operate not only intrinsically, but extrinsically, as will be shewn by and bye.

The solid parts of the creation, viz. the orbs, sun, earth, moon, &c. cannot act at all, much less where they are not present; and the operations are performed at a distance from them. They naturally are incapable of acting, so it is unnatural, as well as without evidence to suppose any active power hath been, or can be, communicated to them.

Some mechanism then there must be, in order to this, the substance of the mechanised matter must be as extensive as its power. If the whole be not in contact, the motion of one part could not affect another. From whence we learn, that nothing can move by gravity, attraction, projection, elasticity, or powers exerted at a distance. That there must be a plenum, or that the atoms of matter touch each other from the center to the circumference of the system; and that the species of matter which constitutes the plenum, and hath the power in it, is fluid, without which it could not shift place with solids, or let them move in it.

And that motion in a plenum is possible, we have an easy and indisputable proof, from an experiment which requires no grand apparatus of instruments to perform it with, or any great abilities to understand and describe. A bullet or a pebble-stone, and a bottle of water, are easily to be had. The bullet will move in the water,

water, let the bottle be stopped ever so close. It finds room to move in, not by pushing the water, or going itself into empty space, for there is none for it to go into, but by changing place with the water, or making it circulate round into its own.

That the fluid of the air hath no void or vacuities in it, no empty space, so not capable of being compressed, or brought into lesser compass, consequently no elasticity in it, we learn from experiments likewise. Exhaust the receiver of all that part of the air which is too big or gross, or in too large masses, to pervade its pores, *i. e.* run through the glass, we shall still find it full of some which can, and by the impulse of the hand, readily will; for on rubbing the outsides of the glass with your hand, it flashes out in light, which shews it was there before, at rest, so not shining. Its parts are contiguous and continuous throughout the glass, otherwise the motion of those next to, and in the pores of the

glass, which your hand immediately presses upon, could not affect the next to them, or they others, till they reach the eye; and this will be the consequence on which side soever of the glass receiver you rub your hand. Besides, you can see through the air-pump when exhausted of the air, *i. e.* of the spirit, which is another proof of its being full of the atoms of light. As you can see through it in every direction, this shews that the atoms of the fluid in the glass are in contact in every direction, and so constitute a plenum, as far as the unities of light can do. They, indeed, must have some size, and so you may imagine that they cannot touch in all points, and consequently that there may be some void space between three or more of its atoms; suppose the atoms round, and this must be allowed; but there can be no void space wide enough for another atom to come in among them.

(To be continued.)

ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON—PHILOMATH.

(Continued from Page 135)

THE Sixth House signifies servants, sickness, all cattle that are unfit for labour, as sheep, dogs, hogs, fowls, and wild beasts; also hunters, gaolers, prisons, false accusations, &c. It is a cadent house, and likewise signifies uncles and aunts, or the fathers, brothers, and sisters; farmers, tenants, warreners, shepherds, and hogherds; all such as appertain to cattle, or deal in birds. It is a feminine house, and of colours signifies black. The configurators are ♀ and ♀♂, and it is the joy of ♂.

The Seventh House signifies marriage, wives, law-suits, contention, controversies, quarrels, common per-

sons, and all the men we deal with, &c. —This is called the East Angle. In law suits it signifies the defendant; in war, the enemy, or persons that make opposition; also thieves and thefts; in a figure of decumbiture, the doctor; in astrology, the artist; in the scheme of the ☉'s ingress into ♑, it signifies the public enemies of the place, and shews whether there may succeed peace or war. It is a masculine house, and of colours signifies a dark sad colour, or black. Its configurators are ♂ and the ☽.

The Eighth House signifies death, sadness, riches not thought of, as legacies, dowries, the estate of those we deal

deal

deal publickly with; all known or public enemies, and all the benefit of the seventh house, and is a succedent house.

In law-suits it signifies the defendant's estate, as also his assistants; in duels, the adversary's second. It is a feminine house, and of colours signifies green and black. Its significators ♀ and ♀.

The Ninth House signifies religion, pilgrimage, dreams, long journies or voyages, ceremonies, sacrifices, faith, clergymen, navigations, arts and sciences, the law, the kindred of the wife, &c. It is termed a cadent or falling house; it also signifies learning in general, and all church livings.

It is a masculine house, and of colours represents green and white. Its significators are ♂ and ♀, and it is the joy of ☉.

The Tenth House signifies honour, dignities, preferment, offices, trade or calling, magistrates, kings, princes, governors, renown, advancement, captains, and conductors in war, all aid, help, or succour, the mother, and all the benefit of the ninth house; the father of the wife or husband, as being the fourth from the seventh. It is the South angle, or mid heaven, usually called Medium Cœli. It denotes all persons in power, also lawyers, but more particularly kingdoms and countries, whether dukedoms or empires. It is feminine, and of colours signifies red and white. Its significators are ♀ and ♂.

The Eleventh House signifies friends, and acquaintance, hope, the things we desire, companions, the counsel of friends, their faithfulness or fidelity, all the profit of the tenth house, &c. It is a succedent house. It also signifies praise or dispraise of any person; as to kings, it signifies their associates, counsellors, allies, treasures, ammunition, soldiery, &c. It represents assistance to any person in power.

It is a masculine house, and of colours signifies yellow. Its significators

are ♂ and ☉, and it is the joy of ♀.

The Twelfth House signifies secret or private enemies, prisons, captivity, bondage, evil spirits, torments, treasons, slavery, villainy, all great cattle fit for labour, as oxen, horses, &c. It is a cadent falling house. It signifies sorrow and tribulation of all sorts.

It is a feminine house, and of colours signifies green. Its significators are ♀ and ♀, and it is the joy of ♀.

CHAP. IV.

The Significations of the Twelve Signs.

ARIES ♈.

ARIES is an equinoctial sign, cardinal, Easterly, and diurnal; of the fiery triplicity; hot and dry, by nature choleric, masculine, intemperate, and violent; the day-house of ♂.

PERSONS. It describes a person of a middle stature, lean and spare, big bones, black eye-brows, thick shoulders, well set, a brown or swarthy complexion, long visage, hair curling, yellowish, or sandy, hazle eyes, little ears and feet; the first half of the sign gives a grosser body than the latter half.

PLACES. Obscure and not much frequented; tops or coverings of houses, where small cattle feed, parts where thieves skulk and hide, brick kilns, &c.

DISEASES. Heats in the face, pimples, small-pox, hair-rips, all diseases of the head, head-ach, tooth-ach, baldness, ring-worms, megrims, apoplexies, &c.

Aries gives a white and red mixed colour.

TAURUS ♉.

Taurus is Southerly, earthy, cold, and dry; a fixed nocturnal sign; feminine, melancholy, domestic; of the earthy

earthy triplicity; the night house of ♀.

PERSONS. It personates one of a short and thick stature, a strong body, a broad face and forehead, wide nose, great mouth, a fat short neck, short arms, thick hands, thick, curling, black hair, big hips, short legs, slow to anger, but if once enraged, not easily reconciled again.

PLACES. Cellars and out-houses, as stables and cow-houses, lower rooms, pastures, and plain grounds, corn-fields, and all such places remote from houses, where furniture appertaining to cattle are kept or laid up.

DISEASES. All infirmities of the neck and throat, wens, king's evil, fore throat, quinsies, ulcers; also all defluations of rheum in the neck or throat, and all diseases in that part of the body.

Taurus gives a white and citron mixed colour.

GEMINI II.

Gemini is by nature hot and moist, aerial, sanguine, diurnal, double-bodied, masculine; of the airy triplicity; the day-house of ☿, and is a Westerly sign.

PERSONS. It gives a person of an upright, strait, and tall body, well set, a good colour, though not very clear, bright eyes and good sight, long arms, fleshy hands and feet, large breast, sad brown hair, an acute wit, and ingenious fancy, a fluent tongue, and apt at discourse, yet of no great fidelity, but generally a strong active body.

PLACES. It signifies all rooms that are hung or wainscotted, dining rooms, halls, play-houses, mountains, hilly places, barns, store-houses, chests and trunks, &c.

DISEASES. All that are incident to the arms and shoulders, corruption, and windiness in the blood, all diseases of a hot and moist nature, and sometimes a distempered fancy, &c.

VOL. II.

Gemini gives a white and red mixed colour,

CANCER ☊.

Cancer is cold and moist, phlegmatic, fruitful, of the watry triplicity, solstitial, mute; the house of the ♋. It is a northerly sign.

PERSONS. Under this sign are born persons of short stature; but the latter 15° give a more full body than the first 15°, little eyes, a pale and wan complexion, oftentimes bad teeth, a sad brown or blackish hair, a low, whining voice; if a woman, she will be subject to have many children, but if a man, generally of a very effeminate constitution.

PLACES. Are usually moist and watery, as the sea and all great navigable rivers, brooks, springs, ponds, lakes, wells, cisterns, wash-houses, cellars, &c.

