

THE Conjuror's Magazine,

MARCH, 1793.

Embellished with the following Engravings, all accurately copied from LAVATER, by BARLOW.—1. Profile of Julius Cæsar. 2. An Impetuous Character. 3. Character Sage and Reflective. 4. Pope Alexander VII. 5. A Profound and Philosophic Mind. 6. Attila. 7. Twelve Faces of Idiots. 8. Head of Dumourier.

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CORRESPONDENTS, &c.

THE Editor respectfully informs the numerous Subscribers to the Astrologer's Magazine, that the extraordinary influx of new communications, and the necessity of continuing subjects formerly commenced, constrained him reluctantly to omit in the Magazine for February the insertion of "Astrological Speculations," by a correspondent whose former complaints of neglect induced the Proprietors of this work to design these and some other papers from Astrologus, for a separate publication; they were accordingly advertised on some of the covers of our last Number; that intention was dropt by the particular desire of the Author, who wrote to inform us, "That as he is not actuated by any other motive than a regard to the public good, and a desire to the advancement of Science, he would be much more gratified by having his astral lucubrations inserted in our Miscellany, than presented to the world in a separate Publication." The letters are therefore now presented to our readers without addition or alteration, except that the Editor takes leave to observe that some of the ancients were of opinion that the effects of a Lunar Eclipse did not take effect for some time after that contact of the luminaries, and that they generally lasted three months. Ofiganus, and others, with more probability, think they take immediate effect.

The Guards, under the command of the Duke of York, marching the 25th of last month for the succour of Holland, will furnish the curious with an opportunity of forming a judgment whether a successful enterprise is, or is not, likely to commence at the near approach of an eclipse? we believe not. Saturn and Mars were in opposition the 16th of last August, his Royal Highness's birth-day; the 16th of next August the Sun and Jupiter will be in quartile to each other.

The Proprietors are happy to have it in their power to present the Public with an elegant and faithful portraiture of the celebrated Dumourier, and will be thankful to any of their friends, who are skilled in the science of Physiognomy, to favour them with a critical dissertation on the features of this extraordinary Commander.

Philomathos may receive a scheme of his Nativity by applying to the Publisher.

Palmistry, in our next.

Several letters just received, were too late for insertion this month.

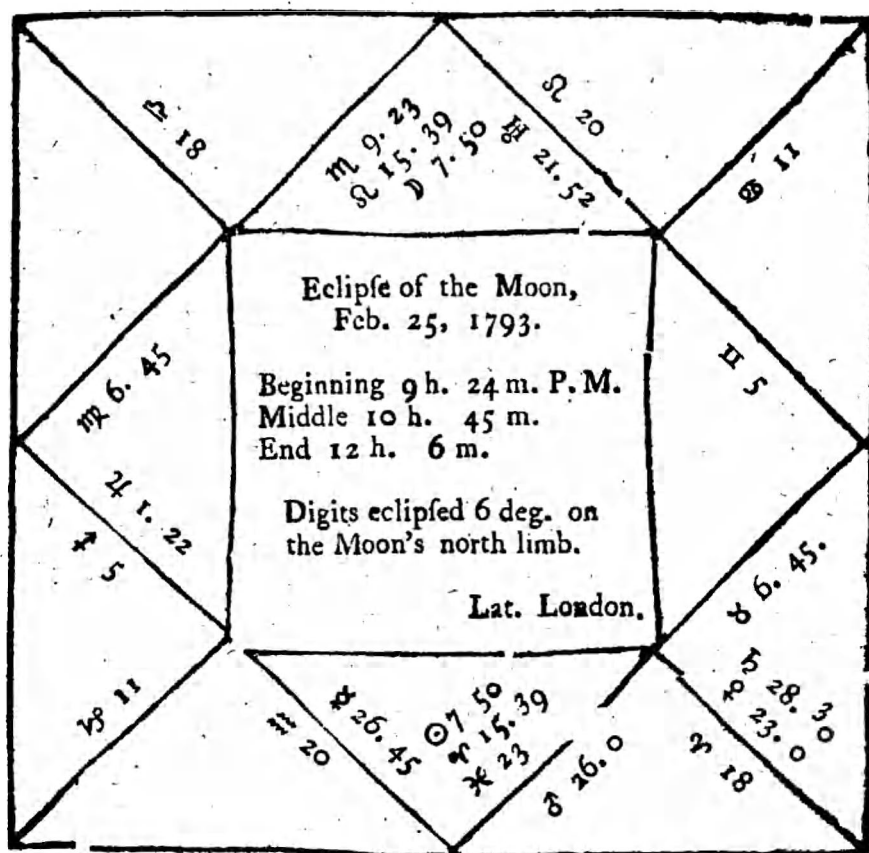
In consequence of the very great increase of Correspondence this month, we have devoted an additional Eight Pages to original Astrological discussions. This, indeed, is taken from our physiognomical friends; but they certainly will not blame us for endeavouring to make our work generally interesting. All the Plates belonging to the first Volume will be given in No. 22, when ample directions for binding the first Volume will be affixed.

THE
CONJUROR'S MAGAZINE.

FOR MARCH, 1793.

OBSERVATIONS ON THE LATE ECLIPSE.

BY ASTROLOGUS.



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MR.

MR. EDITOR,

SOME of your correspondents having expressed a desire that I would give judgment on the partial eclipse of the Moon, which happens the 25th of the next month; I transmit you a figure of the Heavens erected for the middle time of that portentous occurrence.

By many of your readers it may be thought almost superfluous to observe, that of the eclipses of the lesser luminary, there are four sorts. First, the Moon may be eclipsed, and, as in this instance, but a part of her body darkened; and this is called a *Partial Eclipse*. Secondly, It may be wholly darkened, and then it is called a *Total Eclipse*; and there are of two sorts also, for the Moon may be totally eclipsed for a moment of time, and then immediately begin to recover her light again; this is called a *Total Eclipse* without continuance. The other is, when the body of the Moon is totally darkened by the earth's shadow, and continues some time in total darkness; such eclipses are called *Total Eclipses* with continuance: which differences do, principally, arise from the latitude of the Moon, or her distance from the ecliptic line.

This scheme presents to our observation twenty degrees of the fiery and regal sign *Leo* culminating, while six degrees forty-five minutes of the deceitful and viperous sign *Scorpio* is ascending the horizon. The eclipsed luminary is in the tenth house transiting the first face of *Virgo*, while *Mercury*, her dispositor, is posited under the earth; in the fourth house possessed by *Aquarius*, *Mercury* is in sextile of *Saturn*, his dispositor, and to that infortune *Venus* is hastening to a conjunction in *Aries*, which occupies the sixth house; hence we may infer, as *Venus* has her exaltation in the sign occupying the cusp of the fifth house, that some young female worthy of a happier destiny, will be sacrificed to the chilling embraces of an hoary lecher,

and as *Mars* is in the fifth house transiting a fruitful sign, being lord of the ascendant, which is occupied also by a fruitful sign, that many abortions and more than usual sicknesses and disorders will attend females who are in a state of pregnancy.

Mercury, the ruler of this eclipse, has lately separated from an opposition of the planet *Herschel*, and applies to the quartile of *Jupiter*, while the Moon lady of the ninth house applies to the opposition of *Mars*; therefore, as "by the eclipses of the luminaries, the God of Nature forewarns this sinful world of the revolutions of kingdoms and states, the death and detriment of Princes, Governors, and Potentates; of heresies, sects, and seditions in the church*; alterations of laws and customs, of drought, and inundations of rivers, shipwrecks, wars, famine, plague, and pestilence; and, in fine, the vicissitudes of all sublunary things."

Premising to the reader the just observations of the immortal *Ptolomy*, who says, "From thyself and science, a knowledge of future events must be deduced, for even a skilful artist cannot always accurately pronounce the particular form of things, nor can the fancy undertake a particular but general notion of mundane affairs: in such things we must have recourse to conjecture, for none but those who are endued with divine inspiration predict particulars" with certainty.

I do apprehend, sir, that this lunar eclipse denotes many obstructions of the abdominal viscera, with flatulent and gouty pains affecting both the head and feet; the effects whereof will be severely experienced by some Prince or Princess in Europe, who has the sign *Virgo* ascending, for an eclipse in the first face of that sign prelateth sicknesses unto kings, and manifold

* *Luther* and *Calvin*, and that excellent divine and learned astrologer *Melanchton*, were deemed seditious and heretical by the fanatic *Burke's*, and intolerant *Horsley's*, of their day.

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discords raging amongst men : " There shall (says an ancient author) happen discord between the king and his people, and many persons shall be calumniated, arrested, and persecuted by the governors of the land, for the great fear which they have of them"—to priests and bishops† it presages much uneasiness; to oxen and sheep unusual destruction; of rivers and lakes cor-

† Of the Prince Bishop of Rome and his party-coloured assistants in the trade of delusion, the following prophetic verses were written near 50 years ago—

" The swarming herds of crafty Priests and Monks,

The female order of religious punks,
Cardinals, Patriarchs, Metropolitans,
Franciscans, Jesuits, Dominicans,
And such like barbarous names ecclesiastic,
Such superstitious villainies fantastic,
Shall not ere long whole Nations lead astray,
Nor will mankind the Triple Crown obey;
The crafty Hypocrites with scorn they'll spurn,
And their proud seats to heaps of rubbish turn."

ruptions, inundations, and overflowsings; vegetation checked by flies and other insects inimical to the fruits of the earth; fruit and corn either bad in quality or deficient in quantity—Holland, France, and Portugal, are particularly likely to experience its afflicting effects.

For, notwithstanding the latter end of the next month may be distinguished as it was at the very instant when I wrote to you last October, with some very brilliant and rapid successes to the French arms; again methinks I see the combined armies of the German despots entering the territories of that Republic, and during a few months spreading devastation and terrors.—Yet, again, the month of September will, if I rightly construe the language of the stars, be distinguished by their ignominious retreat; again, they will beat the Brunswick march, and presenting their rear to the enemy, heartily wishing it were BOMB proof.

Minorities, Jan. 27, 1793.

PARALLEL BETWEEN CHARLES I. AND LOUIS XVI.

SIR,

HAVING been for some time extremely anxious for the preservation of the life of the late unfortunate monarch of France, it was without surprise, but with infinite concern, that I perceived Mr. Pitt acting contrary to the best, perhaps the only wise measure for which he has any claim to the approbation of the public, I mean the Commercial Treaty; for was not that act violated by passing the Alien and Assignat Bills; by refusing to the French the market for foreign corn, while it was open to all other nations; and by the contemptible *hauteur* which marked the treatment of M. Chauvelin, who appears to have been fully authorized to negotiate, and bring to

an amicable termination, every possible ground of difference between the PEOPLE of the two countries? These irritating and lamentable acts of perverse policy, the virulent scurrility of some of our senators* whenever they mentioned the National Convention, joined to the open invasion of the French territories by the still less ceremonious Germans, bereft me of all hope that the unfortunate Louis

* Even the beginning of the last year, one of them declared that, 'if a foreign force entered France, they should treat Frenchmen as out of the pale of the protection of the law of nations, and that against the French people the holl-hounds of war should be uncoupled and unmuzzled.'

Barke's letter to the Abby Maury. would

would escape the fate of his equally insincere, and equally unfortunate prototype Charles I. King of England.

Being informed that this rigorous and impolitic act was perpetrated about one hour, forty minutes, A. M. Monday the 21st instant, I erected a scheme, and was not disappointed in my expectation of the figure being an admirable picture of that memorable transaction.

Those who doubt of the verity of astrology, if they understand its first principles, and will be at the trouble to take a retrospective view of the position of the heavens at that awful moment, and think of the corresponding event, will surely doubt no more. Nine degrees of Capricorn culminated, twenty-three degrees of Aries ascended; the sign Taurus was intercepted therein, and the planets were nearly posited as follow:

♄	♈	25	54
♃	♊	27	30
♂	♊	28	10
☉	♊	1	52
♀	♋	11	50
♁	♋	7	20
♂	♈	28	36

Saturn, the great infortune, in Aries, his fall! lord of the tenth house, his honour or station he held upon earth; of the eleventh house, denoting his hopes and friends; of the twelfth house, his captivity and undoing; is located in the ascendant, in reception with Mars, who is in the twelfth, in square of the planet Herschell, Jupiter and the Moon, the latter planet posited in Taurus (which governs the neck), Venus her dispositor located in the twelfth house, disposed of by Jupiter, lord of the eighth and twelfth, who afflicted the Moon at the very instant of the king's death by an opposition from the east and west angles of the heavens. What a variety of aspects, what a singular concatenation of circumstances conspired to seal the doom

of this king, to whom the 21st day of the month was singularly fatal! The 21st of April, 1770, he was married; the 21st of June, 1770, the fête was given at Paris on account of his unhappy marriage, when fifteen hundred persons lost their lives; the 21st of January, 1782, (on a Monday, as his execution happened also to be) the Parisians gave the king a grand fête on account of the birth of a dauphin; the 21st of June, 1791, he took his treacherous flight to Varennes, leaving a protest against every act of the Constituting assembly; the 21st of September, 1792, notwithstanding his having repeatedly sworn, and voluntarily shed tears of affected joy, declaring also by the reception of the holy sacraments, that he would be faithful to the Constitution, royalty was abolished! The 21st of January, 1793, Louis the XVIth, and the last King of France, was executed on a scaffold!

What a lesson of instruction this awful event furnishes to prodigal and profligate rulers, and to those princes who are despotic, or who aspire to become so! because all great public abuses ultimately lead to public convulsions, or to revolutions in which too frequently the innocent are exposed, and too often share with the guilty irreparable calamities! What a salutary admonition does it also present to the great mass of the people of every country, to watch with unremitting jealousy, and to resist with firmness the first encroachments of power! Dr. Johnson well observed, that 'Arbitrary power has seldom or never been introduced into any country at once; it must be introduced by slow degrees, and, as it were, step by step, lest the people should see its approach. The barrier and fences of liberty must be plucked up, one by one, and some plausible pretence must be found for removing, or *hoodwinking*, one after another, those centres who are posted by the constitution of a free country for

for warning the people of their danger. When these preparatory steps are once made, the people may then, indeed, with regret see slavery and arbitrary power making long strides over their land, but it will be too late to think of preventing or avoiding the impending ruin, for every surrounding tyrant will assist in perpetuating their slavery.

It is now the fashion, sir, to refer us to the year 1688, as exhibiting to Englishmen the perfect model of a free government. What, shall all the arts and sciences be in a progressive state of improvement, and the science of legislation, which involves the happiness of millions, be alone stationary? — While we are grateful to those illustrious characters who accomplished the glorious and necessary revolution, are we ignorant that the powerful opposition of tories, and that the wicked machinations of high-church-men, compelled our ancestors to leave many plans of public utility to their descendants to complete? Can we forget, that after these nations had for several years experienced the blessings of being freed from the yoke of slavery, and the hands of Popish superstition, the act for settling the Protestant succession, to which we owe our present sovereign, was carried in the House of Lords but by a single vote? Can we forget that the dangers of rebellion, openly aided by the former detestable government of France, deprived us of our yet un-restored, and undisputed right—trien-nial parliaments.

The condition of Frenchmen had been in no respect improved, by the rulers of that country from the period at which our revolution so happily took place, to the year which completed its centenary. What the sentiments of a whig astrologer was of the slavish condition of the French, in the year 1693, may be seen in the following verses subjoined to the nativity of Louis XIV. the then reigning tyrant.

* Go, call a carefull Painter, let him shew
The poor in pain, the despots overthrow;

Draw the oppres'd, their suff'rings, and
their tears,
One king in sorrow*, while the other swears.
Shew how the priests, unmov'd by sex or age,
Spurr'd up the fury of most Christian rage;
In lively strokes, let his just pencil tell,
How the Reformers by these Reformers fell;
In deep-dy'd red display their bleeding
wounds,
Rome's bloody mercy, by the Pope's dra-
goons.
Shew how the Tyrant, with the Church's rod,
Murder'd the Protestants to please their God.
Now shew the plagues that by God's laws
are due,
And, by just merit, murder'd kings pursue:
A wand'ring court—a tyrant king undone—
The nuns and priests in curst confusion run.
Let long-scorn'd slaves and subjects do their
part,
With their own swords their long-lost rights
assert.
And, that thou may the just again restore,
Lord, let there be one abdication more.*

* James II.

