

THE

# Conjuror's Magazine,

A P R I L, 1793.

Embellished with the following elegant Engravings by BARLOW, all accurately copied from LAVATER:—1. Bust of Locke. 2. Facility of Apprehension and exquisite Taste. 3. C. Heidegger. 4. Caricature of Locke. 5. Favorite of Fortune. 6. Figures explanatory, of the conformation of the Head. 7. Profiles from Fancy. 8. A famous object of criminal Justice. 9. A Man of Order and Business.

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L O N D O N :

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

## Correspondents, &c.

THE communications of our intelligent correspondent in Blue Gate Fields, is under consideration; Arithmos Zetaethes; Query from Linton; the nativity of the Cumberland self-taught Mathematician; the nativity sent us (too late for insertion) from Lambeth; shall be inserted in our next publication.—

A. O. at Amen Corner, and several other readers, express their surprise and disapprobation at the asperity with which our friend W. E. mentioned the decapitation of the late unfortunate but treacherous Louis. It is asked by some of them, "whether he now considers his predictions verified? the King's brother having been declared regent by the German despots; the Dauphin proclaimed King of France by the valiant but treacherous intriguer Dumourier, and whether the bayonets of the German-butchers is what our readers are to understand to be the '*limited monarchy*,' for which Frenchmen are to be indebted to the active benevolence of those with whom they are now engaged."

Astrologus asserts, that notwithstanding the canticles delivered by Mr. Wilberforce in the House of Commons, complimentary to the "*humanity*" of George Rose; notwithstanding at the very outset of this avoidable and inauspicious war, Mr. Pitt, to prevent the increase of the unparalleled number of bankruptcies which now croud our Gazettes, is under the necessity of uniting to his emoluments of Chancellor of the Exchequer, first Lord of the Treasury, Governor of Walmer Castle, &c. the occupation or business of a Pawnbroker is to be superadded; a measure which will more and more overwhelm in the vortex of ministerial influence, the spirit of resistance to measures that may deserve the severest reprobation; yet his interference cannot effectually stem the flood of ruin (the effect of the late oppositions of Jupiter and Saturn) which for a time will continue to distract the mercantile community. Astrologus expects the British troops will be engaged in action in the course of the next month; that rivers of blood will deluge the plains of the French republic; that the people of France are destined to suffer unutterable miseries; but that, in a few months, heaven will abate the pride, or assuage the malice, or defeat the purposes, of the Germans; for although a throne has often screened injustice, he asks, Can a crown consecrate rapine any more than a woollen night-cap? Yet a little while, and "*he that sitteth in the heavens shall laugh, and the Lord shall have the oppressors in derision.*"

Perceiving, says our correspondent, that a Satellite of the Treasury can pour down the most exemplary vengeance on an unfortunate person at Leicester, for a publication which the praiseworthy juries at Birmingham and Warwick deemed perfectly innocent, he desists for the present from entering into a minuter detail of the operating effects of the celestial influences, lest by some "*Tiberian law*," he should be found guilty of a *traiterous correspondence* with the stars!

Ancient predictions concerning the French Revolution and the Fall of Papacy; also a curious Letter of Sir George Yonge's, the present Secretary at War, concerning the tendency of the American war; a letter which, in many respects, applies to the war in which we are now unhappily involved; shall be inserted in a future number.

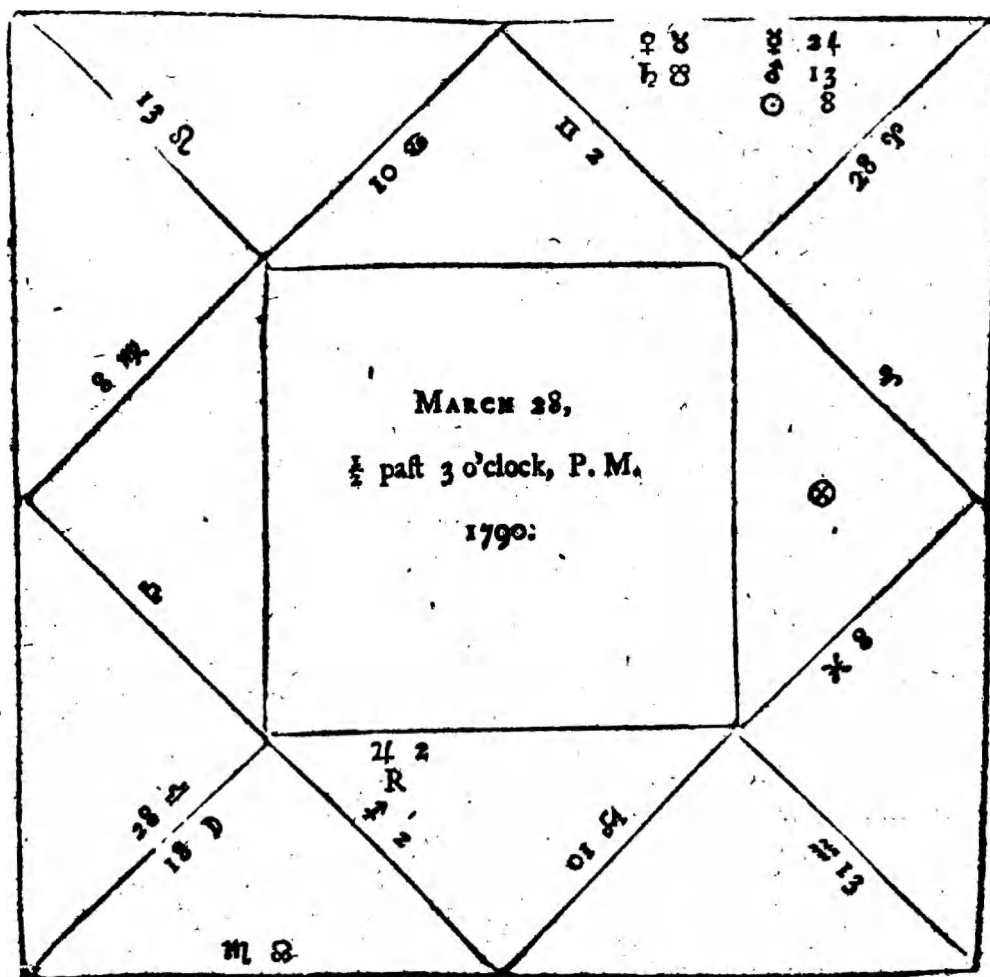
The valuable communications of H. D. Holborn, are with reluctance omitted this month for want of room: they shall certainly appear in our next.

We have, with this Number, given the Preface, &c. to Lavater's First Volume, in order that our Subscribers may have it bound when the Plates are all finished.\* The deficiency of Sixteen Pages of this elegant Work, in this month, will be made up in the next Number.

THE  
CONJUROR'S MAGAZINE.

FOR APRIL, 1793.

TRUTH OF A RUMOUR,  
ASCERTAINED. BY PETER.



S : 2

How

How wonderful! how great! it is for men to see,  
The works on earth in the heavens agree!

AT this time there was a rumour that the General Dumourier was taken prisoner, I therefore erected the above scheme to convince myself whether it was true or no.

Now by the tenth house we resolve all questions of persons in power, &c. therefore I think this question properly belongs to this house.

Here the Moon is cadent in an equinoctial sign, and Mercury, lord of the tenth, cadent also, and both in evil aspect, plainly shews the report was false.

Had the Moon been in a fixed sign, or angular, or in conjunction with the Dragon's Head, or if the lord of the tenth had been angular, I should have judged the report to be true.

What is here related is truth; but perhaps some vain critics may say, How can there be any influence in the planets upon such occasions? But let such remember, that there is an astrology in the heavens that is truth, and that truth is founded on scripture, reason, and experience; therefore no science can be more proper, and none more noble.

March 8, 1793.

## CURIOUS CALCULATIONS.

BY R C—D, POULTRY.

MR. EDITOR,

BY finding a preceding calculation of mine in your valuable publication of the Conjuror's Magazine, I take the liberty of troubling you with another, as follows:

A person having fixed on a Number in his mind, to tell him what Number it is.

Tell the person to double the number thought on, then to add eight, ten, twelve, or any number at pleasure to the product, and then halve it, and tell you the remainder, and by subtracting half of the given number added from the sum, find the remainder will be the number thought upon.

Example.

Number thought upon	8
	2
	—
Product	16
Given number	8
	—
	2—24
	—
Dividend	12
Half the number given	4
	—
The answer	8

You may then tell him to think of another number; bid him double it, and add eight to the product (you may give any number at pleasure); halve the product, and then say, Take away from the dividend the number thought on, and I will tell you the remainder.—The remainder is half the given number added.

Example.

Number thought upon	12
	2
	—
Product	24
Given number	8
	—
	2—32
	—
Dividend	16
The number given	12
	—
Remainder	4

You will proceed again, telling him to think on a high number, above twenty, and to subtract seventeen from it; then double the product, and add thirty-four, and then halve the sum. Tell him if he takes away the number thought on, you will tell him the remainder.



# *The Prince of Wales.*

ma'nder, which he will readily do, expecting you will make a mistake, but you will tell him there is nothing remains.

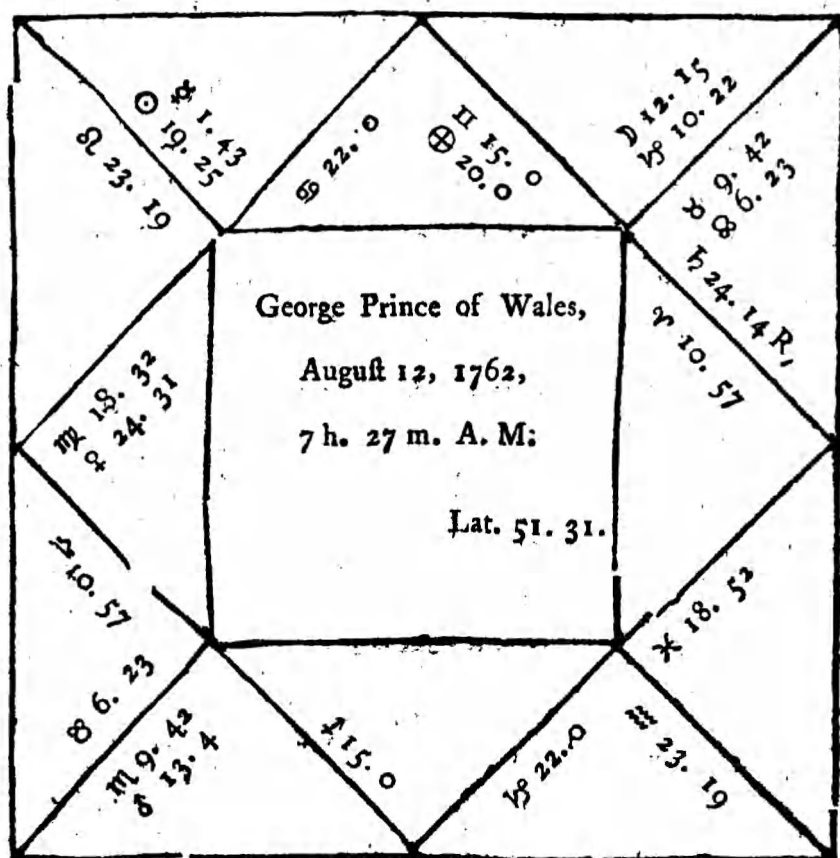
Note. Double the number you subtract with for the number added.