DISEASES. Imperfections in the head and stomach, weak digestion, phthisic, salt phlegm, and rotten coughs, cancers in the breast, and all imposthumes in the stomach.

Cancer gives a green and russet colour.

LEO ♌.

Leo is in order the fifth sign, and the only house of the ☉; is the second in the fiery triplicity, and a commanding Eastern sign.

PERSONS. Under this constellation are born persons generally of a full, large, body, courageous and stout-hearted; a body something above the middle size, a great head, with large goggle eyes, broad shoulders, dark, flaxen, and curling hair; the latter degrees give lighter hair than the first, a big voice, a resolute spirit, and an aspiring disposition; free-hearted, Y courteous,

courteous, sanguine complexion, and an active body.

PLACES. All desert places, as woods, forests, rocks both steep and craggy, castles, forts, parks, and all inaccessible places; as also king's palaces, and houses where fire is or has been kept; chimnies, stoves, furnaces, ovens, &c.

DISEASES. Infirmities of the back, pains in the side, pleurifies, convulsions, and all diseases of the heart; violent fevers, the plague, pestilence, yellow-jaundice, and sore eyes.

Leo gives a red and green colour.

VIRGO ♍.

Virgo is an earthy, cold, barren, melancholy, feminine, nocturnal, Southern sign; the house and exaltation of ♍.

PERSONS. It personates a decent well-composed body, of a middle stature, slender, a discreet, witty, ingenious person, but not very beautiful; a sad brown, or black thick hair; the visage something round, the voice small and shrill, of nature witty, and excellently well spoken, studious and very inclinable to all manner of learning.

PLACES. It signifies studies, and where books are laid up, closets where maps and writings are kept; it denotes corn fields, shore-houses, dairy houses, malt-houses, and places where hay, barley, pease, and wheat-ricks are made, &c.

DISEASES. All infirmities of the belly, wind-colic, worms, obstructions of the bowels, gravel, stone, &c.

Virgo gives a black, speckled, and mixed colour.

(To be continued.) *¶ 200.*

GORDON'S PARADOXES SOLVED.

Continued from Page 107.

PARADOX XXVIII.

THERE is a certain place on the continent of Europe, where, if several of the ablest astronomers the world now affords should nicely observe the celestial bodies, and that at the same instant of time, yet the planetary phases, and their various aspects, would be really different to each of them.

ANSWER.

Some say, that neither at the center, or any part of the earth, no one can observe all the celestial bodies at one and the same instant of time.

2. Others answer thus, If one of these able astronomers shall nicely observe the Heliocentric place of the planets, another the Geocentric; their

phases and aspects would be really different to each of them.

Or, 3. This paradox may respect the various systems of the ablest astronomers, whether Ptolemy, Pythagoras, or Tycho, to each of whom the planets would have both different phases and aspects, were they nicely observed in any part of the world; because Ptolemy fixed the earth in the center, the the Sun betwixt Venus and Mars; but Pythagoras and Copernicus placed the Sun in the center of all, and the earth betwixt Venus and Mars, and Tycho, blending both systems afore-said, borrows from each, but agrees with neither; he supposing the earth in the center of Sun, Moon, and fixed stars, daily to revolve on its axis, and the Sun in the center of the other five planets revolving about the earth in one year.

Cr,

Or, 4. By the word Aspects, in this paradox, respect may be had to the ablest astrologer's quartering, and trifling, or various ways of erecting their schemes of the Heavens.

SUPPOSE

A	following	Regiomontanus,	may put	Saturn	th. 11	and	Venus	th. 9	Hence.
B		Campanus,		Saturn	th. 12		Venus	th. 9	
C		Aleabitius,		Saturn	in 10		Venus	in 8	
D		Ptolomy,		Saturn	in 10		Venus	in 8	

Thus may B have a square mundane aspect of Saturn and Venus, when A C D have a sextile, *and sic de cæteris*. And this may be in any place where such astrologers of different judgments meet, whether they be disciples of Regiomontanus, Ptolomy, &c.

Lastly. If celestial bodies mean, by a metonymia, *signi pro re signata*, the planets in certain spheres in Germany, viewed by several able astronomers at the same instant of time, their planetary phases and aspects would be really different to each of them, by reason of their parallax of sight and situation; one seeing some point of the same planet hid from the sight of the other, and on a different point of the compass.

PARADOX XXIX.

There is a large and famous country on the continent of Africa, many of whose inhabitants are born perfectly deaf, and others stone blind, and so continue during their whole lives, and yet such is the amazing faculty of those persons, that the deaf are as capable to judge of sounds as those that hear, and the blind of colours as those that see.

ANSWER.

The blind and deaf have a capacity to judge of colours and sounds; as well as those that see and hear; though

they want the senses of seeing and hearing. Or, because the paradox refers us to the continent of Africa, perhaps none of them have any judgment in colours or sounds, as may appear by their harsh jargon in speech and music, and profound ignorance and stupidity in any thing that is curious; as in Ethiopia Exterior there be cannibals, which are so extreme nasty and brutish, that they have nothing, save the shape of men, to lay claim to the character of rational creatures. They smear themselves with stinking grease, their cloak is a sheep's-skin just flead, and their ribbons and stockings are the guts, which they frequently feed on, as well as human flesh. Yea, and themselves, though so brutish and swinish, serve as good pork to the Cabona's, a worse sort of cannibals, if possible.

PARADOX XXX.

There are a certain people in South America, who are properly furnished with only one of the five senses, *i. e.* that of touching, and yet they can both hear, see, taste, and smell, and that as nicely as we Europeans, who have all the five.

ANSWER.

All the senses are properly by the touch. In seeing, the object touches the retina; in hearing, the sound touches the drum of the ear; in smelling,

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the effluvia's touch the sensorium; in tasting, the palate; &c.

Or, though they may have them, yet, (as in the last paradox) they being so brutish, and not knowing them, neither the right use and exercise of them, they may be said not to be properly furnished with them, like us when asleep, yet, when taught, they can use them as nicely as we when awake: so they have them in *potentia*, as a child, yet not in *actu*, as when grown up, before they be taught by others.

PARADOX XXXI.

There is a certain country in South America, many of whose savage inhabitants are such unheard-of cannibals, that they not only feed upon human flesh, but, also, some of them do actually eat themselves, and yet they commonly survive that strange repast.

ANSWER.

If they do not eat (their meat) themselves, who can eat for them, so as to sustain their life? Or they may be such brutes and cannibals as to eat their wives, husbands, or children, which may be said to be part of themselves, as being one flesh, and proceeding from them.

PARADOX XXXII.

There is a remarkable river on the continent of Europe, over which there is a bridge of such a breadth, that above three thousand men a-breast may pass along the same without crowding one-another in the least.

ANSWER.

The river Gaudiana, betwixt Andalusia and Portugal, formerly called Anas, hides itself wholly at the town Medelina, and about thirty-two miles

distance shews itself again: and Alphæus, a river of Achaia, runs under the ground and sea all the way to Sicily, where the Grecians say it rises again and is called Arethusa, because every fifth year it casts out the dung of the cattle that was thrown into Alphæus at the time of the Olympic Sacrifices; therefore the land over either of them may not improperly be called a bridge. Also in the county of Warwick there is such a bridge. On a common near Over-Ichington is a pool whose stream entereth the ground, and after an intricate passage of half a mile, cometh out again and passeth along the brook.

PARADOX XXXIII.

There is a large and spacious plane, in a certain country of Asia, able to contain six hundred thousand drawn up into battle array; which number of men being actually brought thither, and there drawn up, it were absolutely impossible for any more than one single person to stand upright upon the said plane.

ANSWER.

According to Euclid, a plane can touch a sphere only in one point, called the point of contact, and that person only who stands to that point (with respect to the center of that sphere) can stand upright, and whereas the sensible horizon changes as oft as we change our place, because of the convexity of the earth's periphery.

And supposing each man to stand as perpendicular as a plumb line to his own horizon, and seeing it is an undoubted axiom, that all heavy things tend towards the center of the earth, where all perpendicular lines, if extended would meet.

These things considered, I say, it is absolutely impossible for two men to stand perpendicular to the same plane, without contradicting the axioms

aforefaid; for could they ftand perpendicular, then would they be parallel to each other; and were parallels extended to the center of the earth, they would never meet, as all plumb-lines fo extended would.

It is true, this intellectual truth is eafily demonftrated to the mind, though

not fo eafy to be mechanically proved to the eye, becaufe the height of a man bears no fenfible proportion to the earth's femidiameter. This is the longer infifted on for the fake of the next paradox.

(To be continued.)

OCCULT PRINCIPLES

WORKING BY ANTIDOTES.

