

THE Conjuror's Magazine,

OR,

Magical and Physiognomical Mirror.

JANUARY, 1793.

Embellished with the following Engravings, all accurately copied from LAVATER, by BARLOW.—1. Representation of Truth, Precision, Harmony, Calmness, and Expression.—2. Profile of Spalding.—3. Voisin, Henault.—4. Wren, D'Argenson.—5. Antiques, Plate I.—6. Antiques, Plate 2.

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LONDON:

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

CORRESPONDENTS, &c.

ASTROLOGICAL JUDGMENTS ON THE FIRST NEW MOON IN 1793.

AT this time we have δ in the eastern horizon in \ast to γ and Δ to Υ ; the luminaries in a \odot in the twelfth house, and \square to Υ and \ast to γ , and \equiv is on the cusp of the ascendant. From these aspects I think we may predict a busy and troublesome year to England, and other Courts in Europe. Bonatus says, such a configuration as this, signifies evils, injuries, contentions, and quarrels, between the rich and grandees of the countries; this seems to Spain and Germany, especially the last. However, England's troubles are near the same. Russians, Swedes, and Poles, will follow.

This scheme also portends some secret contrivances and plots to the aforesaid countries, and that the lofty heads shall be laid low. PETER.

D. Rutter of Norfolk, Nat. April 2, 1765, 6 o'clock, P. M. T. S. Nat. Jan. 14, 1756, 4 o'clock A. M. lat. London. W. Esth—y, of Scarborough, Nat. at Rippon, June 5, 1756, at 4 hours 45 minutes, P. M. E. C. Nat. Christmas-day, 1771, 25 minutes, A. 2 o'clock, P. M. merid. London. The marriage celebrated and consummated, June 4, 1792. Maria, Nat. October 3, 1769, merid. London. S. D. a son born October 21, 1791, half past 5 o'clock, A. M. Another, Dec. 4, 1789, at half past 11, A. M. Another, Dec. 3, 1787, at 7 o'clock, A. M. W. C. Nat. March 1, at half past ten at night, 1792. R. Southwark, with a tolerable correct scheme, Nat. March 9, 1759, 14 hours, P. M. die $\frac{1}{2}$ hor. \odot merid. London, lat. 54, 20. And some unavoidably unnoticed last month, cannot have place at full length, nor can the Querents reasonably require a public answer, as such would only serve particular ends.

The favours, or rather puzzles, addressed to Astrologus, &c. however, conveyed as required. Queries at large, next month:

Philomathos on occult secret sciences, in our next. His remarks have struck us forcibly before.

W. S. Apparition from Barbadoes in our next. A. S. and I. T. particularly the latter, whose nativity of Baron Swedenborg shall have place in our next.

The party who promised to communicate the late Mr. Canton's method of preparing the Sympathetic Powder, died suddenly soon after; however, the receipt shall be inserted: the questions upon Cards have only given way to more temporary matter: and the Title to Lavater shall be replaced by a new one in better taste, in time for binding the work.

We sincerely wish our Correspondents would omit illustrating their positions from *wire-drawn* texts of Scripture.

I. R. ought to know that the table of Houses is not correct in Heydon: he should use Lilly.

Not having room for the answer to Leander from Mercurius, this month, we inform the former Gentleman that he may see the Letter of Mercurius at the Publisher's, in the mean time. The Request of Mercurius shall be cheerfully complied with.

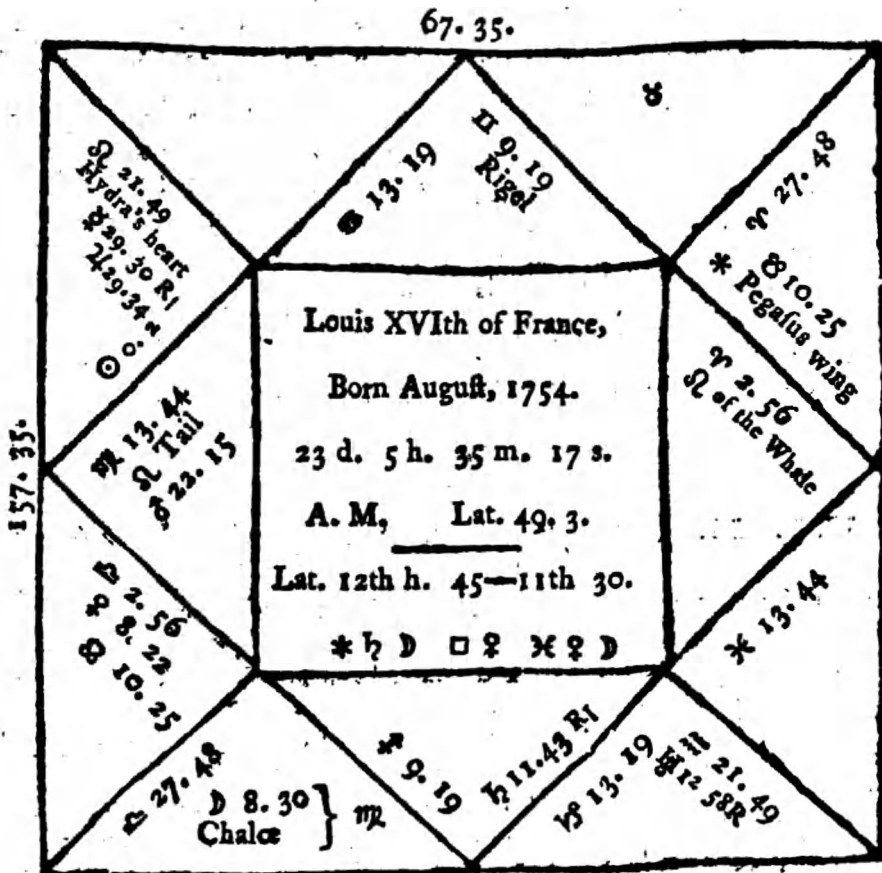
The Editor wishes that Astrologus would send his valuable communications at an earlier period of the month.

THE

CONJUROR'S MAGAZINE.

FOR JANUARY, 1793.

NATIVITY OF THE UNFORTUNATE LOUIS XVI.



B b 2

LAT.

LAT.		
☿	0	42 S.
♂	0	31 S.
♂	0	9 N.
♂	2	42 N.
☉		
♀	0	54 N.
♂	3	17 S.
♂	2	23 N.

A. R.

☿	315	41
♂	282	47
♂	151	41
♂	171	28
☉	152	8
♀	187	13
♂	150	29
♂	215	20

THIS genethical scheme is truly rectified, as the different position, and directions, will amply suffice. The position is thus:

The cusp ascendant is beheld by * ♀ and Δ ♂, and body ☉ and ♂ with an evil fixed * of the nature of ♂, and all debilitated; shews him to be at one time furious and head-strong, another time melancholy and stupid, regretting his former wilfulness, always at extreme, immutable in all his actions, to his great prejudice.

In person, strong, well-set, of a sanguine complexion, little bent in the

knee, with a sandy curling hair.—
☿ R ♂ ♀ both combust ☉ in the 12th house, declares powerful enemies and imprisonment; the two infortunes angular, the fortunes cadent, declares much sorrow; ♀ cadent with a violent fixed * of the nature of ♂, denotes the same; the cusp of 8th house adorned with evil fixed * and ☿ all these declare untimely death: ♂ R. though in house and angular, cannot be but of an evil tendency, it being retrograde; a planet retrograde is by no means benevolent. The following directions will point the time—

	A. D.	Y. D.
MC * ☿	14 42	15 126
MC * ♀	17 32	18 284
MC * ☉	17 48	19 3
☉ ♂ ♂	29 32	31 248
♂ * ☿	29 31	31 242
Asc. ♂ ♀	33 21	36 10
Asc. * ♀	34 7	36 253
MC Δ ♀	32 42	35 97
MC □ ♀	31 32	33 256
MC ♂ ♂	35 12	37 352
Asc. ☉ ♂	38 39	41 193
☉ * ♀	35 19	38 45
☿ ♂ asc. zod.	38 17	41 68
MC Seq. ☿	35 55	38 258

These few directions are sufficient to shew the utility of the science.

MERRET.

Tenbury, Nov. 2, 1792.

W. E. IN ANSWER TO MERCURIUS.

IN my answer to my friend Mercurius, touching the portents of this revolution, I shall be very brief; and shall first begin with observing that in this scheme we find all the celestial wanderers out of their essential dignities, and four of them beholding each other by violent aspects, from angles and unfortunate parts of the figure, from

all of which a turbulent, unfortunate, and dangerous year, might rationally have been predicted to the native.

But to be more particular; the position of the lord of the 6th in the ascendant, the Moon in her fall in the 8th, within orbs of a square of Venus in the 12th, who afflicts the cusp of the 6th by an opposition, the lord of the

the ascendant upon the cusp of the 8th, the dispositor of the lord of the 8th in the sign ascending; the lord of the 8th in opposition to the ascendant, and lord of the 6th, are all very powerful testimonies that a dangerous and mortal disease would invade the native this year; and as Mars beholds both the ascendant and lord of the 6th by an hostile opposition, and that the Sun, Mercury, the Moon, and Jupiter, are all in watery signs, it appears that it was like to be of the inflammatory kind, which might terminate in a mortal and incurable dropy. Sometimes indeed, these positions in a revolution threaten drowning, but then it is where that kind of death is signified in the radix; but as the lord of the 6th is in the ascendant, I am rather led to think that death from a natural cause is here portended, rather than from accident. The Moon in square of Venus in the 12th, and both she and the lord of the ascendant in Scorpio in the 8th, the Sun in Pisces in the ascendant, warn the native to avoid the snare of lewd women, lest he pay his life as a forfeit for his folly, and so make his exit that way.

On the 22d of March, 1792, there

happens a solar eclipse, and on the 16th of September another: the first falls in the ascendant, the second upon the cusp of the 7th, and within a degree of the opposite place of the Sun, at the commencement of the revolution: and it is the opinion of authors, that when these happen on the angles of the nativity or revolution, they are dangerous: other testimonies, as directions, transits, &c. concurring with this, I shall conclude with my respects to Mercurius.

No. 22, Kendall Place, Lambeth.

Those persons that write to me, are desired to pay the postage of their letters, or no attention will be paid to their enquiries. And, whereas, I have for some considerable time past been pestered with a deluge of letters from different hands, requesting to have their nativities calculated, and that without making me the offer of any competent fee for my pains; this is to acquaint such, that they may in future spare themselves the trouble of writing to me on such terms, as it is my ultimate resolution neither to spend my time nor to give my judgment without compensation!

ON

NATIONAL AFFAIRS;

OR,

ASTROLOGICAL SPECULATIONS ON THE PROSPECT BEFORE US.

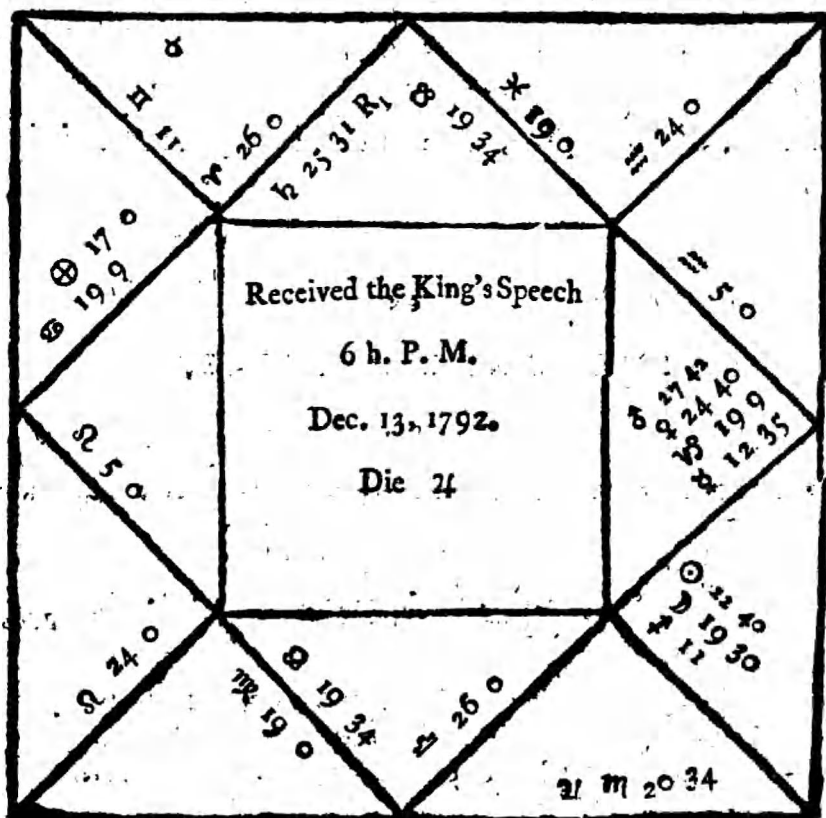
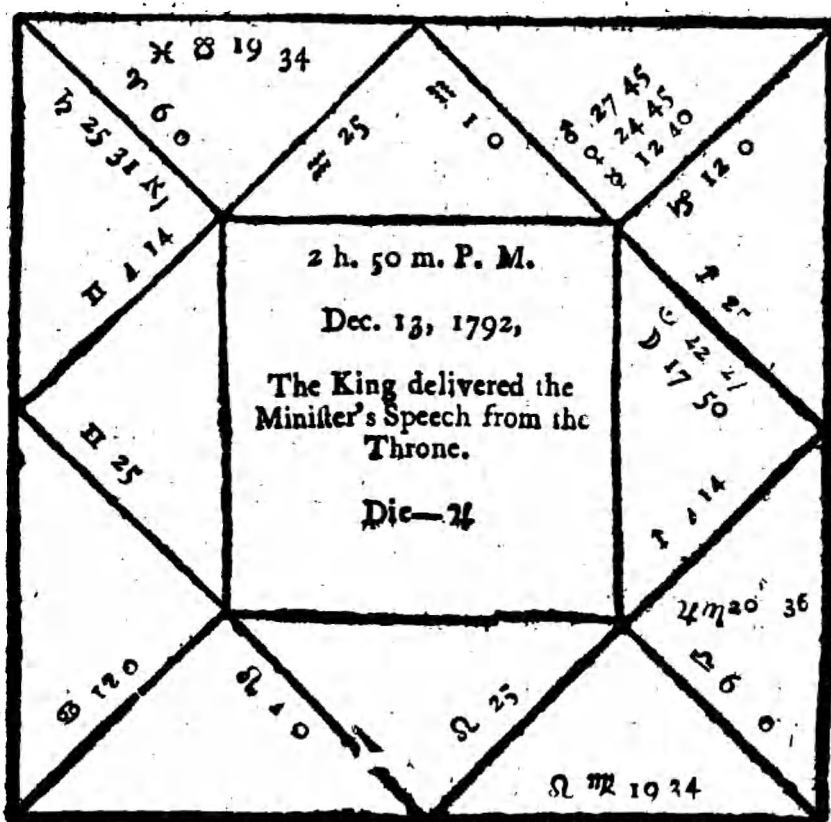
From every blast of War's contagious breath,
Famine and drought proceed, and plagues and death.