Product	116
Number added	34
	<hr/>
	2-150
	<hr/>

Example.

Number thought upon	75	Number thought upon	75
Subtract	17	Remainder	58
	<hr/>		<hr/>

## NATIVITY OF THE PRINCE OF WALES.



AN ingenious correspondent having drawn a curious parallel between the Prince of Wales and a chimney-sweep in your last Magazine, it induced me

to send his Royal Highness's nativity for the inspection of your readers.

Mercury his significator, being po-  
sited in Leo, gives a large stature, and  
Venus in the ascendant produces a fine  
face

face and good complexion; but being in her fall, gives him too great a relish for voluptuous pleasures, which is not at all decreased by the opposition of Mars and the Moon. The Dragon's Tail in the second is a certain and unerring sign of continual waste of substance, and that the native will all his life labour under pecuniary embarrassment; and though good directions may produce a temporary mitigation, it never can overcome the radical evil; for in whatever house in a nativity the Dragon's-tail is found, the native will throughout life experience a destruction or scarcity of the thing signified by that house: if in the second, poverty; the tenth, loss of honour; the eleventh, loss of friends, &c. On the contrary, whatever house the Dragon's head is posited in, the native will abound in the thing signified by that house, as may be evinced by referring to his Majesty's figure, where the Dragon's head is on the cusp of the second.

I should have sent the Duke of York's nativity, but as I have great rea-

son to think the effect of the ascendant to quartile of Mars and opposition of Saturn is not many months distant, I shall wait for that period to obtain a proper rectification; in his present revolution, Mars and Saturn are in opposition from the ascendant and seventh, with Jupiter on the cusp of the ascendant; in the next revolution the Sun is in the eighth, in quartile of Jupiter and Saturn.

I observe, in the late lunar eclipse, that the Moon was posited in the exact degree and minute of the Dragon's-tail in the Duke of Clarence's nativity, which, by referring to the last Magazine, will be found posited near the cusp of the second house, the effects of which will, I doubt not, shortly appear.

It is a remarkable circumstance, that in the approaching revolutionary figures of every branch of a certain great family, either the Sun, the fourth house, or the lord of the fourth, is afflicted.

MERCURIUS\*,

Bath, April 6, 1793.

## TO MERCURIUS, FROM W. E.

MERCURIUS wishes to have my opinion, whether the Sun to the cusp of the 7th is killing or deadly. To this I shall only say, that it has generally been conceived to be so, with the

exceptions laid down by Ptolemy; that is, provided it falls not in the terms of a benefic, or that they be not within orbs of any mundane aspect of that part of Heaven.

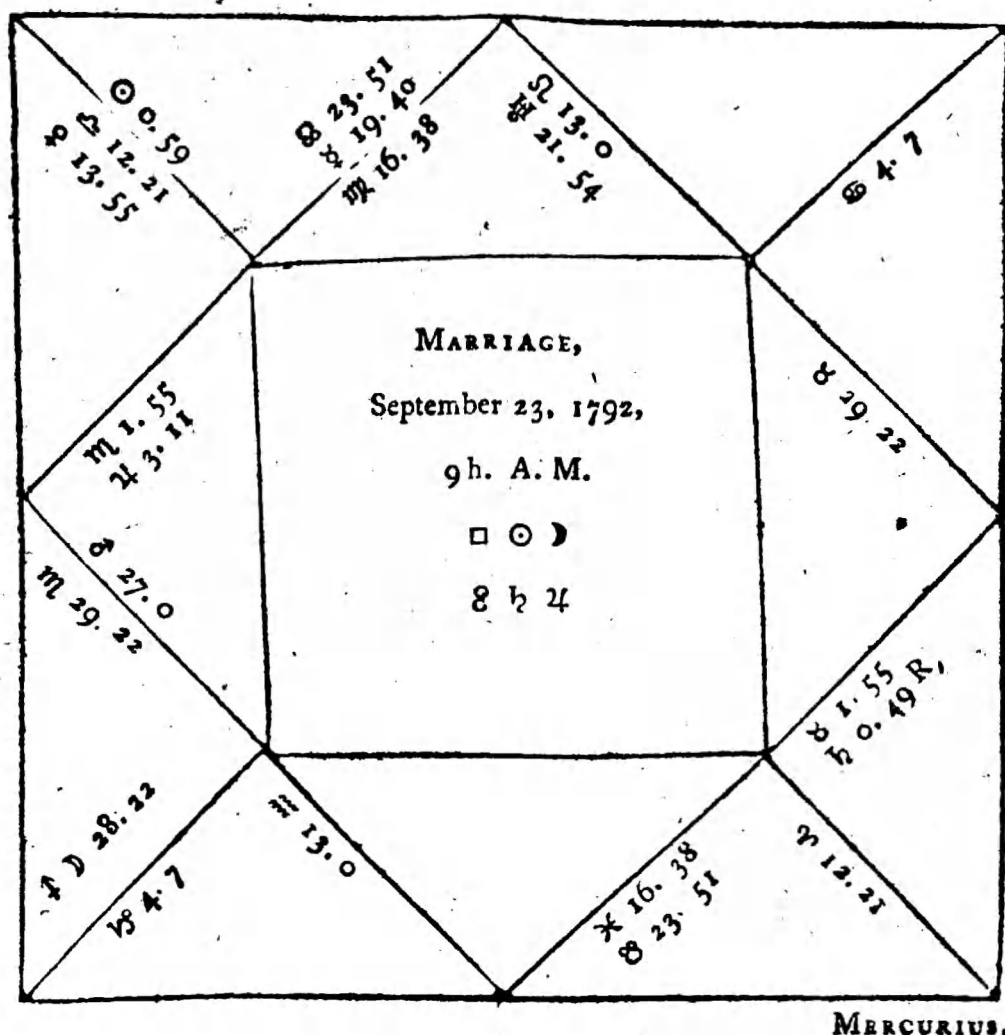
## TO W. E. OF LAMBETH.

SIR,

I HOPE you will excuse my intruding upon your kindness for your

opinion on the following figure of Marriage, as I fear my own judgment may in the present case be warped by prejudice or partiality.

\* In the Duke of Clarence's Nativity, for "the fiery sign *has*," read, "the fiery sign Leo!" And in the young Man's figure, for "1792," read, "1772."



MERCURIUS.

# THE QUERIST. No. XXI.

ANSWER TO QUERY III. IN NO. XX.  
BY AN OBSERVER.

"GEORGIUS III. Dei Gratia, M.  
B. F. ET. H. REX. F. D. B. ET.  
L. D. S. R. I. A. T. ET. E."

Those letters at full length are,

"Georgius III. Dei Gratia, Magna,  
Brittanniæ, Franciæ et Hiberniæ, Rex.  
Fidei, Defensor, Brunswicensis et Lu-  
nenburgensis, Dux, Sancti, Romani,  
Imperii, Archithesaurarius et Elector:"  
which, in English, means—"George

the Third, by the grace of God, of  
Great Britain, France, &c. Ireland,  
King, Defender of the Faith, Duke of  
Brunswick and Lunenburg, Arch  
Treasurer and Elector of the Holy  
Roman Empire."

ANSWER TO QUERY VII. IN NO. XX.  
BY THE SAME.

With respect to the query of Mer-  
curius, of the acknowledged properties

of the bezoar stone, I am of opinion, from what I have read on the subject, that it possesses *none* of the virtues ever ascribed to it. I have been informed by a gentleman of the faculty, to whom I mentioned it, that it has been fully proved by very eminent writers of late years to be of no use at all in medicine; however, I have made an extract from the *Encyclopædia Britannica*, relating to it, which I think will answer the purpose as well as any thing that can be said concerning it—

“Bezoar, in Natural History, a general name for certain animal substances, supposed to be effectual in preventing the fatal consequences of poison. The word comes from the Persian, *Badzcher*, *Bazcher*, or *Pabazar*, which signifies an antidote.

“The first mention made of Bezoar is in Avenzoar, an Arabian physician, who gives a romantic account of its origin. He describes it as generated of the tears or gum of the eyes of stags; who, after eating serpents, used to run into the water up to the nose, where they stood till their eyes began to ooze a humour, which, collecting under the eyelids, gradually thickened and coagulated, till, being grown hard, it was thrown off by the animal in rubbing frequently. Other opinions no less fabulous obtained, till the time of Garcias al Horto, physician to the Portuguese Viceroy of the Indies, who gave the first genuine account of it. Kempfer afterwards gave a description of it with some new particulars.

“The Bezoar is a calculous concretion found in the stomach of certain animals of the goat kind. It is composed of concentrical coats, surrounding one another, with a little cavity in the middle, containing a bit of wood, straw, hair, or the like substances.

“Bezoar was not known to the ancient Greeks, and is first taken notice of by the Arabians, as above mentioned, who extol it in a great variety of disorders, particularly against poisons. Later writers also bestow extraordinary commendations on it as a sudorific and alexipharmic, virtues to which it certainly has no pretence. It has no smell or taste, is not digestible in the stomach of the animal in which it is found, and is scarce capable of being acted upon by any of the juices of the human body. It cannot be considered in any other light than as an absorbent, and is much the weakest of all the common substances of that class. It has been given to half a dram, and sometimes a whole dram, without any sensible effect, though the general dose (on account of its great price) is only a few grains.”

AN OBSERVER.

Peter, of Liqueurpond-street, sends to Mercurius the following Description of the Bezoar Stone.