It appears to me, that Spain, which yet remains enthralled by bigotry and priestly domination, will make some preparations for war, from which again they will desist, or prosecute with little vi-gour during the months of April, May, June, and July, and, happily for the mercantile interests of this country, if hostilities are not commenced in a very few days between Great Britain and France, the aspects of the month of March may lead to some negotiations favourable to the pacific system; then the present preparations for war may, happily for our country, do no other mischief than diminish its resources, and extend the influence of ministers, by enabling them to provide for many of their retainers. At all events, I earnestly pray they may do the utmost justice to the reasonable claims of our fellow citizens, the people of Ireland, before the conjunction of Saturn and Mars, which happens the 17th of April. That congress of the infortunes will much affect those who have Taurus ascending at the time of their birth, and for some succeeding months it will be very conspicuously felt by Ireland, Sweden, and Poland.

Poland, nor will the Russian bear (under whose paws the liberty of Poland is now almost expiring) be insensible of its baleful influence, for it will inspire mankind with fury and mad-

ness in all those regions and cities which are under the government of the celestial Bull.

ASTROLOGUS.

Jan. 30, 1793.

NEW QUERIES*.

QUERY I. BY L. LANE OF KINGS-
DERE, HANTS.

WHAT is the cause of the mist which is sometimes observable in a calm evening, especially in summer, to hover over rivers, meadows, &c.

QUERY II. BY THE SAME.

REQUIRED the origin of the popular story of Dr. Faustus?

QUERY III. BY THE SAME.

WHAT is the explanation of all the letters on a guinea?

QUERY IV. BY I. D.

WHY are the Irish more subject to mistakes in their conversation, than any of the neighbouring nations; or is it only said so upon supposition?

QUERY V. BY W. C.

WHETHER too much money, or too

little, is the greatest ruin to mankind in general?

QUERY II. BY THE SAME.

DOES not our Saviour mean that some sins will be forgiven after death, and so leave room for a purgatory, when he says, "That blasphemy against the Holy Ghost shall neither be forgiven in this world nor the world to come?"

QUERY VII. BY MERCURIUS.

WHAT are the most acknowledged qualities of the Bezoar stone?

QUERY VIII. BY D. AND W. D.

HAVE the Phoenix and Unicorn any real existence in nature?

QUERY IX. BY PETER.

IT has long been a saying, If it rains on Swithin's Day it will rain more or less for forty days afterwards. Now I desire to know the origin and truth of this saying?

* For Answers to former Queries see Page 312.

PTOLOMY'S

PTOLOMY'S QUADRIPARTITE.

(Continued from Page 246.)

CHAP. IV.

Of the Power of the Wandering Stars.

THE sun is found by nature to cause heat and dryness, moderately. His power we are made more sensible of than the rest, by reason of his greatness, and the manifest mutation of seasons; for by how much the nearer he approacheth our vertical point, by so much the more he stirs up heat in us, and subjects us to his nature. But the nature of the moon is chiefly moistening, for being nearer the earth she draws the vapours of moist things, and so evidently maketh bodies moist, and putrifies them; but because of her illustrations from the sun, she moderately participates of heat.

Saturn cools and dries, because he is far distant from the heat of the sun, and vapours of the earth; but he cooleth more abundantly, (and) dryeth more moderately. And the rest receive virtue according to the configurations they make with the sun and moon; for they seem some one way, and some another, to alter the constitution of the ambient. Mars drieth much, and burns, because of his fiery nature, as he shews by his colour and nearness to the sun, for the sphere of the sun lies under him. The virtue of Jupiter is temperate, because he moves between the coldness of Saturn, and the heat of Mars, therefore he heats and moistens, but he heateth more by reason of the spheres which lye under him; hence, he raiseth fruitful winds. Venus hath the same temper, but in a different measure; she warmeth, but less, because of her vicinity to the sun; but she moisteneth more, as doth the moon, through the greatness of their

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lights, she also assuming to herself the moisture of the vapour of the earth. The star of Mercury sometimes dries and sometimes moistens, and it dries when it sucks up the moisture, for it is never by longitude far distant from the sun, but it moistens because it is placed over the sphere of the moon, which is near the earth; therefore it swiftly causeth mutations to each, being swiftly hurried about by its motion with the sun.

CHAP. V.

Of the Beneficks and Maleficks.

Of the four humours, two are generative and active, the hot and the moist, for by these all things join together and increase; and two are corruptive and hurtful, the dry and the cold, for by these all things are dissolved and perish. Wherefore, two of the planets were esteemed Beneficks, viz. Jupiter and Venus, because of their temperature, and because heat and moisture abounds in them; and likewise the moon for the same reasons. But they judged Saturn and Mars of a different nature, that because of much cold, this because of much heat. But Sol and Mercury of a common nature, as able to cause both, and convertible (to the nature) of those with whom they are.

CHAP. VI.

Of the Masculine and Feminine.

SEEING there are two primary sexes, the masculine and the feminine, and

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the feminine sex partake most of moisture, therefore they call the Moon and Venus feminines, because much moisture abounds in them, but Sol, Saturn, Jupiter, and Mars, masculines; but Mercury indifferent, because he sometimes equally drieth, and sometimes moisteneth. Moreover they say, the stars are masculine and feminine, according to their aspect to the Sun. When they are oriental and going before the Sun, they become masculine; when they are occidental and follow it, they are feminine; and likewise from the horizon, for, from the east to the mid-heaven, and from the west to the fourth, they are esteemed masculine, inasmuch as they are oriental; in the other two quadrants feminine inasmuch as they are occidental.

Annotations. In the vulgar astrology, a star or planet is esteemed oriental from the fourth house to the ascendant, and from the ascendant to the mid-heaven; but by Ptolomy, only such as proceed from the horizon to the meridian are said to be oriental; and so such as are between the ascendant and mid-heaven, obtain the first place of strength, and are said to be in their oriental orientality; but between the western horizon, or seventh and the fourth, in their occidental orientality, and is the second place of strength; and a star between the fourth and ascendant, in its oriental occidentality, and in the first degree of weakness; and between the tenth and seventh house, in its occidental occidentality, and the weakest of all.

CHAP. VII.

Of Diurnals and Nocturnals.

WHEREAS there are two apparent distinctions of times, the day and night; and the day because of its heat and activity is masculine, and the night because of its moisture and convenience of rest, feminine; therefore they

teach that Luna and Venus are nocturnal; and Sol and Jupiter, diurnal; but Mercury indifferent; diurnal when in an oriental situation, nocturnal when occidental; but the other two malevolents, Saturn and Mars, they attribute to diurnal and nocturnal, but not according to their quality and nature, as heat to heat, but contrary; for a good temperament taking its like, maketh the good greater; and unlike mixed with evil, dissolveth much of the evil; therefore they have joined Saturn as cold to the heat of the day, and Mars as dry to the moisture of the night: so each of them becoming moderate in temper, will appear agreeable to the conditions which give the temperature.

Annotations. To this chapter may be added, That a planet is said to be diurnal, when in a diurnal nativity above the earth, and in a nocturnal nativity under the earth. But nocturnal when in a nocturnal nativity above the earth, or in a diurnal nativity under the earth.

CHAP. VIII.

Of the Power of Configurations to the Sun,

Now the moon and the three planets, (viz. Saturn, Jupiter, and Mars) have lesser or greater force, according to their configurations with the sun; for the moon along (her) increase, from her (first) appearance to the first quarter is more moistening; from the first quarter to the full, she warms; from the full to the last quarter, she drieth; from the last quarter till she is hid, she is cold. And the planets matutine, to the first station are more moist; from the first station till they rise at night, they are more heating; from their rising at night to the second station, they dry more; and from the second station till they are absconded, they cool more. And it is manifest, that being mixed among themselves, they

they cause many differences of qualities in that which doth encompasses us: the proper power of each for the most part prevailing, which yet is changed more or less by the power of other configurations.

Annotations. The first station (in this chapter mentioned) is when a planet begins to be retrograde; and the second station, when from retrogradation a planet becomes direct. They begin to rise at night, when in opposition to the sun. Moreover, the rising and setting of the stars, are threefold, cosmical, achronical, and heliacal.

First, Cosmical rising is, when a

star or planet ascends the horizon with the same degree and minute of the ecliptic in which the sun is; and cosmical setting is, when a star or planet sets exactly when the sun riseth.

Secondly, Achronica rising is, when a star riseth above the horizon at sun-setting; and achronical setting is, when a star sets with the sun.

Thirdly, Heliacal rising is, when a star which before was hid by the sun begins to appear in the east, and heliacal setting is, when a star which before was seen, is hid under the sun's beams, and disappears.

(To be continued.)

OBSERVATIONS ON MOLES.

(Continued from Page .237)

IF we consider the nails under a physical notion, we shall find the nails to be excrementa cordis; the heart being the most strong and powerful, commanding part of the body, expelleth and forceth forth all things noxious to itself; sometimes and in some of the less noble parts of the body, in a less visible manner; but those on the fingers the nails are most visible, as being most transparent: wherefore, hear and by the eyes the heart is most observed to discharge itself, as is apparent in any great fear, vehement grief, sorrow or vexation; the heart being the most noble member in the body, being besieged and straitened by any afflicting exigent, forcibly expelleth the peccant, moribificant humour; as if atrabilis offend the heart, casteth forth black and dark spots, & sic de cæteris; but principally to be observed by the ring-finger, for the heart doth more properly affect that than the other, by reason of certain particular

veins, emanating from the heart; from whence physicians advise to wear a ring of gold on that finger, which they call amular, the ring-finger, thereby the more fortifying, gladding and rejoicing the heart, as most immediately intending the same, by reason of its affinity: from whence it comes to pass that oft-times, adversities, and sorrows anticipate these black spots, for they are the productions of the heart's distempers; but through the ignorance in observation, oft-times they are not rightly understood, for these shew in a physical sense the present condition and future, so long as they change not; if black spots or marks continue seven years, most of that time admits of uncomfortable travels and disappointments, and is consumed in pain, sorrow and vexation. This to conclude is most certain, that be the nails or spots therein of what colour they will, they shew the redundancy of that humour in the body, and is to be judged according to that proper signification.

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CHAP.

CHAP. XV.

Spots in the Eyes, what they signify.

SPOTS in the eyes are of two sorts, either they appear in the white of the eye, and this shews the sudden redundancy of melancholy, as appears in such as are near death, or when the eyes are maculated with black spots, proceeding from habitual melancholy; and is a certain index of the afflicting passions of the mind, or else the eyes are maculated with spots like the grains of millet or quadrangle; and of divers various colours, as fiery, red, azure, or of rain-bow colour, all which indicate mad, wild, cruel and the worst of conditions; from whence we may pronounce most horrid events and unnatural deaths, as is observed in our physiognomy.

CHAP. XVI.

Of Moles on the Hands, Feet, and secret Parts, what they signify.

BRIEFLY, moles on the hands signify in a man or woman fruitfulness of nature, and moles on the feet the same strength of nature as to procreation; there is the same reason and signification for moles on the arms and thighs; it's observed that moles on the hands and feet indicate moles on the scrotum or secret part, and moles there argue luxurioufness and fecundity; Mars in the ascendant gives a mole on the right-foot, and in the occident on the left-foot; and Haly affirms that a mole on the hand demonstrates another on the pendula or secrets.

CHAP. XVII.

Moles on the Thighs or Loins, what they signify.

A Mole or moles on the thighs of man or woman, are signs of want and

infelicity, especially being found on the left side the body, or the left side the thigh, and let such be ware of venereal distempers, for those are hereby principally signified.

CHAP. XVIII.

Moles on the Breast, what they denote.

MELAMPUS teacheth, that a mole on the upper part of the breast on either side, especially the left, renders the person obnoxious to poverty; Haly Abernagal found that a mole on the eye-brows indicates this on the breast; Messahala is of opinion, that Saturn in Leo signates this part with a mole, especially, if black, and presages infelicity, poverty, crosses, losses, or the like.

CHAP. XIX.

A Mole upon the Region of the Heart, what is to be expected?

A Mole on the left side the heart, denotes wicked ungracious qualities; Leo a fiery sign governs this region, makes the heart hot and fiery, and is a natural cause, because this mole signifies a hot and burning fervid heart, the blood as it were boiling, is the cause of rash, hasty, actions, and such are dangerous, hasty, and head-long in their actions, violent and furious in counsel, by which means they become prisoners, exiles or suffer hurts, wounds or death; and make themselves hated, flighted, and forsaken of all men.

CHAP. XX.

What is to be prefaged by a Mole on the lower Belly?

A Mole or moles on the belly of man or woman denotes them ravenous, great stomachs, eat their meat hastily and greedily; they are strong and lusty; for

for this part, according to astrologers, is related to Scorpio, in which Mars predominates, which is most hot, and

heat is the cause of quick digestion and strong stomachs.

(To be continued.)

UNIVERSAL WISDOM OF PETER JOHN FABER.

(Continued from Page 215)

CHAP. VII. VI.

Of the calcination of Minerals.

THE ancient philosophers had the calcination of minerals in so great esteem, that they placed it among their principal arcanas; because in it alone consists the whole secret of the true art of alchemy; for in the calcination of minerals lieth hid the innate heat and primigenious humid of the minerals, which, indeed, is of so great consequence in alchemy, that without it nothing can be made perfect chymical secrets: for that innate heat, and primigenious humid of the minerals, contains the copious spirit of life; because the spirit of life (or the radices, or the celestial light) is copiously fixed and coagulated in the center of minerals, for all minerals are generated in the bowels of the earth, where that celestial spirit plentifully descends, and, by a strict obligation is united with the pure substance of all the elements, which constitutes the body of a certain mineral salt, and from this body do issue vapours and exhalations, which contain in them much of that vital or celestial spirit, and from which vapours and exhalations condensed and retained in the bowels of the earth, proceed the true and legitimate generation of all minerals; whence all minerals then do justly possess and contain much of that spirit of life. So the calcination of minerals ought to be of high esteem with all chymists, because by calcination only can we acquire those mineral spirits which con-

tain the copious spirit of life, from which alone can this arcanum for the preserving and prolonging of life be made. Nor without good reason did all the ancient chymists under wonderful shades and enigmas conceal this calcination by a character described after this figure γ , for the semi-circle or moon above doth shew the humid radicale, which lieth in things calcined, and the cross below shews passion and coction which that humidum radicale ought to undergo before it can acquire perfection. Now it acquires perfection by coction only, or circulating of the humidum radicale, and, at length, by that coction alone is that semi-circle and moon made perfect, and is converted into a perfect circle, or absolute sun: whence we have the arcanum of calcination manifested by the explanation only of that character; for things calcined, if they be reduced into a fixed salt, and the humidum radicale of that fixed salt be extracted, and be so long cocted with the fixed salt until it be united with it, and they both are fixed; and so is that moon, or imperfect circle, at length truly made perfect, and the true scope of all alchemy is turned into a sun: now, the sun, in chymistry, is the innate heat of things, and the humidum radicale of the same, which is the sun and moon bejoined together. The arcanas of alchemy are no ways perfect, but by our calcination the innate heat of things, and the humidum radicale of the same, are separated from each other, and very well freed from their excrements; then are they conjoin-

joined, and most perfectly united, so that they can never be separated; so by our calcination is made the conjunction of the sun and moon; and so also, by the same calcination, are the chymical arcana made most perfect, and the whole chymical work is completed, which calcination, that we may thoroughly comprehend, we will in these following words define.

Chymical calcination of all minerals and metals is the reducing the same into a calx, either by natural or elementary fire, or by the metallic or mineral water of the same substance, altogether with the metals themselves, which are dissolved, and they are also calcined by the self-same water, which contains the natural fire, by the help and benefit of which, the innate heat, and humidum radicale of the metals in the calcination are preserved, and so by this calcination is the innate heat of metals, and the humidum radicale of the same acquired, and freed from all impurities, and then being made very pure, they are conjoined with a true and legitimate conjunction, which can never more be separated, but remain firm in its purity.