PORN.

MR. EDITOR,
AT this interesting, and very pe-

culiar crisis, I send the following schemes for the inspection of your astrological correspondents.

Is.



In the first scheme we have Gemini, a double-bodied sign, ascending; Mercury lord thereof in the ninth house, aptly enough denotes the subject to refer very much to continental or foreign affairs, and the Moon, which was in opposition to the Sun the fourth of June last, (our sovereign's birthday) is here in conjunction or combat of the Sun, on the cusp of the eighth house; Saturn, the significator of our fordid, slow-booted friends, the Dutch, is retrograde in the twelfth house; and he is the dispositor of the lord of the ascendant. In the latter figure we find the moveable sign Cancer ascending, the Moon lady thereof, peregrine in a double-bodied sign, and combat of the Sun in the sixth house, while Mercury, Venus, and Mars are in opposition to the ascendant; and both our open enemies and professed foreign friends are in reception with each other; I say our professed foreign friends, for here is not any, no not the least indication of any plot or conspiracy among the people of this country. The truth or falsehood of every thing alleged on that subject may easily be estimated by the place of Mercury, who is peregrine in a moveable sign, disposed of by an infortune, who is also in a moveable condition; ergo, the deception will be detected and exposed by patriots undismayed by the clamours of error and delusion.

Shackled as the press is likely to be by ministers who dread nothing so much as the loss of their places, and a free investigation of the causes of the present discontents, it might expose your Printer to some inconvenience, were I to say all which a particular judgment upon these schemes might lead me to disclose; suffice it to say, that I am confident the present armament will, like others, that we have already seen, be only pernicious, as far as it tends to *jobbing*, to interrupt commerce, diminish the public resources, to extend the increased and increasing influence of the crown, to madden the brain of Frenchmen, and stimulate

them to acts of rigour, perhaps of cruelty, which humanity may in vain deplore: in that it is, indeed, possible that I may be mistaken, but no candid artist will say that I can possibly err in pronouncing these positions of the heavens utterly inauspicious to our beginning a war, the calamitous consequences of which I earnestly pray God to avert from my king and country; lest Britons in thundering murmurings should exclaim—

Remember him, the villain! righteous Heaven,

In thy great day of vengeance, blast the
Apostate,

And his pernicious councils, who, for wealth,
For power, the pride of greatness, or revenge,

Hath plung'd this burthen'd Isle in useless
war.

Have we so soon forgot those days of ruin,
When Britain butcher'd up her gallant sons,
And Desolation menac'd all the land?
Who can remember this, and not, like me,
Pray Heav'n to grant us PEACE?

Mr. Editor, let us say to the agitated mind—Be calm; for do we not behold the sun of liberty, in the triumphant progress of the French arms, dispelling the clouds of folly and pageantry, of fanaticism and superstition? and although we declare with our neighbours, who are intimidated by suggestions of the danger of anarchy, that we will at all times, and all hazards, resist its ravages, let us also, like the free-born sons, of free-born fathers, declare that we will never endure the galling chains of despotism, nor silently observe the poisonous progress of that nefarious canker of the constitution—*corruption*.

Minorities,
Dec. 24, 1792.

ASTROLOGUS.

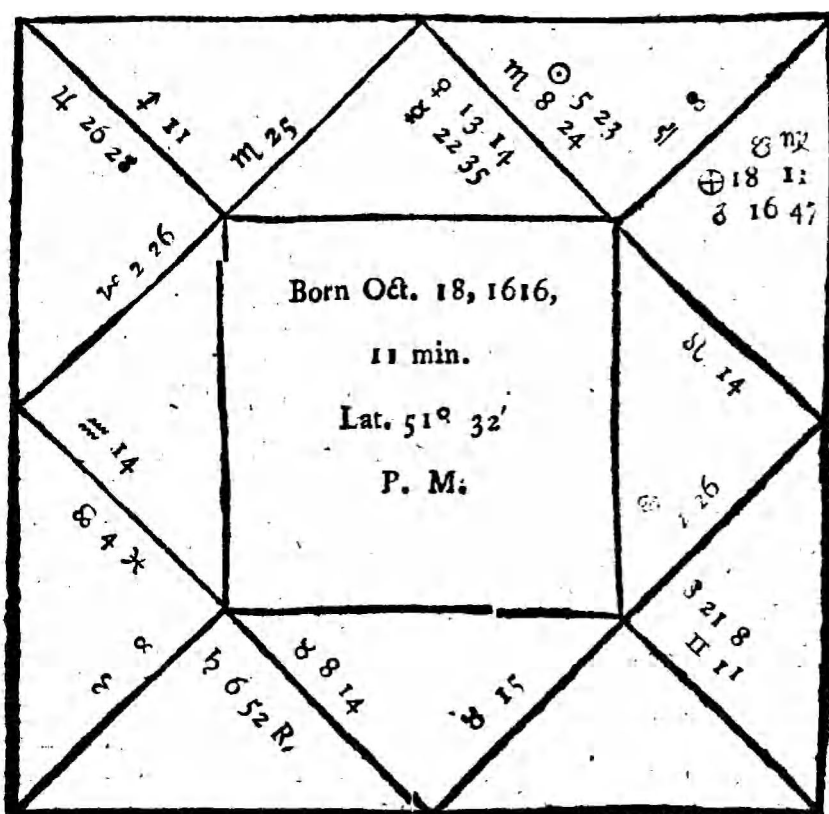
P. S. Your readers may depend upon it, that we shall have no severe frost, of very long continuance this winter. Those, also, who may have the misfortune to be infected with the *gamester's itch*, may depend upon it that Mr. Pitt; that immaculate patron of national morals, will not fail to gratify them with another lottery.

THE QUERRIST. N^o XVIANSWER TO QUERY I. IN NO. XV.
AND DEFENCE OF ASTROLOGY.By J. HARRISON, Student in Physic and
Astrology.

A Crisis is a struggle or combat between nature and the disease, whereby a skilful physician may judge how the disease is like to terminate. The immediate or inward cause is, that combat, nature endeavouring to expel her enemy the disease, or the humour offending, which in a favourable crisis she effects, in an unfavourable one she fails. The secondary or outward cause is from the alteration of the air, and the quality of the food and physic received in the body of the patient; sometimes assisting nature, sometimes increasing the disease; the primary and universal cause, is from the influence, the motion, and aspects of the celestial bodies; for they act not only on the aerial elements, but on all elementary bodies; for as the humours act upon the body, to cause or repel a disease, so doth the elementary bodies act upon the humours, according to their nature, whether hot, moist, cold, or dry; and as the elementary bodies act upon humours, so doth the celestial bodies act upon the elementary; upon the precious fruits brought forth by the sun, and the precious things put forth by the moon; but the celestial bodies act upon the body of man more nearer, that is, immediately and continually from his birth to his death, for each man is a world of himself, and contains the four elements within him; which the celestial bodies are continually acting upon, according to the influence and position he was born under, for their position is never twice alike, and their influence is as different as the form and disposition of man; for one man is choleric, another sanguine, another melancholy, another phlegmatic; one is virtuous, another

vicious; one is fair, another deformed; one participates of the nature of Saturn, is of a cold and dry constitution; another of Jupiter, hot and moist; one of Mars, hot and dry; another of Venus, cold and moist. From these observations it must appear how useful astrology is to the practitioners of physic; Galen and Hippocrates studied it, but our modern physicians reject it, and in its place study the making long bills. O! ye opposers of it, say influence! is not your hours, days, months, years, yea, and all time, since time first began, measured by motion? and is not that motion performed by the celestial bodies? If they measure all time, they measure the time of our health and our life. The Almighty says, I have set them for signs and for seasons; they cause day and night, summer and winter, heat and cold, drought and moisture; every summer is not hot, nor every winter cold; sometimes our summers are parched with drought, and our winters bound with frost; others we are flooded with water, as the last summer and present winter. They produce us our seasons, they are signs of the events of the seasons; some are fruitful, some unfruitful; I told to several of my acquaintances, above a year before it happened, the great quantity of cyder fruit we should have in the year 1789, and chiefly from the trine aspect Jupiter in Cancer had to Saturn in Pisces. If the stars have no influence over our mortal bodies, why do the faculty call people bereft of their senses, Lunatics? and why are they most oppressed at the full and change of Luna? Does not even the tides obey the motion of the Moon? canst thou bind the sweet influence of the Pleiades! or loose the binding power of Orion!—O! ye triflers and tormentors of the human frame! consider well these things, and be wise; be advised by Dr. Reason, and learn of his brother, Dr. Experience.

NATIVITY OF NICHOLAS CULPEPER.



A GENERAL JUDGMENT ON THIS FIGURE.

THE sign ascending the horoscope is ♄, a sign of brevity; and Saturn, lord of the ascendant, is in ♄, a sign of brevity also, the Moon in the sixth house, decreasing in light; all which are arguments of a middle stature, and somewhat of a spare, lean body, complexion darkish, or swarthy, hair dark brown, visage more long than round, eyes quick and piercing, &c. and the person of this native was exactly such; and he was also full of agility, very active and nimble, which I presume was occasioned by the Moon's position in the house of ♄ in ♀ to ♄ and ♄ in the house of ♄, having South latitude.

His temperature, according to astrologers, should be melancholy, choleric, as is plain by an earthy sign ascending, and ♄'s position in an earthy sign also, and ♄ being among martial fixed stars, and stars of the same nature in the ascendant are very strong testimonies of choler prevailing over this native; but the greatest argument of choler predominating, I take to be the Sun's reception with Mars from violent signs, which seems to signify that choler should overpower the humour of melancholy, notwithstanding an earthy sign ascending, &c. He was indeed of such a temperature, that melancholy was an extraordinary enemy unto him, so great at some times, that wanting company he would seem like a dead man; and at other times

would his choler afflict him very strangely, even more than melancholy.

Mercury, the patron of ingenuity, &c. is the most potent planet in the figure, and he being in m , the house of δ , and so near the benevolent beams of η , argued the native to be of an excellent wit, sharp fancy, admirable conception, and of an active understanding.

For proof of this, let his many worthy works extant be summoned to give in evidence: viz.

1. His translation of the Dispensatory, so exquisitely done.

2. His English Physician, a work of such rarity, that never any herbalist before durst adventure to do.

3. His Astrological Judgment of Diseases, from Avicenna and Dieret, in which he hath so ingeniously followed the texts of his authors, that if any copies may be presumed or thought to improve or excel their originals, this very book of his certainly doth. And besides these, he hath published divers others as his last legacy, of admirable worth.

He was very eloquent, a good orator, spoke both freely and fluently; and if I should speak the truth, he was very conceited, and full of jests, as the \square of δ and η denotes; but jesting was so inseparable to him, that in his writing things of most serious concernment, he would mingle matters of levity, and extremely please himself in so doing, as is evident in all his writings.

The fixed sign ♋ is on the cusp of the second house, and the y and z casting their friendly rays thither, and g in the house of z , viz. x , intercepted; there are testimonies of a competent fortune naturally, according to Haly, Bonatus, &c.

The lord of the second is retrograde, upon the cusp of the fourth, in \square to second house, and η , his dispositor, combulk in quartile of δ , and in \square to the second also, which plainly portends a consumption of riches, and a destruction of what patrimony should

descend unto him from his parents; and δ afflicting η in an obscure house of the heavens, and \odot lord thereof, in opposition of η , caused him to squander away his estate both carelessly and negligently, and sometimes by reason of restraint, or imprisonment.

It is most true, that he was always subject to a consumption of the purse, notwithstanding the many ways he had to assist him. His patrimony was also chiefly consumed at the University.—Indeed he had a spirit so far above the vulgar, that he contemned and scorned riches any other way than to make them serviceable to him;—he was as free of his purse as his pen; valued not how little he left himself of either, so he obtained his end of doing good to others.

Had not he had Caput Draconis in the second, he would have been perpetually poor; for the arguments of poverty in his radix are such, that had he been born to Crassus's estate, it would have pleased him better to have exchanged it for that of Diogenes.

The third house hath signification of kindred in general, and short journeys; and δ , lord thereof in \square , in the eighth house, the most unfortunate place in the whole heavens, and he being there in \square of four planets, viz. \odot η h and η , is an argument of great infortuna- cy to the native from his kindred, and indeed, no great happiness to him in his inland journeys.

Besides γ being on the third, and δ in a scilicet sign, portends very few, or no brethren or sisters to the native, and in this case the fewer the better.