“We have a description of the qualities of this stone by Garcias, and quoted by Culpeper, which are as follows: That there are two sorts, east and west Bezoar: the east is best, it hath no obnoxious quality with it; taken inwardly, it is profitable against the bitings of venomous beasts, and all melancholy diseases; as leprosy, itch, scabs, quartan agues, ring-worms, &c. It hath been known to cure men past hope; it resisteth poison; a little of it in powder being put upon a wound made by a venomous beast, sucks out the poison; or being made lozenges with rose-water, it is a preservative against all manner of poison.

MERCURIUS presents his compliments to W. G. and informs him, he has no Ephemeris for the year 1781. He also begs leave to hint to J. T. Nottingham, that in his list of English authors, who erroneously divide the Heavens, he should have excepted Sibly, whose tables of houses are formed on the very

## DREAMING DICTIONARY.

(Continued from Page 281.)

**CLOUDS.** To dream of white clouds, signifies prosperity: clouds mounting high from the earth, denotes voyages, the return of the absent, and revealing of secrets: clouds red and inflamed, shews an ill issue of affairs: to dream of smokey, dark, or obscure clouds, shews an ill time, or anger.

**Coach.** To dream of riding in a coach, signifies that the party so dreaming shall love idleness, is given to pride, and shall die a beggar. To dream of coming out of a coach, signifies being degraded from great honour, and coming into disgrace upon a criminal account.

**Coals.** To dream you see dead coals, signifies expedition in business; and to dream you see burning coals, threatens you with shame and reproach.

**Coal-pits.** To dream of being in the bottom of coal-pits, signifies matching with a widow; for he that marries her, must be a drudge, and yet shall never found the depth of her policies.

**Coleworts.** To dream of coleworts brings no profit either to Vintners, or Vine-workers; for the vine is never encompassed with coleworts: to dream of eating coleworts, signifies vexation.

**Combating.** To dream of combating, is ill to all men; for besides shame, he shall have hurt. It also signifieth strife and contention; and to be wounded in fight, betokeneth much shame and dishonour to the party so dreaming; but notwithstanding all this, it is good for such as live by bloodshed, as surgeons, butchers, and cooks.

**Combing.** For any person to dream of combing him or herself, is good both to man and woman, for it signifieth to go out of evil times and affairs.

**Comedy.** To dream you see a co-

medy, farce, or some other recreation, signifies good success in business.

**Comets.** To dream you see several hairy comets, or other stars with streaming tails, signifies future evils, by war, pestilence, and famine, which are the scourges wherewith God chastiseth mortals.

**Comfort.** To dream you have comfort of any one, betokens to the rich and happy, injury and mishap; but to the poor and afflicted, aid and comfort.

**Command.** To dream you command one signifies trouble: to dream you see one command, signifies anger and authority.

**Complexion.** To dream one sees an unknown person of a brown complexion, is a sign of glory, honour, good success, and dispatch of business. If one dreams he sees a woman of a very brown complexion, it signifies a very dangerous disease: if you see a woman unknown in your dream, with long and comely hair, with a clear complexion, it is a very good sign, as well for the woman, as the man that dreams; and denotes amity, joy and prosperity.

**Confects.** To dream one makes confects and sweetmeats, signifies pleasure and profit.

**Cook.** To dream you see a cook in the house, is good to those who would marry, for marriages are not made without a cook: it's also good for the poor, for they shall have goods and ability to keep a good and long table: to the sick, it is inflammation, heat, and tears: it is also revealing of secrets; for a cook's apparel is white, and is seen of many.

**Cordage.** To dream one sees the cordage of a ship signifies news.

**Corn.** To dream that you see corn

T. eared,



earned, and gather it, signifies profit and riches. To dream that you see sacks of corn, signifies profit, and abundance to the dreamer; and on the contrary, to see a small quantity, signifies famine and necessity.

*Corns.* For a man to dream his flesh is full of corns, shews he will grow rich proportionably to his corns.

*Countenance.* To dream you see a comely countenance unlike your own, signifies honour.

*Cows.* To dream you see or have many cows, signifies wealth and plenty. Cows in scripture signify years.

*Cranes.* To dream you see cranes in flocks in the air, foretells the approach of enemies and thieves. In winter, it signifies bad weather.

*Cream.* To dream that you see cream spilt upon you, signifies the infusion of some grace by the Holy Ghost.

*Crocodile.* To dream of a crocodile, signifies pirates, or robbers by sea, or murderers and wicked persons, in any sort like the crocodile.

*Cross.* To dream you see a cross carried along, signifies sadness.

*Cross-purposes.* To dream one plays at cross-purposes, signifies prosperity, joy, pleasure, health and concord among friends and relations.

*Crowns.* To dream of crowns and flowers in season is generally good: crowns of withered lilies are bad. Crowns of violets are good, in season; but out of season bad; the white worse than blue. Crowns of roses in season are good for all, but the sick, and those which hide themselves; for the first shall die, because roses wither quickly; the other shall be manifested and revealed, because roses smell. Crowns of French marygolds are good for all; especially for those that are at law, for they have a colour which lasteth: crowns of flower-de-luces, defer affairs with hope. Crowns of cresses, fetherfew, the flower called patience, and marjoram, are ill to all; for most commonly they signify sickness. A crown of parsley, or of smallage, is death to the sick: to dream of crowns of palm or of the olive tree, signifies marriage of a maid of the same house or lineage; the palm signifying the son, the olive-tree, a daughter. A crown of oak or hay, signifieth as much as the palm; and one of myrrh, as much as one of the olive-tree. Crowns of wax are ill for all, especially the sick.

(To be continued.)

## UNIVERSAL WISDOM OF PETER JOHN FABER.

(Continued from Page 286.) *p. 279.*

### CHAP. VII.

#### Of Chymical Solution in general.

**SOLVERE** properly signifies to loose, or deliver from bonds; whence the chymists (when they free, or deliver their matter, or the innate heat, and primigenious humid of all things, from their substances, wherein they are closely confined, and convert them into a watery and liquid substance) say they do solvere, whence chymical solution in general they thus define:

Chymical solution is the refection of the humidum radicale, and the innate heat of all things, from the bonds of their natural coagulation, and the conversion of them into a watery and liquid substance; and this conversion is made by the help of a certain water, for simple elementary water is not properly instrumental to solution, but it is the spirit of life infused in all the elements in form of water, which is of so great and celestial virtue, that being tinged and impregnated with the influences thereof, it appears to be ethe-

real and fiery, and it is properly the volatile humidum radicale of every thing, and the inherent immediate aliment of the fixed and permanent innate heat. By the help of this water is the true chymical solution obtained, for by the help of any other water it cannot be had, because it cannot be joined with the innate heat to extract and exempt it from the excrements and filth with which it is involved and polluted; it cannot be joined, because it is not of the same substance, but that humidum radicale of which we speak is of the same substance with the fixed and permanent innate heat, and therefore doth best solve its innate heat, and purify it from its filth, whereas it could not solve if it were not of the same nature and essence, and therefore they are not solved by that solvent. Now that solvent is of wonderful inquisition, which although it may be found every where, notwithstanding the extraction is very difficult to those who are ignorant of it, although the extraction is easy enough to those who know its nature, for being of an ethereal substance, it may be extracted by simple distillation, which, with a very gentle fire, is sublimed, and turned into air, and if it be kept in glass vessels, turns into water; this water is called mineral, because it hath the nature of minerals, that is, it constitutes the volatile humidum radicale of minerals; it is also called vegetable, because it constitutes the humidum radicale of vegetables, whence it makes the vinum lullianum; it is also called animal, because it composeth the humidum radicale of animals: wherefore three kinds of things, to wit, animal, vegetable, and mineral, have their life and preservation from

this same water, yea, not only those three kinds of things, but also the heaven itself, and whole nature, both celestial and terrestrial, have their being and preservation from that spirit, or spirituous watery substance, which is for the same reason, by the ancients, called the spirit and soul of the world; whence that of Virgil the poet:

Principio cælum et terras, compoſque liquen-  
tes,  
Lucentemque globum, Lunæ, titāni, atque  
Aſtra,  
Spiritus intus alit totamque infoſa per artus,  
Mens agitat molem, et magno ſe corpore miſ-  
cet.

From that spirituous substance which is in air, the sky and the heaven, the water and the earth also, do all things radically live, and, wanting that, they die. In this spirituous substance alone doth our chymical solution really and physically consist, and in no other, because all other waters are heterogeneous to the radical and innate heat, and being heterogeneous, if they have the power of solving, they convert the thing solved into their own substance, and moreover into a strange substance, because the solvent is not of the same (but contrary to the) nature of the substance of the thing solved; wherefore no other solution is to be sought for in the performing the chymical arcanas, because there is no other, but this only, which is done with the spirituous substance of all things, which is found in all things, being the fomes of life, and the principle of all actions, functions, and faculties, and this may suffice to be spoken of solution in general: and now we will treat of particular solution, by what method and way it must be done.

(To be continued.) p. 368.

## FIRST PRINCIPLES OF OCCULT PHILOSOPHY.

(Continued from Page 279.)

### GRAVITY.

I HAVE proved that the compressure

of the air (for under that name I include light and spirit) on all bodies, nay, on every atom of matter, is ex-

T a UNIVERSITY OF CALIFORNIA

ceeding great, in all directions on every side, and it is agreeable to the laws of hydrostatics that it should be so. We are therefore to consider the universe as a sphere, and may easily, in imagination, divide this fluid into columns or lines, extending from center to circumference, and pressing against each other, nay, against themselves, one part of the line against another, as one part of it is coming out from the Sun, another part going thither, it is then plain, that any large body, as the earth, will have these columns tending to, and ending upon it, on every side; just as if you was to squeeze any thing between your hands, it receives the pressure of your hands all round it. In the like manner, the earth laying between the columns of air, which surround it on all sides, the body of the earth keeping off the counter-pressure of the opposite columns, will be compressed on all sides; and this pressure will drive all near adjacent bodies to it, and keep them there; and if you throw any thing up into the air, will bring it back, and return it to the earth. And this is what they call gravity.

The closer the atoms of a body lay to each other, so the fewer and the smaller pores it hath, the stronger hold must the fluid take of it, because the less of it will run through. And it must take different hold of different bodies, according to the size and figure (*cet. par.*) of their component particles, and consequently return them, or press upon them, with different degrees of force, thereby causing the different degrees of gravity, or making one body heavier than another. So the weight is no proper measure of the quantity of matter in a body. Suppose an atom, of a diamond for instance, to be as big as three of the air, and an atom of the common earth as big as two of those which compose the air; it is then plain, that the diamond must be heavier than the common earth.