AS every thing hath its contrary, fo, to poifons there are counter-poifons, called antidotes, alexipharmica, or alexiteria, of a middle nature between medicaments and poifons, with which they muft have fome fimilitude, that they may join with, and encounter them in the body. Such is viper's flefh, which enters into the compofition of treacle, againft that animal's bitings; in which antidote divers other poifons are blended, which nevertheless being corrected one by another, they remain not only innocent, but ferve to elude poifons which attack men by treachery, feeming friends to them, that they may deftroy them, more certainly than the good wife mentioned by Aufonius did, who having given her husband fublimite enough to kill him, and fearing it would fail of its effect, caufed him to fwallow down quickfilver, which coming to be joined to the fublimite, quelled the ftrength of it, and by this means faved the man.

Difcafes arifing from manifefit qualities require contrary remedies; as plenitude, evacuation; a hot diftemper, cold correctives; but when the imperceptible puncture, or biting of a fcorpion makes the whole body fwell, or excites fuch other fymptoms, then remedies acting by firft and fecond qualities being found unprofitable, we muft have recourfe to fpecifics, which act by an inexplicable property of fubftance; of which rank are our antidotes.

Poifons and antidotes, medicaments and aliments, are not called fo abfolutely, but as compared to the natural heat; for when subdued, and turned into the animal fubftance, they are called aliments; when nature is altered by them, medicaments; when deftroyed, poifons; when preferved from their malignity, antidotes. Hence, according to the diverfity of this heat, one fame thing is food to one, and poifon to others; as hemlock is eaten by goats and quails, henbane and mandrakes by fwine, cantharides by fwallows, flies and fpiders by poultry and birds, although the fame be poifon to men; fome of whom do receive no hurt by poifons, as it is reported of Mithridates, whole body was fo prepared by his antidote, compofed of rue, nuts, and figs, that he could not kill himfelf by poifon; of the wench prefented to Alexander, who was fed with napellus, or monk's-hood; of the old woman in Sextius Empiricus, who fwallowed thirty drachms of hemlock without harm; of Athenagoras the Argian, who was not hurt by fcorpions, wherewith the Ethiopians dwelling near the river Hydafpes are fed, as well as with fnakes, which Avicenna faith, another man killed by being bitten with them, poffibly having his body full of a humour like falting fpite, which Galen faith kills ferpents and other infefts.

There poifons and antidotes are either natural or artificial; thofe more

frequent

frequent in Southern than in Northern countries are communicated by potions, powders, juices, vapours, touches, and other detestable means. The natural differ either in matter, or in quantity, or in quality, or in operation. The matter of poisons, which is found almost everywhere, is either within us, as the seed and the blood, which by corruption oftentimes acquire a venomous quality, (such also is that of the matter of the epilepsy and suffocation of the womb) or else without us, in the air, water, and earth; fire alone being contrary to poison and putrefaction, which easily happens to the air and water through their great humidity; but the earth by its excrements and impurities supplies most matter to poisons, which are drawn either from minerals, from plants, or from animals.

Arsenic, orpiment, vitriol, plastre, lime, sublimate, borax, verdigris, quicksilver, cinnabar, ceruse, and red lead, are of the first order.

To the second belong aconite or wolfebane, chamalea or widow-wail, yew, spurge-lanrel, thapsia or scorching-fennel, tythymals, hellebores, vomiting-nut, opium, nightshade, and many other plants; some of which have only venomous flowers, as certain white violets; others only their fruits, as the apples of mandrake; or only the juice, as lettuce and poppies; or the seeds, as henbane and spurge; or the roots, as aconite and hellebore.

To the third belong *lepus marinus*, the salamander, the fly called *buprestis*, the scorpion, viper, asp, adder, toad, tarantula, shrew-mouse, and divers others, which are venomous either in all their parts, as *cantharides*

and spiders, or only in some, as vipers in the tail and head, the hart and fork-fish in the extremities of their tails, the wivern in one of its claws; or in their excrements, as the gall of the leopard, the urine of a mouse, the foam of a mad dog, the sweat of an enraged horse, and the blood of a bull.

As for the quantity, although all poisons act in a little volume, yet some require less matter; as opium acts in less quantity than hemlock, this than the juice of leeks, and this than the juice of lettuce.

According to quality, some are hot, and either inflame, as *euphorbium*, or corrode, as the *lepus marinus*, which particularly invades the lungs; the asp, the liver; nightshade and henbane, the brain; *cantharides*, the bladder. Others are cold, fixing the spirits and natural heat, or hindering their free motion, as opium and the salt of lead. Others are dry, as lime, vitriol, and arsenic, which consume the radical humidity; for humidity being a quality purely passive, and of itself incapable of causing pain, there are no poisons simply humid. They differ also in their manner of acting; cold kill by conspitting or stifling the heat; hellebore by vehement attraction of the humours: some corrode the substance, others alter, resolve, or putrify it. And because all poisons chiefly attack the natural heat, and the heart, as the swoonings, palpitations, and weaknesses accompanying them witness, the antidotes must be cardiaca, or friends to the heart, strengthening it, and joining forces with it to expel or subdue the malignancy of the poison.

(To be continued.)

OPINIONS OF THE ANCIENTS,

RELATIVE TO THE CAWL.

(Concluded from Page 112.)

THE common persuasion, of the happiness attending children born with

these coifs, is well-grounded, provided that it be taken in the sense wherein

wherein the physicians, who, in all probability, are more likely to be the authors of it, than those simple women who received it from them, would have it to be understood; to wit, that those who thus born covered with that fortunate membrane (in regard they are not put to so much trouble, nor suffer so much violence in the passage, by reason of its being open and easy), come forth clothed out of their mother's wombs, without being obliged to leave behind them the membranes, wherein they had been enclosed in the matrix; whereas most other children are forced to quit them at their coming into the world, by reason of the obstructions they meet with in their passage through those narrow streights, which consequently, is so much the more painful and laborious to them, than it is to such as are coifed, who are not to be imagined ever the more happy, as to the remainder of their lives, whereof the good or bad conduct are the true causes of their happiness or unhappiness, and not that coif, which can neither produce nor signify them.

Those children, who are born thus coifed, are not only more happy in their birth, but they are also such in all the actions of their lives, as being commonly more peaceable, and of a more quiet constitution, than such as leave that membrane within their former lodgings; ^{they} are accordingly more turbulent and restless, and, for that reason, have not those insinuations, whereby the former are recommended. For in these, the moderation of their manners and demeanour consequent to that of their humours, gaining the hearts of all those with whom they converse, raises them into the general esteem of all, and so facilitates their accession to honours and employments; it being certain, that there may be some judgment made of the course of life a man is likely to take, by the deportment of his childhood; so is it no hard matter to give a

guess at the same, by that of the infant, when he makes his first fall out of his mother's womb, which is one of the most remarkable transactions of his life. Whence it may be inferred, that that first coming abroad being free from the trouble and agitation, whereof all others are sensible, and which makes them forget their vesture which is left behind by the way, they ought accordingly to be dispensed from the misfortunes incident to others, and enjoy a particular happiness.

The most restless and most turbulent persons, are commonly the most happy in this world; whereas those who endeavour to walk according to the strict rules of modesty and reservedness, do not carry on their business so well, as the former do, who confidently attempt any thing, and imagine themselves the favourites of Fortune. And thence it is that she, on the other side, is so assiduous to them, that though it be granted the children born clothed are more meek and moderate than those who come into the world after the common rate, yet would the clean contrary to what is pretended follow from it. For, instead of being cherished by Fortune, it is seldom that she smiles on them, but is much more kind to those stirring and tumultuary spirits, who many times obtain greater favours of her than they durst hope for, had they demeaned themselves towards her with less earnestness and importunity.

Now if every man be the artizan of his own fortune, those who are of the best constitution and strongest temper, ought to be more happy than others, whose irregularity of humours does manifestly cause that of their actions and fortunes. Now the children born with cauls and coifs about them, seem to be less vigorous, and of a weaker disposition, than those who come into the world without any; inasmuch as the latter, being more earnest and violent, are no sooner sensible of the time of their deliverance, but

but they courageously break through the chains whereby they are detained, the membranes whereby they are encompassed, which those others having neither the strength nor courage to do, it gives a great presumption that they

will express but little upon other more pressing occasions, and consequently they will content themselves with the mediocrity of their conditions, and not aspire to any thing extraordinary.

THE AUGUR. No. X.

OF ORACLES AND DIVINATION.

(Continued from Page 110.)

THE art of divination being conjectural, and grounded on experience, as well as several others of that nature, it is not to be admired that the answers of those who heretofore made profession thereof were not always true; and therefore it is as irrational a procedure to draw any consequences thence to its prejudice, as to infer that the precepts of medicine are false, because the physician does not always make his prognostics aright. The general of an army may sometimes proceed upon wrong grounds, and the expert pilot run upon those shelves and rocks which he most endeavours to avoid. True it is that the subtilty of the devil, and depravedness of mankind have foisted abundance of abuses into the business of oracles, especially in the erecting of those statues to those fabulous divinities, which they commonly made of olive tree, laurel, vine, cedar, or some such kind of wood, full of unctuous moisture which they said were the tears and sweat of their false gods; as also in the pompous ceremonies wherewith they amused the credulous vulgar. Such were those of Trophonius, among the Thebans, who answered only those who being clad in white, descended through a hole of the cave into his temple, and there offered cakes to the spirits which inhabited it; after which they were conveyed cut at another place of the cave, where they drunk of the water of the Fountain of Memory, which caused

them to remember whatever they had heard, as they had drunk that of Lethe before they had entered into it, which had caused them to forget all affairs of the world.