It would be too tedious to make repetition of the many misfortunes this native hath suffered by his kindred, and the perils and dangers he hath escaped in travelling, or going short journeys; it is confirming enough of the art that he never gained by either, nor had he ever any brethren, &c.

Saturn, the general significator of fathers, and Venus, the particular in this nativity, are in opposition, and δ , the lord of the tenth, in quartile to

both, and that from fixed signs together with Venus, her being combust, all which clearly denote, that the parents of this native shall die before him; but, had they lived, I cannot see in art how he should have been bettered by them, their significators are so squaring and opposing his.

He hath often said that his father, according to report, died before he was born, and his mother lived till the twenty-third year of his age; and he acknowledged also that they did leave him well, but he was cheated thereof, or at least spent the greatest part of it.

Luna, lady of the seventh, in a double bodied sign, might seem to denote two wives, but ♀, a general significator of wives, being combust, and in evil aspects of the infernales, seems to contradict it, and that so strongly, that did she not cast a friendly beam to the ascendant, and another to the seventh, he would have hardly ever married, but that is an argument that once he should.

Venus being governess of the fifth house, and in ♍ a fruitful sign, irradiating both the ascendant and the seventh friendly, signifies that the native may have many children; but Caput Medusæ being upon the cusp of the fifth, and ♀ combust and in opposition to ♄, that enemy to nature, and in quartile of ♂, a planet posited in the house of death, presages that very few of them, if any, should be long-lived.

Mr. Nicholas Culpeper had one wife (Mrs. Alice Culpeper), and by her he had seven children, (although he died young) and but one lived to grow to maturity, which was a daughter.

His enemies, both public and private, are signified by ♃ and ♅, but principally ♃, because he hath great dignities both in the twelfth and the seventh houses; ♂ also will have a share in signification of his enemies, because he is in Δ of ♃, and * of ♅, and beholds the lord of the ascendant with

a ☐. Now if the question be demanded, what kind of persons these planets signify, ♂ will signify physicians, apothecaries, &c. and ♃ divines; and those two kinds of men and professions were his most potent adversaries, both public and private, ♂ the most public.

Now, ♂, lord of the eleventh, in ☐ to four planets, denotes the native's friends, or at least such as pretend friendship unto him, to be hypocritical and deceitful; and of such covetous reserves, that he shall seldom be bettered by them.

His own acknowledgment was, that he had divers pretended friends, but he was rather prejudiced than bettered by them; and when he most stood in need of their friendship and assistance, then they most of all deceived him. But this was not to him alone; it is generally the distemper of the whole world.

Origanus, Fol. 699, tells us, that the ☉ in the tenth house (as in this nativity) is a certain argument of honour and preferment, and ♀ a general significator of honour, being in the tenth also portends the same, ♃ in * of ♂ and ☉ in reception with him, he being lord of the tenth, are certain arguments of honour, fame, and renown; and indeed, had not ♄ been in opposition of the ☉ the general significator of honour, &c. and in ☐ of ♂ the particular designed thereof in this radix, the native would have obtained a far higher degree of honour and preferment than he did; but he was an enemy to his own preferment; yet, nevertheless, he did in his latter part of his life, increase very much in his reputation, and his honour and fame, were generally taken notice of.

If you would know by what means he should attain fame and credit, &c. ♃ being in * of ♂ lord of the tenth, and ♀ lady of the ninth, locally in the tenth, thence casting a * aspect to the ascendant, and ♄ lord of the sixth there also, being the unregal planet in the figure; all which arguments laid together, presage his fame and ho-

nour, to come by studying arts and sciences, and that he should rise in the opinion of the world thereby; but this not without some difficulty, as δ his \square to δ aptly signifies. It is very well known that he gained his honour by arts and sciences, but chiefly by physic, in the knowledge of which he was most excellently skilled; and it was purely by that study alone of practice, that he hath left a name behind him, which will remain till time shall be no longer.

The fiery planet Mars in the eighth house in \square to \hbar lord of the ascendant, and three planets more, seems to portend a violent death; but the \odot being on the cusp of the midheaven, near the body of η , and in reception with δ and \mathfrak{D} in the sixth, in \ast to him also, takes off that suspicion, and abates much of the fury of δ , and seems rather to portend the native to die of a consumption, or by decay of natural strength at the heart, (δ is in Ω .)

It was reported by some that were with him at the time of his death, and constantly in his sickness, that he died of a consumption which had been long upon him; and such means was used to enervate it, but it still prevailed upon him, wasting and consuming him by degrees, until it reduced him to a very skeleton; and afterwards, on Monday the 10th of Jan. 1654 released him, and gave him his passport to a better world. The \mathfrak{D} then being in \square to the radical place of δ and \odot in \square to his own, and to the place of \hbar in his

nativity, \hbar 24 being then in a direct opposition.

The Accidents by which this Nativity was verified.

AGED eighteen years he went to the university, \odot to the body of δ , and the ascendant near the \ast of the same promitter, by direction caused that he being bred a scholar, and fitted for the university in his younger years, ad δ η and \mathfrak{D} ad Δ η .

Aged twenty-four years began to study physic, the \mathfrak{D} being then directed to the Δ of η , her dispositor in the radix.

Aged twenty-seven years he then went for a soldier, and was wounded by a small shot over the forepart of his body, which he never recovered, and then the ascendant to the \square of \odot , and presently after the \square of \hbar by direction: directions of such import might ruin a king.

Aged thirty-eight years he died, the ascendant coming to an δ of δ with latitude. The revolution itself being the same with that of the radix, \hbar passing by the radical place of δ , and δ upon the ascendant \odot and \mathfrak{D} in \square and \mathfrak{D} upon the opposite place of δ , and in \square to \mathfrak{D} place also; which ill revolution agreeing with an ill direction, necessarily portended death.

PETER.

No. 49, Liquorpond street.

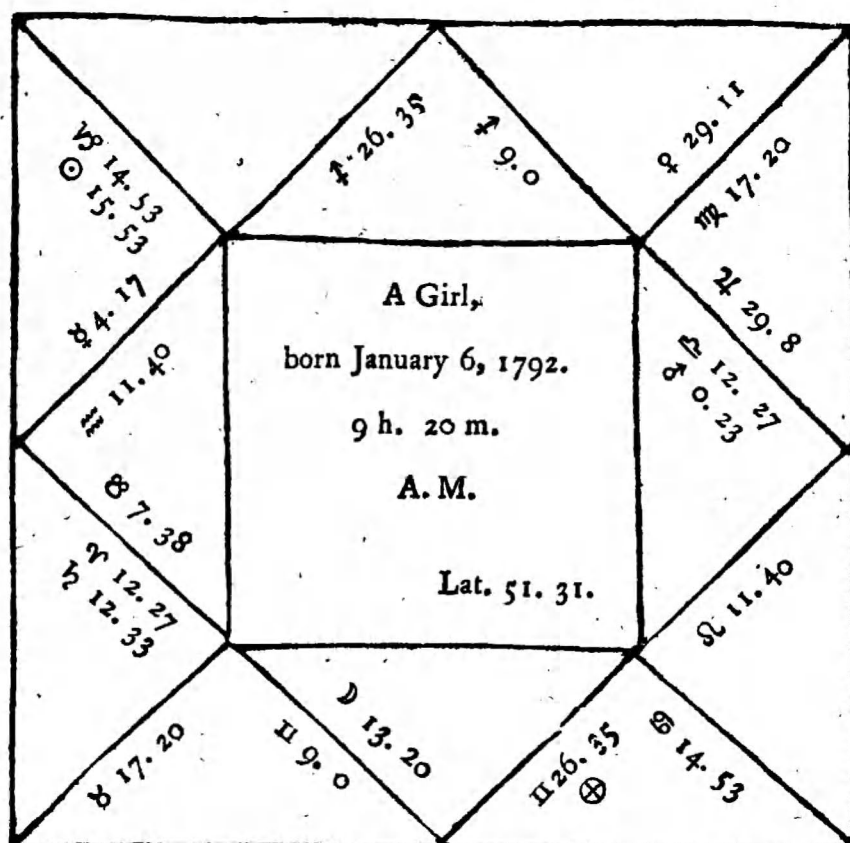
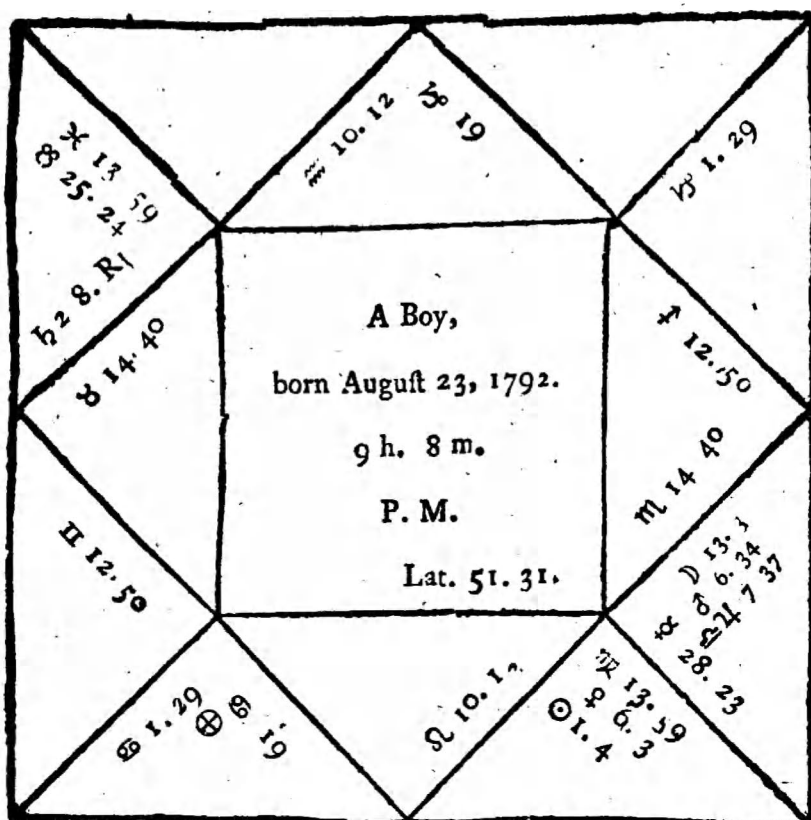
Dec. 3, 1792. *p 228*

QUESTIONS.

BY THE HAMPTON-COURT OBSERVER.

THE following are the figures and questions I propose for the attention

of the astrological reader, but particularly Mr. W. E. and your correspondent who signs himself Mercurius.



I should have inserted the latitude of the planets, had it not been that they were both born this year, and therefore think it unnecessary.

The following simple questions I

propose as a trial of skill for the above named gentlemen.

QUERY 1. Who is Hileg?

QUERY 2. As one is dead, which is it, and will the other live?

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GORDON'S PARADOXES SOLVED.

(Continued from Page 165)

PARADOX XXXIV.

THERE is a certain European city, whose buildings being generally of firm stone, are (for the most part) of a prodigious height, and exceeding strong; and yet it is most certain, that the walls of those buildings are not parallel to one another, nor perpendicular to the plane on which they are built.

ANSWER.

All walls are endeavoured to be built perpendicular to the tangent, and point to the center of the earth; where they, if continued, would meet in a point; but if extended to the moon and stars, would grow wider and wider asunder the nearer they approached them, and consequently are not parallel; which, if infinitely extended, would never meet, nor part further asunder, but keep still the same equidistance. Also in one point only can a perpendicular to the earth be raised on an horizontal plane, as appears by the last Paradox. But to be more particular, it is not improbable our ingenious author might, in this Paradox, intend the City of Edinburgh, noted for strong, high, and steeple buildings; some being, as is reported, fourteen stories high, built on an hill; and therefore the walls are not perpendicular to the plane of the hill, but to the base of it: and the walls are not parallel to each other, for the reasons aforesaid.

PARADOX XXXV.

There is a certain city in the southern part of China, whose inhabitants (both male and female) do observe almost the same posture and gait in walking, as we Europeans; and yet they frequently appear to strangers as if they walked on their heads.

ANSWER.

In China (or any other places where the inhabitants stand near the sea) strangers looking in it must see them as though their heads were downward, by the refracted vision, or China being situated almost in opposite meridians to us, and therefore to strangers in geography; to tell them there are people walking with their feet towards ours, they will ask (according to the appearance of the thing to them) do they then walk on their heads? for our own are uppermost, and their heads must be under our feet: then whereas the globe being round, all our heads are next heaven, and feet next the earth, and no upper nor under on the globe, any more than on a wheel in motion.

PARADOX XXXVI.

There are ten places of the earth, distant from one another three hundred miles and upwards, and yet none of them hath either longitude or latitude.

ANSWER.

ANSWER.

The places are said to be *of the earth*, not *upon the earth*; for longitude and latitude are reckoned on the surface of the globe only; so the axis of the earth, or any other imaginary line, being above seven thousand Italian miles, will not only answer this Paradox, but instead of ten, if he had said twenty, it would have kept within the possibility of the demand.

PARADOX XXXVII.

There are two distinct places of the earth, lying under the same meridian, whose difference of latitude is sixty degrees completely; and yet the true distance betwixt those two places doth not really surpass sixty Italian miles.

ANSWER.

The two places are not meant on the superficies of the earth, as you may perceive by the word *of*, (and not *upon*) so the places will be so near the center of the earth, as two lines supposed to come one from no degree of latitude, the other from sixty degrees of latitude, and to meet in the center, may approach within the distance of sixty Italian miles. Or if the places must be on the globe of the earth, we must distinguish between latitude when applied to a country, and when applied to a city; the last is the distance of that city from the equator, north or south, the first is only the breadth of a country from east to west: thus, the two countries may be Italy and Germany, which lie under the same degree of longitude; the breadth, or latitude of Germany, is said to be five hundred and ten miles; and the breadth, or latitude of Italy, is said to be an hundred and thirty-four miles, their difference of breadth or latitude, is three hundred and seventy-six miles,

or above sixty degrees; and yet Italy is not sixty miles distant from Germany, for they are parted but by the Alps.