And as every atom is pressed upon by some part or other of this fluid, the weight of a body will be in proportion to the number of atoms in it, allowing for the difference of the size and shape of the atoms different bodies consist of. And it matters not whether the surface of a body be large or small: this must make some difference as to the time it will descend from any height in, but none, or very little, as to its weight. A large surface will not let it fall so soon or so fast, because the spirit underneath supports it; it swims upon the spirit much the same as it would upon water; but put it in a pair of scales, and it will weigh as much, and ought to do so, because the grosser fluid above it hinders its ascent, and so hinders the opposite scale from weighing it up, as much as the grosser fluid underneath doth its descent. So that the scale finds as much opposition in moving upwards as downwards, and consequently the difference on this account is next to nothing.

The longer the columns of air, or the greater the quantity of air between two bodies is, the less will they be pressed to each other, because the interjacent fluid will keep them asunder, at least obstruct their approach. And at some determinate distance the pressure arising from hence must be next to nothing; as for instance, betwixt the earth and one of the fixed stars, either on account of its distance or size; so betwixt the earth and a stone moved from it by any means, the higher it goes, the less will it be pressed to the earth, the less its weight will be, because the column above it, which drives it down, is more, and more resisted by that below it, and in its descent to the earth, is less and less resisted. How far this sphere of pressure extends, or at what distance from the earth it begins, is hard to say, but it is plain the Moon is within that distance, and by it tethered to the earth.

And

And though the different streams of light from the orbs break in upon it, and so vary the force it is tethered to the earth by, this it is which keeps it in an orbit round the earth. This is what they call its gravitation to the earth.

(To be continued.)

## ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON—PHILOMATH. *(from p. 284.)*

### LUNA, ♀, (the Moon)

Anciently Lucina, Cynthia, Diana, Phœbe, Proserpina, Noctiluca, Latona.

**THIS** planet is feminine and nocturnal; by nature cold and moist, finishing her course in her orbit in 27 d. 7h. 18m. 43s. She is a general significator in all questions.

**PERSON.** She personates one of a large and fair stature, brown hair, of a whitish pallid complexion, a full and fleshy body, lowering look, and many times some blemish or defect in or near the eyes, short arms, fleshy hands, slow of speech, fat and phlegmatic; a mutable peevish creature, seldom contented, and delights not much either in idleness or action.

**QUALITIES and PROFESSIONS.**—The ♀ signifieth the highest sort of women, whether queen, governess, or mistress of the house; also men whose employments lie upon the waters; all dealers in fish, vintners, tapsters, midwives, nurses, and the common people in general; to which we may add, travellers, fugitives, and strays among cattle.

**DISPOSITION.** She describes an unconstant and wavering disposition.

The Moon is deemed a general significator of all sick people.

**ANIMALS.** Rabbits, cuckows, geese, ducks, night-owls, monsters of the nature of the dog, muscles, oysters, snails, frogs, toads, sea-spider, crawfish, fish in general, pikes, trouts, &c.

Brief Observations in forming Judgment from the Planet that is Lord of the Ascendant.

1. If no planet aspect the lord of the ascendant, then judge by him, not considering the sign he is in.

2. But if he be retrograde, or in his fall or detriment, judge by the sign he is in.

3. If the lord of the ascendant behold the ascendant, judge by the sign ascending.

4. Lastly. If two planets aspect the ascendant, take him that beholds it most partile, or he that is in his own house, before a planet in his exaltation.

**Note.** These things are to be considered as well in the conditions and qualities of a person, as in the description and make of the body.

Descriptions and Dispositions which the Planets give, being Significators, and posited in any of the Twelve Signs.

### SATURN IN THE TWELVE SIGNS.

♄ in ♈

Gives a ruddy complexion, a spare raw-boned person, full face, loud voice, dark hair, not much beard, addicted to boasting, quarrelsome without cause, and ill-natured.

♄ in ♉

Gives no comely person, but heavy and



and lumpish, dark hair, mean stature, not well made, rough in carriage; vicious, sordid, &c.

### ♄ in ♀

Gives a person of rather a tall stature, dark complexion, oval visage, hair dark brown or black, ingenious but generally unfortunate, unpolished, and perverse.

### ♄ in ☿

Gives a person sickly, crazy, of a middling stature, dark hair, meagre face, sometimes crooked, jealous, malicious, and in his inclinations addicted to vicious pursuits.

### ♄ in ♁

Gives a person of moderate large stature, broad shoulders, lightish hair, surly aspect, big boned, eyes sunk, apt to stoop, qualities tolerably good, generous but passionate, though not over valiant or courageous.

### ♄ in ♊

Represents a person of a tall spare body, swarthy, dark or black hair, and much of it, a long head, solid or grave countenance, generally unfortunate, inclined to melancholy, retaining anger, a projector to little purpose, studious, subtle, reserved, inclined to pilfering, and indirect dealings.

### ♄ in ♋

Describes a person above the middle size, comely, brown hair, oval face, large nose and forehead, clear complexion, opinionated of himself, prodigal of expence, seldom leaving any wealth at their death, and subject to debate and controversy.

### ♄ in ♌

Represents a person of a mean stature, squat thick, trussed body, broad shoulders, black or dark hair, usually short and thick, quarrelsome, mischievous, will undertake violent and dangerous actions, though to his own detriment.

### ♄ in ♍

Gives a large body, brown hair, decent make, tolerable complexion, obliging disposition, not covetous, moderately frugal, not profuse, and choleric; will not bear an affront, yet willing to do good, a lover of his friend, and merciful to an enemy.

### ♄ in ♎

Personates a lean, raw-boned person, dark or black hair, rough skin, middle size, dark complexion, little eyes, long visage, and ill gait; discontented, melancholy, peevish, covetous, of few words, fearful, retains anger, and of great gravity.

### ♄ in ♏

Gives a reasonable full-bodied person, a large head and face, rather inclined to corpulency, middle stature, sad brown hair, a clear complexion, a graceful deportment, affable, courteous, of an excellent prying fancy, and generally a proficient in what he undertakes in sciences and arts, but subject to be conceited, yet a person of a pregnant genius.

### ♄ in ♐

Describes a middled-sized person, pale complexion, sad or dark or black hair, a large head and full eye, sometimes the teeth distorted, not very comely,



ly, yet active ; inclined to dissimulation, contention, and malicious, prone to many ill actions, not loquacious, but deliberate: on the whole an uncertain sickly per-

son in his actions, presents a good outside appearance, but fraudulent and deceitful in the end.

(To be continued.) p. 362.

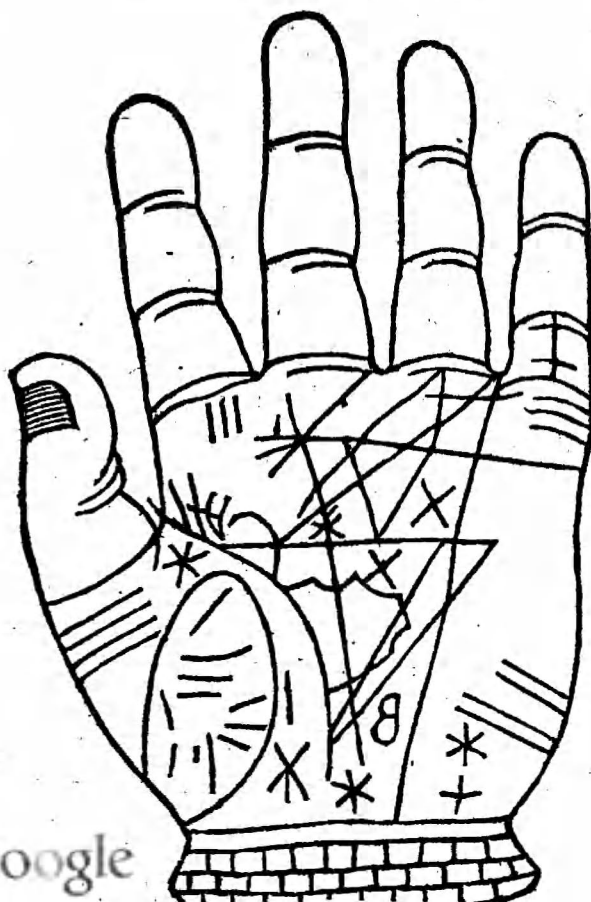
# PALMISTRY.

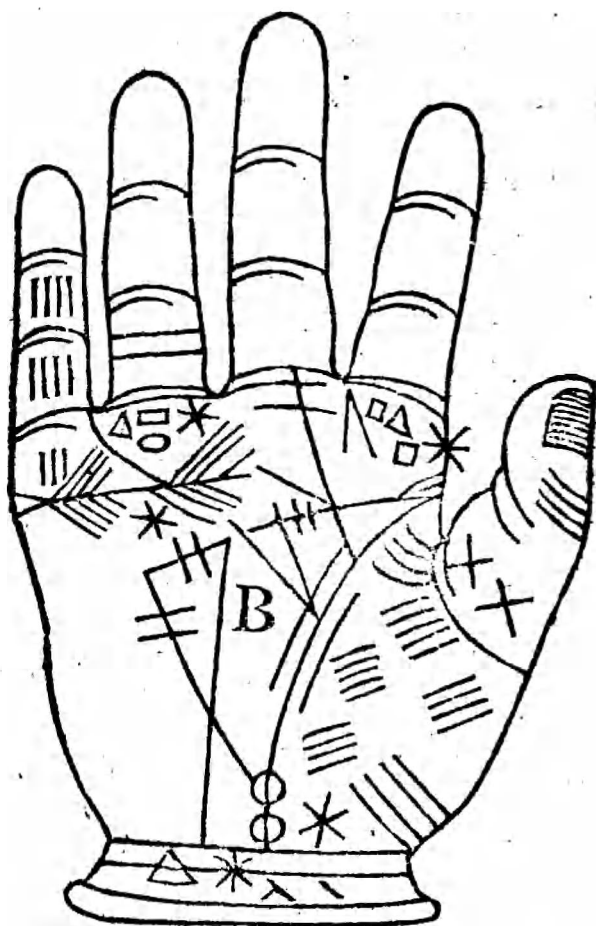
(Continued from No. XVIII.)