Which calcination of metals, with the conservation of their innate heat and humidum radicale, must be thus performed: Take salt of virgin's earth, purify it, and dissolve it in the spirit of common and vulgar wine, or in rain water distilled, and, after filtration, dissolve it again in its vinegar seven times distilled, and place it in a gentle heat forty days to putrify, or digest, which time of digestion being past, then distil the vinegar with a most gentle heat, until there appears a powder at the bottom of the distillatory, then to this thick substance add a sufficient quantity of calcined flints, that the flux of the salt may be impeded while its spirit distilleth, which cannot be distilled without a fire of the highest degree, and, besides, you must be careful that the salt flows not, for the salt doth not so send forth its spi-

rits; the calcined flints must therefore be put on, that the spirits may come forth; and so is the distillation to be performed; whilst which is finished, all that is in the receiver is found with common distilled water, which ought to be in the receiver, that the most subtle spirits of the salt passing forth with most strong distillation, may find a refrigery, and receive themselves in the center and pores of the water; that, therefore, which is found in the receiver, take and put into a glass alembic to be distilled to the consumption or distillation of one half; that which remains in the alembic must be placed in a cold place, that thence may be made small crystalline stones, which must be taken away, clean water being poured by inclination into another alembic, and again to be distilled with a gentle heat to a half, and the alembic must be set again in a cold place, that the small crystalline stones may be made again in the bottom, which is done in six or eight days, and this must be so oft repeated, till no stones at all be made, and that which remains is a saltish phlegm, and the acid spirit of salt, which must be rectified by many distillations, that it may be freed from its brackishness, and other excrements, and so the purified spirit must be preserved; and the little stones also must be purified after the following method:

They must be dissolved in distilled rain water, and, as before, that water must be distilled to an half, and the alembic must be set in a cold place, that the crystals may appear, and the operations must be continued till there are no more crystals made! then must the little stones be dissolved in their rectified spirit of salt, and gold calcined must be put in, which is easily dissolved in this menstruum, and by circulation is dissolved, or converted into a volatile quintessence, which, again, by perpetual and continued circulation, must be fixed and converted into a fixed salt, and again, also, must be

be dissolved with the same spirit, and fixed again, till it be converted into a salt easily solvable, fusile, and penetrating; and this is the highest arcanum to restore man's life, the dose whereof is ten grains, one scruple of cinnamon water, or in broth, or any restorative;

yet these things are superfluous, if you knew the arcanum of general salt, which consists in its vinegar, and the union of its body with that vinegar, truly pure with its little vessel.

(To be continued.) p. 322.

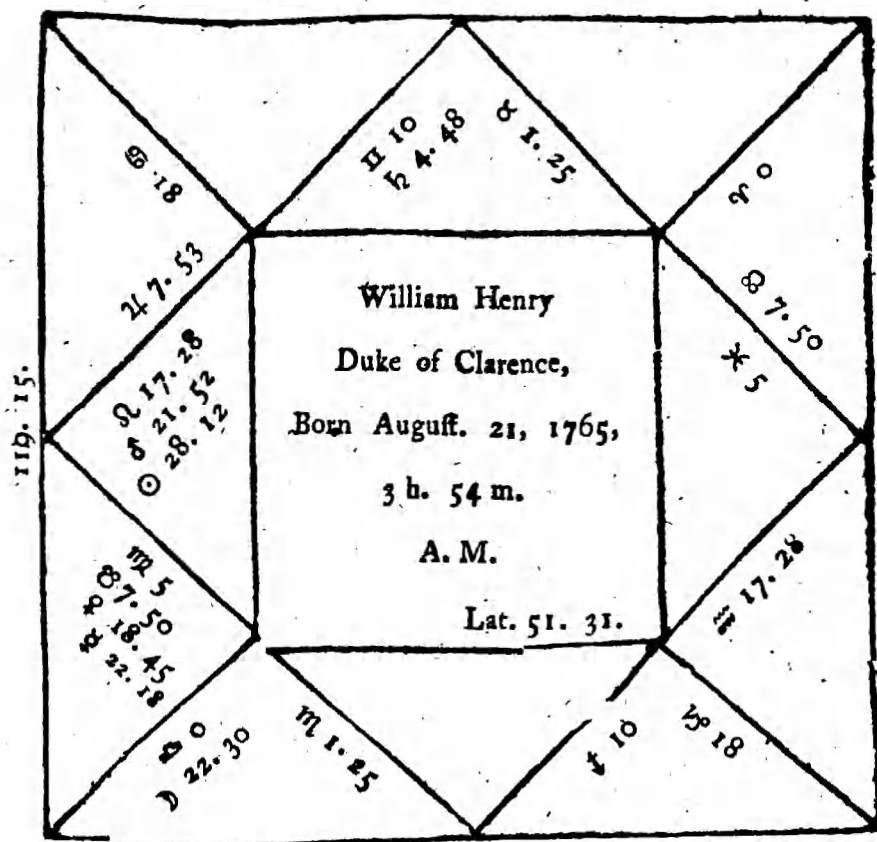
NATIVITY OF THE DUKE OF CLARENCE.

BY MERCURIUS OF BATH.

SATURDAY morning, January 21, 1795. This morning, at 8 o'clock, as his Royal Highness the Duke of Clarence was stepping into his carriage at Mrs. Jordan's in Somerset-street, his Highness missed a step on

the descent, and had the misfortune to break his left arm; his Highness now lies much indisposed at St. James's Palace. The following communication is therefore more particularly interesting:

29. 15.



The

The particular reason of my sending this figure is on account of the late accident which befel his Royal Highness, and which will be a greater proof of the truth of the science, than any other argument that can be offered, as there are several respectable persons in this city who are ready to declare that I foretold the misfortune near two years ago.

The direction in the nativity was, the ascendant to quartile of Saturn, which planet being posited in Gemini (ruler of the arms) plainly shews the circumstance. I shall not say any thing of the native's disposition, as those who have the least knowledge of astrology, must know the effect Mars in the ascendant in the violent sign has, and in conjunction with his significator, has on his temper and manners. The ☿ in the second, the Sun in ☐ of ♌, from angles, and ♃ in the midheaven out of his dignities, are symptoms by no means enviable. The Medium Cœli comes to ☐ of ☉ at the age of 29 years 6 months. The ☿ to the ascendant at 32 years 2 months, and Saturn to the tenth at 37 years, 6 months, 12 days, all which

will produce very disagreeable and remarkable events. The lord of the ninth in the ascendant, and the Moon in the third, are evident testimonies that the native will travel (or voyage) into foreign countries, which has already been verified. In the present revolution, Saturn and Mars were in opposition from the third and ninth houses; and as the third house signifies the arms, it is a farther proof of the harmony between the revolution and radix.

To the masterly observations of this respectable correspondent, we are induced to subjoin the following bon mot, which has caused much merriment at Paris, where an anecdote is told of M. Chauvelin, which perhaps he did not think it prudent to relate when in London. In the month of January, being of a party at the country house of Mad. Bouvral, the Duke of Clarence made his appearance, but on seeing M. Chauvelin, instantly turned on his heel, and disappeared!—"It is a fixed thing," said the Ambassador; "all the Princes of Europe *show* their backs to the French!"

THE DREAMING DICTIONARY.

(Continued from Page 259.)

CHESS-BOARD. If a king, or general of an army, dream that he hath lost his chessboard, or that it is broken, or stolen from him, he will lose his army, either by the enemies assault, or else by plague or famine.

Chickens. To dream of a hen and her chickens, signifies loss and damage.

Child. For a man to dream that he is great with child, signifies, if he be poor, that he shall become rich; if he that dreams so be rich, he shall be in pain and care. If a woman dream she is delivered of a child, and yet is not

big with child, it is a sign she will happily accomplish her designs. If she be a maid that has this dream, she must be upon her guard, or she will quickly lose her virtue. When a man dreams that he sees a woman brought to bed, that denotes to him joy and prosperity: if a man dreams that his wife is big with child, and that it really proves so, it is a sign the child will live, and that she will have a son that resembles the father.

Children. To dream that a man sees two or three children born, shews he shall have cause of joy, and meet with

with good success in his business. When one dreams that he hath many small children, and that they seem to run about the house, and yet notwithstanding he hath none; it signifies that it will be very difficult for him to have any; besides which, he that so dreams, will have many cares and obstructions in his affairs. If any one dreams he sees himself wrapped in cloaths, in fashion of little children, and to suck some woman's breast which he knoweth, it argues long sickness, if he have not his wife at that time with child; but if his wife have such a dream, he shall have a daughter. And here note, that among little children, it is better to dream that you see boys than girls. To dream of any thing to befall little children, which is not proper to their age, is not good: as to dream that boys have beards and gray hairs; and that little girls should be married and have children; which signifieth to them death. And yet to dream that little children speak, is good; because it is proper for children to speak. But as for other things, happening beyond their age, in those which are not very young, as for an old man to be changed into a young man, or a young man into a child, it shews the person dreaming shall change into a worse estate. Dreams that are of the generation of children, or of wedding, foretel that our children, being in a far country, shall return; especially our wife and children, if by chance any one hath taken them from us.

Church. To dream that you build a church, or erect an altar, signifies that some one of your kindred, or family, will be made a priest. To dream you see yourself sitting or lying in a church, signifies change of apparel. To dream one is at church, and prays to God devoutly there, signifies joy and comfort. To dream that you do nothing but talk idly at church, and are drawn aside by bad thoughts, signifies envy and sin. To dream of the church,

and that you see the sacraments administered there, is a good dream, and shews the dreamer inclined to piety. To dream of singing in the church, so that none can understand 'em, shews the person dreaming shall be engaged in some religious disputes. To dream to be naked in the church, is to those who are sanguine a dream of bad consequence. To dream that you see the mysteries of religion contemned in the church, is an evil and very bad dream.

Climb. To dream that a man climbs a great tree, shews that he shall be promoted to honour and dignity, and have the command over other persons.

Cloak. To dream that one hath lost his cloak, is good if it be old; for thereby is signified that the party so dreaming, shall have a new one; but if he dream of finding it again, then he shall have no change, but shall keep the old still.

Cloaths. If a man dreams he has a new suit of cloaths, it signifies honours. To dream that you see your cloaths burned, signifies loss and damage. To dream you see yourself in black cloaths, signifies joy. To dream that you take your cloaths to put them on, signifies loss. If a man or woman dream they are meanly clothed, it signifies trouble, and sadness. If one dream his cloaths are dirty, or that he hath bad cloaths, tattered and much worn, it signifies shame. To dream your cloaths are embroidered all over with gold, or other kind of embroidery, signifies joy and honour. To dream one shall be clothed with scarlet, that denotes dignity, place of honour, and great authority. To dream of getting on another's cloaths, signifies the getting of a sure and certain friend.

Clock. If you dream the clock falls or breaks, it denotes danger, especially to the sick. It is always better to dream of counting the hours before noon, than after.

(To be continued.) *p. 321.*

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ELE.

VOL. II.

ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON—PHILOMATH.

(Continued from Page 234.)

JUPITER.

Anciently Phaeton, Zeus.

JUPITER is a planet masculine and diurnal, and by nature temperately hot and moist; the greater fortune, author of moderation, temperance, and fortiey; he finisheth his course in 11 years, 315 days, 12 hours, 20 minutes.

PERSONS.—He denotes one of an upright and stait stature, of a brown, ruddy complexion, an oval visage, hair between red and dark sandy brown, much beard, large belly, great thighs, great, well-proportioned legs, long feet, and, if well dignified, a sober, well-spoken, and good conditioned person, abhorring covetousness, and cares not for worldly wealth.

QUALITIES AND PROFESSIONS. are judge, lawyers, young scholars, all sorts of clergymen, clothiers, woollen-drappers, &c.

DISPOSITION.—If Jupiter be well-disposed, he incites men to honest principles, to good duties, pious, magnanimous, modest, wise, diligent, and liberal; but if ill pleased, they are prodigal, stout persons, unfaithful, weak in judgment, and careless of themselves and relations.

Jupiter generally denotes youth.

ANIMALS. Sheep, crane, and lark.

infortune; the author of strife, debate, quarrels and contentions; he is about 1 year, 321 days, 23 hours in completing his course in the zodiac.

PERSON.—Mars describes a person of a middle stature, strong, and well-set, a ruddy complexion, his hair red, or sandy flaxen, crisping or curling; quick, sharp, and piercing hazel eyes; a furious aspect, proud and presumptuous, valiant, full of words, boasting, and lying; in fine, a very strong body, and active, rather big boned than fat.

QUALITIES AND PROFESSIONS.—Soldiers, or such as use weapons or edge-tools; also apothecaries, watch-makers, barbers, dyers, tanners, surgeons, butchers, gunners, smiths, marshalls, bailiffs, &c. inclining rather to choler than mirth or melancholy.

Mars in questions is a general signifier of cholerick rustics; he also signifies war, strife, and debate, and all manner of cruelty.

DISPOSITION. Being well placed, he makes valiant men, generous hasty, careless of riches, and much addicted to warlike actions; but if ill placed, he incites men to tyrannical actions, to thieving and murder, and all kind of sedition.

ANIMALS. Tyger, panther, dog, wolf, kite, moths, cat, and all monstrous productions.

SOL. ☉ the SUN.

Anciently Titan, Ilios, Phœbus, Apollo, Pæon, Ofyris, Diespiter.

Mars is a masculine, nocturnal planet, by nature hot and dry, the lesser

The Sun is the most glorious of all the planets; he is masculine, diurnal, and

and by nature hot and dry (as every man may easily experience); he finisheth his course in one year; for by the Sun's motion all time is measured out in days, months, years, &c.

PERSON.—The Sun represents a person of a goodly fair stature, the body and face both full and fleshy, of a ruddy complexion, the hair yellow, and somewhat thin; a full, goggle, and hazle eye, sharp, and piercing, quick-sighted, much beard, and soon bald—in fine, a generous and high-minded creature, aiming at no base, or mean things.

QUALITIES and PROFESSIONS.—The Sun predominates over chief rulers, governors, commanders, whether emperors, kings, or princes; men in power, bearing rule, &c. It signifies also gold smiths, copper-smiths, minters, and coiners of money; all pewterers, braziers, &c.

DISPOSITION.—The solar person is magnanimous, valiant, provident, long-lived, wise and famous, and desirous of honour. ☉ is a general significator of men in love questions; he also signifies honour, greatness, noble persons of all degrees, &c.

ANIMALS.—The lion, horse, eagle, cock, &c.

VENUS ♀.

Anciently Cytherea, Aphrodite, Erycina.

Venus is a feminine, nocturnal planet, and by nature cold and moist; the lesser fortune, and finishes her course in 224 days, 17 hours. She is the author of pleasure, mirth, and jollity.

PERSON.—Venus represents a person of a short stature, or rather of a middle size, pretty well set, plump and fat, of a whitish complexion, and sometimes a little bluish colour, a round face, light brown hair and smooth, an eye much rolling, with a cheerful look.

QUALITIES and PROFESSIONS.—

Those that delight to go apace and neat, and to frequent merry meetings; affable, courteous persons, and delighters in curiosities; all men and women that deal in various apparel or linen, or things delightful to wear; lapidaries, silk-men, mercers, linen-draper, upholcers, painters, draughtsmen, perfumers, &c.

DISPOSITION.—Venus, well placed, makes men pleasant, fair spoken, given to pleasure, sociable, merciful, &c. but if ill affected, inclines men to be effeminate, timorous, lustful, followers of wenches, very sluggish, and addicted to idleness, and an ill habit of body.

Venus generally denotes women in questions, youth, pleasures, pastimes, and all kind of delights, mirth, sweet odours, &c.

ANIMALS.—Pigeons, turtle-doves, hogs, patridges, sparrows, jack-daws, sea-fish, &c.

MERCURY ☿.

Anciently Hermes, Stilbon, Cyllenius, Arctas.

Mercury is said to be a planet convertible or changeable in his nature, and participates of the nature of the planet he is joined with, and therefore cannot be said to be either masculine or feminine; he is by nature cold and dry, and finishes his course in 87 days, 23 hours, and is the author of all subtle tricks, thefts, perjuries, &c.

PERSON.—Mercury personates one of a tall and spare body, a long face and nose, of a yellowish whitely complexion, little beard, but much hair on his head, inclining to blackness; and this planet, above all others, much alters, according to the planet he is joined with, as mentioned above.