PARADOX XXXVIII.

There are also two distinct places of the earth, lying under the equinoctial line, whose difference of longitude is completely eighty-six degrees; and yet the true distance between these two places, is not full eighty-six Italian miles.

ANSWER.

As in the last, so in this, the longitude of a city is its distance east or west from the first meridian; but the longitude or length of a country, is, its distance from north to south; thus, suppose the Isle of St. Thomas, whose longitude or length is not above a degree and an half, and the country of Ethiopia Exterior, which is above ninety degrees long, reckoning its length down from Nubia to the Cape of Goodhope, and up all along the Coast of Zanguebar; wherefore the difference of longitude or length, may be said to be completely eighty-six degrees and an half, and yet the true distance of the said island, from the said country is not much above a degree; or the places are not supposed on the surface of the earth, but nearer to the center, where the longitudes all coincide.

PARADOX XXXIX.

There are three distinct places of the earth, all differ both in longitude and latitude, and distant from one another two thousand miles completely, and yet they do all bear upon one and the same point of the compass.

ANSWER.

ANSWER.

All places, though they differ both in longitude and latitude, at what distance soever, with respect to either poles, bear in the same point of the compass, or they may be in the same spiral rumb else understood as in the

earth, and not upon it. For to an eye situate under the North or South pole, all places, howsoever situated, will bear on either the North or South point of the compass, because every azimuth is a meridian, and the pole and zenith coincide as aforesaid.

(To be continued.)

ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON—PHILOMATH.

(Continued from Page 162.)

LIBRA ♎.

LIBRA is a sign hot and moist, of the airy triplicity; sanguine, masculine, moveable, cardinal, equinoctial, a western sign; the day house of ♀.

PERSON. It represents a person of a most delicate comely strait body, of a round and beautiful visage, and well favoured; the hair for the most part tending to flaxen, but but sometimes yellowish, not curling, but long and smooth; gray eyes, rather slender than gross, and in age, subject to pimples and spots in the face, with high colour; an indifferent tall stature, a courteous person, just and upright in all actions.

PLACES. In houses it denotes all upper rooms, as chambers and garrets, balconies and turrets; in the fields it denotes grounds near wind-mills, all out-houses, barns, and places where wood is cut, saw pits; all places where hawking or hunting is used, and gravelly places.

DISEASES. All infirmities of the reins, kidneys, and bladder, as stone and gravel, heats and imposthumes, or ulcers in the reins and loins, weakness in the back, and corruption of blood.

Libra gives a black, or dark tawney colour.

SCORPIO ♏.

SCORPIO is a constellation fixed, nocturnal, cold, and phlegmatic, feminine, and a northern sign, of the watry triplicity; the house and joy of ♂.

PERSON. It personates a strong, able, corpulent body, but of mean stature, yet big limbed, strong and active; sad brown hair, crisping or curling, a dark, fallow complexion, an hairy body, short neck, broad faced, and oftentimes bow-legged; wilful, malicious, false, and deceitful; quick in bodily motion, and a person of reserved thoughts.

PLACES. It signifies all muddy, moorish grounds, stinking lakes, ditches, and quagmires, gardens, vineyards, and orchards, all sinks in houses, wash-houses, ruinous houses, near waters, where venomous creatures frequent, jakes, and where rubbish is laid.

DISEASES. The gonorrhœa, or running of the reins, ruptures, and fistulas; infirmities of the bladder, gravel and stone, defects in the matrix, piles and ulcers, and all diseases belonging to the privities.

Scorpio gives a brown colour.

BA-

SAGITARIUS ♐.

SAGITARIUS is bicorporal, or double-bodied, fiery, masculine, choleric, diurnal; by nature hot and dry, and of the fiery triplicity; the house and joy of ♃.

PERSON. It endues the native with a strait, well-proportioned body, somewhat tall, of a loving, cheerful countenance, high colour, oval visage, a ruddy, sanguine complexion, and brown hair, subject to baldness, a strong, able body, generally good horsemen, great shooters, and stout-hearted.

PLACES. Stables, or places where all sorts of horses are kept, and other great cattle; it denotes high places, hills, and the upper rooms in houses, where fire is, and hath been frequently kept.

DISEASES. Infirmities belonging to the thighs and hips, ruptures and fistulas, falls from horses, over-heating of the blood, fevers, hurts by fire, and all intemperance in sports, pastimes, and recreations.

Sagittarius gives a yellow or green colour.

CAPRICORN ♑.

CAPRICORN is by nature cold and dry, nocturnal, melancholy, earthy, feminine, solstitial, moveable, cardinal, and a southern sign; the house of ♄, and exaltation of ♈.

PERSONS born under this sign are usually very slender, weakly men, of a mean stature, and dry constitution; the face lean and thin, blackish hair,

and thin beard, long necked, and narrow chin, disproportioned body, choleric, sad, but witty and subtile.

PLACES. Wherein cattle are put, as cow-houses, sheep-pens, wood-houses; tools, or implements of husbandry, barren and fallow fields, dung-hills, lower rooms, and obscure, dark places near the earth, as caves, dungeons, and prisons.

DISEASES. Such as are incident to the knees, leprosy, itch, and scabs; strains, fractures, dislocations, &c.

Capricorn gives a black and russet colour, or swarthy brown.

AQUARIUS ♒.

AQUARIUS is by nature hot and moist, masculine, sanguine, diurnal, fixed, rational, humane, of the airy triplicity, the day-house of ♃.

PERSON. It denotes a person of a well set, strong, able body, not very tall, yet well composed, a clear skin, a sanguine complexion, bright hair, and oftentimes a dark flaxen; in short, it gives a well-shaped, comely body, a fleshy face, inclining to an oval, and sometimes a pale countenance.

PLACES. Stone quarries and mines, grounds, and places lately dug up, the upper part of houses, as roofs, eaves, or windows, vineyards, conduits, or spring heads.

DISEASES. Such as afflict the legs and ancles, cramps, gout, and wind in the veins, disordering those parts.

Aquarius gives a sky or blue colour.

(To be continued.) p. 233.

PALMISTRY.

(Continued from Page 133.)

70. A **TRANSVERSE** line from under the thumb, dividing the aforesaid angle, passing through it and the line

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of life, extending to the natural line, prognosticates such a fall whereby the party shall break his neck.

71. The letter **C** in the quadrangle

D d

of

of the hand, denotes a dangerous fall from a precipice, or high place.

Of sudden Death, by Apoplexy, or the like.

Apoplexia is an oppilation of all the ventricles of the brain, occasioned by a gross phlegmatic humidity, impeding the diffusion of the animal spirits through the nerves; by which obstruction the body is instantly deprived of sense and motion, which most commonly is the consequence of excessive drinking, gluttony, and luxury; yet sometimes is occasioned by fasting and too spare a diet.

72. The first character that in this way signifies a violent death, is the letter C. in the mount of the ring finger, or on the mount of the moon, these signify a violent sudden death.

73. A little line from the end of the mensal-line, extending to the root of the fore-finger, indicates a violent death, especially when a line comes from the supreme angle, and is joined to the aforesaid line, near the root of the index.

74. One single line in every one of the junctures, between the joints of the fingers, denotes a sudden death.

75. One line in the first joint of the fore-fingers, intimates likewise a sudden death.

76. Certain oblique lines running together, and opposing one another with angles, or the like, in the mount of the hand, near the percussion, are pregnant indications of a sudden death.

77. Two lines or more, in the end of the table line, directly tending, and extending to the root of the index or fore-finger, and entering (as it were) the same, are infallible signs of a sudden unexpected death.

Of Men that will Kill their Wives.

78. The letter E. in the triangle of the hand, denotes a man contentious, of sordid qualities, living lasciviously with women of vile condition, not regarding marriage, yet being married becomes the murderer of his own wife.

79. The character of ♀ on the mount of the thumb, signifies such a person to murder his own wife, or other women.

(To be continued.)

OBSERVATIONS ON MOLES.

Continued from Page 175.

CHAP. VII.

What Moles signify on the Nose, on the right or left side, or elsewhere.

A Conspicuous shining or red mole appearing on the nose of man or woman, by the consent of antiquity, another may be found in the most secret parts; a man or woman having moles in or about the hands as well as the nose, is signified to generate by strangers, in plain terms bastards; and oftentimes a mole on the nose signifies

one on the ribs, as well as the privy parts; there is the same natural reason in effect for this, as we mentioned before, namely, whoever is notated in any of the luxurious members, especially with a mole of a red colour, or fiery, without doubt the person is signified to be superlatively luxurious; and that man, saith Melampus, who hath such a mole on the left side the nose, he shall wander from place to place in an unsettled condition; a woman having the like, shall partake of the same desolate wandering condition,

tion, especially if it be inward in the member, she shall wander and spend most of her time among strangers; the reason is, because a mole on the left side is governed by Mars, and from thence is unfortunated, and portends infelicities, travels in strange countries, wanderings, and unfettlement, and that the person shall suffer much inconvenience in his travels: this is bad for men, but to women it threatens worse, namely, lameness, or hurt in the feet, chains, dolours, and vexations, and the like; but for this, a natural reason is ready, viz. this complexion being principally from Mars, is above the mean, hot, and cholerick, and makes persons unsettled in mind, unconstant, hasty, and rash, unstable, furious, hot brain, and wandering, continually in motion, and addicted to journies, and oftentimes signifies evil or lameness to the feet; for moles thus on the left side, signify a depravation of nature.

CHAP. VIII.

Moles on the Lips, what they portend.

ACCORDING to the current of antiquity, that man that hath a mole on his lip, hath another on the testicles, and the woman one on the lips of the womb, which parts are assigned (by Astrologers) to Scorpio, where Mars principally predominates; and many that have these moles are great eaters, or gluttons, but they never fail of a good stomach; the reason is, because they are of very hot constitutions, and therefore both desire, and digest much, and being of very hot tempers, heat powerfully ejects all noxious and superfluous humours, from each part of the body by their proper emunctuaries, and avoids those excrements or crudities, that otherwise would obstruct digestion, which causes a great lust to feeding; but these moles have another eminent signification, as being found on the lips, (as before) the lips being the in-

struments of speech and prattle; therefore it is very remarkable that these moles on the lips, especially proceeding from melancholy, inclining to brown or blackness, design and signify these men excellent, eloquent orators, famous preachers, or players, eminent in their tongues, according to their different designations; or if other things concur to an ill signification, they are loquacious, full of tongue, prattling and meddling with other men's business: the same signification these moles have to women, whose tongues are oft the causers of their own shame and sorrow, for certainly men or women that have moles on their lips, do infinitely abound in tongue, and delight much in verbosities.

CHAP. IX.

Of Moles or Marks in the Teeth.

JUPITER lord of the geniture, gives marks in the teeth, and presignifies the person rich, of power, of office, and of great reputation in the world.—Cardane, from natural reason, concludes that white marks in the teeth proceed from the redundancy of phlegm in the body, and black spots from the redundancy of melancholy; yet concludes with Maternus as to the former signification.

CHAP. X.

Of the signification of Moles on the Chin, and the region of the Spleen.

MELAMPUS tells us, that what man or woman shall have a mole on the chin, they shall become rich in gold or silver, and shall have another on the region of the spleen on the contrary side; but either man or woman that have a mole on the part of the spleen, will live a sickly life, the same if they have a black mole on the

D d 2 lower

lower part of the belly, for that signifies them to be sickly; a reason hereof may be given by astrology, Saturn ruling the spleen, is the chief that governs melancholy, and melancholy hath its proper residence in the spleen; and all distempers proceeding and arising from Saturn and the spleen are chronicall, and of long continuance. A physical and natural cause offereth itself thus, whoever have the spleen swell and are overcharged with melancholy, or are signated with a black mole on the region of the spleen; in these, always melancholy superabounds, and diseases arising from melancholy and atrabilis, are acronick, lasting, and durable, and are hardly, or not in long time removed; for whence it must follow, by consequence, the persons so afflicted must needs be weak and sickly: but whereas, we premised that a mole on the chin signifies another on the spleen, and was an indication of wealth and riches; and here we affirm, that a mole on the

spleen is a sign of a sickly constitution, both which are true, and contradict not, but the person having a mole on the chin, shall be rich in gold and silver; but the mole that answers to this, that signifies riches, we find must not be on the spleen, but higher under the breast, near the region of the heart, over which part (in an astrological sense) the Sun governs, as also hath domination over gold and the like; and the breast is referred to Cancer, over which the Moon presides, to whom we attribute silver and the like; therefore, we say the party having a mole on the breast near the region of the heart, shall be rich in gold and silver, for astrologically, the Sun hath domination over gold, and the Moon, silver; so the most super eminent planets, reside over the most eminent metals, if we believe Ptolomy; and Saturn presides over the spleen, which also promitteth riches of inheritance, &c.

(To be continued.)

THE AUGUR. No. XI.

OF THE SYBILS AND THEIR BOOKS.

(Continued from Page 170.)

THOUGH it be generally acknowledged that there were sybils, yet as to their names, their number, their country, and their works, nay, the whole history of them, all is full of doubts and uncertainties.

The etymology of the Greek word signifies as much as the will or counsel of God; the Æolic dialect saying Siou instead of Theou. The Chaldeans called them Sambetes. They are cited, and consequently acknowledged, by Justin Martyr, Theophilus of Antioch, Athenagoras, Clemens Alexandrinus, Tatian, Lactantius, and other ancient authors. Varro and Diodorus Siculus, call them women

filled with divinity, & retelling things to come, whence they came also to be called Propheetesses.