IN the next place, courteous reader, I shall present you, by way of demonstration, all those principal marks or characters, which in the hand of any person, signify riches, and according to the time of age, in obtaining and enjoying of them ; you must consider the former mensuration, yet let me premise this, that finding any of these characters in your hands signifying riches, you presume not to suppose such a necessity in nature as will miraculously accomplish this end. No, there is requisite the use of your reason, industry, and pains ; (for so

saith divine writ, It is the Almighty's injunction, Gen. 3, cap. 9. In sudore vultus tui, vescitor cibo, donec revertaris in humum). Honest policy, and prudent industry, must be carried on by us ; for the idle person, saith Solomon, shall suffer hunger. Yet where these following characters are found, they either have an inclination to this frugality, or else the old proverb is verified, Fortuna favet fatuos. Fools have fortune, though this be sometimes, yet so rare, that it ought not to incline us or any to a *supine segnitious* stupidity : behold the figures following.

Characters that signify Riches.





All the principal Observations in the Hand that signify Riches or good Fortune by Play, or otherwise, I shall deliver in Seventy-five Aphorisms, most of which you may see visibly demonstrated in the two foregoing Hands, as also honour or magistracy.

1. THE letter A. in the root of the index or fore finger, promiseth much riches to him that is poor.

2. G. in the mount of the hand noteth the man to be made rich by means of princes, nobles, great persons, or women.

3. A certain line passing the rascetta from the root of the arm, touching the line of life, or the natural-line, denotes multiplication of riches.

4. The vital line putting forth branches towards the supreme angle, signifies riches with honour.

5. The mensal or table-line straight, and subtil in the end towards the index or forefinger, signifieth rule, and abundance of substance.

6. The mensal casting forth straight and right lines towards the supreme angle, and not impeded, promiseth honours, with riches.

7. The fillet of the line of life continued in the mount of the thumb, with a triangle towards the palm of the hand, well coloured and proportioned, extended to the wrist, signifies riches in the whole course of life; and where this line fails, according to the rules of the former dimensions, there also riches and prosperity fails, at those proportionate times.

8. Small lines well coloured proceeding from the root of the forefinger, pointing towards the supreme angle, promise

promise increase of substance and honour, from persons of much excellency.

9. Two lines touching in the nature of an acute angle on the mount of the middle finger or the forefinger, promiseth riches, and good to come, for the future.

10. Lines right and straight stretching themselves from the radix, or outside of the hand, in the mount and brawn of the hand, of good form and colour; these denuntiate a continued good fortune.

11. A character like a star upon the thenar or outside of the index, or forefinger, shews a man to be luxurious, yet to come to riches and some degree of honour by women's means.

12. A line in the wrist continued straight and well coloured, going across between the arm and the hand, signifies to him that hath riches, the perpetuity and continuance of them: and to him that is in poverty that hath such a line, he may expect better fortune; especially if this line and its branches be continued right and straight, and not abrupted or broken.

13. A character like a shield, triangle, or of a sperical form on the mount of the sun, denotes an honest life, and promiseth perpetual and durable riches.

14. The letter B, in the mount of Jupiter, promiseth much riches and great fortune.

15. A character like a cross, or star, in or near the vital line towards the wrist, promiseth riches in old age.

16. A star or stars appearing in the beginning of the line of life, or cutting the vital line, especially if two stars appear, they demonstrate the person glorious, rich and wealthy.

17. Many lines from the root of the thumb, between the thumb and the line of life, pointing towards the ring finger, promiseth great riches.

18. A cross under the natural line, signifies the acquisition of riches, but

with great labour and industry of the hand.

19. Eminent risings like caruncles, or warts on the line of life, signifies riches.

20. A line pointing from the menfal, between the index and the middle finger, shews the person to be favoured by fortune; yet certifies withal, that the person through dissimulation and flattery, useth one only friend, as the rise to his fortunes.

21. The menfal or table line, ending between the index, and the middle finger, promiseth a sufficiency of all necessities respecting human life.

22. A line falling between the middle finger and ring-finger, touching the roots, and joined to another on the mount of the middle finger, pointing to the middle finger, it indicates much future good; the same, if it point to the mount of Jupiter.

23. A line well disposed, well coloured, and thick, beginning between the root of the little finger, and ring-finger, and from thence descending and pointing towards the menfal, declares an excellent state of fortune, good, large, and full of riches.

24. Lines from the outside of the percussion of the hand, right, straight, and extended on the brawn of the hand, if they be well coloured, they promise good fortune to him or her that hath been long vexed with bad.

25. The line of the sun, or magistry, of ingenuity, regality, of fame, of honour and riches, extending with a trine proportion to the root of the annular or ring finger, signifies riches, especially if the mount of the finger be well formed.

26. A triangle æquilateral, and a semicircle in the supreme angle, annexed to the vital, whose points or horns respect the vital line, denuntiate a gradual augmentation of good fortune.

27. Lines like crosses in the first joint of the thumb, certainly signify riches.

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28. Little

VOL. II.

28. Little lines well coloured passing from the root of the index, over the mount of the middle finger, signify good fortune; by how much the nearer they are, so much the more good is procured with increase, and that he should receive the same from some excellent and honourable person, and these often signify ecclesiastical honour, and preferment.

29. A line or lines under the root of the middle finger, transverse without incision, or being cut by any other lines, denote much good, and the superlative of fortune.

30. The line of Saturn, running from the wrist, and continued not intersected, and of good colour, argues prosperity, and felicity even unto death.

31. The letter D. in the field of Mars, signifies good fortune to him that hath it.

32. The Saturnine line making a trine proportion from the wrist, extending itself straight to the root of the ring finger, by the side of the auricular or little finger, designeth prosperity.

(To be continued.)

## CURIOUS OCCULT SECRETS.

Transmitted by J. M. of Nottingham.

**The Mosaic Wand to find out hidden Treasure.**

THIS has been a secret put in practice to great advantage in this order: cut a hazle wand forked at the upper end like a Y, peel off the rhind, and dry it in a moderate heat, then steep it in the juice of wake robin, or nightshade, and cut the single lower end sharp, and where you suppose any rich mine, or hidden treasure, is near, place a piece of the same metal you conceive is hid, or in the earth, to the top of one of the forks by a hair or very fine silk or thread, and to the like to the other end, pitch the sharp single end lightly to the ground; at the going down of the sun, the moon being in the increase, and in the morning at sun-rise, by a natural sympathy, you will find the metal inclining, as it were, pointing to the place where the other is hid.

To help a Person under an ill Tongue, and make the Witch appear, or the Effect cease.

Cut off some of the party's hair, just at the nape of the neck, clip it

small, and burn it to powder, put the powder in sal-ammoniac, write the party's name you suspect backwards, and put the paper dipt in aqua vitæ into the other two, then set it over a gentle fire; let the party afflicted sit by it, and diligently watch it, that it run not over to catch flame, speaking no word, whatsoever noise is heard, but take notice of what voice or roaring is heard in the chimney, or any part of the room, and then write how often you hear it, and fix before each writing this character D, and if the party who afflicts you, appears not visible, though you may know the voice, repeat it again; and if she appears in no visible shape, it may make her charm impotent, and give relief to the afflicted party.

To find out a Thief, or make him or her bring back the Goods stolen.

You must set down the day, hour, and minute, if you can, when the goods were stolen, and the name of the planet ruling the day, as I have before set down to direct you; this being done,



done, set down these following characters on a fair piece of parchment, ☽ ☉ ♀ \* Δ M; this done, turn round thrice, and if you hear no news in 44 hours of the thief, as ten to one you will, then prick the parchment full of holes, and hang it up in the chimney,

where the heat of the fire may scorch it, and the thief is held to be so restless in his mind, and tormented, that he or she will discover the thief to be at ease, or bring home your goods, throw them privately into your house, or some place appertaining to you.

## POWER OF THE DEVIL ON HUMAN BODIES.

(Continued from Page 140.)

**BUT** our reason does not allow us to agree with them. It cannot be denied but that Moses, who was sent as an ambassador to Pharaoh by the omnipotent God, did really and truly, by the power of the divine word, transform his rod into a living dragon, and water into blood; by which he was convinced that he was sent by God, that infinite creator and conservator of all things; in whose power alone it is to create, and truly to transform things. But when the scripture relates that the Egyptian magicians endeavoured to imitate these miracles, no one truly will understand this to have been a true change, who considers the matter a little accurately; but will think it much more probable that the magicians, by their enchantments, had performed some sleights; and to have put before the eyes of the king a certain appearance of serpents: whence as an egregious argument of their vanity the serpent produced by Moses, swallowed up their magical serpents as a lie is confounded by truth: the same is to be determined of the change of the water, which without any doubt there was a little preserved in a vessel of a reddish colour; as to the production of frogs, they were merely imaginary; on which subject, Wierus, in his Book of the Sleights of Dæmons, ought to be fully read—lib. ii. cap. 8.

**VIII.** But this question ought to be sifted with precision: whether or not the devil can assume a true body?

We deny that of a true and impenetrable body; but we grant that of an imaginary and apparent one. For he is a most skilful artificer, and on account of his daily and long experience, excellently skilled in physics and optics; he can easily represent whatsoever colours he pleases, by a mixture of diverse bodies chiefly of fluids, and of a various disposition of lucid, with opaque; which, although in reality they exist not; yet are they beheld by men, as if they truly were. Truly we behold clouds which are nothing else but watery vapours, collected and coagulated together to represent oftentimes various bodies, viz. castles, palaces, the tracts of shady woods; also the wonderful mixtures of light and shadow are produced; for there is no doubt but he can perform such things: outwardly and intrinsically, he hath great power to work upon the phantasy and imagination of man. The devil indeed can assume the form and figure either of men dead or living, under various counterfeit appearances. So he presented himself in the form of a woman to Curtius Rufus: Pliny the Second relates, lib. vii. Epist. 27. that he presented himself to Athenodorus, the philosopher, in the form of an emaciated old man. Cassius saw in battle Julius Cæsar, then lately dead, or his Dæmon in his appearance, but more noble and gallant than usual on horseback, making towards him with great force: see Valerius Maximus,

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lib.



lib. i. cap. 8. Fromannus, in his *Treatise of Fascination*, page 786, affords many more examples of this kind. The devil can also assume the form of brutes. I reckon the calling of Samuel from the earth to be referred to the illusions of Phantasy in his accustomed form and habit of body, foretelling future things, unless the opinion of some rabbins be right, that every thing related by the woman were mere lies and falshood.