QUALITIES and PROFESSIONS.—He signifies all men of learning, as clerks, merchants, scholars, secretaries,

O o z &c.

&c. and sometimes ambassadors, commissioners, and poets; orators, printers, stationers, and usurers; and if ill dignified, all such as live by their wits; and he is much conformable to the company he keeps, be it mirth or sorrow.

DISPOSITION.—If he be well posited, he gives a sharp wit, makes men studious and capable of any learning; but if ill placed, inclines a person to

subtlety, craftiness, maliciousness, and all lying, fraudulent actions; he is also the patron of philosophers and mathematicians.

In questions & generally signifies youth.

ANIMALS.—Apes, nightingale, parrot, goldfinch, swallow, bat, beetle, kingfisher, bees, ants or pismires, grasshoppers, crickets, snakes, &c.

(To be continued.) p. 325.

HINTS TO MARINERS.

A new and easy Method of preserving Water sweet in Sea Voyages, and of purifying it when stinking.

IT is well known that water cannot become putrid unless it contain animal and vegetable substances; and as this is the case with all river water, it follows, that this water, which is generally used on board of ships, is subject to become putrid and nauseous, more or less in proportion to the quantity or quality of the animal and vegetable matter contained in it.

Another cause of corruption is owing to the dissolving property of water; so that it often happens, that though the casks be filled with pure spring water, yet the water, by dissolving the impurities which may be found adhering to the casks, and becoming impregnated with them, or even with the substance of the wood, will become putrid after a certain time.

The principal article, by the means of which Mr. Lowitz preserves and purifies water, is charcoal dust; and from a great variety of experiments the following particulars are deduced for the practical accomplishment of an object so very important to seafaring people.

The charcoal must be pounded very fine, and the powder must be kept clean and as free as possible from dust, smoke,

or other impurities; but the quality of the wood of which the charcoal is made needs not to be regarded, provided it be well charred. Mr. Lowitz finds that even fossil coal, when well charred and powdered, will answer the purpose; but he does not mean to recommend the use of it, on account of the metallic minerals which are frequently mixed with it, besides other reasons.

About three drams of charcoal dust will preserve four ounces of common river-water, or will purify it when actually stinking; but if a little acid be added, then a much smaller quantity of charcoal will do.

Any of the mineral acids will produce the effect, and even some salts; but the vitriolic acid is to be preferred, principally on account of its having no smell.

In order to preserve fresh water, the casks must be previously well washed and scoured with sand or charcoal dust. After having been filled with river-water, put as much vitriolic acid into it as is just sufficient to render the water slightly acid; then add about eight pounds weight of charcoal dust to each cask; and as the charcoal dust naturally falls to the bottom of the casks, it should be stirred with a stick at least once a day, so as to let it come in contact with as much water as possible; and this is all that needs to be done

done to prevent the water acquiring any bad smell or taste.

When the water is to be used, it should be filtered through a flannel bag, which must be had ready at hand, and a proper stand for it may be easily contrived. This filtration serves only to separate those finer particles of the charcoal which, by swimming in the water, give it a blackish appearance.

It is very remarkable, that if water be rendered just sensibly acid by mixing a little vitriolic acid with it, the addition of charcoal dust will remove the acidity.

In order to purify the water which is actually stinking in the casks, proceed in the same manner as in the preceding operations, viz. first, put some vitriolic acid into the cask, and then as much charcoal dust as upon trial will be found sufficient to remove the bad smell. In case neither vitriolic nor any other acid can be had, then charcoal dust

alone is sufficient to purify the water: but in this case a greater quantity of it must be used; perhaps three times as much as when the acid is employed. This putrified water must be also filtrated as above.

In this manner the operation is soon performed; ten minutes, or a quarter of an hour, being more than sufficient time for it.

To preserve the water which has been thus purified when it is not immediately used, it must be removed into clean casks; otherwise it is apt to become putrid again in a short time.

It is almost needless to remark, that as the waters of different rivers, in different climates and seasons of the year, are impregnated with various proportions of animal and vegetable matter, so the quantity of charcoal dust which must be employed to preserve and purify them, must be more or less in proportion. B.

FIRST PRINCIPLES OF OCCULT PHILOSOPHY.

ASSERTED AND PROVED UPON ATOMICAL PRINCIPLES.

(Continued from Page 240.)

THIS is not arguing in a circle. These agents act so indeed, or in lines in and out, from center to circumference. The same action which grinds the grains at the sun, compresses the atoms at the other extreme; for it is plain, that the grains by descent come in among the atoms which are loose, so not able by circumpressure, to hold the grain together, but let the friction break them to pieces. And it is as plain, when a line of grains comes down, that many lines of atoms (a grain containing many atoms, some more, some fewer) must come up, and run in among or between the grains, and so be, as I said, pressed and stoppt between them, as in a vice. And it is likewise plain, that when the lines of atoms run

in among the stagnant fluid at the circumference, or in among the grains, that the grains must come from the circumference downwards or upwards, since they have no room to go elsewhere.

I have considered nothing but the pressure to account for the adhesion of the atoms into grains; but doubtless the form or shape of the atoms may contribute to this, or render them capable of being twisted in with each other, or woven together in some such manner, as the vegetable matter is, in the wood fruit, roots, and fibres of trees. I pretend not to ascertain or guess at the size or shape of the atoms. They are too small to be the object of our senses; and there is nothing, that

I know

I know of, revealed about it: but as they were framed by infinite wisdom to adhere together, and that they do so, being apparent from experiments and observations, I suppose their size and shape are suited in the best manner to the use they were designed for.

We are so far from being able by reason, with the help of our senses, to have discovered the knowledge of a Creator, (much less of his will) that the knowledge of the creature would have been for ever hid from us, had it not been pointed out to us by the finger of God.

Having now, as I hope, proved by reason, I mean by common sense, that the cause of motion is not elsewhere than in the air, and shewn from experiments and observations that it really is

there, and also explained the manner in which, or the means by which, this power is supported and continued, without the imputation of making matter a free agent, exert any active power, or any power but by impulse and in contact; to laid aside occult qualities, impressed laws, virtues irradiating without means, and the like jumble of nonsense and irreconcilable contradictions, we are next to enquire into some of the effects of this expansion, such as gravity, attraction, elasticity, and so on, leaving the more minute, so more perplexed actions, such as the particular sorts of attraction, and the different degrees of elasticity, to the ingenuity of the reader, to state the case, consider the circumstances, and so be his own Oedipus.

TO THE EDITOR.

SIR,

I HAD the satisfaction some months ago of seeing a ridiculous aphorism confuted and properly exposed in your Magazine by my ingenious friend W. E. relative to the luminaries, when lords of the ascendant. As the science now appears to be raising its head from obscurity, it is high time to divest it of those absurd appendages with which it is too often clothed by ignorance and superstition.

In your Magazine for January was given the Nativity of Louis the XVth, in which several archs of direction were calculated, and to all appearance equated; but, unfortunately for the calculator, not one of those equations answered to the time of his death. Observing the error, I began immediately to set about rectifying the figure, and seeing that the midheaven came to opposition of Saturn before the ascendant came to quartile of that infortune, I rationally concluded that that direction answered to the first grand

disturbance in France, in 1789. I then directed the ascendant to quartile of Saturn, and found the arch of direction to be 34 d. 42 m. which turned into time gives 38 years 5 months. I imagine your correspondent Mehmet follows the erroneous rules of either Gadbury, Lilly, or some of those blundering authors of the last century, for equating archs of direction, as not one equation is correct by often a year, or many months at least. The following is the only correct method: add the right ascension of the Sun to the arch of direction; then, turn to the tables of right ascension and see to what degree and minute of the zodiac the Sun answers; next take an ephemeris and reckon how many days and hours the Sun is in going from the point of birth to the degree and minute of the zodiac, last found; reckon for every day a year, and for every two hours a month. This method I have used in many thousand instances and never knew one fail.

P. S.

P. S. I return my thanks to W. E. for his obliging answer, and would wish to inform him, that the direction in the radix is the Sun (who is Hyleg) being carried to the west angle; does

he think that of sufficient force to destroy life? will thank him for his opinion.

MERCURIUS.

ALBERTUS'S SECRETS OF NATURE.

(Concluded from Page 247.)

CONCERNING what has been treated of in the observations immediately preceding, a question arises, namely, whether the heat acts upon the moisture, by consuming or exhaling it, as natural heat properly so called? in answer to which, it may be said, that the operation of heat is threefold; the first is its power to dissolve, extract, and collect homogeneous parts, and to separate the heterogeneous ones; for, two masses, one of gold the other of silver, being thrown into the fire together, the heat will operate in such a manner as to divide the metals dissolved one from the other, and in this sense it has been observed in treating on generation, that the determinate heat acts like a cutting instrument, for instance, a hatchet, in dividing what had been joined. But heat, inasmuch as it is natural heat, possesses a virtue to form every thing, whose heat is said to be natural, derived to it from the heavenly bodies or their motions; as is the case in the heat of the seed of a plant or an animal, wherein resides a power which is called the form of such plant, or animal. Thus it may be said to act in natural operations, therefore it consumes the moisture, not inasmuch as it is heat, but natural heat, which contributes to digestion; were it otherwise, the heat would dry up all the moisture, and the sperm being a part thereof, were it dried up, or emitted too copiously, the consequence would be debility, nay death; hence it is, that such as are too

much addicted to venery, are not remarkable for their longevity, because the natural moisture which supplies the lamp of life being exhausted by frequent demands, it must be extinguished thereby. Upon the same principle we may account for a mule's being longer lived than the ass or horse by which he is begotten: the like reason is given for males being shorter lived than females: for the former, when frequent copulation does not interfere to abridge the term, are, generally speaking, longer lived than the latter. Whence it may be inferred that life depends radically on heat and moisture, though in other things instrumentally, and that in coition this radical moisture must be drained off; if in great quantities, or by frequent returns, which amounts to the same, before a sufficient supply can be digested to make amends for the expenditure, death must immediately ensue.

To the foregoing observations, we shall subjoin the following of Avicenna, with which shall conclude this dissertation on the nature of the sperm. I have observed, says this author, that the sperm of men is sometimes hard, and well prepared, a process which is in the department of the testicles, so that it resembles in some degree coagulated milk, not only in the consistence, but colour of it, but though of a firmer substance, the genitals have the power of discharging it, otherwise no injection could be made into the matrix. From such a sperm as is here described,

are

are produced robust and healthy children. In others the seminal matter is thin, and too easily emitted, consequently, such an effort is not requisite to inject it, nor can the effect be so complete as in the former instance; and admitting that it reaches the matrix, which it often fails to do, the issue will be but feeble. Nevertheless, this is not the only cause to which we ought to ascribe the feebleness of the offspring, as mothers without being conscious thereof sometimes entail debility on the infants in their wombs, and that by suckling during their pregnancy, whence it happens that what had been intended for the subsistence of the fœtus, has been converted into nourishment for a child not yet weaned from the breast, of which daily instances may be met with, owing to the inexperience of women that are unacquainted with the cause of such a defect. For these reasons, women after conception or impregnation ought with the utmost caution avoid suckling, since so far from conducing to the good of the born or unborn infant, it must considerably injure both. It becomes mothers above the ordinary rank in life, who cannot bear the

drudgery of nursing their own children, to take care that the mercenaries whose services they purchase, be not in the above predicament, which not unfrequently happens, and but too often wilfully; for being poor, they conceal their situation rather than be supposed unfit for a nurse child, likely to put money in their pockets, whereby it happens that a scanty nourishment is divided between two, and neither of them benefited; besides, that the unthriving appearance of the little starveling is erroneously affirmed to originate from hereditary disease, reflecting disgrace on the parents, and the aid of medicine is called in, to the destruction of many a helpless little patient, when the becoming attention of the parent, or the candour of the nurse in acknowledging the double part she acted, might have obviated the mischief. A subject of this kind, which comes home to all families, we could not dismiss, without adding a caution which may tend agreeably to the author's desire to prolong the lives of those whose infant state precludes the possibility of their being advocates for themselves.

8.

THE AUGUR. No. XII.

(Continued from Page 254.)

IN the Fifth Book of the sybilline writings, the Sybil says, that she had seen the second conflagration of the Vestal's Temple; which, according to Eusebius, happened in the year of our Lord 199, under the Emperor Commodus. And then it was, indeed, that those verses first appeared in the world, nor were they seen before, nor cited by any one, and the prophecies contained in them, have not ought to say of what should come to pass after that time, inasmuch as they could not

have done it with any certainty. As to her saying that there should be three Emperors after Adrian, to wit, the two Antoninus's, Pius, and the philosopher, and the Emperor Commodus, and then the times should end, being found false in respect of what was to happen afterwards, as being things absolute besides her knowledge, it was not to be imagined, she should set down the names of the Emperors, or give the first letters thereof, as she had done those of the fifteen, who preceded, of whose history

history she gives as particular an account as those authors who speak affirmatively thereof, and with all circumstances after their death. Add to this, the erroneous opinions of some christians of that time, which are inserted into their works; as for instance, that the damned should be delivered after certain ages; and that Nero should remain concealed to be antichrist in the last times. Besides, the too exact observance of order in those writings, is an argument that they were not the productions of persons subject to fanaticism, such as some would have the sybils to be, who writ upon the leaves of trees, the verses which their enthusiasm dictated to them. And to conclude, there is no probability, that the prophet Isaiah, who hath spoken more clearly of the incarnation than any other, should think it enough to say, 'a virgin should bring forth a son;' and that the sybil should say before the thing came to pass, 'the Virgin Mary shall bring forth a son named Jesus in Bethlehem:' there is no probability, I say, that God should bestow greater illuminations on those women, whom antiquity ranked among the priestesses of Bacchus, than on the most inspired among his prophets. Whence it is to be justly imagined that some christians were the authors of those verses, who piously thought to make some advantages thereof against the Pagans, who gave credit to other writings, which were then in vogue and repute under that name: as there are some in our days who father on Nostradamus such things as he never thought of, and that after they are come to pass, under the pretence that there is some mention made thereof in that confusion of matters, whereof he treats. This will not be thought strange by those who, considering the multitude of accidents, which that author hath shuffled into his centuries, whereof the varieties are so great, that it is no hard matter to find therein most occurrences of human life; as we see that in syllables diversely trans-

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posed and put together, all things in the world may be found.

But the ancients are not to be thought so credulous, as to attribute such authority to the sybils, if there had not been some young maids and women, who had effectually foretold things to them. True it is, chance may be fortunate in one or two cases, as a blind archer may casually hit the mark; but it is very unlikely, that one who cannot shoot at all, should have the reputation of a good archer all the world over. And yet authors are full in asserting the authority, wherein the answers made by those women were. Virgil grounding his discourse on that common persuasion, says,

Ultima Cumæi venit jam carminis ætas:

And the satirist confirms what he had said, with another verse, to wit,

Credite me vobis folium recitare Sybillæ.