Some conceive that they were before the war of Troy, and refer all their predictions only to one of them, imagining that the same thing happened to them as had done to Homer, who for his great reputation gave occasion to several cities of Greece to attribute his birth to them; in like manner as a great number of cities and countries, as for instance, Erythræ, Cumæ, Sardis, Troy, Rhodes, Libya, Phrygia, Samos, and Egypt, desirous to attribute to themselves the birth of that sybil, it came to be believed that there were many of them. Amongst whom Mar-

tianus Capella, grounding his assertion upon very probable conjectures, acknowledges but two, Erophyla, the Trojan sybil, whom he asserts to be the same that others call the Phrygian and Cumæan, and the others, Symnagia, called also Erythræa at the place of her birth.

Pliny affirms that there were at Rome three statues of the sybils, one erected by Pacuvius Taurus, Ædile of the people, the other two by Marcus Valerius Messala, the augur. The first of these three, according to the relation of Solinus in his Polyphistor, was called Cumana, who prophesied at Cumæ in the 50th Olympiad, and had still her temple at Pouzols, about a hundred years since, but was burnt in a general conflagration that happened there in 1539, under the ruins of which it was then buried, so that there remains now only some subterraneous places, into which a man cannot go upright, yet still express a certain divinity, inasmuch as those relics of a vast and spacious structure seem to be all cut out of one stone.

The second was called the Delphic sybil, and lived before the wars of Troy.

The third is that Erophyla of Erythræ, who prophesied at Lesbos.

Ælian affirms that there were four, viz. the Erythræan, the Samian, the Egyptian, and that of Sardis. To that number others add two, the Judaic and the Cumæan; but Varro, desirous to have yet more of them, adds four, and makes them up ten; of which opinion is also Onuphrius.—They are disposed into this order:

The first, and most ancient, is the Delphick, of whom Chrysippus speaks in his book of divination, by the ancients called Artemis, born at Delphi, and it is conceived that Homer inserted many verses of this sybil in his works. Diodorus Siculus calls her Daphne, and says she was the daughter of Tiresias, of whom she had not learned the art of divination when the Argians, having taken the city of Thebes, sent

her to Delphi to pay their vows, wher having learned to divine by the inspiration of Apollo, she spoke oracles to those who consulted her.

The second is the Erythræan, as is affirmed by Apollodorus, a native of the same country; and yet Strabo says that she was a Babylonian, and had only given herself the name of the Erythræan, whom Eusebius affirms to have lived in the time of Romulus.

The third is the Cumæan, or Cimmerian, so called from the Cimmerian town, near the city Cumæ, in Italy, whom some call Deiphobe; to this sybil it was that Æneas addressed himself when he made his escape from Troy.

The fourth is the Samian, otherwise called Phyto, of whom Eratosthenes says that she was mentioned in the annals of the Samians. Eusebius is of opinion that she flourished in the time of Numa Pompilius, and that she was called Heriphila.

The fifth is the Cumæan, otherwise Amalthea, otherwise Demophila, and called by Suidas, Hierophila. Of this sybil is related the story of the nine books, and according to others, of the three, (not of the Cumæan, whom some unadvisedly confound with this, though they were different) which she presented to Tarquinius Superbus, as it is affirmed by Varro, Solinus, Lactantius, Servius, Suidas, and several others. And Solinus gives this farther account of her, that in his time her sepulchre was shewn in Sicily.

The sixth is the Hellepontic, born in the Trojan country, at the town of Marmissus, near the city of Gergythium, whom Heraclides of Pontus affirms to have lived in the time of Solon and Cyrus, that is, in the 60th Olympiad.

The seventh is the Lybian, of whom Euripides speaks in the prologue before Lamia, which he wrote in the 80th Olympiad.

The eighth is the Persian, of whom there is mention made by Nicanor, in the history of Alexander the Great.

Justin Martyr calls her also the Chaldean, in his Admonition to the Gentiles; and she is conceived to have been the daughter of the historian Herodas and Erymantha. She lived in the 120th Olympiad. The ninth is the Phrygian, who prophesied at Ancyra.

The tenth is the Tiburtine, called Albunea, who was worshipped as a goddess on the shores of the river Anienus; in which her statue was found.

(To be continued.)

SHORT RULES FOR PLAYING THE GAME OF CASSINO.

1. MIND that you take up the card played by your adversary, in preference to any other.

2. Remember to take up Spades before any other suit.

3. When you hold a pair, always play one of them.

4. Always direct your attention at clearing the board, but forego an advantage, rather than give your opponent that chance.

5. Be careful never to play a ten while Great Cassino is in, nor a deuce when little Cassino is unplayed.

6. Win the last trick, if you possibly can.

7. Strive to win the majority of the cards, and take up as many as possible with one card.

8. If you are obliged to lay down a card, let it be either a court-card or a little one, but keep the aces if it is in your power.

9. If you have a pair in your hand, and a third is on the board, play one of them, and wait your turn: you may take any thing else in the mean while.

OF THE GAME.

GREAT Cassino, or the ten of diamonds, marks two points.

Little Cassino, or the deuce of spades, one point.

The majority of the cards—three points.

The majority of the spades—one.

The four aces—one point each.

The game consists of eleven points.

OF THE LURCH.

THE gaining six points saves the lurch.

DEALING.

DEAL four cards round, turning four up alternately on the board, for the first deal only; after which deal four cards to each, without turning up any, till the pack is out.

PLAYING.

WHEN the cards are dealt, begin playing; always taking as many cards from the table as will answer to the number of pips on the card you lay down; face them as tricks before you.

Always prefer spades to any other suit, for they make a point in the game.

If any one matches a card in his hand with the whole of the cards on the board, (for example—if he holds a nine, and six or eight cards on the board, should chance to make up three or four separate nines) he clears the board, and marks one point in the game every time he does so.

When you cannot take up a card, either by equalling or pairing any number of pips on the board with a card in your hand, you must lay down a card, and wait your turn: in such a case you should lay down the court-cards in preference, because they can

only take up as many of the same kind as are on the board, and are not so profitable as the tens, nines, eights, &c.

When you hold two cards of a kind, and a third is upon the table, you may (if you like) lay down one of them, and wait your turn, and should your antagonist not match it, you may then lay down the third, and take up the other two with it: but, in this case, you must not cover the trick, by putting the cards together, he being at liberty to take them if in his power. You ought never to do this while the fourth card is out.

While the first pair are so laid, you are at liberty to take any thing else that may offer, and to lay down your third card when you please.

FOUR-HANDED CASSINO.

THIS game may be played either by two, three, or four persons: when four persons play at it, there are partners, like whist, to the laws of which it is subject with respect to cutting for places, dealing, marking the games single or double, and playing the rubber, which is gaining two points out of three.

THREE-HANDED CASSINO.

EACH party marks separately in playing three-handed Cassino, and in counting up the points of the game, the two lowest join their numbers together, and deduct them from the greater: (as for example—should A have gained five points, B four, and C but two, B and C having six points between them, and A only five, the latter can, consequently, mark nothing; but if A claims more than both his opponents together can, he

marks all above their numbers, as will be shown in the laws for counting up the game.

TWO-HANDED CASSINO.

EACH party marks separately in two-handed Cassino, deducting in the same manner from the greatest number.

RULES FOR COUNTING THE GAME.

If any should remain unmatched on the board when all the cards have been dealt, the person who took up last claims them; but that does not entitle him to a point, as it does in the middle of the game.

Whoever holds the majority of the cards is entitled to three points, and the majority of the spades to one, &c. as noticed before; but if the cards are equally divided, neither party can mark any thing for them. When the points are reckoned on both sides, the lesser number must be deducted from the greater.

PLACING THE CARDS.

THE dealer's partner should take up the tricks, (to prevent mistakes) and separate the cards, by dividing the pairs, and placing one at the bottom, and the other at the top of the tricks, to prevent their coming in pairs next deal.

The players should remember the cards played, for no one is permitted to refer to the tricks. He should keep a court-card, or some other, in at the last deal, to secure the cards on the board.

THE

A DREAMING DICTIONARY.

(Continued from Page 180.)

IF any one dreams that his friend strikes him over the breast with a sword, to them that are old it signifies bad news, but to those that are young, friendship. If any dreams that his breasts are grown more large and plump, he is long-lived, and will grow rich.

Brewing and baking. To dream of brewing and baking, is a sign of an ill housewife, who lies dreaming in bed, when she should be at work, and doing her business.

Briars. To dream of being pricked with briars, shews that the person dreaming has an ardent desire to something; and shews that young folks dreaming thus are in love, who prick themselves in striving to gather the rose.

Bridge. For one to dream that he goes over a broken bridge, signifies fear: and to dream you fall upon a bridge, signifies obstruction in business.

Broken on the wheel. For a man to dream that he is broken on the wheel, signifies, according to the interpretation of the Persians and Egyptians, that he will be rich, honoured, and respected.

Broth. To dream of eating broth, is a good sign, and signifies profit and gain.

Brothers. To dream you see your deceased brothers and sisters, signifies long life.

Brethren. To dream that you discourse with your brethren, signifies vexations; because our brethren bring us nothing when they are born, but diminish our inheritance and succession; and are the cause that those things which should be all our own,

are divided into many parts between them and us. Timocrates dreamed that he buried, or caused to be interred, one of his brothers departed; and a little while after, one of his chief adversaries died. And to dream of the death of our brethren, signifieth not only the loss of our enemies, but also deliverance or acquittance from some loss or hurt which attended us, and whereof we stood in fear: as it happened to Diocles, the grammarian, who sustained no loss of money, whereof he stood in doubt, and was afraid, because he dreamed before that he saw his brother dead.

Brow. To dream that you have a brow of brass, copper, marble, or iron, signifies irreconcilable hatred against our enemies.

Bucking of linen. To dream that one is bucking of linen, betokens servitude to the rich, and profit to the poor.

Buildings. To dream of buildings, whether they be great or small, has various significations, according to the position or place of the Moon: for if she be in Aries, or Scorpio, it denotes some joy shall befall the dreamer. But if in Taurus, it denotes either death, or some injury by a strong hand: and in Sagittarius, it shews the person dreaming shall become acquainted with some new friends.

Bull. To dream you have been gored, or received some hurt by a bull, shews you shall receive some harm by a lord or great man: for the bull always signifies some great person: and so if you dream you receive any good by a bull, you will certainly receive it from some great lord.

Buried alive. For a man to dream he is buried alive, shews he is in

in danger of being unhappy and unfortunate during his life.

Buried. For a man to dream that he is buried, signifies he shall have much wealth.

Burning to death. For a man to dream he shall be burned to death, signifies (according to the interpretation of the Persians and Egyptians) that he shall be rich, honoured, and respected: but if he imagines that he was burned by a fire that did quite consume him, he will inevitably perish in the end.

Burning. To dream that you feel a burning, signifies some great danger.

Business. To dream you manage business of great concernment, shews you will meet with obstructions.

Butchers. To dream of butchers, which knock down, kill, cut, and divide beasts, and afterwards sell them, signifies danger, and hurt, and death to the sick; for it is their trade to divide and sell that which is dead. To captives and bondmen, it is the end of their misfortunes.

Buttocks. To dream one sees his own buttocks, signifies infamy. To dream you see the buttocks of a woman, signifies luxury and carnal pleasure. To dream you see your buttocks grown black, signifies shame and damage.

Buy. To dream you buy all sorts of things which one useth, is good. To buy that which is only for victuals and relief, is good for the poor: but to the rich and wealthy, it signifies expences and great charge.

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Cage. To dream that a maid lets a bird out of a cage, is a sign she will not long keep her virginity; but as soon as she can, will part with her maidenhead.

Cakes. To dream that one makes them, signifies joy and profit. To dream of cakes without cheese, is good: but to dream of both, signifies deceit by Welshmen.

Candle. To dream one sees a candle extinguished, signifies sadness, sickness, and poverty. When one dreams he sees a clear, shining, lighted candle, is a good sign to the sick, denoting recovery and health; and if he that dreams be unmarried, it shews he will speedily marry, have success, and prosper in his undertakings: to dream that you make candles, signifies rejoicing. To dream that you see candles not lighted, signifies you shall have a reward for something you have done.

(To be continued.) p. 258.

PHILOSOPHICAL ESSAY,

SHewing WHY THERE IS MORE WIND AT SEA THAN AT LAND.

(Occasioned by a Query.)

THE experience of less wind and more rain on land than at sea, makes their opinion questionable, who hold exhalations to be the matter of the former, and vapours of the latter; unless we will say, that winds, to whom the poets rightly attribute the empire of the sea, drive the clouds over the

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land, where being less agitated, they resolve into rain. But to continue my reasoning with the same poets, I shall say, that having placed Æolus's palace in the caverns near the sea, they have sufficiently proved why the sea is more troubled with them than the land. For these winds visibly issue from deep caverns, frequent on the

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coasts

coasts of the sea, whose continually agitated waves incessantly stir them up. It is no wonder then if they display their violences on that side which is freest to them, which is experienced in great lakes adjacent to high mountains, as in that of Comum, and de la Garde in Italy, whose waves and roarings resemble those of the sea; and also in that of Geneva, which is troubled extraordinarily. Not but that winds are generated in other subterraneous places too, none of which is exempt from them; as appears in wells and the mouths of caves. But the openings of such places being commonly strait upwards, the wind that come out of them is not so perceptible as that which issues out laterally from high caverns upon the sea-shore; and they differ, in that the sea wind is dryer and less corrupting, possibly by reason of the saltness of the water, upon which it passes.