But we are not hence to conclude that all oracles were false, nor doubt of the validity of that sublime art, upon its being disparaged by those who have professed it, since it hath its grounds not only in the inclination of men's minds, who having an extraordinary earnestness to know things to come, there must needs be some science for the attaining that knowledge, otherwise nature, who had imprinted that desire in him, should, contrary to her custom, have done something in vain; but also in the dispositions of that temperament, which is subject to melancholy, or blackcholer: for the former of these is a natural temperament of the more ingenious sort of people, according to the philosopher in his problems, and the other being more resplendent, is that of persons inclined to divination, occasioned by the clear representation of the species in that humour, which being bright and smooth as a mirror, cannot so well be discovered by those who are not of that constitution; to which Plato, in his Memnon, attributes the cause of Apollo's priestess's pronouncing the oracles in hexameter verse, though she had never learned poesy; and Pompanatius, in his book of enchantments, affirms that it caused a woman who never

never was out of Mantua, where she was born, to speak several strange languages.

Divination being above the reach of our understanding, as much as it is below the divinity, which hath reserved to itself the privilege of a distinct knowledge of things to come, it is to no purpose to seek for the true causes of it in ourselves, but we are to find them in the heavens, whence, if we may believe the professors of astrology, that quality of divination or prediction is communicated to men by the interposition of the intelligences, whereby those vast bodies are moved, and that science taught, by making it appear how great a correspondence there is between the effects of the sublunary bodies, and the superior causes on which they depend, and wherein they are potentially comprehended, even before they are actually existent. Whereto if you add the concurrence of the universal spirit, which equally animates the whole world, and the parts whereof it consists, and which meeting with convenient dispositions in the minds of men, and the several places where oracles have been given, inspired those extraordinary motions which have raised the spirit of man, and opened its way into effects the most at a distance from his knowledge, admitting, I say, such a concurrence, there may some probable reason be given of these predictions, not only of things whose causes being natural and necessary, their effects are infallible, such as are eclipses, the rising, setting, and regular motions of the planets; or of those whose causes are only probable, as it is reported that Pherecydes foretold a dreadful earthquake by the boiling up of the water in his own well, and Thales foresaw the scarcity of olives in the territories of Athens; but also of effects which having only contingent, or free causes, lie not so obvious to discovery; and yet these being denoted by the general causes, such as are the heavens, and the universal spirit, those persons who have

clear-sighted and illuminated souls may perceive them therein, even before they happen.

There are three general causes of oracles, one supernatural, another artificial, and the third, natural, and that, not to speak any thing of the supernatural, whereof the devils were the authors, and made use of it to continue still in their first rebellion, when they attempted to ascend into the throne of God, and be like him; nor yet of their artificial cause, which was certain persons devoted to their worship, who retiring into caves and subterraneous places, were incited by those evil spirits to that sordid ministry, that so by that means they might lay snares for the simple, who were easily drawn away by these false lights. The natural cause of those oracles, especially such as were pronounced out of the celebrated caves and grots of antiquity, was a subtle exhalation raised out of those places, which fastening on the spirits of the prophet or prophets, already disposed to receive that impression, had the same influence on them as the fumes of wine have on those who drink it to excess; whether that evaporation be caused by the quality of the earth or waters, or proceed from the metals, minerals, and other fossile bodies contained within their intrails. For if it be acknowledged that the waters passing through them derive certain particular qualities, why may not as well those vapours do the like, nay, haply in a greater measure, and consequently work those extraordinary effects? nay, upon consideration, they will not be found more miraculous than what is related of an exhalation which issues out of a cave near Hieropolis, which, as it is affirmed, is fatal only to men, and not to those who have not lost their virginity; nor yet than the water of a fountain in Boeotia, which causes mares to run mad, as that which was in the Temple of Bacchus, at Andros, had the taste of wine; that of Delphi lighted those torches that were within

a certain distance of it, and extinguished those which were thrust into it. Now, such qualities as these are depending on the properties of the places; it may be as easily conceived that those where such answers of the

false gods were given had the like; and thence it is to be imagined, that those having ceased by the ordinary vicissitude of all things, the said oracles accordingly received also their period.

LAVATER DE SPECTRIS.

(Continued from Page 143.)

31. SOZOMEN relates in the 28th chapter of his sixth book, that a certain monk named Apelles, near Achoris, in one of the Egyptian monasteries, had wrought many miracles, and on a certain time, as he was finishing some smith's work in the night time, the spectre of a dæmon appeared to him, under the shape of a beautiful woman richly attired, inciting him to lust; but he snatching the hot iron out of the furnace, struck it in the face of the dæmon, which put the spectre to flight, witnessing his pain by his lamentation and howling.

32. Datus, a bishop of Milan, being banished for maintaining the faith, set out for Constantinople. He put in at Corinth, and there he entered a house occupied by the devil, as he could find no other more fitting for his servants.

At an unseasonable hour of the night, when the dæmons began to rage and roar after the manner of lions, and to howl, Datus awoke, and said, 'O impure dæmon, thou hast said, I will place my seat towards the North, and be like unto the Most High: behold, on account of thy pride, thou art made like unto swine and asses, for thy disobedience unto God.' At this saying, the devils, being confused, deserted the house.—Gregor. Furonensis, lib. 3. Dialog. cap. 4.

33. Phlegon Trallionus, the freedman of the Emperor Adrian, in his book of Wonders, and Long Livers, relates a history which he himself was

an eye-witness of, to have happened in a certain town. Philinus, the daughter of Charitus and Damostratus, the inn-keeper, began to love Machates their guest. Her parents were much incensed against her for it, which so much affected her, that she soon died of grief, and was publicly buried. The sixth month after her decease, when Machates returned to the same place, Philinus went in to him, and had carnal knowledge of Machates: she received in a present from him an iron ring and a golden cup, and then she departed; but not before she had, in return, given him a golden ring and a stomacher. The nurse having observed the spectre, related the matter to the parents. A few days after they ran and caught their daughter with their guest; they embraced her with pitiful howlings; then she accosted them in these words: 'O father and mother, how unjustly have you envied me, for being three days in my father's house with your guest, without any enchantment! nevertheless, you shall at last mourn for your curiosity: but I shall go back again to the place designed for me, for I come not hither without the Divine permission.' Having spoke this, she straightway died, and her body was carried about in a conspicuous manner on a bed. The affair was noised among the people, flocking into the theatre. Her former sepulchre was found empty, only the iron ring and gilt cup were found. Her body, by the advice of Hyllius, the soothsayer,

was buried in the outskirts of the town. Machates for grief killed himself.

34. St. Jerome, in the lives of the Fathers, relates of a certain monk, that was enticed to carnal copulation by a dæmon under the form of a beautiful woman, who inclining his members to the act, was affected as a horse and mule who have no understanding, and whenever he attempted copulation, she uttered hideous howlings, and as a thin shadow and phantom, slipped out of his hands, and forsook the miserable wretch with a most bitter reproach. Vlerus, lib. 2, cap. 46. de Præstigiis Dæmonum.

35. Vincentius writeth in the third book of his history, that in Sicily, in the reign of king Rogerius, a certain active young man, skilful in swimming, was one evening a little after twilight, the moon shining, washing himself in the sea, and that he laid hold of a woman who was swimming after him by the hair, as if she

had been one of his companions, who had a mind for him. He accosted her, but could not induce her to speak one word; wherefore having covered her with a cloak, he led her home, and at last took her solemnly as his wife.

Some time after being rebuked by one of his companions, that he cohabited with a phantom, he being terrified, drew his sword, and threatened his wife that he would kill the son she had by him if she did not declare her original; who answered, 'Woe be to you, miserable man! you will lose a useful wife by forcing me to confess; I would have tarried with you to your advantage if you had suffered me to keep my enjoined silence. From henceforth you shall not see me.' She forthwith vanished.

The boy grew up, and used to frequent a sea-bath. At last, on a certain day, as the boy was bathing in the sea, the phantastic woman met him in the waves, and snatched him away.

(To be continued.)

PALMISTRY.

(Continued from Page 138.)

Death, or danger, by drowning or choaking.