IX. It comes now to be discussed, whether the devil can make men learned and prudent? for many things are commonly reported about the familiar spirit of the learned. Nevertheless, since the soul of man by a certain innate light composes the understanding, the author of which is God, and this light in itself is the chief good; therefore I cannot see by what reason the devil can either act or perform any thing to enlighten the mind. And since prudence, wisdom, and the right use of reason are goods and gifts bestowed upon man towards the perfection of his soul, it is certainly remote from the essence of the devil to effect any thing that is truly good, for his operation is always noxious and damnable. I collect from thence, that it is not at all to be expected that an evil dæmon can enlighten the soul of

man with true learning, wisdom, prudence, and judgment. Some indeed object that dæmons can teach many things in which they are exquisitely skilled; nevertheless, this is not manifest.

We freely grant, nor do we doubt, but the devil can by his agents and forcerors represent many things to the phantasy under the appearance of truth; but the real matter of erudition is one thing, the form another; truth is one thing, fiction another. Maiolus writes beautifully concerning this—Tom. ii. coll. dierum canic. pag. 169.—Those gifts which are of God in excellent, ingenious, and heroic natures, are not imitable by the devil: for the prince of darkness rather poureth out darkness, and a thousand frauds and errors, than bestows wisdom—every good and perfect gift cometh from the Father of lights.

Another question arises, Whether the memory can be assisted and amplified by devilish art; various examples of this sort are produced by Jordannus in his book, of that which is divine in diseases, cap. ix. cap. xxxiv. nevertheless, it is to be feared here, lest we confound some extraordinary natural effects with the operation of an evil genius.

(To be continued.)

## LOSS OF THE PELICAN PRIVATEER.

MR. EDITOR,

WEDNESDAY the 20th instant, about 2 hours, P. M. a very melancholy accident happened near this town.

As the Pelican Privateer belonging to Nicholas Ashton, Esq. of this port, was cruising in the river, a sudden gull of wind overset that vessel, and she instantly went to the bottom! She was manned with ninety four choice sea-

men, and had on board at the time the melancholy catastrophe happened upwards of forty persons, exclusive of her crew, out of which number only thirty-two have been saved! I am informed that the misfortune was occasioned by her guns being loose, for when the squall of wind heeled her, the weather-guns broke through the lee-ports, and she instantly filled with water. Her masts at low-water mark appear about half out of the water.

But,

But, alas! what have Englishmen to expect from that pest of the human race, unnecessary war, for

Nations may sink, by darling schemes oppressed,  
When Vengeance listens to each Fool's request.

I have, therefore, read with pleasure the following paragraph in the justifying memorial of the King of Great Britain, in answer to the Court of France, when the deceased King, whose virtues were lately so farcically extolled by Lord Grenville, in the upper chamber of Parliament, and his perfidious cabinet, in a manifesto "dictated by fraud and cunning," endeavoured to disguise, in the eyes of Europe, their treacherous conduct, in assisting the revolt of North America, in the year 1779.

"When the King ascended the throne, he enjoyed the success of his arms in the four quarters of the world: experience, however, had taught him (even then) how bitter and afflicting are the fruits even of victory, and how much wars, whether prosperous or unsuccessful, exhaust a people without aggrandizing their Princes." Such

were the sentiments of our gracious Monarch, before, unhappily for the nation, he accepted of our present evil ministers, who seem to be strangers to the value of peace, and not sufficiently enlightened to discern the inevitable calamities of war, and the dangerous vanity of conquest.

At the time the Pelican sunk, I perceive the regal sign Leo ascended, the Moon in Cancer was posited in the 12th house, in square to Mars, lord of the ninth.

Perhaps some of your more skillful correspondents may gratify your readers with other astrological reasons for the swamping of that ship and her unfortunate crew.

P. S. The Moon being so afflicted of Mars, may aptly enough denote the destruction of the people on board, but the lord of the ascendant applying to a trine of Jupiter, and the ascendant being free from the malific rays of the infortunes, indicates the probability of the vessel being raised and repaired at less expence than might otherwise be expected.

B. J.

Liverpool, March 29, 1793.

## TO MERCURIUS, OF BATH.

SIR,

HAVING for several months past made the study of astrology my chief amusement, a study to which I was first incited by the perusal of this Magazine, I, by many instances of its truth, became at length a complete convert to a science which I believe owes the reproach and disbelief under which it had fallen, to the ignorance and absurdity of its professors. To this magazine and its ingenious correspondents are the young students in-

debted for a view of the science, stripped of its absurdities and blunders.

I was employed lately in analysing my own geniture, in which, as several of the aspects seem rather remarkable, I shall take it as a particular favour if at the bottom of some letter you would mention a few words concerning it: if ever it should lay in my power you may depend upon my readiness to oblige. The cusps of the houses and the planets places, exactly rectified by past accidents, are as follows:

10th house	16	38	8	h's place	3	31	R,	△
11	25	58	II	4	22	36		8
12	4	15	Ω	5	26	57		Ω
1	28	25	Ω	6	3	8		8
2	17	37	η	7	28	54		8
3	12	51	△	8	6	5		9
				9	12	17		≡
				⊕	8	56		8
				8	0	40		η

In inserting my letter on the division of the heavens, the printer has omitted a line; it runs as follows: "And followed in England by Gadbury, Coley, Lilly, Saunders, &c.

in preference to that made use of by Ptolomy, Placidus de Titus, Alcabitius, &c." so that as it stands, it is ridiculous.

J. T. Nottingham.

## PHILOSOPHICAL AMUSEMENTS.

A curious Method of sealing a Letter, so as not to be opened, by variegating the Seal with different coloured Species of Wax.

SUPPOSE you wish to have your seal of four colours, and that the cartrage of the escutcheon be yellow or *or*, as well as the crown; the field of the shield or escutcheon, red or *gules*; the seal itself green or *synople*, and the porters, if any, black or *sable*.

Take off then as many different impressions of your seal as you have kinds of wax to employ, taking care to make them on a very thin paper; this being done, with a pair of scissars cut out of each impression each of the objects that are to be variegated; that is to say, begin by cutting out the shield or escutcheon; and, by wetting it on the back with the tip of your tongue, place it on your seal over that part it represents; then do the same for the cartrage of the shield, as likewise for the supporters; and when all is well ranged, take the green wax, which is to repre-

sent the ground of the seal, and melt it as you usually do to seal a letter; then placing the seal on it that has in the mouldings the different objects which are to vary your seal, each of these objects will be found placed naturally, and will form a seal of four colours.

If any body should attempt to break open the letter by heating the wax, the different colours in melting must mix and discover evidently the infidelity by their confusion.

From Democrite's Secrets.

He saith that if you put a snake and a game cock into a stone jar in breeding time, you shall have that wonderful bird the cockatrice; but he says that you shall be careful lest the bird sees you, for that is certain death, but by putting a bit of black gauze over your eyes you shall be safe, but be careful how you touch him, lest you pay for it.

HISTORY

## HISTORY AND MYSTERY

OF THE

## ART OF RAIMOND LULLY EXPLAINED.

SOME wits are fitter for invention than imitation, and so was that of Raimond Lully, who invented an art how to find many attributes, propositions, questions, and means of speaking to any subject propounded, to the end to be never surpris'd, but to be and always appear ready.

By this art, which upon account of its use, and because it pretends to shorten vulgar studies, he styles great, he endeavours to out-do Aristotle, who having reduced all logic to definitio, proprium, genus, and accidens; and in his book of topics, set down some few places out of which to draw mediums for arguing; Lully hath proposed others, not only drawn from all the preceding, but increased with many others invented by himself.

This art he divides into two parts. The first treats of simple terms, which he calls principles, whereunto he hath joined general questions; and this part he calls the alphabet, because it comprizes each of those terms, reduced to nine by as many letters of the alphabet.

The second treats of the connection of these principles, and makes propositions and syllogisms of them; this part he entitles *De Figuris*, either because it is illustrated by tables, or figures representing the combination of those principles, or because arguments are composed of them, as the celestial figures are of stars.—His alphabet is thus delineated by Pacius.

<i>b</i>	Goodness.	Difference.	Whether it be?	1
<i>c</i>	Greatness.	Concordance.	What it is?	2
<i>d</i>	Duration.	Contrariety	Whence, and from who?	3
<i>e</i>	Power.	Principle, or beginning.	Why?	4
<i>f</i>	Wisdom.	Middle.	How much?	5
<i>g</i>	Appetite.	End.	Of what quality?	6
<i>h</i>	Virtue.	Majority.	When?	7
<i>i</i>	Truth.	Equality.	Where?	8
<i>k</i>	Glory.	Minority.	How?	9

This table, as you see, contains three columns, each of which hath nine squares, and every one of these a word. The first column contains absolute or transcendant principles; the second,

relative principles; the third questions. On the side of these squares are set the nine first letters of the alphabet, namely, from *b* to *k*, because Lully reserved *a* to denote the first figure or con-



connexion of these squares; and he employed these letters alone instead of words, which they denote, for brevity's sake. Thus *b b* signifies the goodness of the difference, or the difference of good things; *b c* the goodness of greatness, or the goodness of concord; *b d*, the goodness of contrarieties, or things contrary, and so of the rest; for he ties not himself solely to the word of each square, but extends it to all its conjugata, or derivatives, species, and contraries. As the conjugata of goodness are well, good, bonificative, or that is able to make something good; bonificent, that makes a thing actually good; bonificable, that may be made good; bonified, that hath been, or is made good; to bonify, to make good; and bonification, the action whereby a thing is made good. The species of goodness are, 1. permanent good, as to be; transient good, as to act. 2. Honest, profitable, and delightful: the contrary of good is evil; of honest, base; of profitable, damageable; of delightful, troublesome. Greatness, transcendant, and not categorical, is that by reason whereof it is termed great, and acts very much; its conjugates are great, grandifying or magnifying, magnificative, magnification, and to magnify; whose definitions may be understood by what is said of goodness; its species are finiteness and infinity, length, breadth, height, multitude, production, dilatation, multiplication, and their conjugates; its contraries, smallness, shortness, narrowness, and their conjugates. Duration is that by reason whereof a thing endures and is permanent. Its conjugates are enduring, durable, &c. its species, eternity, time, and their conjugates. Its contra-

ries, change, privation, &c. with their conjugates. Power is that whereby a thing can exist and act; its conjugates are potent, possible, to be able; its species, omnipotence, (which is in God alone) simple power, (which is in creatures) strength, mastery, authority, jurisdiction, empire; its contraries, impotence, imbecillity, impossibility, and their conjugates. Wisdom is that by reason whereof any one is wise; its species are science, intelligence, prudence, art, prophecy, conscience, and their conjugates; its contraries, ignorance, imprudence, error. Appetite is that by reason whereof a thing is desirable; its species are instinct, cupidity, and will; its contraries, hatred, malevolence, horror, &c. Virtue is here, that which unites and contains a thing; its species are, perfect, (in God) imperfect, (in man); its contrary, vice, &c. Truth is that by reason whereof things are true; its species are verity of the thing, (so God is truth itself) verity of the intellect, (as when we conceive that man is an animal) and verity of speech, (as in this proposition, *Homo est animal*;) its contrary is falsity; its species, those opposite to the former. Truth is again divided into necessary and contingent, simple and conjunct. Glory is the supreme and utmost perfection of a thing in the enjoyment whereof it acquiesces, being unable to wish ought more; such will be the glory of the blessed; its species are honour considered in itself, and called by the Latins *decus*; and honour received from others, which they properly called *honor*. Thus much for the first column.