The difference in question proceeds from the vast extent of the sea, which gives the air once agitated, more liberty to continue its motion; which, on the contrary, is straightened and repressed on land by the occurring of mountains, trees, houses, and other obstacles: by the same reason, that the waves of a pool or little lake, are much less than those of the ocean; besides, that one and the same wind hath much greater effect in a smooth and liquid plane, which yields to it, than upon a rough solid body, upon which burdens are not moved but with more force than there needs upon the water; as they experience who endeavour to draw a stranded ship on the land, which they saw move almost of itself whilst it was upon the water. The mechanical reason whereof is, that the water breaking into infinite points, scarce makes any resistance to its agent; but the earth pressed with the same load, resists it in infinite points.

He that defined wind to be agitated air, rather spoke its effect than cause, which is some middle thing between a vapour and an exhalation, driven vio-

lently according to all the differences of place. For an exhalation, which always mounts upwards, and the vapour which refrigerated descends downwards, cannot separately be the matter of wind. Hence, as soon as the vapour of a cloud is resolved into rain, the wind ceaseth; the exhalations not being sufficient to produce it alone, as neither the vapour is. Otherwise, winds should be greatest in hot weather, when exhalations are most plentiful. Wherefore, the sea having in its four qualities the materials of these two meteors, and being otherwise more capable of emitting them through its liquid substance, than the earth is through its hard and solid surface, though both be equally heated as well by the Sun, as by subterraneous fires; evaporations, and exhalations, are sooner and oftener made at sea than at land.

The thickest air being oftentimes the calmest, and the clearest the most windy, it is doubtful whether vapours and exhalations produce winds; which, besides, presupposeth actual heat in the sea, which yet is never felt there, but only on land. It seems, therefore, that the element of air being very symbolical to that of the sea by their agreement and moisture, they follow the motions one of the other. Hence the air contiguous to the sea, is agitated by it, whence ariseth a wind, which again agitates the sea; it being well known, that when there are no waves there is no wind. On the contrary, when the wind is to change, the billows turn first. And ordinarily, the winds change with the tides.

There are two sorts of winds upon the sea; particular, which reign in our seas, blowing indifferently from all coasts; and general, which blow continually from the same quarter, without giving place to their contraries. Such is the oriental wind in the torrid zone, which was called by the Latins, *Subsolanus*, and by mariners at this day, south-east. For it conducs ships so constantly over the whole ex-

tent of Mer du Nord, and du Sud, that without discontinuing day or night, it exempts the seamen from touching their sails, especially when they are near the equinoctial. Indeed, in the East Indies this rule alters, for this wind holds there but six months, leaving the other six free to its antagonist. The cause whereof, is ascribed to the repercussion of the capes and coasts of those seas, as that first wind is to the motion of the *primum mobile*, which, together with the inferior spheres, draws the air along with it in this place, where the circumference of its motion is largest.

There is another general wind, which blows between the tropick or twenty-fourth degree, on this side the line, and the thirty fifth becoming occidental with the like constancy that the abovesaid oriental doth. This, some attribute to a contrary motion, which all things have when those nearest them are hurried violently; as the stream of water running impetuously in the midst, makes that near the shores recoil backwards.

And as vapours make mists and fogs, and sulphureous exhalations make igneous meteors; so the nitrous make wind, which keeps the air from corruption, as the earth is kept from it by nitre, and the sea by salt. Moreover, both the wind and nitre dry, and are the causes of fecundity; as is proved (on the behalf of nitre) by the nitrous sand of Nilus, whose greater or lesser overflow promises to the Egyptians a year proportionably fruitful; which is also said of the Rhosne abounding with nitre. And as for the wind, besides that, all flatuous meats provoke lust, it is said that the mares of Andalusia conceive by the west wind alone, which is also stiled the father of flowers. In brief, if wind be impetuous, the effects of nitre in gunpowder and aurum-fulminans, manifest that nitre is no less;

Now nitre being mixed with the air, where it is volatile; with the earth, where it is fixed; and with the sea, where it is barely dissolved; no

wonder if it exhale more easily from the sea than from the land, and consequently if more winds be there. Whence the reason may be drawn not only of the sea winds, but also of the tempests and commotions of that vast element; a tempest being nothing but the rarefaction of the sea; nitre, and the inflation of the waters at full moon, in March and September, only the fermentation of the same nitre in the season proper for generation. As for that inflation happening at the time of the dog-star, when the Etesian winds reign, it proceeds from the heat of the air then inflamed by the rays of the Sun, like the ebullition of honey and syrups impregnated with much salt, as appears by their dissolution, and the bitterness they acquire over the fire.

Now the coldness of vapours arising from waters giving more body and consistence to winds, makes them strike a more sensible blow than when they are destitute thereof; whence they are greater in winter than in summer, and in the morning than at noon. Thus the same quantity of water will cause more alteration in the body being drank cold than warm, because the impression of the latter is much less upon our bodies. And the providence of the Author of winds is remarkable too, in that they are mischievous at land, but useful at sea; hurtful things being by a secret of his power as much diminished, as profitable are augmented.

For not only windmills, but also the wind waggons invented in Holland, shew that wind well managed is no less profitable at land than at sea. Therefore I should refer the cause to the porosities, ouvertures, and caverns of the earth, into which the wind entering is by that means less at land; whereas the surface of the sea giving it no such admission, it is left to its free course upon the same: whence when those pores of the earth are shut up by frost, the wind becomes more impetuous than it is in summer when they are open.

OCCULT PRINCIPLES

WORKING BY ANTIDOTE.

(Continued from Page 166.)

PHYSIC opposes poison, either by preservatives before it is taken, or remedies afterwards.

Preservation depends on the administration of the six non-natural things; as the avoiding of air and places infected, perfuming them by burning of wild-thyme, mountain-majoran, southernwood, king's-spear, or cedar; anointing the body with rose-oil, which is an enemy to serpents and venomous creatures, and eating in vessels of porcelane, and the like, which discover poisons. Simple preservatives are either applied outwardly, as the topaz, emerald, and other amulets, worn next the skin, or inwardly, as bezoar-stone, bole-armoniac, lemnian, or sealed earth, vincetoxicum, turnep, dittany, garlic, rue, citron, pomegranate, &c. Of compounds, the most famous is theriaca, or treacle, made of above a hundred ingredients.

When poison is already introduced into the body, whether by biting, stinging, breathing, foam, or by the sight, as that of the basilisk, or by the touch, as that of the torpedo, or by the mouth, regard must be had to three things:

1. To strengthen the natural heat, that it yield not, but may resist the poison; and to corroborate the intrails, for fear they receive any malignant impression.

2. To destroy the force of the poison.

3. To evacuate it speedily, either by attraction, as by sucking or cupping, or by incision or ulsion, if the poison was received extrinsically, but if it was taken by the mouth, it must be evacuated by sweat, urine, siege, and vomit, which is the speediest and safest,

provided it be provoked by familiar medicaments, as butter, oil, milk, or the like unctuous things.

These antidotes are either general, resisting all sorts of poisons, strengthening the heart and spirits, or else peculiar to some certain poison.

General are blessed-thistle, angelica, valerian, dittany, scabious, devil's bit, pimpernel, tormentil, rue, scordium, wood-forrel, wormwood, plantane, marigold, fluellin, gentian, juniper-berries, bezoar, treacle, Armenian and Lemnian earths, the horns of hart and rhinoceros, and ivory.

Of particular, mummy is good against tythymals, the weasel or man's ordure against invenomed wounds; the root of dog-rose against the biting of a mad-dog; the flower of water-lily against hellebore; cucumbers against Pharaoh's-figs; wormwood, garlic, or mustard, against toad-stools; long birth-wort against accnites; viper's-flesh, and all precious stones against menstrual blood; baulm and endive against spiders; St. Catharine's flower and dancing against the tarantula; sea-crab against nightshade; citron-pill against vomiting nut; origanum or wild marjoran against mezzereon; the seeds of winter cherry against cantharides, and the salamander's foam; a roasted fox and oysters against the sea-hare; pigeon's dung and parsley-seed against mercury; treacle against the viper; oil of scorpions and wasps against their stings, by sympathy drawing out the venomous spirits, and rejoining them to their first body. Of all which effects it is more expedient to admire, than unprofitably search the cause, which hath been hitherto unknown to the greatest

wits, and depends upon that of sympathies and antipathies.

There are two sorts of mixtures in nature, one of qualities, the other of substantial forms.

In the first, the qualities being rebated by their mutual encounter, an agreeable harmony or temper results, in which the prevailing quality bears sway, and makes a temperament hot, cold, dry, or moist.

In the second, these qualities being altered, the elementary forms, which were contrary only by their adversary qualities, unite and conspire into one particular form, the principle of occult properties, sympathies, and antipathies, according as their forms are found friends or enemies.

Thus in all medicaments there is a temperament of qualities, which is the

cause that pepper is hot, lettuce cold, &c. and a temperament of forms, which makes agaric purge phlegm; fena melancholy; rhubarb choleric; some drugs cardiaca; others cephalica, or splenica.

From the mixture of these forms arises the action of antidotes and poison, and not from that of the elementary qualities, although they accompany their forms, being their servants and vicegerents: otherwise, did poisons kill by excess of heat or cold, pepper and cucumber would be poison, as well as opium and arsenic; and a glass of cold water would be the counter-poison of sublimate: and nevertheless there are many alexipharmica which agree in first qualities with the poisons they encounter.

UNIVERSAL WISDOM OF PETER JOHN FABER,

THE MOST ACUTE PHYSICIAN AND PHILOSOPHER.

(Continued from Page 157.)

CHAP. V.

OF THE CALCINATION OF VEGETABLES.

ALL vegetables, and all those things which appertain to vegetables, may be calcined after the like manner and way as were the animals (in the chapter before) calcined, that thereby the volatile and fixed salt, and the spirituous substance of the vegetables may be extracted, and moreover whilst they are separated in order to purification, they may be conjoined to make the arcanum of vegetables wonderful and stupendous. For, indeed, the calcination of vegetables is intended chiefly to extract the volatile fixed salt, the spirituous substance, and the oil, and to purify the same, and being made pure and clean, they are to be joined toge-

ther into one, and by this second union and mixtion doth the virtue rise much more powerful than in the former, because in the first are excrements in very great plenty, but in the latter there are none; and moreover by reason of the excrements either absent or present is the virtue and property of the compound changed, for the presence of excrements doth lessen and diminish, and the absence thereof increaseth the virtue: so by alchemy, or the separation of excrements, is the virtue of every mixed increased: so calcination is altogether necessary to make a separation of the excrements, so vegetables require calcination to separate their excrements from their pure substances, which in the following words may be thus defined:

Calcination of vegetables is the incineration and reduction of them into a calx, which, indeed, cannot be true

and legitimated, unless the volatile salt of the vegetables, and their volatile spirit be preserved, that these being made pure, may be united and conjoined with the pure fixed salt of the same vegetables; which calcination, indeed, cannot be done without distillation, sublimation, putrefaction, and conjunction; whence this true and legitimate calcination comprehends in itself all other operations above cited necessary to make a separation of the pure from the impure, as we have seen in the former chapter of the true and absolute calcination of animals, where to the perfecting of this calcination are made together: also all other operations which are necessary to the separation of the pure from the impure, if in like manner in the calcination to be made of vegetables we shall perform also all other operations, as distillation, sublimation, putrefaction, and conjunction, after the parts of the thing calcined being mixed and dissolved have been made altogether pure, which by the following method we shall be able to acquire.

Take what vegetable you please fresh and new, and let it be forthwith beaten and express the juice thereof, (it is convenient to have plenty of juice) and in that juice put the magna of the same juice in a certain quantity, so that the juice may swim upon the magna, then put them all in a glass vessel, very well stopped, to purify two or three months in horse dung, that the matter may heat and putrify, and the spirit appear, which with a very gentle fire is to be separated from the rest of the matter by balneo, and then kept in a glass vessel well stopped; afterward it must be rectified and freed from all phlegm, and then keep it; but the rest of the matter remaining in the bottom of the alembic must be distilled with a very strong fire, that whatever of oil or liquor will distil may pass forth, and the caput mortuum remaining in the bottom must be calcined with an open fire in a

baked earthen vessel even unto whiteness, to which then pour all the oil or liquor which came forth by distillation, and distil it again in a new retort, and the caput mortuum must be calcined again into whiteness, to which pour all the liquor which came forth, and this operation must be so often repeated, till the caput mortuum remain white in the bottom of the retort, and the liquor which passed forth by distillation hath not an ill, but a good smell; then must the caput mortuum be dissolved with the phlegm above, together with the distilled spirit, but if there be not phlegm enough, you must take common distilled water, and with it dissolve the caput mortuum by boiling it with that water, which whilst it is boiling with the caput mortuum, must be then filtered to clarify it, and what fixed salt there is in the caput mortuum let it pass by filter together with the water, in the pores of which is contained the fixed salt, which by distillation of the same water in ashes, remains in the bottom of the retort, or alembic, which by a fire of ashes must be made very dry, and so it is calcined and purified from its earthy faeces, provided it be very often dissolved with its water, filtered, distilled, and calcined, till in its dissolution it sends forth no faeces; then the same fixed salt being made so pure, must be converted with its rectified spirit, oil, and volatile salt, if in the separation the spirit be found, for sometimes it is not found, because it passeth together with the spirit, and is made a spirit, and at the same time whilst we conjoin the spirit, we conjoin also the volatile salt: when all these have been conjoined, they must be purified for a month in horse-dung, and then must be distilled with a gentle heat of balneo, whatever watry and superfluous humour can be distilled forth, that which remains coagulated at the bottom of the distillatory is the arcanum of the vegetable from which it is extracted, which preserves all the
vital

vital faculties and functions, and contains the great and stupendous virtues of the mixt from which it is extracted.

The dose is twenty grains in cinnamon-water, broth, or in spirit of wine.

(To be continued.) p. 277.

PTOLOMY'S QUADRIpartite;

OR, FOUR BOOKS CONCERNING THE INFLUENCES OF THE STARS.