38. UNDER these two accidents of drowning or choaking, death hath many ways to meet with us. As a certain man who with his servant fell into a dung-pond, was saved by the standers-by, and the servant drowned: we see some drowned at sea, others in the Thames, in rivers, in ditches, in puddles, in tubs, in brewing vessels, and dyer's vats, as oft-times our weekly bills inform us, *Alij aliis suffocationem diversarum generibus suffocantur*. Divers have been choaked in different kinds, one in this manner and another in that; as it is storied of a prisoner, that being shut up close in prison, and offended much

with lice, set his straw on fire, and by reason of the closeness of the room, and straitness of the window, the prisoner was choaked with the smoak; and Pliny reports of one who was choaked with the kernel of a pressed grape, and of another supping milk, choaked himself by means of a small hair swimming therein; and we read of a Pope that choaked himself eating of fish, with a small bone thereof; another drinking wine, a drop, or small quantity thereof entering the trachea by the gullet making a wrong meatus, and descending into the lungs, choaked him; another choaked with crumbs of bread slipping through the orifice of the throat into the lungs; another choaked by the kernel of an orange passing into the lungs in drinking,

Z 2 which

which thing twice hath endangered myself, I bless God for delivery.— There are many and different ways by which death may assault us, and all under the notion of choaking, which is very difficult for chiromancy to distinguish; for as divers perish in the waters, others by a catarrh, others by a quincy, others by an imposthume, yet all is by choaking; the lineaments and signs of which as they appear in hand for our information, I will here subjoin.

39. The mount of the hand on the percussion, signated with lines intersected, resembling a star with many rays, as in the preceding figure, signifieth drowning in deep water, especially if it be in both hands.

40. A line like an arch on the inward part of the thumb in the last joint of the thumb denotes drowning.

41. A spherical line like a globe on the back side of the thumb, near the upward joint, implies submersion, viz. drowning in deep waters.

42. A line cutting the supreme angle from the root of the thumb, ascending towards the menial line, denotes drowning in water.

43. A torted, crooked line on the mount of the Sun, (as in the preceding figure) shews that person shall die by water.

44. Two acute angles in the quadrangle (as in the preceding figure) appearing transverse, especially in the supreme part thereof, pronounces death by drowning.

45. Little, irregular, intricate lines on the mount of the fore finger, so many perils and dangers are threatened by water, but if these lines touch the middle natural line, drowning undoubtedly follows.

46. Caruncles, an irregular figure like thereunto, elevated on the mount of the index finger, denotes many misfortunes by water.

47. All authors affirm, and I have known it verified by sad experience in a dear friend of eminent quality, that if upon the nut of the fingers ends,

the inner side, (as in the foregoing figure is manifest) there be oblique, torted, wavy lines like the character of Aquary, this undoubtedly signifies submersion, viz. drowning in waters; the same if this mark be found on the mount of the moon, viz. the percussion of the hand, or between the first or second joint of the fingers and oft-times is distinguishable the several ages in which this evil shall hap, as if it be found, or most conspicuous, on the auricular or little finger, it will happen in childhood, if upon the Sun-finger, in youth, if on the middle finger, in middle age, if upon the fore-finger, in age, if upon the thumb, in very old age: this hath been too oft verified.

Of the suffocation, smothering, choaking, or ever-laying of infants by their nurses or others.

48. A PALE line from the root of the fore-finger, pailing the mount towards the thumb, signifies that child will be choaked, smothered, or overlain by the nurse.

49. The like if the table-line in the superior part, viz. that part towards the fore-finger, be forked and suffused with a pale, wan colour.

50. As also if the line of life between the index and the pollex, viz. the thumb, be tumid, big, and swelling, this child shall be choaked, or smothered by another infant, or by the nurse, &c.

Signs of a manslayer.

51. MANY subtle, small lines conglomerated, knotted, or wound together in the mount of the thumb, denotes an unhappy person.

52. The natural line having distinct circles, or half circles in it, denotes so many manslaughters, murders, or wounds.

53. The form of a semi-circle in the quadrangle, joined to another line somewhat

somewhat crooked, torted, or inferted, denotes a person to be a shedder of blood.

54. The menfal line making an improper angle with the natural line, not touching the line of life, denotes a blood-shedder.

55. The natural line in the supreme angle, not joined to the vital, let that person take heed of quarrels, for it hath bad signification.

56. Three or more strait lines from the natural line, touching the table line, opposite to the mount of the middle finger, indicates that person to be a blood-shedder.

57. The table line sending forth two branches, one touching the root of the middle finger, and the other extending near the root of the fore finger, notes a perfidious and deceptive quality.

58. The middle natural line profound, red, and torted, with several crooked windings, shews a wrathful, rash disposition, subject to bloodshedding.

59. The menfal line reverting in the end, and joining with the natural line over against the middle finger, let such a person fast and pray, to prevent murder and a violent death.

Signs of imprisonment.

60. THE line of Saturn passing from the wrist through the triangle, and extending to the root of the middle finger, very conspicuous, especially if the natural line be short, prenotes much sorrow and imprisonment.

61. A line from between the middle finger and the index, bowing and inclining towards the mount of the index, declares imprisonments and sorrow.

62. Lines, so many as cut the menfal line over against the mount of

the middle finger, so many imprisonments they signify.

63. The line of Saturn extending from the wrist, clear and conspicuous, and ending forked upon the mount of Saturn near the root, intimate accusations, and signify persecutions, mischiefs, and imprisonments.

Loss of Sight, Blindness.

64. AN orbicular mark in the midst of the line of the Sun, denotes blindness.

65. One short line in the middle juncture of the fingers, and in the other juncture two lines, signify the loss of one eye, or both.

66. A round, orbicular mark, or circle upon the line of life, signifies the loss of the eyes; this hath oft been experienced.

Sudden Death.

67. THE natural line short, joined to the vital in the supreme angle, and turning crooked, crossing the table line against the middle finger, intimates sudden death.

68. A man or woman wanting the natural line in the hands, intimates hurts, from whence ensues sudden death.

Sudden death by Falls.

69. Two lines angular, joined with the point near the supreme angle within the line of life, the forks or points of the lines verging towards the rising tubercle of the thumb, denotes falls from horses, and hurts thereby.

(To be continued.)

OBSERVA-

OBSERVATIONS ON MOLES.

Continued from Page 131.

CHAP. IV.

WHAT A MOLE SIGNIFIES IN THE
FOREHEAD.

HALY in his book, 'De judiciis Astrorum,' teacheth how from the moles appearing in the face, moles or marks are discoverable in the abscond, and more private parts in the body: saying, 'If a mole appear in the forehead, there is another on the privy member, and so all other parts of the body answer to the dimensions of the face, as is largely, with the reasons thereof, handled in my large book of moles.'

Melampus, the Grecian, hath given some essay to this business, but very little of this learning do we find among the ancients, but from hence they prelage and predict of good and bad fortune in the course of life, holding this method, that if a mole or moles appear in the forehead of a man, it denotes to him great possessions, and much increase of the goods of fortune: and being observed in the forehead of a woman, it usually denotes future government, or great preferment; and as this signifies good fortune, it is to be understood to be on the right side, on the left side it signifies the contrary, the reasons hereof issue from the Fountains of astrology. But Melampus is different from Haly her in, for if a mole appear on the forehead, he assigns another on the breast, and not on the privy member, the breast belonging to Cancer, where the Moon chiefly predominates; therefore the person shall be wealthy, of good report, degree, and ample dignity; not only the opinions of Maturnus and Melampus, but natural reason

clears the point, for moles that proceed from a frigid cause, ad imatendunt, usually possess the lower parts, as the hips, buttocks, thighs, calves, and legs: and those moles which a hot cause produceth, usually appear on the breast, and the superior parts of the body; it follows that these are of hot constitution, Calidi cordis & pectoris, and so magnanimous, of courage, active, strong, noble, and excellently qualified, Unde non ab re erit; from hence it cannot but follow that such highly qualified natures should obtain honours, wealth, plenty, and riches, and possess the good things of nature in the course of their lives.

CHAP. V.

OF MOLES ON THE EARS AND THIGHS,
AND WHAT THEY PORTEND AND
SIGNIFY.

It is an established truth amongst philosophers, that a mole appearing on the ear of a man, the right side, he shall be rich, honourable, and renowned, the same as to a woman; a mole or moles, in like manner, on the thigh indicates the same.

Melampus, discoursing on the thighs, affirms such a sign on the thigh, in either sex, denotes an exuberancy of riches, and gives astrological reasons thus:—The thighs, in an astrological acceptation, belong to Sagitary, which is the house of Jupiter, and where Jupiter predominates, so consequently, as relating to Jupiter, makes those thus marked renowned, potent, noble, rich, copious, learned, and well mannered, pleasant, cheerful, yet humble and meek, and such as shall by purchase, marriage,

marriage, or gift, possess other persons estates; but if these appear on the left part, and Jupiter unfortunate, occidental, or afflicted by Saturn or Mars, they have unhappy signification of hatred and contempt, of trouble, labour, and pain, and unfortunate in his designs, as seldom bringing them to a wished end.