And it was ordinary to inscribe on monuments the names of those who were appointed for the keeping those books of the sybils, and took care for the sacrifices, which the Romans offered up, to appease the wrath of the gods, according to the counsel, which, as occasion required, they took from their verses. Nay, there was such a strict prohibition that any should have them in their private libraries, that one of those who were entrusted with the custody of the sybilline books, named Marcus Atilius, was sown up in a bag, and cast into the sea, for lending Petronius Sabinus one of those books to be transcribed, or, as some affirm, only their simple commentary, containing the secrets of the sacrifices which were made according to them. Upon the same consideration that it pleased God to sanctify Job, though out of the Judaic Church, the only one wherein salvation was then to be found, I may say, there is no inconvenience to imagine, that he might as well bestow the spirit of prophecy on

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those virgins at least commonly accounted such. And consequently, what is said to the contrary, deserving rather to pass for adulterate and supposititious, than that there should be any question made of what divers of the holy fathers have affirmed of them; the gift of prophecy having been communicated also to Balaam, and God having miraculously opened the eyes, and unloosed the tongue of his ass. What remains to this day imprinted in the minds of a great number of persons, concerning Merluzina, and other fairies, contributes somewhat to the proof of what hath been said; some illustrious families deriving their origin thence. For, as to the inserting of some supposititious verses into the body of their works, it should be no more prejudice to them, than it is to those of the most excellent authors, among which the spurious productions of others are sometimes shuffled in. And if it be true, that Homer's verses were at first confusedly pronounced by him, and that it hath been the employment of others, to reduce them into that noble order, wherein we read them, why should the same observance of order be censured in the disposal of the sybilline verses? Plato, in his *Theagines*, affirms, that Socrates acknowledged them to be prophetesses; and in his *Phædon*, the same Socrates shews, by their example, that extravagance or distraction of mind does many times bring great advantages to mankind. Aristotle, in the first question of the thirtieth section of his *Problems*, affirms, that women become sybils, when the brain is over heated, not by sickness, but through a natural distemper. And elsewhere he describes the subterraneous palace of a sybil, whom he affirms, according to the common report of her, to have lived a long time, and continued a virgin. Plutarch, in

his treatise; why the prophetess Pythia renders not her answers in verse, affirms, that, by a particular favour of God, a sybil had spoken things during the space of a thousand years; and elsewhere, that she foretold the destruction of several cities that were afterwards swallowed up, the fire of mount Gibel, and divers other things, setting down near the time when what she had said should come to pass. Pausanias affirms, that the sybil Herophila, had certainly foretold the bringing up of Helen at Sparta, and that it should occasion the destruction of Troy. Justin, having related what account Plato made of persons who foretold things to come, who he says, deserve the name of divine, though they do not themselves comprehend the great and certain things which they predict, says, that that is to be understood of the sybilline verses: the writers wherof, said he, had not the same power as the poets have, to wit, that of correcting and polishing their works; inasmuch as the inspiration ceasing, they do not so much as remember what they had said, though some have been of opinion, that the agitation of mind, wherewith they have prophesied, seemed to be the effect of the evil spirit; producing, as a confirmation of this opinion, one of the sybils who says of herself, that, for her enormous crimes, she was condemned to the fire. Yet allowing these verses to be ranked among the supposititious, there is still a greater probability inclining us to judge otherwise of them, when we consider the good instructions given us, and the mysteries of our salvation contained therein; it being not the function of devils and evil spirits to encourage us to piety. But however it be, this is clearly evinced that there have been sybils, and that they foretold things to come.

THE

THE PLEASING AMUSER. No. III.

To make any Fowls have all their feathers white.

TAKE the eggs, and roll them in the herb called mouse-ear, or in house-leek, or in oil, and after put the eggs again in the nest, and after the hatching, the feathers will grow white.

To make a sword, or dagger, or knife, cut iron as easily as lead.

If a sword, or dagger, or knife, being only iron, and fashioned, and being red hot, be quenched in the juice of radish, mixed with the water of fresh worms distilled according to art, being before somewhat bruised, that such a sword, dagger, or knife, will have such a strange edge if it be quenched four or five times in this water, that you may cut iron with it as easily as if it were lead.

To make Steel as soft as Paste.

Take the gall of an ox, man's urine, verjuice, and the juice of nettles, of each of those take a little quantity, and mix them well together, then quench the steel red hot in this liquor, and it will be as soft as paste.

How to write Love-letters secretly, that they cannot be discovered.

Take a sheet of white paper, and double it in the middle, and cut holes through both the half-sheets; let the holes be cut like a pane of glass, or other forms that you best fancy, then with a pin prick two little holes at each end, and cut your paper in two halves; give one half to your friend to whom you intend to write, lay your cut paper up on a half-sheet of writing paper, and

stick two pins through the two holes that it stir not, then through these holes that you did cut, write your mind to your friend: when you have done, take off your paper holes again, and then write some other idle words both before and after your lines, but if they were written to make some little sense, it would carry the less suspicion, then seal it up and send it.

When your friend hath received it, he must lay his paper on the same, putting pins into the pin-holes, and then he can read nothing but your mind that you writ, for all the rest of the lines are covered.

Another.

Write a letter (what you please) on one side of the paper with common ink, then turn your paper, and write on the other side with milk, that which you would have secret, and let it dry, but this must be written with a clean pen; now, when you would read it, hold that side which is written with ink to the fire, and the milky letters will then shew bluish on the other side.

To make an Egg run up to the top a Spear.

Empty the egg at a little hole, and fill it full of May-dew, and stop the hole close with a little wax and parchment glued, that the dew go not out. Then stick a spear in the earth in the heat of the Sun, and lay the egg by the spear, and it will mount to the top thereof with the heat of the Sun.

To make a little Ball swell in your hand, till it be very great.

Take a very great ball in your left hand,

P p 2

hand, or three indifferent big balls, and shewing one or three little balls, seem to put them into your left hand, concealing the other balls that were therein before. Then use words, and make them seem to swell, and open your hand.

To consume one or more Balls into nothing.

Take one ball, or more, and seem to put it into your other hand, and, while you use charming words, convey them out of your right hand into your left.

To throw a Piece of Money away, and to find it again where you list.

You may with the middle, or ring finger of the right hand, convey a teller into the palm of the same hand, and seeming to cast it away, keep it still, which, with confederacy, will seem strange.

To make a Man appear on a burning flame without any harm.

Take brimstone, orpiment, and common oil, and make an ointment therewith, with which anoint all your garment round about, and your head and hands, and after light the same, and it will burn all at once without harm.

To make a Flame pass suddenly out of a Pot full of Water.

Take an egg, and make a hole in the head, and draw out all the substance of the same, fill it with powder of brimstone and unslaked lime mixed together, then shut the mouth with wax, and let it fall to the bottom of a quart pot full of water, taking your hand suddenly away, and presently a flame will issue out at the mouth of the pot.

(To be continued.)

TO MERCURIUS OF BATH.

SIR,
ENCOURAGED by your communicative disposition, so frequently evinced in the *Astrologer's Magazine*, I send for insertion the nativity of a boy born Sunday, August 26th, 1781, in the latitude of 53 degrees, 42 minutes North, 20 minutes past one in the afternoon.

The native, ever since nearly two years old, has laboured under a very

bad disease, by physicians called the scurvy, being afflicted on the mouth and chin, the left arm and right leg. Would take it as a particular favour if you would certify what the disease is, if mortal or curable; if curable, what herbs are most effectual to use, in order that he may be cured.

From your most obedient humble servant, &c. W. G.

Feb. 20, 1793.

ERRONEOUS DIVISION OF THE HEAVENS,

RECTIFIED BY A CORRESPONDENT.

I HAVE observed with surprize four of your correspondents, viz. J. Overton, W. K. Tottenham-street, Mehmet, and

Peter, Liquor-pond-street, make use of that long since exploded method of dividing the heavens invented by Re-
giomonta-

Regiomontanus, and followed in England by Gadbury, Placidus de Titus, Alcabirius, Campanella, Partridge, Sibley, and others whose works I am not acquainted with; which, as it may be a means of leading young students into a wrong method, both in that, and in finding the polar positions of the planets for the purpose of directing them, I will in a few words prove the fallacy of it, to the satisfaction of any unprejudiced person.

They divide the Equator into twelve equal parts, which makes it impossible to divide the Ecliptic so too; for in dividing the Ecliptic we divide true motion, but in dividing the Equator we divide nothing but air; and though trigonometry is an excellent art, yet if your data are false, your quæsitæ must be of the same nature. But in dividing the heavens true, the Sun, &c. must have an equal tarriance in each house, between cusp and cusp, above or below the earth. Now let us examine how this division in use doth agree with this motion. We will take the longest day in the year, when the Sun enters Cancer. The semi-diurnal arch of the Sun in the beginning of Cancer is 123 degrees, 11 minutes; the third part of that is 41 degrees, 3 minutes. Now, let us suppose the Sun in 0 degree of Cancer, on the cusp of the ascendant, 41. 3, from 123. 11, and there remains 82. 8, the Sun's distance from the tenth, when he comes to the cusp of the twelfth, nine degrees of Aries being then on the tenth. By the method of Regiomontanus, when the Sun comes to the twelfth house, there is two degrees of Aries on the M. C. and is six degrees false on the twelfth. Again, bring the Sun to the eleventh, and then he is distant from the M. C. 41 degrees, 3 minutes, one third of the arch, and 22 degrees of Taurus, culminant; but by the other there is 17 degrees of Taurus on the M. C. and an error of 5 degrees on the eleventh house; and when the Sun comes to the

cusp of the tenth, we differ three degrees on the eleventh, two degrees on the twelfth, two degrees on the second, and three on the third.

Now let us try the shortest day also. The Sun in 0 degrees of φ , his semi-diurnal arch is 56 degrees 48 minutes, the third of that is 18 degrees 56 minutes, which is the Sun's distance from the ascendant, and when he comes to the cusp of the twelfth, 24 degrees of Scorpio is then on the M. C. which in theirs would have one degree of Sagittary, and is six degrees false on the cusp of the twelfth. Again, from 37 degrees 52 minutes, take one third more, and that brings the Sun to the cusp of the eleventh house; at which time we have twelve degrees of Sagittary on the tenth, and they have 18 degrees; so they are false five degrees on the eleventh house by true motion. But, besides, when they have 0 degrees of Capricornus on the tenth, they have but 13 degrees of the same sign on the eleventh, which should be 18 degrees, which, by their rule, will make the semi-diurnal arch of 0 deg. but 39 degrees, which they may see is false if they will but take the trouble to examine it. And as for their trigonometry, they are deceived in their data, for the same proportion and numbers serve us likewise; as for example, to gain the cusp of the eleventh 0° of Capricornus, being on the tenth, its radius to C. s. of 60 00, so the Ct. 23 degrees, 37 minutes, to the Ct. 40 degrees, 56 minutes; again, as Cs. 64 degrees 26 minutes, to Cs. of 40. 56, so tan. of 60. 00, to the tang. of 71. 45, which gives 18. 15 of Capricornus on the cusp of the eleventh house, as before it was by the semi-diurnal arch.

Hence it is plain, that the division of the heavens by the Equator is not true, and they may as well divide the Ecliptic by the prima vertical, and much about as true as that is. But, besides, they may also consider the poles of the houses, whether 32 de-

grees 47 minutes, and 51 degrees 32 minutes, do agree in proportion to the division of the semi-diurnal arch, for 32, the pole of their eleventh, bears no proportion to 4 degrees and a half, the difference between the poles of the twelfth house and ascendant: and from hence it will appear to any confi-

dering person, that their imaginary division is false and groundless.

I depend upon your impartiality for the insertion of this, it being written with no other view than the exclusion of error, and for the credit of the science of Astrology.

J. T. Nottingham.

REMARKS BY H. D.

MR. EDITOR,

IN your last number I observe, that W. E. of Lambeth, has made some remarks on the two Nativities in the preceding number by the Hampton Court Observer, and being somewhat contrary to my judgment in astrology, I shall give your readers my opinion on them, which will be very concise; but, for fear of that which I am going to mention should be turned to my prejudice, by saying that I write this from the knowledge I have of the party, but I solemnly declare, that I neither know the gentleman by name or sight that calls himself the Hampton Court Observer, nor ever saw him to my knowledge.

First, then, in respect to the boy's nativity. W. E. says that the Moon is Hileg, which she certainly is; but the reasons given for his death I can by no means agree to, for I am pretty sure that he is at this time living, but do not think it my business to give rea-

sons for being of that opinion, but leave that to the private enquiry of Mr. W. E. not doubting of his ability to satisfy his own curiosity: but in regard to the girl's nativity we widely differ in respect of Hileg, for he says the ascendant is Hileg, and I say it positively is not; for that prerogative belongs to Mars in this nativity, and to him we must look for the cause of the native's death, for I am firmly persuaded that the child is dead: and my reasons in art are, because, first, the Hileg is in opposition to Saturn, and in square to the Sun, and in the terms of Saturn, but the greatest evil he suffers is from the parallel declination of Saturn, which falls just before the body of Mars, and the violence of those rays are doubled by being from cardinal signs; and so strong is their power, that the sextile of Venus could not save the native from the jaws of death. H. D.

Holborn, March 10, 1793.

NATIVITY

OF A YOUNG MAN OF GOOD FAMILY AND FORTUNE.

THE following scheme is the nativity of a young man of good family and fortune, liberal education and shining abilities: but by an imprudent connection too tedious to specify here, he quitted his friends, and

finding himself in want of pecuniary assistance, had recourse to the desperate means of forgery, on which charge he now lies under confinement.

In this figure Mercury is on the ascendant, in quartile of Mars on the tenth,

tenth, who also beholds the Sun by a quartile from violent signs, and angular.

If the above configurations are compared with those in the girl's nativity in the last Magazine, it will be a strong corroborating proof of the unhappy effect the malefic irradiations hath on the disposition and manners of mankind.

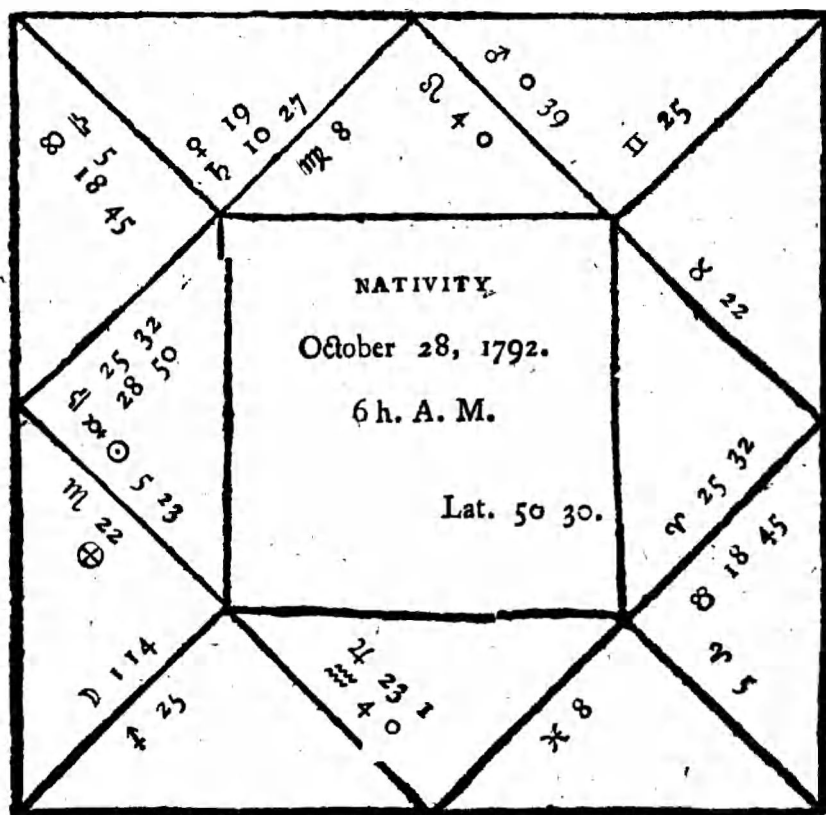
The transits of Saturn and Mars in the months of April and May are very

remarkable, and will no doubt produce remarkable effects.

LATITUDE.

h	1	38 N.
u	1	10 S.
♂	1	25 N.
♀	0	28 N.
♄	1	6 N.
D	3	28 N.

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TO PHLOMATHOS.

SIR,

You having expressed a desire that I would mention the profession or employment most fortunate for you to engage in, I readily comply with your request.

Mars being posited in the mid-heaven, out of his dignities, and Mercury, lord of the tenth, in opposition of him in the fourth, combust of the Sun, and in detriment, clearly indicates that for

you to engage in business on your own account will be unsuccessful; but the Moon being in the third, applying to conjunction of the Dragon's head, and sextile of Venus, points out the employment of a traveller or rider, and as the Moon is in a watery sign, it seems probable it may be in the liquor line.

I am, sir, &c.

MR. EDITOR,

In answer to your dreaming correspondent, who signs himself a Constant

stant Reader, and who particularly called on me in your last Magazine, I beg leave (with the most profound respect for himself, his owl, and his nocturnal phantasies) to refer him to his *grandmother*, who doubtless can satisfy

his curiosity in that particular, together with the long train of death watches, bouncing coats, winding sheets, &c.

BATH,

MERCURIUS.

March 9, 1793.

SHORT ACCOUNT OF PETER THE WILD BOY.

Extracted from the Parish Register of North-Church, in the county of Hertford.