Faithfully rendered into English from Leo Allacius, Library-keeper to the Vatican in Rome; and diligently compared with the best of other Greek Copies, and Latin Translations. To which is added, variety of Notes and Annotations, explaining the most difficult and obscure passages in the whole subject. And also an Appendix for the better understanding of Ptolomy concerning Part of Fortune.

BY JOHN WHALLEY, STUDENT IN ASTROLOGY AND PHYSIC.

CHAP. I.

THE PROEM.

TWO things there be, O Syrus, which fit a man for predicting things to come. One, the first in order and virtue, is, that by which we discover the positions of the Sun, Moon, and Stars; how they behold each other, and the earth: the other, that, wherein we consider the mutations of things contained, which the rays do produce according to their natural property. Of the first we have treated demonstratively to the utmost of our power in our (following) construction; for this itself alone is needful without a conjunction of the second. But now we will treat of the latter; (which of itself is not alike perfect;) both as it becomes a lover of truth, and is agreeable to philosophy; neither comparing it to the certainty and invention of the former, which is always after the same manner: (for the conjecture at the quality of the contained things wrapped up in matter, is infirm and difficult) nor as might be done neglecting the consideration of many events, and the more general, which have their manifest cause from that which doth encompass them; (viz. from Heaven)

and seeing many do condemn whatsoever is hard to be apprehended; they who reprehend the first of those two speculations, are altogether blind; but they who blame the second, have some cause. Some have thought that what they themselves could not comprehend, was wholly impossible for others to attain; or because they often learned it, and yet kept it not in memory, (for it is easily forgot) they deemed it unprofitable. Since these things are so, I will undertake to survey the reason of each, (to wit) that such a foreknowledge is both possible and profitable, before I speak particularly of the doctrine.

Annotations. By this chapter it is plain (1) that Ptolomy either was unacquainted with the heliocentrick aspects, or otherwise thought them of no efficacy in respect to bodies and things sub'unary, as some of late have vainly imagined. (2) that one main reason why Ptolomy, in the following chapters, takes so much pains to demonstrate the certainty of Astrology, was the cavils and abuses by the ignorant then, as well as now, brought upon it. (3) That therefore it was, Ptolomy took so much care and pains as he did, to leave undeniable demonstrations thereof to posterity.

CHAP.

CHAP. II.

That a knowledge by Astronomy is attainable, and how far.

It is manifest to all, that a certain power is distributed and passeth through all things that are near the earth, from the nature of the firmament; first, on the elements under the moon; I say those of fire and air, which are encompassed by and changed with the motion of the firmament; and these again encompass the rest, which are also varied according to the mutations of the other; I mean the earth and water, with the plants and living creatures in them: for the Sun, with that which doth environ, (meaning the heavens and stars therein) governs all things that are about the earth, not only by changing the seasons, and bringing to perfection the seeds of animals, and the fruitfulness of plants, and the flowing of waters, and the mutations of bodies; but also passing by all things every day, causeth changes of the day, of heat and moisture, dryness and cold, as it hath respect to our midheaven. And the moon who is the nearest the earth, diffuses down much influence; by which things animate and inanimate are affected and changed; rivers are augmented and diminished according to her light; the tides vary as she rises and sets; plants and animals, in whole or in part, increase and decrease with her.

In the same manner the stars, fixed and erratic, as they keep on their course, cause many appearances about us; for they are producers of heat, and winds, and storms; by which also things on earth are suitably governed. And their mutual configurations (their influences being thereby mixed) produce various mutations. But the power of the Sun is more prevalent, inasmuch as it is more universal: the rest (according to the variety of their aspects to Sol) do co-operate or oppose

in some measure; the moon doth this more frequently and manifestly, at the new moon, quarters, and full; other stars in longer time, and more obscurely; as they either appear or disappear, or decline. Since these things are so, not only conjoined bodies are subject to the motion of the stars, but also the buddings and perfection of seeds, are framed and formed according to the quality, with which the ambient is endued. Now, the more observant husbandmen and shepherds, conjecturing from the winds which happen at the seasons of seed-sowing and copulation of animals, foreknow the quality of succeeding accidents. And in a word, the more universal, and whatsoever come to pass by the more apparent configurations of the Sun, and Moon, and Stars; even they who are not skilled in nature, foreknow by observation alone: for we see, that even they who are very ignorant, from observation alone, guess at those things which are produced by a greater power alone: such as that of the Sun and more uncompounded order; and which have not variation by the configurations of the Stars, and the Moon to the Sun. Yea some irrational animals have a foreknowledge, as may be seen in the mutations of the seasons of the year, of the spring, summer, and the others; and, moreover, in the change of the winds. For the most part the Sun is the cause of these; but what are not alike simple, but have some small mixture, these men do foreknow by accustoming themselves to observe them; as mariners do storms to come, and blasts of wind; which are caused by the rays of the moon, or the fixed-stars, in their circular course. But these are often deceived, for by reason of their want of experience, they do not know the times, nor the places, nor the courses of the wandering stars; all which to be exactly known, conduce to a certain prescience of things.

What therefore hinders, but that he, who exquisitely knows the motions of

the Stars, and of the Sun and Moon, and is not ignorant of the times, nor the place, nor any of the aspects; and is further well skilled in their natures, (though not in that which they are, but what efficient powers they have, as that of Sol is hot, and that of Luna moist, and so of the rest;) what, I say, hinders any man thus furnished, from knowing both naturally and suitably the effects of all these mixed together? so that he may be able to foretel in every season the proper state of the air, as that it will be hotter or moister, which he may foreknow by a manifest respect or ray of the Stars and Moon to the Sun.

And as it is possible for him that is very well skilled in these matters beforementioned, to foretel the qualities of the seasons, what hinders but he may likewise predict concerning every man? for from the state of the ambient, at the time of the constitution of each, it is easy to know in general the quality and temperament of each person born; that such he shall be in body, and such in mind; and the future events advantageous or disadvantageous, foreknown by the state of the ambient: so because such is the state of the heavens, it will be proper and agreeable for such a temper; or because the ambient is such, it will be disagreeable and hurtful to such a temper. Therefore it is apparent, that a presage is possible to be deduced from these and such like: but because they who slander (the Art) do it with some pretence, (though not deservedly) we shall thus expose them.

First, The errors of those who do not accurately understand this learning, which is of great and manifold (Contemplation) cause, that what are truly foretold, seem to be said by chance; but this is not the weakness of this science, but of those who are unable to manage it exactly. Moreover, many set themselves forth under the name of this science, because it is worthy of credit, for the sake of vending some other art; deceiving the ig-

norant, and seeming to foretel many things which naturally cannot be foreknown; and therefore give occasion to the more prudent, to condemn those things which can be predicted. But neither is this deservedly, for philosophy ought not to be rejected, because some who assume the names of philosophers are vicious; nevertheless, it is manifest that he who hath rightly attained this science, often mistakes, because of the nature of the things, and his weakness in respect of the greatness of what he professeth. For the speculation which is about the quality of the matter, is conjectural, and not certain; and especially because of mixtures made of many different things. Further, the ancient configurations of the planets, from which observations were adapted by them in their predictions, are more or less like the configurations of these times, and this because of the long intervals, for they are not at all immutable; for a restitution of all things in heaven and earth will, either never happen exactly, or not in that time which man can comprehend. Since the examples laid down are unlike, on this account, predictions sometimes are not true. The consideration therefore of events caused by the ambient, hath only this difficulty; for no other cause can be assigned than the motions of the heavenly (Bodies.) But the consideration of nativities, and that which is wholly about the particular temper of each person, hath causes neither light nor common, in respect of the proper qualities of those begotten; for the diversity of the seeds, very much concurs towards the propriety of the kind. Since that, though the ambient is the same, and the horizon the same, yet each seed prevails for the formation of its own kind; out of man's seed, man; from horses, an horse; and so of others. Moreover, the places of the birth of each, may cause no small difference in those that are born; and though the seed be the same, as of men or horses, and the constitution of heaven

the same; the diversities of countries in which they are born, causeth a difference in their bodies and minds. Furthermore, different education and custom, causeth a different manner of life in each. Therefore he that doth not jointly consider each of these differences, with the causes which proceed from the ambient, will meet with much difficulty: and although the power of heaven is greatest, and with these all the others are conceived as adjuvant causes; yet these do not all assume the ambient as a con-cause. So that he that attempts to prognosticate from the motion of the heavenly (Bodies) alone, except he join these therewith, will meet with great difficulty. Since these things are so, it is not meet (though it might be admitted) that because such a prognostication sometimes deceives, on this score we should wholly reject prognostication; nor again, so to search out all things by prognostics, as though the presager were not man, or what he presages not conjectural: but as we do not reject the art of governing, though it often errs, so we ought not to lay aside this, because several errors happen in it; but receive, as it promiseth great things and wonderful; and respect as much as may be the prognostic art. And as we do not reprehend physicians when they enquire about the disease or proper temper of the sick; so here, when we join the kind, education, and countries, with the motions of heaven, it ought not to offend: for physicians do nothing amiss when they consider, not only the disease, but the proper temper of the dis-

eased. So do we with the heavenly motions; in those matters we cannot have wholly from thence, we from elsewhere conjoin and adapt those things which co-operate.

Annotations. To comment fully upon this chapter, would require more room than the chapter itself; and therefore, I shall for brevity sake only, observe first, that the word *Ambient*, here and elsewhere used by our Author, in the Greek (which was the language in which he wrote) signifies, (that which contains or encompasseth; viz.) the heavens, or air, or both. Secondly, that of all the stars, the influences of the Sun are most powerful. Thirdly, that the influences of the other stars are most powerful, when the beams of the Sun most conveniently correspond with them. Fourthly, that by reason of the swiftness of the Moon, and her nearness to the earth, she beyond all others, mediates and conveys to the earth, the influence of the other stars. Fifthly, that when the Moon by such her frequent mediators, most conveniently conveys the influence of the other stars to the Sun, or of the Sun to the other stars, and from thence to the earth, their influences are more powerfully than at other times poured down upon sublunary bodies. Sixthly, that Ptolemy had a special regard to the latitude, declination, rising and setting of the stars, both fixed and erratic, especially those near the ecliptic; the want of the due consideration of which in others, have brought no small scandal upon this art.

(To be continued.)

ALBERTUS'S SECRETS OF NATURE.

(Continued from Page 154.)

AMONGST other circumstances connected with the menstrua, are not to be omitted certain accidents which affect the matrix, which frequently

suffers suffocation, or, as the faculty term it, a compression of the vital spirits, proceeding from some defect in the matrix. Hence is the breathing

faculty suspended in women, which happens when the matrix is removed from its proper place; a chillness being the consequence, women in such circumstances usually labour under what is called a syncope, or faintness; at other times it discovers itself in a vertigo, with which they are affected.

Galen, so eminently distinguished amongst his medical brethren, tells us of a woman whom he found so grievously afflicted by the abovementioned suffocation, that, to all outward appearance, she seemed lifeless, retaining no one symptom of the vital principle, upon which recourse was had to several physicians, who, as sometimes is the case, being unacquainted with the cause, pronounced her dead, irrecoverably dead.

The awful sentence was scarce passed, when in stepped Galen, and after having investigated the cause of the patient's situation, restored her to perfect health, to the great confusion, as may be supposed, of his professional brethren, and the joy of the good woman's desponding friends.

Now, this disorder is said to arise from a superabundance of corrupt menstruous matter in such females as are liable to it; wherefore frequent coition has been advised, as the most certain means of preventing its pernicious effects, be the woman old or young; because thereby the corrupt humours are dislodged. In young women it is particularly expedient, forasmuch as they abound in moisture, and hence it is, that agreeably to the order of nature, their carnal appetites prompt them to the most obvious method of removing the cause of their complaint, and although restricting them from an application to such a remedy be authorized by decency and good morals, it is, however, contrary to the intentions of nature, which, in this instance at least, may seem to be at variance with virtue.

It is chiefly in widows, or such as have been accustomed to copulation, this disorder is prevalent; for by dis-

continuance are generated in the matrix those morbid humours, which ceasing to be drawn off, occasion the fainting fits they are subject to, and therefore, according to the natural course of things, coition, as has been observed, must be a great relief to them, the greater where a superfluity of matter is required to be discharged for the patient's health; so copious is that at times, that some who had connexions with young women and widows, not being acquainted with the cause, were alarmed, as they acknowledged to me, at the plenteousness of the asperion they felt, apprehensive that death would immediately ensue, when at the same time they had been administering a specific the most simple, as well as the most agreeable, the want of which might have been more fatal than the application of it.

OF THE IMPEDIMENTS OF CONCEPTION.

AFTER having in some antecedent pages presented to my readers observations on the signs of conception, it may be expected that something relative to what impedes them follow in due course as an article not foreign to the subject, which makes me subjoin what has fallen under my observation.

Conception may be impeded by excessive moisture in the matrix, excessive coldness or dryness, and sometimes is the effect of *embonpoint*, which last so contracts and binds up the matrix, or rather the avenue thereto, as to prevent the admission of the semen; for women whose out-posts are thus guarded by fat, seldom if ever admit the injection of the male into the matrix, but eject it with their urine, and if the urine of such a woman immediately after the act be examined, the inspector may easily be satisfied whether or not the semen has penetrated much farther than the orifice; if it has not the urine will appear turbid, by reason of the male and female commixture it

F f 2 consists

consists of. There are likewise some women in whom the matrix is so tender and lubricious as to be unfit for the purpose of generation, which requires a retentive matrix. However, it is not always owing to the female that the conception is frustrated, since certain particularities on the part of the male equally conduce thereto.