Furthermore, astrologers assign to the planets the gubernation of the body, as Ptolomy assigns to Saturn the right ear, the spleen, the bladder, and phlegm; to Jupiter the sense of feeling, the lungs, the pleura, the cartilages, gristles, and sperm; to Mars the left ear, the reins, and testicles; to Venus the sense of smelling, the liver, and the flesh; to Mercury locution, deliberation, memory, and the tongue; to the Moon the sense of tasting, the throat, the stomach, the belly, the secrets of women, and all the members of the left part, as Saturn possesseth the right, and he that hath a black or dark mole on the right ear, may promise himself possessions, inheritances, and riches.

CHAP. VI.

OF MOLES WITHIN AND WITHOUT THE EYE-LIDS, AND IN THE SECRET PARTS.

FROM Haly Abenragel, and others.

we are taught, that if there appear a mole on the supercilia, between the eye-brows, and the edge of the eyelid, there will another appear in vultu inferiori, and another between the navel and the secrets; this judgment he derives from astrological principles; the secret parts are ascribed to Scorpio, in which Mars hath principal domination, and as Maturnus hath it, 'Mars in Scorpio facit viros, mulieribus deditos, ut omni posthabita, pudoris honestate, & illis quandoque vim inferre conentur;' carries men towards women beyond the bounds of honesty, and inclines them to ravishment and the height of debauchery, contention, and shame, effeminate, cruel to accomplish his ends, either to marry many wives, or to covet many, and denotes much unhappiness to men in reference to women; these moles betoken much unhappiness to women likewise, in divers respects. Dares Phrygiæ relates, that the fair Helena, of Greece, had these moles, whose unfortunate fortune spilt the blood of two nations, Greeks and Trojans, like water, and indeed all antiquity concurs herein, that such women can hardly be faithful and true to their husbands. But I question not but prudence and grace may much meliorate these destinies and evil inclinations.

(To be continued.)

THE PLEASING AMUSER. No. II.

(Continued from Page 113.)

To make a Chamber as Light by Night as by Day.

TAKE that part of the glow-worm which stirreth, and bruise them well, then set it in hot wet horse-dung, in a glass well stopped, and let it then so stand for fifteen days, and afterwards distil it in a glass alembic with a soft fire, the which water so drawn, stop

close in a narrow-neck pot of crystal-glass, and hang the same in the entry of the house, and it will give a very bright light.

To make a blown Bladder skip from place to place,

Put quicksilver in a bladder, and lay

lay the bladder in a hot place, and it will skip up and down without handling.

How to put an Egg into a Vial.

Steep the egg two days and two nights in vinegar, and then roll it on a table softly, and it will stretch as well; and then you may put it into a vial, or draw it through a ring.

To produce a Chicken without a Hen.

Take an egg and lay it in the powder of hen's dung, dried and mingled with some of the hen's feathers.

To seem to kill a Horse, and to cure him again.

Take the seed of henbane, and give it the horse in his provender, and it will cast him into such a deep sleep that he will seem dead; if you will recover him again, rub his nostrils with vinegar, and he will seem to be revived.

How to pull Laces out of your mouth of what colour or length you list, and never any thing seen to be therein.

As for this it is done by putting one round bottom in your mouth as fast as you pull out another, and at the just end of every yard, tie a knot so as the same rests upon the teeth, then cut off the same, for so the beholders are doubly and trebly deceived, seeing as much lace as will be contained in a

hat, and the same of what colour you list to name, to be drawn by so even yards out of your mouth, and yet to talk as if you had nothing at all in your mouth.

To thrust a Bodkin into your Head without hurt.

Take a bodkin so made as the haft being hollow, the blade thereof may slip into it as soon as you shall hold the point upwards, and set the same to your forehead, and seem to thrust the same into your forehead, and so with a little sponge in your hand you may bring out blood or wine, making the beholders think the blood or the wine runneth out of your forehead; then, after the countenance of pain and grief, pull away your hand suddenly, holding the point downwards, and it will fall out, yet not seem to have been thrust into the haft, but immediately thrust that bodkin into your lap or pocket, and pull out another plain bodkin like the same something bloody, saving only in the conceit.

To cause the Cup to stick to a man's lips that it can hardly be pulled away.

Take the milk of a fig-tree, and mingle it with tragacanth, and anoint the brims of the cup with it, which when it is dry will not be seen; then give it to any one full of wine to drink, and it will before he has done drinking stick so fast to his lips, that it will be impossible to pluck it away.

(To be continued.)

APPARITIONS, DREAMS, &c.

Related by Mr. Aubrey.

CHARLES the Simple, King of France, as he was hunting in a forest, and lost his company, was frighted to simplicity by an apparition.—There

is a fine Engraving, from a design by Singleton, in Gifford's History of France of this circumstance.

Philip Melancthon, writes that the appa-

apparition of a venerable person came to him in his study, and bade him to warn his friend Grynæus to depart from him as soon as he could, or else the inquisitors would seize on him; which monitory dream saved Grynæus's life.

Mr. Fiennes Morison, in his travels, saith, that when he was at Prague, the apparition of his father came to him; and at that very time his father died.

There is a tradition, (which I have heard from persons of honour) that as the Protector Seymour and his Dutches were walking in the gallery at Sheen, (in Surrey) both of them did see a hand with a bloody sword come out of the wall. He was afterwards beheaded.

Sir John Burroughes being sent envoy to the Emperor by King Charles I. did take his eldest son Caius Burroughes along with him, and taking his journey through Italy, left his son at Florence, to learn the language; where he having an intrigue with a beautiful courtesan, (mistress of the Grand Duke) their familiarity became so public, that it came to the Duke's ear, who took a resolution to have him murdered; but Caius having had timely notice of the Duke's design, by some of the English there, immediately left the city without acquainting his mistress with it, and came to England; whereupon the Duke being disappointed of his revenge, fell upon his mistress in most reproachful language; she on the other side, resenting the sudden departure of her gallant, of whom she was most passionately enamoured, killed herself. At the same moment that she expired, she did appear to Caius, at his lodgings in London; Colonel Remes was then in bed with him, who saw her as well as he; giving him an account of her resentments of his ingratitude to her, in leaving her so suddenly, and exposing her to the fury of the Duke, not omitting her own tragical exit, adding withal, that he should be slain in a duel, which ac-

cordingly happened; and thus she appeared to him frequently, even when his younger brother (who afterwards was Sir John) was in bed with him. As often as she did appear, he would cry out with great shrieking, and trembling of his body, and anguish of mind, saying, O God! here she comes, she comes, and at this rate she appeared till he was killed; she appeared to him just before he was killed. Some of my acquaintance have told me, that he was one of the most beautiful men in England, and very valiant, but proud and blood-thirsty.

This story was so common, that King Charles I. sent for Caius Burroughes's father, whom he examined as to the truth of the matter; who did (together with Colonel Remes) aver, the matter of fact to be true, so that the King thought it worth his while to send to Florence, to enquire at what time this unhappy lady killed herself; it was found to be the same minute that she first appeared to Caius, being in bed with Colonel Remes. This relation I had from my worthy friend Mr. Monson, who had it from Sir John's own mouth, brother of Caius; he had also the same account from his own father, who was intimately acquainted with old Sir John Burroughes and both his sons, and says, as often as Caius related this, he wept bitterly.

4223.

THE NATURAL SLEEP-WALKER.

(Continued from Page 134.)

WITH a view to divert and draw his imagination to some other object, we requested one of the company to play on the clarionet in an adjoining room. Immediately on hearing the sound of the instrument, he associated it with the subject of his dream, and exclaimed, "What—I hear. sorcerers below—quick—let us chase them." In fact, he supposed himself running down stairs, and entering the church,

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whilst his every motion corresponded to such a supposition. It is worthy of remark, that as long as he fancied himself in the steeple or church, he had a precise regard to the real situation of place. "Well—my gentlemen forcerers—what want you here?—oh yes! I see it now—they are skeletons playing on the hautboy—Come, come, a picking with you.—Hence avaunt—I should lend them some good lounging kicks, added he to his companions, were it not that they are mere bones, and I should get hurt for my trouble." Yet he accomplishes their expulsion, by belauding some, and bruising others, always accompanying his discourse with the most expressive gestures, and presenting a spectacle truly singular. Shortly after he sees an old man; and, affecting a broken utterance, thus accosts him, "Thou art old indeed! thy hand trembles, but know that mine is steady." He then menaced him, but suddenly restrained his passion with these words, "No, let him go there, he has a good countenance enough."

Without following him in all the detail of this dream, it may suffice to mention, that he visited, still in his imagination, the church yard, opened the graves, saw corpses and ghosts, &c. The following words particularly struck us: "I here are no ghosts, 'tis all a tale, and yet I see them, a certain proof of their existence—what more need be said."

He entreated the forcerers to transport himself and companions to Mr. Tardent's house; at once he moved in air. "Lord bless me! how high we are, cried he, I wish we had been more moderate in our desires; see our school-steeple beneath there. They drop us on Mr. Tardent's roof." He then made a bounce, and, as if falling on his feet, said, "this is well, now we are safe, here's the garret-door, let us in." With this he stooped to pass

the little door, which may actually be seen at the precise spot.