"PETER, commonly known by the name of the Wild Boy, lies buried in the church-yard, opposite to the porch.—In the year 1725 he was found in the woods near Hamelen, a fortified town in the electorate of Hanover, when his Majesty George I. with his attendants, was hunting in the forest of Hertsvold. He was supposed to be then about 12 years of age, and had subsisted in those woods upon the bark of trees, leaves, berries, &c. for some considerable length of time. How long he had continued in that wild state is altogether uncertain; but that he had formerly been under the care of some person, was evident from the remains of a shirt-collar about his neck at the time when he was found. As Hamelen was a town where criminals were confined to work upon the fortifications, it was then conjectured at Hanover, that Peter might be the issue of one of those criminals, who had either wandered into the woods, and could not find his way back again, or, being discovered to be an idiot, was inhumanly turned out by his parents, and left to perish, or shift for himself. In the following year, 1726, he was brought over to England by the order of Queen Caroline, then Princess of Wales, and put under the care of Dr. Arbuthnot, with proper masters to attend him. But, notwithstanding there appeared to be no natural defect in his organs of speech, after all the pains that had been taken with him he could never be brought distinctly to

articulate a single syllable, and proved totally incapable of receiving instruction. He was afterwards intrusted to the care of Mrs. Titchbourn, one of the Queen's bed-chamber women, with a handsome pension annexed to the charge. Mrs. Titchbourn usually spending a few weeks every summer at the house of Mr. James Fenn, a yeoman farmer, at Axter's End, in this parish, Peter was left to the care of the said Mr. Fenn, who was allowed 35l. a year for his support and maintenance. After the death of James Fenn he was transferred to the care of his brother, Thomas Fenn, at another farm-house in this parish, called Broadway, where he lived with the several successive tenants of that farm, and with the same provision allowed by Government, to the time of his death, Feb. 22, 1785, when he was supposed to be about 72 years of age.

"Peter was well made, and of the middle size. His countenance had not the appearance of an idiot, nor was there any thing particular in his form, except that two of the fingers of his left hand were united by a web up to the middle joint. He had a natural ear for music, and was so delighted with it, that, if he heard any musical instrument played upon, he would immediately dance and caper about till he was almost quite exhausted with fatigue: and though he could never be taught the distinct utterance of any word, yet he could easily learn to hum a tune. All those idle tales which have been published

published to the world about his climbing up trees like a squirrel, running upon all fours like a wild bear, &c. are entirely without foundation; for he was so exceedingly timid and gentle in his nature that he would suffer himself to be governed by a child. There have been also many false stories propagated of his incontinence; but, from the minutest enquiries among those who constantly lived with him, it does not appear that he ever discovered any natural passion for women, though he was subject to the other passions of human nature, such as anger, joy, &c. Upon the approach of bad weather he always appeared sullen and uneasy. At particular seasons of the year, he shewed a strange fondness for stealing away into the woods, where he would feed eagerly upon leaves, beech mast, acorns, and the

green bark of trees, which proves evidently that he had subsisted in that manner for a considerable length of time before he was first taken. His keeper therefore at such seasons generally kept a strict eye over him, and sometimes even confined him, because, if he ever rambled to any distance from his home, he could not find his way back again: and once in particular, having gone beyond his knowledge, he wandered as far as Norfolk, where he was taken up, and committed to the house of correction in Norwich, and punished as a sturdy and obstinate vagrant, who would not, (for indeed he could not) give any account of himself: but Mr. Fenn having advertised him in the public papers, he was released from his confinement, and brought back to his usual place of abode.

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LIVES OF REMARKABLE PERSONS, &c.

LIFE OF THE CELEBRATED MAID OF ORLEANS.

JOAN of Arc, known by the name of the Maid of Orleans, who, by her bravery and enthusiasm, had so much contributed to revive the courage of the French, and had struck such terror into the hearts of the English, threw herself into Compaigne when the English and Burgundians besieged it. She was taken prisoner in a rally which she made at the head of 600 men. The joy of the besiegers cannot be expressed at having in their power this girl of 18 years of age, whose name alone for more than a year had made them tremble. The victories of Cressy, Poitiers, and Agincourt, had never excited such transports. The Duke of Bedford himself ordered public rejoicings at Paris, preceded by a Te Deum by way of thanksgiving.

She was at first imprisoned in the fortress of Beaulieu, afterwards in that

of Beurevoir, then in the castle of Crotoy, and at last she was carried to Rouen, where she was tried and condemned to perish in the flames, and was accordingly burnt. Just after she was taken, brother Martin, vicar general of the inquisition in France, an office now happily forgotten, together with the bloody tribunal to which it owed its origin, demanded the prisoner from the military power, as being vehemently suspected of many crimes amounting to heresy, crimes which could not be disguised and overlooked without ample and sufficient reparation. The university exhibited on this occasion, the most base and abject prostitution, by soliciting the English to deliver Joan up to the Inquisition, and requesting them to take care that she did not elude the justice of the church. Peter Cauchon, bishop of Beauvais, as her metropolitan, demanded the right of condemning her. He applied for that purpose to the university, to the

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inquisitor, to the duke of Burgundy, to the King of England, and did not give over his application till she was delivered to him. The archbishoprick of Rouen being then vacant, the chapter lent its jurisdiction to the bishop of Beauvais, that is, he was allowed to act as judge in that diocese.

Nothing could be more severe, more deceitful, more violent, and more cruel than the manner in which that unworthy prelate, and his unjust assessors treated Joan in the course of this process; all of it was alike inconsistent with justice, honour, decency, modesty, and good faith. This ecclesiastical tribunal condemned her, as being relapsed, excommunicated, rejected from the bosom of the church, and for her crimes judged worthy to be given up to the secular power. Such was the form used in the decrees of the inquisition. This tribunal, when it condemned its victims, did not put them to death: The church abhors blood, but those whom it condemned were infallibly burnt by the lay officers. This was the fate of Joan of Arc. The bailiff of Rouen and his assistants, who were sent for to represent the secular arm, did not pronounce the sentence; they only said, Take her away. Near the stake was a picture on which was this inscription: "Joan, commonly called la Pucelle, a liar, dangerous, and abuser of the people, a witch, superstitious, a blasphemer of God, presumptuous, an unbeliever in Jesus Christ, a murderer, cruel, dissolute, a worshipper of

the devil, an apostate, a schismatic, and a heretic."

Such was the tragical end of a heroine, who could not be charged with any atrocious crime, at least with any that could be deemed worthy to be expiated by fire, such as appearing in men's cloaths and bearing arms, boasting that she had had apparitions, or visions, which disclosed to her future events, and having carried her zeal for the service of her King to a degree of fanaticism and enthusiasm, which made her capable of performing prodigies of valour. Her amazing exploits made her pass for a sorceress in that age of ignorance, when every thing extraordinary was ascribed to the intervention of the devil. She was burnt not so much to expiate her own great and real crimes, as to satisfy the spite and hatred of the English, whose measures she had confounded. The judges who condemned her were French, but the subjects of England. This was an artifice of the duke of Bedford and the English ministry, whose policy endeavoured to throw on the French nation, the disgrace of such a manifest piece of injustice. They themselves sacrificed Pucelle, as her destruction turned to their advantage, but they made choice of the French for the instruments of their vengeance.

*** This circumstance is related more at large in Gifford's celebrated History of France.

SHORT SKETCH OF QUACKERY.

BY VOLTAIRE.

PHYSICIANS live in great cities; there are few of them in the country. The reason of this obvious. In great cities there are rich patients; and, among these, debauchery, the pleasures of the table, and the gratification of the passions, give rise to a variety of

diseases. Dumoulin, not the lawyer, but the physician, who was a no less famous practitioner, observed at his death, "That he left behind him two great physicians, regimen, and river water."

In 1728, one Villars told his friends in

in confidence, that his uncle, who had lived almost an hundred years, and who died only by accident, had left him a certain preparation, which had the virtue to prolong a man's life to an hundred and fifty years, if he lived with sobriety. When he happened to observe the procession of a funeral, he shrugged up his shoulders in pity: If the deceased, said he, had taken my medicine, he would not be where he is. His friends among whom he distributed it generously, observing the condition required, found its utility, and extolled it. He was thence encouraged to sell it at a crown the bottle; and the sale was prodigious. It was no more than the water of the Seine, mixed with a little nitre. Those who made use of it, and were attentive, at the same time to regimen, or who were happy in good constitutions, soon recovered their usual health. To others, he observed: "It is your own fault; if you be not perfectly cured; you have been intemperate and incontinent; renounce these vices, and, believe me, you will live at least an hundred and fifty years." Some of them took his advice; and his wealth grew with his reputation. The Abbe Pons extolled this quack, and gave him the preference to the Marechal de Villars: "the latter," said he, "kills men; the former prolongs their existence."

At length it was discovered that Villars's medicine was composed chiefly of river water. His practice was now at an end. Men had recourse to other quacks.

Villars was certainly of no disservice to his patients, and can only be reproached with selling the water of the Seine at too high a price. He excited men to temperance, and in this respect was infinitely superior to the apothecary Arnep, who filled Europe with his nostrums for the apoplexy, without recommending the practice of any one virtue.

I knew at London a physician, of the name of Brown, who had practised

at Barbadoes. He had a sugar-work and negroes; and having been robbed of a considerable sum, he called together his slaves. "My friends," said he, "the great serpent appeared to me during the night, and told me, that the person who stole my money should, at this instant, have a parrot's feather at the point of his nose." The thief immediately put his hand to his nose. "It is you," cried the master, "that robbed me; the great serpent has told me so." By this method the physician recovered his money. This piece of quackery is not to be condemned; but, in order to practise it, one must have to do with negroes.

Scipio, the first Africanus, a man in other respects so different from Dr. Brown, persuaded his soldiers that he was directed and inspired by the gods. This piece of fraud had been long and successfully practised. Can we blame Scipio, for having recourse to it? There is not, perhaps, a person who does greater honour to the Roman republic; but how came it, let me ask, that the gods inspired him not to give in his accounts?

Numa acted better. He had a band of robbers to civilize, and a senate that constituted the most intractable part of them. Had he proposed his laws to the assembled tribes, he would have met with a thousand difficulties from the assassins of his predecessor. He addressed himself to the goddess Egeria, who gave him a code, sanctified with divine authority. What was the consequence? He was submitted to without opposition, and reigned happily. His intentions were admirable, and his quackery had in view the public good; but if one of his enemies had disclosed his artifice, and said, "let us punish an impostor, who prostitutes the name of the gods to deceive mankind," he would have undergone the fate of Romulus.

It is probable, that Numa concerted his measures with great prudence and deceived the Romans with a view to their

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their

advantage, with an address, suited to the time, the place, and the genius of that people.

Mahomet was twenty times on the point of miscarrying; but, at length, he succeeded with the inhabitants of Medina, and was believed to be the intimate friend of the angel Gabriel. At present, should any one announce himself at Constantinople to be the favourite of the angel Raphael, who is superior in dignity to Gabriel, and insist that they must believe in him alone, he would be impaled alive. Quacks should know how to time their impostures.

Was there not somewhat of deceit in Socrates, with his familiar Demon, and the precise declaration of the oracle, which proclaimed him the wisest of men? it is ridiculous in Rollin to insist, in his history, on the

sincerity of this oracle. Why does he not inform his readers, that it was purely a piece of quackery? Socrates was unfortunate as to the time of his appearance. An hundred years sooner, he might have governed Athens.

The leaders of philosophical sects have all of them been tinged with quackery. But the greatest of all quacks are those who have aspired to power. How formidable a quack was Cromwell! he appeared precisely at the time when he could have succeeded. Under Elizabeth he would have been hanged; under Charles II. he would have been an object of ridicule. He came at a period when the English were disgusted with Kings; and his son, at a time when they were disgusted with protectors.

B.

A WHIMSICAL CIRCUMSTANCE.

MR. EDITOR,

IN the 14th Number of your very entertaining Miscellany, p. 36, you were pleased to insert some news respecting the *private affairs* of a couple who were married under a very inauspicious configuration of the heavens, the fourth of last June; I informed you that the lady had soon after complained to the Holy Fathers of our Vatican, of the non-performance of conjugal rights: the lady soon quitted her husband's mansion, and returned to her father's, who is of the tribe of Esculapius, in the Borough. To the astonishment of her husband, she lately sent him a bill for payment, amounting to near 50l. for child-bed linen! That, and some other demands, on account of his *virtuous fair-one*, appeared to him to come so justly under the head

of *extraordinaries*, that he resolved to retire across the Atlantic. The lady in the interim has produced a fine chopping baby; and the illustrious personages of our college refuse to take any further cognizance of the lady's concerns. In the mean while, the gossips are sadly distressed how to name the young *come-by-chance*. An antiquated lady from the north recollects a precedent in one of her countrywomen, who being single, was also surprized by the arrival of a young volunteer: it was called Providence! it lived but a short time, and its pious mother commemorated the miraculous gift by a very handsome tombstone.

I am, sir,

your humble servant,

A CONSTANT READER.

Star above the Garter,

Doctor's Cousins.

TO

TO ASTROLOGICAL PROFESSORS.

GENTLEMEN,

I WAS born in latitude 21. 41. north, Feb. 23, 1769, about half past six in the morning, estimate time. The planets places calculated for 35 minutes past six on the above-mentioned morning, will be found as follow :

Latitudes.	Longitudes.
☿ 0. 14 S.	- 11. 20 ☿ R ₁
♈ 1. 10 N.	22. 49. ♈
♊ 1. 30 N.	28. 14. ♊
♀ 0. 55 N.	18. 45. ♀
♋ 1. 35 N.	23. 49. ♋
	☉ 4. 59 ☉
	☽ 4. 55. ☾
	♁ 29. ♁

I had the small pox about five years of age, was sent to school about six ; I was articled to an attorney (with whom I did not stay more than a twelvemonth) about sixteen; I was entered at the University about twenty-three. If any of your correspondents, skilled in the calculation of nativities, will be pleased to give judgment upon my geniture, and transmit it for publication in your entertaining Magazine, they may possibly convince many sceptics in the science who reside here, and they will also confer a favour on your constant reader,

A CANTAB.

Cambridge, Feb. 25, 1793.

ASTROLOGICAL REMARKS.

THE great Sir Walter Raleigh used to say, that it could not be doubted but the stars were instruments of some greater use than to give light, and for men to gaze on after sun-set; it being probable that the same goodness that endued the meanest being with some virtue, denied not a body's proportionable power to those glorious bodies which are created, without question, to the same end in heaven, that plants, flowers, &c. are in the earth, not only to adorn but to serve it.

This, I think is reasonable to the meanest capacity : but there are some so superstitious and ignorant, as not to believe it, and even revile the noble science of Astrology; yet let them observe the many troubles, revolutions, wars, and tumults, that constantly surround us, and see if there is not some foreknowledge (by the planetary aspects) of those events ! Certainly they must own it !

This present year affords us some remarks on the two malevolent planets, Saturn and Mars. But what are we to expect from them ? why Ptolemy, the Prince of Astrologers, tells us the effects of Saturn is, that he stirs up a spirit of lying and contention among men, which sometimes end in blood. And of Mars, he says he is the patron of much mischief, and stirs up intestine divisions, imprisonments, besieging of towns, popular tumults, the wrath or high displeasure of princes or persons of the states; many persons by their rash actions lose their heads, violence in abundance, burning of houses and towns, murders, robberies, hail-storms, thunder and stormy weather, tempests, &c.

On 17th of April there is a conjunction of the malevolents in the sign Taurus, this horoscope of Russia, Sweden, Poland, and Ireland; this position signifies wars, murders, and much bloodshed ;

bloodshed; and though the world is always full of fraud and villainies, yet perhaps about this time you will see it more barefaced and notorious; also high winds in the above places.

Again, on the 13th of September there is a Quartile of Saturn and Mars; Saturn is still in the sign Taurus, and Mars in the fiery kingly sign Leo; a severe position indeed, to a great part in Europe: this still keeps up violence among mankind, tending to revenge and murder; thunder and lightning also may be expected.

Now may kings, and such as have the reins of government in their hands,

take care how they behave, lest in the midst of their luxury they are overwhelmed in sorrow; let it therefore be their endeavour to promote happiness, and banish bribery and deceit, and in the end they will find great reward.

And that God may inspire all mankind with a spirit of love, peace, and liberty, is the desire of

your sincere friend,
and humble servant,
PETER.