The first I shall mention is the subtileness of what he emits, which is an obstacle to its being retained, even after it has found its way to the matrix. It may likewise happen through the frigidity of the masculine members, or their dryness; in either case the seminal matter is, in the opinion of medical gentlemen, insufficient for the production of a fetus, yet it is not positively said, whether, if no defect contributed thereto on the woman's side, it would not answer the end.

In order to ascertain to whom the failure ought properly to be attribu-

ted, let the following method be pursued: Take two vessels, in one of which preserve the urine of the male, in the other that of the female, closely covered for nine or ten days, together with some wheat bran, and at the expiration of that time, should the defect be on the man's part, worms will be found in the pot, if on the female's, his menstruous matter will be found secreted. It is likewise further to be observed, that if the male sperm be dropped into water, and directly sink to the bottom, it may be safely inferred that the conception is not impeded through any defect in the man, because the seed is well digested, and of a due consistence.

It is a remark also founded upon experience, that women who copulate often, produce a feeble offspring, not allowing the seed proper time to acquire a consistence requisite to the generation of a vigorous issue.

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FIRST PRINCIPLES OF OCCULT PHILOSOPHY.

ASSERTED AND PROVED UPON ATOMICAL PRINCIPLES.

(Continued from Page 159.)

WHAT made some people assert a vacuum, or that the air-pump, in the last experiment, and so our atmosphere, was in a great measure void space; and the regions above entirely so, (excepting a few effluvia, or a thin vapour from the sun, &c.* here and there, flying about without any thing to support or carry it on) was owing to their not seeing this part of the air, which no vessel can confine, any more than a sieve can water; or rather to their

not knowing that this, and the remainder of the air were the same species of matter. I say, not knowing what it was, whence it came, and whither it went for they have been forced to acknowledge its existence. Nay, Newton † himself ascribes the rise of the thermometer in vacuo to the heat communicated by its vibrations. And if it be the cause of heat, its parts must touch each other, or else the first could not move the second, and the second the third, and so on to the wine in the

* Ne esse est, ut spatia cœlestia omni materia sint vacua, nisi forte excipiendi erunt tenuissimi aliqui vapores et exhalationes vel effluvia quæ oriuntur ex atmospheris terræ, planetarum et comatarum. Materia illa ficta et commentitia qua cœli sint repleti, nullo modo utilis est ad explicanda phenomena naturæ. Newt. Opt. 1706, p. 313.

† See Newt. Opt. 1719, p. 350. Cited power essential and inmechanical, p. 267. Annon jam calor ille exterior trans vacuum defertur, vibrationibus mediæ cujusdam longæ, quæ est aer, subtilioris; quod quidem medium, exhausto aere, tamen ad huc in vacuo supersit.

thermometer. And if the contiguity and continuity of a substance so fine and subtle as to escape the eyes and knowledge of our learned and curious observers of nature, so far as only to allow by way of sneer, that this feigned and imaginary substance might perform some of the effects the ancients ascribed to it, if, I say, a substance so subtle as to escape their nice observations and sharp penetration, withal whose parts are so small as to pass and repass the pores of any body whatever, if such a substance doth not make what we call a plenum, I should be glad to know what is meant by that word in the present dispute.

But as our learned men did not know what this substance was, they called it sometimes the feigned and imaginary matter, sometimes the subtle matter or subtle fluid, laughed at it, and laid it aside. Whereas it appears a great part, nay, by far the greatest part of created matter went with them under those mock-titles, and was looked on as nothing, only because glass is too porous to confine it, and they did not know what business it, or air in any shape, had in the regions above.

That their 'subtile fluid is air, the condensed receiver puts out of all dispute, because grinding spirit between two stones makes light of it, or makes it subtle, as grinding wheat doth flower, and as heat melts bodies.

Observations likewise confirm this point, because we see air, in my language, spirit, flow very fast into a fire, and find light and heat irradiating as fast from it; conclude that what goes in comes out again; as spirit we see it doth not, but see it doth so in light or heat, which pass the pores of the eye or hand, which the spirit cannot; and surely we have reason to say, that it doth not enter the hand or our eyes because of its denseness. The fire therefore only thins it, or to speak strictly and intelligibly, divides or splits its grains or masses, and then it can, as wheat when ground, run through

the sieve, which it could not do before.

So we are as well assured that light and spirit are the same, as we are that wheat and flower are so. On these common observations and experiments are founded many useful deductions in philosophy.

From hence we learn that the fire at the sun and our common fires are kept up in the same manner, by the influx of spirit and efflux of light. And we cannot help seeing that the force or compressure with which the spirit, from a sphere of some millions of miles in diameter, descends to the sun on all sides must be incredibly great in proportion to the quantity of matter in motion. The draught to some of our fires here is excessively great; to the solar fire, therefore, it must be almost boundless.

From hence likewise we learn that one moiety of the heavens, or air, is continually melting, and the other storkning, condensing, or growing cold. That as one moves one way, and the other the other, the light from, and the spirit to the sun, they must press and drive against each other, (all being full, and one atom not being able to move till it dispossess another of its place) so raise an expansion, bind, and compress (and so of their other actions) every thing within and between them, with a force equal to that with which they wrestle against each other.

That the force of this expansion is inconceivably great, explosions and tempests, fire, and the dissolution of the strongest bodies by light, sufficiently determine. Our bodies do not feel the effect of this compression, or rather we are not sensible of this force on our bodies, because they are framed, or fitted to it as fish are to water. We feel little or no resistance from it when we move along, because it surrounds us equally on all sides, counterpresses itself, and is so small that it runs through the pores of our, or any other bodies.

(To be continued.)

APPARITIONS, DREAMS, &c.

THE NATURAL SLEEP-WALKER,

(Concluded from Page 178.)

28th Fact. HE walks the streets at night in perfect surety, and keeps clear of every thing that is likely to make him halt or stumble. Of this Mr. Levade was an ocular witness. Mr. N—— also relates, that Devaud went out by moon-light, to see his father at Servion, crossed the town and suburbs; but (his imagination having suggested some bar to the future prosecution of his journey) turned back; and, to the astonishment of the bystanders, distinctly avoided a parcel of sticks and stones, went over a heap of rubbish, and returned to it, to examine something which had struck him. When opposite the door, he continued to tread on, till he was informed that he had gone too far. He then came back, and slept in without the least hesitation.

29th Fact. He scaled the tower of St. Martin's, accompanied by Mr. Levade and others; and led the van with such precipitation, that the lantern, which served to light those who followed him, was of no use to himself. In coming down again, he stood before one of the holes through which the bell-ropes pass, and advised his attendants to beware of them.

30th Fact. Having prevailed on him to write a version, we saw him light a candle, take pen, ink, and paper from his drawer, and then jot down what his matter dictated. Though we put a piece of thick paper before his eyes, he continued to form each character with the same distinctness as before; only he seemed to feel uneasy, probably from the paper being placed too near his nose, and so preventing a free respiration.

31st Fact. The following particulars, witnessed by Mr. Levade, are too remarkable to be passed in silence. At five o'clock, on the morning of the 21st December, our young sleep-walker rose from bed, took his writing materials and version book, put his pen to the top of the page, but, observing some lines already traced, brought it down to the blank part of the leaf. The lesson began with these words, "*fiunt ignavi pigritia, ils deviennent ignorans par la paresse.*" What is very surprising, after writing several lines, he perceived that he had omitted an *s* in the word *ignorans*, and inserted two *s*'s in *paresse*; nor did he proceed further, till he corrected both these mistakes.

At another time he wrote a copy, to please his master, as he said. It exhibited specimens of large and round text, and running hand, each done with its respective pen. He drew a castle in a corner of the paper; then called for a penknife, and erased a blot between two letters, without touching either of them. Mr. Levade, in short, has seen him cypher and calculate with great exactness. All these copies and calculations have been transmitted and presented to the Society, as vouchers of the facts. In each of the above operations, the sleep-walker had his eyes almost always shut, but there was a light in his room; whereas our observations had been most interesting in complete darkness. Yet, however desirous we might be to make experiments in the dark, the young man having no relapse while we were at Vevey, prevented us witnessing more than one or two facts. To these we shall subjoin others, on the authenticity of which we can firmly rely.

32d Fact. We have often heard him

him come down stairs, very hastily, when it was quite dark.

23d Fact. We shewed him a book he had never seen before. He said he would examine it in day-light; and, retiring, with this intention, into a very dark kitchen, opened the book, declared that he saw the name of Mr A——, de la porte au Vent, and that the plates were beautiful. The book, in fact, belonged to that gentleman, but had no name upon it. We believe Devaud had heard it mentioned; and we are certain they told him that the book contained plates.

34th Fact. He took from his press several of his own books, went to examine them in total darkness, call up the title pages, and named each, without making a single mistake, as we verified by bringing them into the light, as soon as he named them. He has even told the title of a book, when there was a thick plank placed between it and his eyes.

35th Fact. Mr. Tardent shewed us a specimen of his writing, which he assured us the sleep-walker had executed in the completest darkness.

36th Fact. Let the accurate observer, who witnessed the following fact, speak for himself. "The sleep-walker took a paper book from his drawer, opened it, and turned it up and down, till it almost touched his face. At the top of the first page he wrote, Vevey le——, then paused, as if to recollect the date, mumbled some words, which I could not understand, and, after another short interval, added with his pen, Decembre 1787. He next called for an almanack, in place of which he was silently served with an etrenne mignonne. This he had no sooner opened, and put close to his face, then he threw it down on the table, declaring that it was an Etienne Mignonne. They then put into his hand an almanack in German, but which he had often seen before, and which was of the same size and form as that of Vevey. There was a lighted candle on the table: yet he

said, I cannot see here before my nose, I'll take it to the light. This light was the back of the stove (the furthest corner from the window) where, with his back to the light, and whilst several persons stood between him and the candle, he certainly could not see. He returned almost instantly, and said, What is this you have given me?—here, take your German almanack. At last, they offered him that of Bern, which he examined in the darkest corner of an alcove. We heard him turning over the leaves, repeating the number 24, and immediately after 34. On returning to his place, with the almanack opened at the month of December, he placed it on the table, and filled up the blank he had left with 24. This passed on the 23d, but as he believed it to be the 24th, we can hardly say he was mistaken.

—A Minister, who lived by Sir John Warre in Somersetshire, about 1665, walking over the Park to give Sir John a visit, was rencountered by a venerable old man, who said to him, "prepare your self, for such a day which was about three days after you shall die." The Minister told Sir John Warre, and my Lady his story, who heeded it not. On the morning forewarned, Sir John called upon the Parson early to ride a hunting, and to laugh at his prediction: his maid went up to call him, and found him stark dead. This from my Lady Katharine Henley, who had it from my Lady Warre. But, Dr. Burnet, in the life of the Earl of Rochester, makes it a dream.

This put me in mind of a story in the legend, &c. of King Edward the Confessor, being forewarned of his death by a pilgrim, to whom St. John the Evangelist revealed it, for which the King gave the pilgrim a rich ring off his finger: and the event answered. The story is well painted on glass, in a win-

a window of the south isle of Westminster-Abby, (the next window from that over the door that opens into the west walk of the cloyster) it is the best window in the church. Underneath the two figures, viz. of the King and the pilgrim, are these following verses, viz.

Rex cui nil aliud præsto fuit, accipe, dixit.
Annulum, & ex digito detrahit ille suo.

— Evangelistæ — villa Johannis.
— gratia petit.

The verses under the pilgrim are not legible. This story is in Caxton's Chronicle.

Dr. — Twiss, minister of the new church at Westminster, told me, that his father, (Dr. Twiss, prolocutor of the assembly of divines, and author of *Vindiciæ Gratiae*) when he was a schoolboy at Winchester, saw the phantom of a school-fellow of his, deceased, (a rakehell) who said to him "I am damned" This was the occasion of Dr. Twiss's (the father's) conversion, who had been before that time, as he told his son, a very wicked boy, he was hypochondriacal. There is a story-like this, of the conversion of St. Bruno, by an apparition: upon which he became mighty devout, and founded the order the Carthusians.

John Evelyn, Esq. R. S. S. shewed us at the Royal-Society, a note under Mr. Smith's hand, the curate of Deptford, that in November 1699, as he was in bed sick of an ague, came to him the vision of a master of arts, with a white wand in his hand, and told him that if he did lie on his back three hours, viz. from ten to one, that he should be rid of his ague. He lay a good while on his back; but at last being weary he turned, and immediately the ague attacked him; afterwards he strictly followed the directions, and was perfectly cured. He was awake, and it was in the day-time.

This puts me in mind of a dream of old Farmer Good, a neighbour of mine at Broad-chalk, who being ill, dreamt that he met with an old friend of his, (long since deceased) by Knighton Athes (in that parish) who told him that if he rose out of his bed, that he would die. He awaked, and rose to make water, and was immediately seized with a shivering fit, and died of an ague, aged 84.

The lady Viscountess Maidstone told me she saw, as it were, a fly of fire, fly round about her in the dark, half an hour before her Lord died: he was killed at sea, and the like before her mother-in-law the Countess of Winchelsea died, (she was then with child.)

A Dutch prisoner at Woodbridge in Suffolk, in the reign of K. Charles II. could discern spirits; but others that stood by could not. The bell tolled for a man lately deceased. The prisoner saw his phantom, and did describe him to the parson of the parish, who was with him; exactly agreeing with the man for whom the bell tolled. Says the prisoner, now he is coming near to you, and now he is between you and the wall; the parson was resolved to try it, and went to take the wall of him, and was thrown down; he could see nothing. This story is credibly told by several persons of belief.

There is a very remarkable story of an apparition, which Martin Luther did see. Mentioned in his *Commen-salia* or table-talk, which see.

Those that are delirious in high fevers, see (waking, men, and things that are not there.) I knew one Mr. M. L. that took opium, and he did see (being awake) men and things that were not present, (or perhaps) not in being. Those whose spleens are ill affected have the like phantasies. The power of imagination is wonderful.

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