26th Fact. On another occasion, he believed there were robbers at his room-door. Accordingly, he watched and examined it very narrowly, though some persons purposely placed themselves between him and the wall. As he stepped forward, they made way, and saw him open the door, take the chimerical robber by the throat, kick him down stairs, and shut him out. We have seen him repeat this feat more than once.

Facts might easily be multiplied, to prove that his imagination presents objects in the same lively manner as if they were present: but those which we have just noted appear sufficient for the purpose. Besides, to do justice to representations of this kind, every fact should be seen by him who relates it. The boy's gestures are sometimes so comical, and his talk so outré, as to amuse the observer, who is not checked by the melancholy, but very natural reflection, that the whole is the effect of defeat.

Some of the Sleep-walker's most remarkable Actions in Light and Darkness.

27th Fact. His motions are uniformly regulated by his sensations, being slow or quick, lively or moderate, demure or precipitate, according to the impulse of the prevailing dream. He usually hangs down his head, and only raises it when he would contemplate some object. His steps are always very sure, nor is he at any loss to avoid obstacles. We have seen him, when he wished to get out of a room, remove a chair placed before the door, put it in its proper place, and then open the door, like a person awake.

(To be continued.) 4. 22.

A DREAM.

A DREAMING DICTIONARY.

(Continued from Page 119)

BEGGARS. To dream of poor folks or beggars entering into a house, and carrying away any thing, whether it be given them, or they steal it, denotes very great adversity.

Beheading. To dream that one is beheaded, and that the head is separated from the body, that signifies liberty to prisoners, health to the sick, comfort to those in distress, to creditors payment of debts. To princes good fortune, and that their cares and fears will be turned into joy, and also confidence in their subjects. If one dream that a person of his acquaintance beheads him, he will share with him in his pleasure and honour. If any one dreams that a young child, who hath not yet attained the age of his youth, hath cut off his head, if the dreamer besick he will not livelong, if in health he will get honour. If a woman with child dreams thus she will bring forth a male child, and her husband will die suddenly; for he is her head. To dream that you see one beheaded signifies sickness.

Bells. To dream one hears ringing of bells, if of a sanguine complexion, brings him good news: but to others it shews alarms, murmurings, disturbance, and commotions among citizens. To dream one plays tunes upon small bells, signifies discord and disunion between subjects and servants.

Belly. To dream one's belly is bigger or fuller than ordinary, shews his family and estate will encrease proportionably, according to the greatness of his belly. If one dreams his belly is grown lean and shrunk up, he will be joyfully delivered of some bad accident. If any one dreams that his belly is swelled, and yet notwithstanding empty, he will become poor,

though he be rich in the esteem of many people in the world.

Belly-ache. If any one dreams his belly aches, he will be afflicted in his family, and have many cares upon him.

Birds. To dream you see many birds, signifies assemblies and suits at law. To dream of catching birds by lime-twigs, or with nets shews the entrapping or ensnaring of enemies by deceitful means. To dream of great birds is better for the rich than the poor; to dream of little birds the contrary. To dream that you hear birds chirp is a good sign: to see birds fighting signifies adversity; to see birds fly over your head signifies prejudice by enemies. To see blackbirds signifies trouble. To hear birds sing is joy and delight.

Bird's-nests. To dream you find one is a good sign. To dream you find one without either eggs or birds shews you will meet with great disappointments.

Birding. To dream you catch birds signifies profit and pleasure.

Birth. To dream of one's birth is good for him that is poor; but to him who is rich, this dream signifies that he shall have no rule in the house, but others shall rule over him against his will.

Bitter. To dream of a bitter; which is a night-bird, is a bad omen.

Bleeding. To dream of bleeding at the nose signifies loss of goods, and decay of riches, to those that are phlegmatic and melancholy; but to the choleric and sanguine it signifies health and joy.

Blind. To dream of being blind shews a man shall be admonished to foresee his errors and avoid them,

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especially in love affairs. This dream also threatens the dreamer with want of money, when a man at noon-day cannot see a penny in his purse, which is a common kind of blindness.

Blind-man's-buff. To dream that one plays at blind-man's-buff signifies prosperity, joy and pleasure.

Blood. To dream you vomit much blood, and of a good colour, is good for him that is poor, for he shall get store of money. It is also very good for him who hath no children, and whose kindred are in a strange country: the first shall see a child of his own, the other his kindred returning home. To dream of carrying blood is not good for them that desire to be hidden. To dream you vomit corrupt blood is sickness to all. To cast a little blood in spitting foretells sedition, as some have known by experience.

Blossoming of trees. To dream you see all sorts of trees blossoming is a sign of joy, comfort and recreation.

Blowing the fire. To dream of blowing the fire signifies to the rich, servitude; to the poor, profit. To dream of stirring up and blowing the fire denotes also the stirring up of wrath, and that old quarrels which have long lain dormant shall be revived.

Boar. To dream of a wild boar signifies rain and tempest to those which travel; and to such as plead, a strong adversary: to ploughmen, sterility; and to him who marrieth, a rude and angry wife. In land journeys, the way uneasy, or hard to hit.

Boat. To dream that you are in a boat upon a river, lake, or pond of clear water, is very good, and signifies joy, prosperity, and good success in affairs. For a man to dream that he is walking in a boat, and recreating himself without fear, he will have comfort and success in his affairs; but if the water be rough and tempestuous, it falleth out contrary.

Boots. To dream that one is well booted, signifies profit by servants.

Brain. To dream that a man's brain is well, and free from all deflections and ill-humours, shews he will make an able counsellor to kings and princes and will govern himself prudently, and will perfect his designs with honour and profit: for the head being the citadel in which the brain is environed, the brain is the store-house for the soul's faculties, and by its prudent conduct hath dominion over all the other parts of man. If, therefore, on the contrary, a man dreams his brain is ill disposed, and over-charged with those humours that cause pain, he will be unfortunate in his counsels and enterprizes, be looked upon as an inexpert and imprudent person, and will run into many dangers.

Breast. To dream that your breast is whole, clear, and well, is good, and shews health and joy. To dream you have hairy breasts, and the paps covered with hair, denotes great gain and profit to men, but to a woman loss of her husband. If a man dreams he has breasts as big as a woman, it shews him to be a coward and effeminate; or else that he shall meet with much trouble and grief through sickness and loss of children. If a young married woman dreams that her breasts are full, and spinning out with milk, it signifies she is with child, and that it will be a perfect birth. If it be an ancient woman that dreams thus, she will have wherewith to support her; if she be rich, it signifies she will bestow some money upon her children, who will rejoice therewith: if a virgin dreams thus, she is near her marriage; if a woman dreams she has sore breasts, she is threatened with death. If she dreams her breasts are dried up and lank, and they are no longer hard, but hang down, it shews her children will die; but if she have none, she will grow poor and indigent, and often shed tears through grief and affliction. If a woman dreams she has many breasts, it signifies she has as many gallants.

(To be continued.) p. 208.

IMPULSES

IMPULSES AND KNOCKINGS.

Related by Mr. Aubrey.

KING Charles I. after he was condemned, did tell Colonel Tomlinson, that he believed, that the English monarchy was now at an end: about half an hour after, he told the Colonel, "that now he had assurance by a strong impulse on his spirit, that his son should reign after him." This information I had from Fabian Philips, Esq. of the Inner-temple, who had good authority for the truth of it: I have forgot who it was.

The Lord Roscommon, being a boy of ten years of age at Caën in Normandy, one day was (as it were) madly extravagant in playing, leaping, getting over the table-boards, &c. He was wont to be sober enough: they said, God grant this bodes no ill luck to him; in the heat of this extravagant fit, he cries out, My father is dead! A fortnight after, news came from Ireland that his father was dead. This account I had from Mr Knolles, who was his governor, and then with him; since Secretary to the Earl of Strafford, and I have heard his Lordship's relations confirm the same.

A very good friend of mine and old acquaintance, hath had frequent impulses; when he was a commoner at Trinity College, Oxford, he had several. When he rode towards the West one time in the stage coach, he told the company, "We shall certainly be robbed," and they were so. When a brother of his, a merchant, died, he left him with other effects, a share of a ship, which was returning from Spain, and of which news was brought to the Exchange at London, of her good condition; he had such an impulse upon his spirit, that he must needs sell his share, though to loss; and he did sell it. The ship came

safe to Cornwall, (or Devon) and somewhere afterwards fell upon the rocks and sunk: not a man perished; but all the goods were lost except some parrots, which were brought for Queen Katherine.

Major John Morgan of Wells, did aver, that as he lay in bed with Mr. — Barlow (son of the Dean of Wells) they heard three distinct knocks on the bed; Mr. Barlow shortly after fell sick and died.