No. 49, Liquorpond-street,

March 11, 1793.

DEFENCE OF ASTROLOGY.

IN ANSWER TO QUERY V. NO. XIV.

By J. Harris, Student in Astrology and Physic.

THIS query I conceive is misprinted; otherwise the querist was ignorant how to propound his query: for I never knew, or heard, that the birth of any person could be told by the appearances of the planets. I suppose the query should run thus: If at the birth of any person, by the position of the planets, the general fate and disposition of the native be known, &c. If that be the meaning of the querent, I answer, that however plausible it may appear by the number of births in London and its environs in the course of a day, that several are born precisely at the same moment; yet I am of that opinion, was every birth in and near London to be registered to the minute, by one and the same clock, or by clocks, or watches kept exact with that one clock; that in the course of a week or month you will scarcely find any two born precisely at the same time. Doubtless several are born at the same time all over the globe, and even in England, but unless they are born under the same latitude and longitude, the

figures of birth will be as different as their general fate, and disposition of their minds. We will suppose a child born at London, the 16th day of August last, 7 h. 27 min P. M. and at that instant of time, by the same clock, another is born at Bristol. Now behold the difference by the rules of astrology. The native of London has 2 degrees of ♋ ascending, 24 lord of ♋ in 26 degrees, 30 minutes of ♊ ; ♄ and ♅ in 8 of Cor. Leonis, a noble fixed star of the first magnitude, fortunating 24 with their benevolent ♄ . Such a position denotes a complete well-made person, of a reasonable tall stature, upright and well proportioned, of a clear complexion, full-eyed, light, or sandy hair; in short, it declares a comely, upright, well-made, handsome person, of a most engaging disposition, of an agreeable, mild and pleasing behaviour; of an aspiring fancy, greatly beloved by his superiors, and people of an higher sphere of life, who will be the means of raising him far above the sphere of life he was born

born in; whose delight will be in noble exercises and employments, and in noble and genteel company; of a sufficient, and becoming spirit, just and honest in all his dealings, deservedly beloved and assisted by most of his acquaintance.

The Bristol child will have 25 degrees of π ascending, and, consequently η , lord of the ascendant, posited in γ , a sign of his own nature, cold and dry, fixed; η is retrograde, in opposition of δ from the evil fixed sign μ . Such a position denotes a person as opposite from the former as light from darkness, beauty from deformity, good from evil, or an angel from a devil. His stature is short, his skin rough, thick nose and lips, wide mouth, broad forehead, a thick short neck, wide shoulders, &c. Such is the description of η in γ , according to the opinion of most astrologers; but when in opposition to δ from such signs, it still makes the native more homely, or perhaps deformed, gives him a disposition capable of any wickedness, most cruelly obdurate and conceited, a wicked and close liar. With such a position, had γ been with δ , or in \square to η , the native would have been both thief and murderer.

Three times as much might be said, proving what great difference by astrological rules there may be between two persons born exactly the same time, in the same kingdom, governed by the same laws, both in bodily form, worldly affairs, and in the disposition of the mind.

It is well known to them that are but moderately versed in astrology, that two children might be born at the same moment, in places no farther distant than the above, where the one may have directions come up to take away life at three or four years old, the other not till three or fourscore, and other affairs and accidents of life full as various. But if the querist means to say, several children are born exactly at the same moment, under

the same latitude and longitude (which I believe he will have a hard matter to prove), yet to that I answer, that astrology teacheth us to judge according to the sphere of life the native is born in, according to the climate, and laws of the country, but particularly according to the stock the native sprang from.

Suppose a nobleman's and a beggar's child was born the same moment, under the same latitude and longitude, they consequently would have the same celestial figure at birth, be subject to the same ebbs and flows, and turns of fate; yet the noble would not be a beggar, nor the beggar a noble, because they have the same position of the heavenly bodies: if it is a fortunate position, and denotes the native to rise in the world, in proportion as the noble's child raises in power or riches higher than the sphere he was born in, so will the beggar; he is took notice of by some one or other, and raised to some more creditable profession. So, if the position be evil and unfortunate, then whatever the unfortunacy denotes, the beggar will feel his share of it in an equal proportion to the lord; and the noble, though great, will feel the influence of his malignant stars in a proportionate degree to the beggar. No state of life so high, nor condition low, but admits of both pleasure and pain, greater brilliancy, or more abject slavery.

If the nobleman's child comes to be in rebellion to his prince, commands a regiment, and is beheaded for it, the beggar's child may be a common soldier in the same regiment, and get hanged for it. The noble's child may become a person of great learning and abilities, for which he may be preferred by his prince to the highest place in the nation; the beggar's child, considering the stock he sprang from, may likewise have good learning and abilities, for which he may be noticed and preferred by one as far above him as the king is above the noble;

noble; may be as clever, as serviceable, and as well respected by his employer, as the noble by his king.

I have heard it reported, that at the time the Prince of Wales was born, the wife of a sweep in London was delivered of a son, and they christened him Prince George. He grew a fine boy, and worked at his father's business. The family increased, so that his mother was obliged to keep a servant-maid to assist in nursing, and other family affairs. By the time Prince George was sixteen or seventeen years old, the servant proved with child by him. Prince George was well-beloved by all his companions, but was given a little to gambling, which often gave his father and mother great uneasiness; for, besides his perquisites and pocket-money, his father's cash was sometimes ventured on the turn of a half-penny, upon the chance of a card, upon the courage of a dog, upon the life of a cock, upon the speed of an horse or ass, or upon the fate of a battle, in hopes to bring back what had been too foolishly ventured.

By and by his father finds a situation that he thought would suit him, to be his own master, in hopes, as he found the cares of the world more upon his head, it might divert his mind from gambling so much. He has now servants and apprentices to look to, and a fair prospect of doing well, for he is very well beloved, particularly by the female sex, who dote on him, and call Prince George their champion, he being the very essence of politeness amongst his equals.

Prince George soon became famous for having the best and most fleet asses; there was no race at Newington, Kennington, Camberwell, Peckham, or within ten miles of the metropolis, but Prince George was there, and had generally an ass to run. By such courses his business was neglected, his servants imposed on him, in short, he became over head and ears in debt; the chand-

ler's-shop bill is larger than ever, shoes are unpaid for, the blacksmith is hammering at him every day for money, the rent is behind-hand, a note comes to be cashed, but the cash all took leave of Prince George the last race. The machine is now so clogged with debt, it can move no longer; and here his honest heart is touched (honest, I say, for he consented to part with his all he then had amongst them); they agree—accordingly the racing-donkeys, the chaise cart, the little poney, foot, and all is put to the hammer. But what was remarkable, it happened the very same week that his Royal Highness, George Prince of Wales's stud was sold by Tatterfal.

Thousands of such things are continually presenting themselves to our view, to prove the close similarity between the sons of the exalted and the sons of the debased. Kings, though high, are not so high, but if they are born under fortunate stars, and they well posited, they may attain to greater dignities, empire, and command than their fathers did before them; and contrary, if born under unfortunate planets, and they unfortunately posited. Though kings, what troubles are they not subject to, that another unfortunate man is subject to? they lose their kingdoms, are hurled, as it were, in a moment from the height of power and command, to a state of wretchedness, that the state of a beggar is preferable. Some we see are in continual fear of assassination, if they move out of their palace, they are so hated by their subjects; some are banished, some are imprisoned, and murdered, suffering according as the Almighty has pointed out by his celestial messengers, the stars, at their birth. Of the former we can instance Alexander the Great, William the Conqueror, Henry IV. V. and VII. James I. William III. and George I. who all by the benevolent influence of their fortunate stars, were raised higher than their fathers. Of the latter we

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can instance Richard II. Henry VI. born heir to the crown of England and France, Edward V. and his brother Charles I. James II. and now the latest, though not the least in trouble,

is Louis XVI. of France. O Lord! how wonderful are thy works! In wisdom hast thou made (and dost govern) them all.

March 21, 1793.

A FEW WORDS ON A ROBBERY.

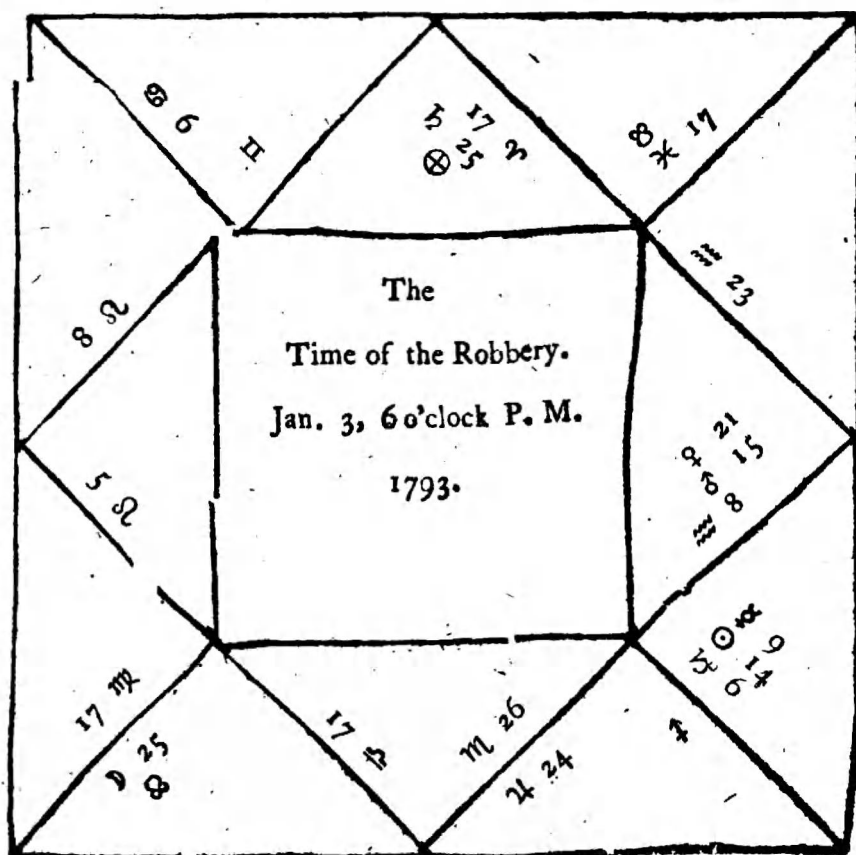
SIR,
ENCOURAGED by your past goodness, I here send you a few words on a robbery.

Stand, bare and naked, trembling at themselves.

SHAKESPEARE.

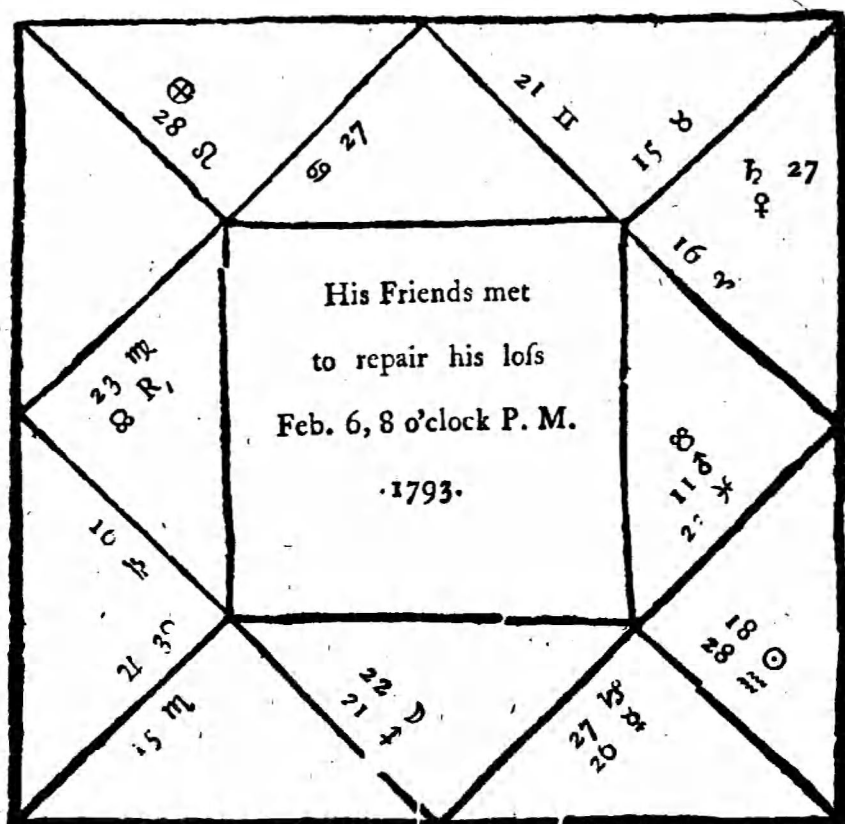
— Know'st thou not,
That when the searching eye of Heav'n is hid
Behind the globe, and lights the lower world,
Then Thieves and Robbers range abroad unseen,
In murders, and in outrage bloody, here:
But when from under this terrestrial ball,
He fires the proud tops of the Eastern pines,
And darts his light through every guilty hole,
Then murders, treasons, and detested sins,
(The cloak of night being pluck'd from off their backs)

In the first scheme, the lord of the ascendant and the sign ascending describes the person whose premises was robbed: he being a well-proportioned person, a full face, large eyes, light hair, and sanguine complexion. Saturn in an angle afflicting the part of fortune, signifies the thief; representing a moderate stature, ruddy complexion, obscure, high forehead, great full eyes, dark hair, a spare, lean person, and a great boaster of his actions, &c.



He has not recovered any of his property, and being but young in life, several of his friends met to repair his loss at the time as in the second scheme. Here we find the part of fortune in the house of friends, &c. and Venus

lord of the second, the house of riches, and the Moon lord of the eleventh, the house of friends are in good aspect with the fortunes, which may very well denote the circumstance. P. No. 49, Liqueur-p nd S r et, Feb. 12.



OBSERVATIONS

ON THE USE OF THE VIRGULA DIVINA.

SO early as Agricola, the divining rod was in much request, and has obtained great credit for its discovering where to dig for metals and springs of water; for some years past its reputation has been upon the decline, but lately it has been revived, and with great success, as I have myself found from numerous experiments that its effects are more than imagination, and to enable others to do the like. I have laid down some short rules, as follows:

Directions for choosing Rods.

The hazel and willow-rods I have,

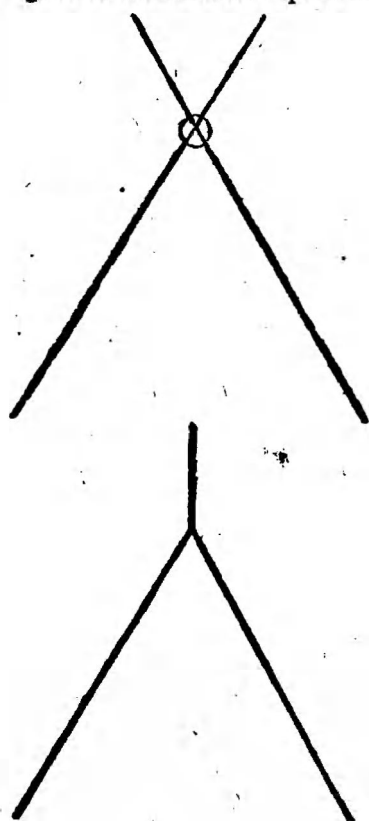
by experience found, will actually answer with all persons who are in a good state of health, if they are used with moderation, and at some distance of time, after meals, when the operator is in good spirits.

The hazel, willow, and elm are all attracted by springs of water. Some persons have the virtue intermittently; the rod in their hands will attract one half hour, and repel the next.

The rod is attracted by all metals, coals, amber, and lime stone, but with different degrees of strength.

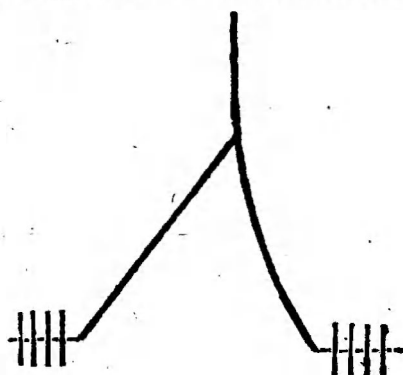
The best rods are those from the hazel,

hazel, or nut-tree, as they are pliant and tough, and are best cut in the winter months; a shoot that terminates equally forked is to be preferred, about two feet and a half long; but as such a forked rod is rarely to be met with, two single ones of a length and size may be tied together with thread, and they will answer as well as the other. The figure of each is here represented.