(To be concluded in our next.)

## ANSWERS TO THE NATIVITIES

GIVEN BY THE HAMPTON COURT OBSERVER.

Ist. THE BOY,

THE horoscope is sorely afflicted by the opposition of  $\delta$  and  $\mathcal{D}$ ;  $\mathcal{Q}$ , lady

of the ascendant, combust of  $\odot$ , which is the greatest of all afflictions; wherefore  $\mathcal{Q}$  is not able either to meliorate or to resist the evil beams of  $\delta$  to  $\mathcal{D}$ ; a planet



a planet combust is as one dead, or on whom death is approaching: ☉ and ☿ beholding each other by a \*, therefore they assist each other in the affliction of ♀ and ♃, and both in their fall; likewise the ♃ is near partiley beheld by a semi-quadrante of ♀. From these positions and confi-

gurations, I pronounce the boy to be dead, for there is strong indications of short life.

Had this scheme been truly rectified, the horoscope (it being the most proper) in this scheme ought to be directed for Hileg to the opposition of the ♃.

	Hileg	Anareta	A.	D.	Y.	Days.
Semiquadrante	♃	to ♀	0°	21'	0	127

2nd. THE GIRL.

THE ascendant is free from the evil rays of lords of evil houses; ♃ lord,

is in his fall, and afflicted of ☉, but is well beheld of ♃, and she collects the light of ♃ and the ♃ increasing.

Ascendant Hileg	A.	D.	Y.	D.
8 Horo. to ♃	23°	28'	21	219

Tenbury, Feb. 13, 1793. MERMET.

AN ACCOUNT OF THE

DISTILLING WATER FRESH FROM SEA WATER,

BY WOOD ASHES.

Communicated by Captain William Chapman, in a Letter to the late Dr. John Fothergill, dated Whitby, 1758.

THY kind acceptance of my last, emboldens me to inform thee how, on my return from a voyage to the north part of Russia, I procured a sufficient quantity of fresh water from sea water, without taking with me either instruments or ingredients expressly for the purpose.

Some time in September last, when I had been ten days at sea, by an accident (off the north cape of Finland) we lost the greatest part of our water. We had a hard gale of wind at south west, which continued three weeks, and drove us into 73° lat. During this time I was very uneasy, as knowing, if our passage should hold out long, we must be reduced to great straits; for we had no rains but frequent fogs, which yielded water in very small quan-

ties. I now blamed myself for not having a still along with me (as I had often thought no ship should be without one). But it was now too late; and there was a necessity to contrive some means for our preservation.

I was not a stranger to Appelby's method: I had also a pamphlet wrote by Dr. Butler, intituled, An easy method of procuring of fresh water at sea. And I imagined, that soap might supply the place of capital lees, mentioned by him. I now set myself at work, to contrive a still; and ordered an old pitch-pot, that held about ten quarts, to be made clean: my carpenter, by my direction, fitted to it a cover of fir deal, about two inches thick, very close; so that it was easily made tight by luting it with paste. We had a hole through

X x the

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the cover, in which was fixed a wooden pipe nearly perpendicular. This I call the still-head: it was bored with an augre of one inch and a half diameter, to within three inches of the top or extremity, where it was left solid. We made a hole in this, towards the upper part of its cavity (with a proper angle) to receive a long wooden pipe, which we fixed therein, to descend to the tub in which the worm should be placed. Here again I was at a loss; for we had no lead pipe, nor any sheet lead, on board. I thought, if I could contrive a strait pipe, to go through a large cask of cold water, it might answer the end of a worm. We then cut a pewter dish, and made a pipe two feet long; and at three or four trials (for we did not let a little discourage us) we made it quite tight. We bored a hole through a cask, with a proper descent, in which we fixed the pewter pipe, and made both holes in the cask tight, and filled it with sea water: the pipe stuck without the cask three inches on each side. Having now got my apparatus in readiness, I put seven quarts of sea water, and an ounce of soap, into my pot, and set it on the fire. The cover was kept from rising by a prop of wood to the bow. We fixed on the head, and into it the long wooden pipe above mentioned, which was wide enough to receive the end of the pewter one into its cavity. We easily made the joint tight.

I need not tell thee with what anxiety I waited for success: but I was soon relieved; for, as soon as the pot boiled, the water began to run; and in 28 minutes I got a quart of fresh water. I tried it with an hydrometer I had on board, and found it as light as river water; but it had a rank oily taste, which I imagine was given it by the soap. This taste diminished considerably, in two or three days, but not so much as to make it quite palatable.

Our sheep and fowls drank this water very greedily without any ill effects. We constantly kept our still at work, and got a gallon of water every two hours; which, if there had been a necessity to drink it, would have been sufficient for our ship's crew.

I now thought of trying to get water more palatable; and often perused the pamphlet above mentioned, especially the quotation from Sir R. Hawkins's voyage, who "with four billets distilled a hoghead of water wholesome and nourishing." I concluded he had delivered this account under a veil, lest his method should be discovered; for it is plain, that by four billets, he could not mean the fuel, as they would scarce warm a hoghead of water. When, ruminating on this, it came into my head, that he burnt his four billets to ashes, and with the mixture of those ashes with sea water, he distilled a hoghead of fresh water, wholesome and nourishing. Pleased with this discovery, I cut a billet small, and burnt it to ashes; and after cleaning my pot, I put into it a spoonful of those ashes, with the usual quantity of sea water. The result answered my expectations: the water came off bright and transparent, with an agreeable pungent taste, which at first I thought was occasioned by the ashes, but afterwards was convinced it received it from the resin or turpentine in the pot, or pipes, annexed to it. I was now relieved from my fears, of being distressed through want of water; yet thought it necessary to advise my people not to be too free in the use of this, whilst we had any of our old stock remaining; and told them I would make the experiment first myself; which I did, by drinking a few glasses every day without any ill effect whatever. This water was equally light with the other, and lathered very well with soap. We had expended our old stock of water before we reach-

ed England ; but had reserved a good quantity of that which we distilled. After my arrival at Shields, I invited several of my acquaintance on board to taste the water : they drank several glasses, and thought it nothing inferior to spring water. I made them a bowl of punch of it, which was highly commended.

I have not the convenience of a still here, or should have repeated the experiment, for the conviction of some of my friends : for, as to myself, I am firmly persuaded, that wood ashes, mixed with sea water, will yield, when distilled, as good fresh water as can be wished for. And I think, if every ship bound a long voyage, was to take a small still, with Dr. Hales's improvements, they need never want fresh water. Wood ashes may easily be made, whilst there is any wood in the ship ; and the extraordinary expence of

fuel will be trifling, if they contrive so that the still may stand on the fire along with the ship's boiler.

I shall think myself sufficiently recompensed, if any hints here may tend to the relief of my brother sailors, from the dismal extremity of want of water ; an extremity too little regarded by those, who have never experienced it.

P. S. During my passage from Russia we very rarely had any *aurora borealis* ; and those few we saw were faint, and of short continuance : at which I was much surprised : for, about ten years ago, being in a high north latitude, we had very beautiful ones almost every night, in the month of September ; which exceeded any I have seen described in the Philosophical Transactions, or Memoires de l'Academie Royale.

W. C.

## NATIVITY OF BARON EMANUEL SWEDENBORG.

THE fame of this illustrious and singularly mystic writer, whose tenets are gaining ground every day, will no doubt render a few remarks on his nativity acceptable to the public. Upon the horoscope of this eminent native, we find sixteen degrees of the earthly sign Capricorn, with that benign planet Jupiter upon the cusp of the ascendant, a mark which influenced his mind to religion, and is also a sign of uninterrupted health, prosperity, and reputation, to which may be added the eminent testimony of four planets essentially dignified : Saturn lord of the ascendant, in Libra, his exaltation and triplicity, the Moon lady of the seventh in her triplicity, Mercury lord of the fifth and eighth in his triplicity, and Mars lord of the third and tenth in his own house ; of which happening we need no other testimony than his answer to a letter from a friend, printed in his Preface to the World of Spirits.