Three or four days before my father died, as I was in my bed about nine o'clock in the morning perfectly awake, I did hear three distinct knocks on the bed's-head, as if it had been with a ruler or ferula.

Mr. Hierome Banks, as he lay on his death-bed, in Bell-yard, said, three days before he died, that Mr. Jennings of the Inner-temple, (his great acquaintance, dead a year or two before) gave three knocks, looked in, and said, Come away. He was as far from believing such things as any man.

Mr. George Ent of the Middle-temple, told me some days before he died, that he had such a *Deceptio Visus*, he called it.

"In Germany when one is to die out of one's family, or some friends, there will sometimes likewise happen some token that signifieth the death of one, e. g. some (or one) in the house heareth the noise, as if a meal-sack fell down from on high upon the boards of the chamber; they presently go up thither, where they thought it was done, and find nothing; but all things in order.

"Also, at Berlin, when one shall die out of the electoral house at Brandenburg, a woman dressed in white linen appears always to several, without

speaking

speaking, or doing any harm, for several weeks before.' This from Jasper Belshazer Cranmer, a Saxon gentleman.

Tradition states, that the mills of Luttrell's Town, near Dublin, were erected in one night by the Devil, for which, and other services, the person, after whom they were called, made an assignment of himself, after a certain period, to his illustrious Master.

Several years rolled on in the acquirement of riches, and of consequent estimation; for in the same degree that worth in indigence is shunned, from an idea that poverty is infectious, the multitude pay their devotions to the affluent.

At length, the long dreaded morn arrived without the claimant: with the approach of night, Mr. Luttrell began to believe what he so ardently desired, that his quondam friend had forgot him; but Lucifer, who, though sometimes tardy, is said to be always sure, and in every instance to require his own—at length entered the room where Luttrell was reading. 'Hey!' said the devil, with infinite surprise on seeing the Bible before him, 'What have you to do with that?'—'Curiosity,' replied the other, 'induced me to look into a book, of which I had heard so much: I did not expect you so soon, and having a few lines to add to a work, calculated materially to serve our cause (a system of levelling or general equality), I hope you will allow me a quarter of an hour to finish it.' Lucifer objected on the score of inutility; he said it would be premature—that, strongly impressed with the recollection of recent calamity, the minds of men were not then to be incited to mischief. An interval of peace, with its attendant benefits, continued the old gentleman, obliterates

the sense of misfortune: at a period when all others, than those, who like locusts, feed on the industrious, and who exist but to destroy; who sicken to witness comforts to which their dispositions render them obnoxious; when all other than the indolent, the envious, or the abandoned, possess as much happiness as falls to the lot of mortality—I will put the plan into hands that will make the most of it—But you should not forget, that I resemble numerous divines, who never practise what they preach, and that though I may stimulate others to waste their time, I never lose my own—we must away.

It was to no purpose, he was told, he should not refuse a small favour to a person that had rendered him so many great ones; that had devoted a long life to his service, and who, even then, only required a few minutes for the purpose of still further promoting it. The old gentleman remained inflexible; upon which Mr. Luttrell, pointing to a scrap of candle on a save-all, said, 'I beg you will give me till that snuff of candle is burned out.'

The devil could not with any grace refuse: he reluctantly consented—when Luttrell, with a quickness of thought, clapped the candle into the Bible, and closing it, said, 'Mr. Devil! you may go to hell this time without me; I know you have not power to touch this book, and I'll be damned if I, or I believe any one belonging to me, will open it.' The devil attempted to expostulate, and talked of honour; but was laughed at for supposing, that the person, whom he addressed, could be actuated by such a vulgar sentiment.

The account adds, that the devil was obliged to depart solus, and that the Bible, with its novel contents, was immediately deposited in an iron chest, which is carefully preserved by the amiable and estimated head of this great man's honourable, and right honourable, progeny.

DOMES-

DOMESTIC NEWS.

DECEMBER, 1792.

1. DURING divine service in the Tron church, Edinburgh, the congregation were much alarmed by part of one of the galleries giving way; a truly ridiculous scene presented itself.— Old and young women hanging between the rafters, supported by their petticoats; while below, the formal prude, and the old beaux, lay in an indiscriminate heap: fortunately no lives were lost, and but few hurt.

6. Mr. Martin of Keith, went a shooting on the Ballach Hill with his two sons; the eldest started a hare, and as he was firing at it, his brother, who was by his side with a greyhound, ran to set the hound, when he unfortunately received the shot in the back of his head, which killed him on the spot. The father, who was at a small distance, came just in time to prevent the surviving brother from shooting himself, having re-loaded his gun for that purpose.

13. A young man died in St. George's Hospital; his sister was sent for from the country to attend the funeral on Saturday, as well as a brother. The coffin was brought to the burying ground, but the parson being behind his time, the brother out of curiosity founded the coffin, and thought it was empty. He insisted on its being opened, and found in it only some sand and bricks. The parson was frightened. The brother went to the office in Bow-street, and Sir S. Wright sent one of his runners and a surgeon to the Hospital to demand the body. When they arrived there, it was partly dissected, but the Surgeons, hearing what had passed, had sewn it up. The situation of the brother and sister is not to be described. They were obliged to go to the Hospital to swear

to the indentify of their mangled relative, who was afterwards really buried.

17. A lady residing at Highgate, came to town for the purpose of receiving a considerable sum of money at the Bank. After transacting her business, in returning home, her servants advised her to alight and walk up Highgate-hill, in order to relieve the horses. To this she consented, and the domestics proceeded on with the carriage; but the lady has never since been heard of. The suspicion of her having been robbed and murdered, has created the greatest alarm amongst her friends and relatives, whose endeavours to develope this mysterious circumstance have hitherto proved unsuccessful.

A man, named William Pound, was brought to the public office Shadwell, who had been apprehended near Wellclose-square as an impostor, by some gentlemen, in the act of begging. It appeared that Pound went into a Cook's-shop to buy some pig, but quarrelled about the price, and left the shop, when he was followed by a Mr. Gray, who soon after observed him tie up one of his hands, and go into another shop; where he begged, and received one penny; upon which, Mr. Gray had him taken into custody, to be conveyed before a Magistrate. He refused however to comply, and a scuffle ensued; during which, five or six shillings dropped from him, which occasioned suspicion. They searched him, and found wrapped up in distinct rags, and concealed in his breeches, a great number of farthings, halfpence, sixpences, shillings, and half-guineas, and in one rag fifty-two guineas, besides a Plymouth Bank-bid of 560l. The amount of all the money found

upon him was, six hundred and thirty-one pounds, ten shillings, and four-pence farthing; for which the Magistrate gave him a receipt, committed him as a rogue and vagrant, and lodged the money with a banker, to be produced at the sessions.

The following act of generosity and sagacity in a Lioness at the Tower, is worthy of remark:—This beast had for a considerable time formed such an attachment to a little dog which was kept with her in the den, that she would not eat till the dog was first satisfied. When the Lioness was near her time of whelping, it was thought advisable to take the dog away. A short time since when the people were cleaning the den, the dog by some means got into it; and approached the Lioness with glee, who was then playing with her young ones; she made a sudden spring at him, and seizing him in her mouth, seemed in the act of tearing him to pieces, but as if she momentarily recollected her former fondness for him, carried him to the door of her den, and suffered him to be taken out unhurt.

Lately was married at Newton Stewart, Cumberland, David German, a day labourer, aged eighty-four, to a young woman of seventeen; it was with difficulty that even during the ceremony, the bride could keep him in an erect position.

CURIOUS COMPUTATION.

The Old and New Testament contain

	Old.	New.	Total.
Books	39	27	66
Chapters	929	260	1,189
Verſes	23,214	7,959	31,173

Words 592,439 181,153 773,692
Letters 2,728,100 838,380 3,566,480

APOCRYPHA.

Chapters	-	183
Verſes	-	6,081
Words	-	152,185

The middle chapter, and the laſt in the Bible, is Pſalm 117.

The middle verſe is the 6th of the 118th Pſalm.

The middle time is the 2d of Chronicles, 4th chapter, 16th verſe.

The word AND occurs in the Old Teſtament 35,543 times.

The ſame, in the New Teſtament, occurs 10,684 times.

The word JEHOVAH occurs 6,855 times.

OLD TESTAMENT.

The middle book is Proverbs.

The middle chapter is Job 29th.

The middle verſe is 2d Chron. 20th chap. between 17 and 18th verſes.

The laſt verſe is 1ſt Chron. 1ſt chap. and 1ſt verſe.

The 21ſt verſe of the 7th chapter of Ezra, has all the letters of the alphabet.

The 19th chap. of 2d of Kings, and 37th of Iſaiah are alike.

NEW TESTAMENT.

The middle book is Theſſalonians 2d.

The middle chapter is between 13th and 14th Romans.

The middle verſe 17th chap. Acts, 17th verſe.

The laſt verſe is 11th chap. John, verſe 35.