The most convenient and handy method of holding the rod is with the palms of the hands turned upwards, and the two ends of the rod coming outwards; the palms should be held horizontally as nearly as possible; the part of the rod in the hands ought to be straight, and not bent either backwards or forwards; the upper part of the arm should be kept pretty close to the sides, and the elbows resting on them, the lower part of the arm making nearly a right angle with the upper, though rather a little more acute; the rod ought to be so held, that in its working, the sides may move clear of the little fingers. The position of the

tween the four downward lines is the part supposed to be held in the hand.



The best manner of carrying the rod is with the end prolaidd in an angle of about eighty degrees from the horizon, as by this method of carrying, the repulsion is more plainly perceived than if it was held perpendicul-ly. But after all the directions that can be given, the adroit use of it can only be attained by practice.

It is necessary that the grasp should be steady, for if, when the rod is going, there should be the least succession or counter-action in the hands, though ever so small, it will greatly impair, and generally totally prevent its activity, which is not to be done by the mere strength of the grasp, for, provided this be steady, no strength can stop it.

As soon as the person's foremost foot comes near the attracting body, the end of the rod is repelled towards the face, then open the hands a little, replace the rod, and approach nearer, and the repulsion will be continued until the foot is on or over the attracting body. When this is the case, the rod will first be repelled a little, viz. two or three inches, and then be attracted towards it.

When it hath been drawn down, it must not be thrown back without opening the hands, a fresh grasp being necessary to every attraction, but the least opening of the hand is sufficient. As long as the person stands over the attracting body, the rod continues to be attracted, but as soon as the fore-foot is beyond it, then the rod is drawn down backward to the face. Metals have different degrees of attraction; gold is strongest, next copper, then iron, silver, tin, lead, bones, coals, springs of water, and lime-stone.

To make common experiments, set the foot on a piece or coin of any of these metals, having the rod in your hands as before directed. In using the rod to discover springs and metals, let the person hold the rod as already directed, and then advancing North or South with a slow pace, just one foot, before the other, at first the rod may be repelled, but as the person advances slowly, and comes over the spring, or vein of ore, the rod will

APPARITIONS, DREAMS, &c.

From Aubrey's Miscellanies.

AS two certain Arcadians, intimate companions, were travelling together, it so happened, that, when they came to Megara, one of them went to an inn, and the other to a friend's house. Both had supped at their respective places, and were gone to bed; when lo! he, that was at his friend's house, dreamt, that his companion came to him and begged of him for Heaven's sake to assist him, for that the inn-keeper had contrived a way to murder him: frightened at first out of his sleep, he rose up; but soon afterward coming a little better to himself, he thought, upon recollection, there was no heed to be given to the vision, and went very quietly to bed again. But as soon as he was got into his second sleep, the vision repeated the visit, but the form of his petition was quite altered. He beseeched him, that, since he had not come to his assistance, while he was among the living, he would not suffer his death, however, to go unrevenge. Told him that as soon as he was murdered, he was tossed by the inn-keeper into a waggon, and had a little straw thrown over his corpse. He entreated him to be ready very early at the door before the waggon was to go out of town: This dream truly disturbed him it seems very much, and made him get up very early: he nicked the time, and met with the waggoner just at the very door, and asked him what he had in his cart. The fellow run away frightened and confounded. The body was pulled out of it, and the whole matter coming plainly to light, the inn-keeper suffered for the crime—What is there that one can call more divine than a dream like this?

My Lady Seymour dreamt, that she found a nest, with nine finches in it.

And so many children she had by the Earl of Winchelsea, whose name is Finch.

Sir Christopher Wren, being at his father's house, anno 1651, at Knahill in Wilts, (a young Oxford scholar, dreamt, that he saw a fight in a great market place, which he knew not; where some were flying, and others pursuing; and among those that fled, he saw a kinsman of his, who went into Scotland to the King's army. They heard in the country, that the King was come into England, but whereabout he was, they could not tell. The next night his kinsman came to his father at Knahill, and was the first that brought the news of the fight at Worcester.

When Sir Christopher Wren was at Paris, about 1671, he was ill and feverish, made but little water, and had a pain in his reins. He sent for a physician, who advised him to be let blood, thinking he had a plurisy; but bleeding much disagreeing with his constitution, he would defer it a day longer: that night he dreamt, that he was in a place where palm-trees grew, (suppose Egypt) and that a woman in a romantic habit, reached him dates. The next day he sent for dates, which cured him of the pain of his reins.

Since, I have learned that dates are an admirable medicine for the stone, from old Captain Tooke of K—. Take six or ten date-stones, dry them in an oven, pulverize and searce them; take as much as will lie on a sixpence, in a quarter of a pint of white wine falling, and at five in the afternoon; walk or ride an hour after: in a week's time it will give ease, and in a month cure. If you are at Bath, the Bath water is better than white wine to take it in.

Sir.

Sir John Hoskin's Lady, when she lay in of her eldest son, had a swelling on one side of her belly, the third day when the milk came, and obstructions: she dreamt that syrup of elderberries and distilled water of worm wood would do her good, and it did so; she found ease in a quarter of an hour after she had taken it. I had this account from her Ladyship's own mouth.

(From Aubrey, to be continued.)

THE following account was communicated by Sir Charles Lee, to the Lord Bishop of Gloucester, and afterwards published by Mr. Beaumont in his *Treatise of Spirits*.

Sir Charles Lee, by his first lady, had only one daughter, of which she died in child-birth; and when she died, her sister, the Lady Everard desired to have the education of the child; and she was by her very well educated, till she was marriageable; and a match was concluded for her with Sir William Perkins, but was then prevented in an extraordinary manner. Upon a Thursday night she thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her; and she asked why she left a candle burning in her chamber? The maid said she left none, and there was none, but what she brought with her at that time. Then she said it was the fire: but that the maid told her was quite out, and said she believed it was only a dream; whereupon she said it might be so, and composed herself again to sleep; but about two of the clock she was awaked again, and saw the apparition of a little woman between her curtain and her pillow, who told her she was her mother, and that she was happy, and that by twelve of the clock that day, she should be with her; whereupon she knocked again for her maid, called for her cloaths, and when she

was dressed, went into her closet and came not out again till nine; and then brought out with her a letter sealed to her father, brought it to her aunt, the Lady Everard, told her what had happened, and desired, that as soon as she was dead, it might be sent to him; but the lady thought she was suddenly fallen mad, and thereupon sent presently away to Chelmsford for a physician and surgeon, who both came immediately; but the physician could discern no indication of what the lady imagined, or of any indisposition of her body; notwithstanding, the lady would needs have her let blood, which was done accordingly; and when the young woman had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers, and when prayers were ended, she took her guitar and psalm-book, and sat down upon a chair without arms, and played and sung so melodiously and admirably, that her music-master, who was then there, admired at it; and near the stroke of twelve, she rose and sat herself down in a great chair with arms, and presently fetching a strong breathing or two, immediately expired, and was so suddenly cold, as was much wondered at by the physician and surgeon. She died at Waltham in Essex, three miles from Chelmsford; and the letter was sent to Sir Charles at his house in Warwickshire: but he was so afflicted with the death of his daughter, that he came not till she was buried: but when came he caused her to be taken up, and to be buried by her mother at Edmundton, as she desired in her letter. This was about the year one thousand six hundred and sixty-two or sixty-three.

ON THE EXISTENCE OF SPIRITS.

SIR,

SO great is the dominion and prevalence of modern scepticism, that the existence

istence of spirits and their occasional appearance is doubted even by the simple-minded. Scepticism, under whatever form it appears, derives its origin from a want of innocence; and though it is wont to pride itself for the greatness of its wisdom, the only and most significant name that is due to its knowledge is that of self-derived intelligence, which is the greatest ignorance and insanity a human being can possibly fall into. Scepticism is more or less an evil, according to the subject that is the object of its incredulity; and as the discrediting the existence of spirits and their appearance leadeth to a disbelief of a life after death and, indeed, to the being of a God, which is the ne plus ultra of unbelief, I shall endeavour to prove the existence of spirits, and account for the manner they are seen by us dwelling in natural bodies, which I hope I shall do to the satisfaction of most of your readers.

It is somewhat strange that the generality of mankind should have associated no other idea concerning the soul or spirit of man, than that of air or ether, and that it cannot be seen or heard, or perform any action till it is again united to the body, when our own innate perception (if it is not closed up by a life of evil) joined to the evidence of scripture, will sufficiently teach us that a man is a man after death in all respects as he was before, with the same body, the same face, the same speech, and the same affection and thought; and that the only difference is, that after death he is in a substantial spiritual body, whereas, before death although, he possessed the same spiritual body, yet it was crusted over with a material covering, which by death he puts off, and never more has any occasion for.

The idea we have of angels is, that they are spiritual beings, and in a human form, which is a very just idea; for they appeared so to Abraham, to Lot, to Manoah, to Daniel, to the women at our Lord's sepulchre, to Peter,

and to John in the Revelations: and as there are few who are not of an opinion that good men become angels in another life, it follows, of consequence, that the spirit of man is in a human form, and that he lives a man after death in all respects as he was before, save only he is not enveloped in a material body.

I will add farther, that a male is male, and a female female, after death, and will continue so to all eternity. The reason why the material body of a male is male, and a female female, is, because there is nothing in the soul or spirit of the male but what is masculine, nor in the female but what is feminine, for the body is the form of the soul, and exists from the soul as an effect from its cause. The essential difference between the male and female, consists in the particular disposition of the two grand principles that constitute them human beings, which is will and understanding: in the male, the will or affection is interior, and the understanding exterior; but in the female, the understanding is interior, and the will or affection exterior. Being thus formed, they are capable of the most intimate conjunction, which could not possibly take place either in mind or body, had they been created otherwise. That spirits have occasionally appeared, I think we may not be in any doubt, since not only the superstitious and weak-minded, but wise and good men have declared in the most solemn manner they have seen them; whose integrity have been too great to deceive others, and their understandings too strong to be imposed upon themselves.

When a relation of this kind comes evidenced by every proof it is possible a good and sensible man can bring for the truth of it, I think a degree of credibility is due to it, equalling that which may have been produced in us by ocular demonstration. The man that will believe nothing but what he can see with his eyes, and feel with his hands,

hands, possesses a very callous will, and a dark mind; and though he may congratulate himself on his ability to discern the truth from error, yet the medium through which he views every subject is in the continual act of rendering him the dupe of its deception. One great stumbling block in the way of disbelievers is, that they themselves have never seen them; for if they do occasionally walk about, they think it strange they have never met with them; which mode of thinking originates from an idea that they are to be seen like any material object, and with the same species of vision; which is a gross error, for the bodily eyes of man can only discern natural objects, their vision is solely accommodated to the light of this world, they can behold nothing beyond it. It is only with the eyes of the spirit which is in man that he can possibly behold a spiritual being, for like only can see like in the same common nature. For let it be observed, that a man, as to his interior part, is a spirit, and is endowed with spiritual senses which far surpass those of the body, and that the body derives its form and life from it. It is only when a man's spiritual sight is opened that he can see spirits, and then they appear as if he saw them with his bodily eyes.

This species of spiritual vision is occasionally granted by the Lord to some individuals; and as he does nothing but from wisdom, it is doubtless for a good end. It was in this manner that the angels appeared to Abraham, to Lot, to Manoah, and the Prophets; and thus was the Lord seen by his disciples after his resurrection: it was from this kind of vision the Prophets were called Seers, and the men whose eyes were opened, 1. Sam. ix. 9, Num. xxiv. 3. and to cause them to see thus was called opening their eyes, as in the instance of Elisha's servant, of whom it is said, that Elisha prayed, and said, "Lord, I pray thee open his eyes that he may see!" and the Lord

opened the eyes of the young man, and he saw: and behold, the mountains were full of horses and chariots of fire around about Elisha, 2 Kings, 6. 17.

It is to be noted that when a person's internal sight is opened, he is in a very different species of spiritual enjoyment to that which take place in a vision or reverie. In the former the natural senses remain in full possession of their faculties, and capable of exercising their powers in action or conversation with men; even at the same time the person is conversing with a spirit: but, in the latter, the external senses are quiescent, the soul being absorbed within itself, and so abstracted from surrounding objects, as to be totally insensible to every thing that passes without it.

Z. Z. Inlington.

A DREAM FOR EXPLANATION.

SIR,

A CONSTANT reader and admirer of your very entertaining and useful Magazine, would be much obliged to any of your learned correspondents for the explanation of the following dream:

March 13, 1793, between seven and eight in the morning, I dreamed that I was on board a ship, with a great number of people seated on deck; the water was smooth, but so narrow there was only room for the ship to pass; the time by the light seemed to be the evening; the sails were furled, and there was not a breath of air, yet we moved on. I thought the captain told me we should soon be in the open sea, but we must pass a gate and pay money: at that instant I saw it, it appeared a wooden one crossed-barred; it opened, and I saw a hand present itself in which I put money for myself and mother: we passed through, and the gate shut; the captain desired me to look back, and I did, and saw standing at the

the gate several monsters, with lion's heads, the hinder part something like a dog. Some one said, It is lucky they took your money, we shall now go safe, otherwise we should have perished; a woman said, They have given every one a protector, I have Jupiter. I told her I could not recollect who was mine: the captain said, You have done wrong to forget it. I desired him to stop the ship, and I would go back and ask them; he replied, Are you not afraid? I said, Not in the least. I got out of the ship; instead of stepping on water I found myself on dry, firm ground, which rose to receive me: I walked up to the beasts very composed and without fear; at my approach they retired, and a venerable old man came forward, with a long beard; that and his hair were white as snow; he was dressed in a long brown gown, and had a wand in his hand; he smiled

and said, I know what you are come for! you have forgot the name of your protector; behold him here, shewing me a silver plate on which was engraved the figure of an angel; his name is Gabriel; he will be your guide and protector through life: return, and be sure not to forget his name.

I thanked and quitted him: on looking on the beasts, they appeared perfectly harmless: they were richly caparisoned like horses, the housings were studded with precious stones, and embroidered in gold; the ground crimson. I easily regained the ship; on entering they congratulated me: my mother said You have left your dog behind, I looked and saw a favourite spaniel playing with the beasts; I called her, she leaped into the ship, they unfurled the sails, the passage grew wide, it was light, and every thing seemed to succeed to our wishes.

7.345. A. Z.

THE QUERIST. No. XIX.

ANSWER TO QUERY IV. IN NO. XII.
BY LEO.

AS no one hath hitherto attempted to answer the Query which I proposed in No. 12, I have ventured to do it myself. The reason, then, why the echo at Woodstock gives so many more syllables in the night than in the day, may be accounted for by considering that there is a much greater density in the air during the night than in the day, by which means the sound must be much longer retained in it; and, therefore, some of the syllables which could not be heard when the air was more rarefied, must now become quite separate and distinct. For a farther illustration of this query, vide Hooper's Rational Recreations, which I had not seen till this query was sent off.

ANSWER TO QUERY I. IN NO. XIV.
BY I. E. EVERARD.

I THINK the word sufficiently explains itself. In respect to its appear-

ance, namely, a *milky* one, Mr. Herschell says—'Taking it for granted then, that a star of the seventh magnitude (the smallest supposed visible with the naked eye) is about seven times as far as one of the first, it follows, &c. &c.—Or if the united brightness of a neighbouring cluster of stars should, in a remarkable clear night, reach his sight, it will put on the appearance of a small, faint, *whitish*, nebulous cloud, &c.—Here, also, the heavens will not only be richly scattered over with brilliant constellations, but a shining zone, or *milky way*, will be perceived, &c.'

In another place he says—'As we are used to call the appearance of the heavens, where it is surrounded with a *bright zone*, the *milky way*, &c. &c. Mr. Herichell, with the telescope he made his observations with, found that it completely resolved the whitish appearance of the *Via Lactea*, or *milky way*, into stars: the former telescopes he made use of had not sufficient light to do so.