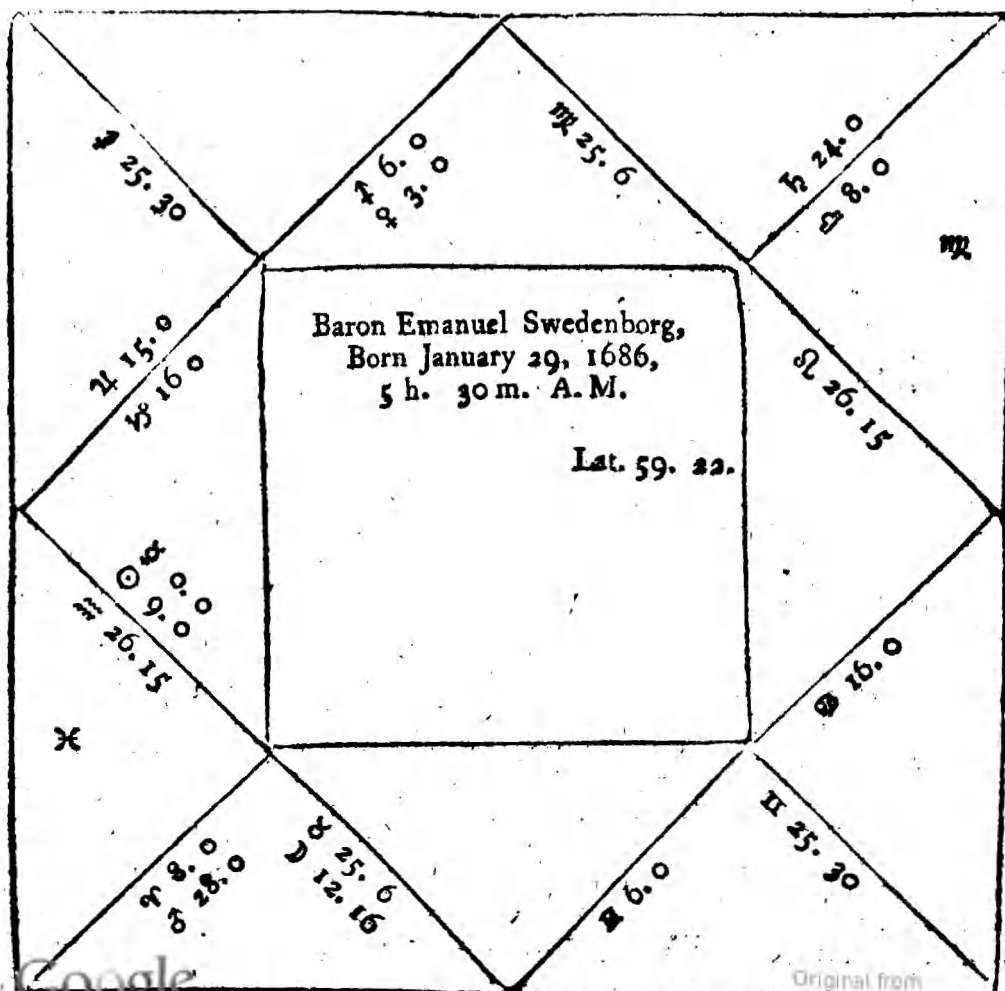
Mercury in the ascendant approaching his own triplicity, is a testimony of a sharp and ready wit, with a sagacious and penetrating mind ; Saturn lord of the ascendant in his exaltation being in trine of the Sun and part of the ascendant, gave the native those capacious and noble ideas which are found in his works. To Saturn being so remarkably elevated, together with both luminaries being under the earth, may be attributed his remarkably solitary disposition, being known to have continued in his chamber for two, three, and four days together, without suffering any person to disturb him, or even make his bed. The testimonies, together with the Sun being in his detriment upon the cusp of the ascendant, and Venus posited out of all essential dignities, I will venture to affirm were the reasons why he never formed any connexion with the softer sex, or was ever stimulated to vene-

real enjoyments. Notwithstanding these eminent testimonies, yet they are not without their attendant evils, for we find Jupiter in his detriment, and the Moon in quartile of Mercury, vitiating his intellects: of this tendency likewise is the baleful opposition of Saturn and Mars, which wound his imagination to the highest pitch of enthusiasm and phrenzy: Saturn's position in the ninth, is a striking comment upon the words of Mercurius in the Magazine for December

To show that he was disordered in his mind, the following anecdote is apropos: "A friend of his walking with Baron Swedenborg along Cheap-side, in one part the Baron suddenly bowed very low down to the ground; when the gentleman lifting him up, and asking him what he was about,

the Baron replied, by asking him if he did not see Moses pass by, and told him that he had bowed to him." This anecdote is related by Mr. Lindsey in a note to his second address to the Youth of the Universities—Mr. L. received it from a person living, of great worth and credit: his remarks upon it are, that a man who could see Moses walking along Cheapside could see any thing.

The direction for death is the Sun to the ♄ of the Moon, taken under the Sun's pole, which is 5; d. the ♀, lat. 1° 1' north; then by taking the O. A. of the Sun and the O. A. of the Moon, the arch of direction is fixed at 80 d. 17 m. which give 86 years and near two months, which time the native died, namely, on the 19th of March, 1772.





## PTOLOMY'S QUADRIPARTITE.

(Continued from Page 275.)

## CHAP. IX.

## Of the Influences of the Fixed Stars.

IT follows that we survey the natures of the fixed stars, and the power and properties each have, as we did about the planets: and first we will speak of those that are formed in the middle circle, (viz. the Zodiac.)

**Aries.** The stars in the head of the Ram, have the same efficient power as Saturn and Mars. They in the mouth, are endued with the virtue of Mercury, and something of Saturn. They in the hinder foot of Mars. And they in the tail of Venus.

**Taurus.** The stars of Taurus which are in the abscision, are of the same temper as Venus, and moderately of Saturn. The pleiades, of the Moon and Mars. Of those in the head, the bright and reddish star of the hyades, called a small torch; hath the nature of Mars. The rest have Saturn's and moderately Mercury's. They in the top of the horns are martial.

**Gemini.** Of the stars of Gemini, they in the feet, have the same power as Mercury, and moderately of Venus. The bright ones in the thighs, are Saturnine. Of the two bright ones in the heads, that in the foremost which is called Apollo, is like Mercury: that which follows, which is called Hercules, agrees with Mars.

**Cancer.** Of the stars in Cancer, the two which are in the eyes, are venereal and moderately martial. They in the claws, Saturnine and Mercurial. That cloud-like circle in the breast, which is called Præsepe, hath a like efficacy with Mars and the Moon. The two placed on each side the Præsepe, called the Asses, are Martial and Solar.

**Leo.** Of the stars about the Lion, the two in the head, have the virtue of Saturn and moderately of Mars. The three in the neck, agree with Saturn and moderately with Mercury. The bright one in the heart, called Regulus, is Martial, and Jovial. They on the loins, and the bright one on the tail, are Saturnine and Venereal. They in the thighs (partake) of the nature of Venus and partly of Mercury.

**Virgo.** The stars in the head of Virgo, and that at the extremity of the south wing, operate like Mercury, and partly \* Saturn. The other bright stars in the wing girdle, are Mercurial and moderately venereal. The bright star in the north wing, which is termed Vindematrix, (hath the influence) of Saturn and Mercury. That which is called Spica is like Venus, and moderately like Mars. They in the tops of the feet, and the edge of the garment, are agreeable to Mercury and partly to Mars.

**Libra.** They in the tops of the claws of Scorpio, affect like Mercury and Jupiter. They in the middle of the claws, like Saturn and moderately like Mars.

**Scorpio.** Of those which are in the body of Scorpio, the bright ones in the forehead, do the same thing in power that Saturn and Mars (doth,) but moderately. The three in the body, of which the middlemost which is ruddy and brightest, is called Arcturus, in nature agrees with Mars, and in part with Jupiter. They in the joints are Saturnine and moderately venereal. They in the sting, mercurial and martial. The cloudy circles, martial and lunar.

**Sagittarius.** They in the point of

\* The Greek makes it Saturn, but the Lat. makes it Mars.

the arrow, agree in power with Mars and Luna. They in the bow and the holding of the hand, are like Jupiter and Mars. The cloudy circle in the face, is solar and martial. They in the fast and back, obtain the efficacy of Jupiter and of Mercury moderately. They in the feet, of Jupiter and Saturn. The quadrangle in the tail is venereal, partly saturnine.

Capricorn. They in the horns, influence like Venus, and moderately like Mars. They in the mouth are saturnine and partly venereal. They in the feet and belly, are martial and mercurial. They in the tail saturnine and jovial.

Aquarius. They in the shoulders, operate like Saturn and Mercury; as do they which are in the right hand and forehead. They in the thighs, are more agreeable to the stars of Mercury, but less to Saturn. They in the stream of water, operate like Saturn, and moderately like Jupiter.

Pisces. The stars in the head of the south fish, operate like Mercury, and partly like Saturn. They in the body, are jovial and mercurial. They in the tail and south cord, are saturnine and partly mercurial. They in the body and back-bone of the northern fish, are jovial and somewhat venereal. They in the north cord, are like Saturn and Jupiter. The bright one in the knee, is martial, and moderately mercurial.

#### CHAP. X.

Of the Stars Northward of the Zodiac.

OF those stars which are found on the north side of the Zodiac, the bright ones which are about the Little Bear, have a power like that of Saturn, and partly like Venus. They about the Great Bear, are martial; but the collection under its tail, is Lunar and Venereal. The bright stars in the Dragon, are saturnine and martial.

They of Cephas, saturnine and jovial. They of (the) Bootes, mercurial and saturnine. The bright ruddy star which is called Arcturus, is martial and jovial. They in the north crown, venereal and mercurial. They in Engonasis, (or the kneeling Constellation) mercurial. They in the harp, venereal, and mercurial. And so are those in the bird. They in Cassiopeia, saturnine and venereal. They in Perseus, jovial and saturnine. The collection in the handle of the sword, is martial and mercurial. The bright stars in the waggoner, are martial and mercurial. They in Ophiuchus, are saturnine and moderately venereal. They in the serpent, saturnine and martial. They in the arrow, are saturnine and partly venereal. They in the Eagle, are martial and jovial. They in the Dolphin, saturnine and martial. The bright stars in the Horse, are martial and mercurial. They in Andromeda, venereal. And they in the triangle, mercurial.

#### CHAP. XI.

Of the Constellations of the South Side of the Zodiac.

OF the constellation of the south side of the Zodiac. The bright star in the mouth of the South-fish, is of a like influence with Venus and Mercury. They in the Whale are like Saturn in power. Of the constellation of Orion, they which are in his shoulders, are martial and mercurial; and the other bright stars, jovial and saturnine. Of those which form the river: that which is last and shining, is jovial, and the rest saturnine. They in the air are saturnine and mercurial. Of those which form the Dog, the bright one in his mouth, is jovial and moderately martial; but the rest venereal. The bright stars in Procyon, is mercurial and moderately martial. The bright star of Hydrus, saturnine and

and venereal. They in the Cup, venereal and moderately mercurial. They in the Crow, are martial and saturnine. The bright stars of Argus, are saturnine and jovial. Of those which form the Centaur, they which are in the human shape, are like Venus and Mercury; and the bright stars in the Horse, are like Venus and Jupiter. The bright ones in the wild-beasts, are saturnine and moderately martial. They in the Altar, venereal and partly mercurial. The bright ones of the south Crown, are saturnine and mercurial. Thus did the ancients severally observe the influences of the stars.

**Annotations.** Of the fixed stars in general, those of the greatest magnitude, are the most efficacious; and those in or near the ecliptick, more powerful than those more remote from it; the bright ones, than the dull; the reddish like Mars; the lead colour like Saturn, and so of the rest. They with north latitude and declination, affect us most; and with south latitude, the more southern. They in the zenith, (qualified as before) influence more than others more remote. Likewise such as are in partile conjunction or antiscians of any planet, or they which rise or set, or culminate with any planet, or when they are beheld with any planet, have a power extraordinary; but of themselves, the fixed stars emit no rays.

#### CHAP. XII.

##### Of the Four Seasons of the Year.

OF the four seasons of the year, spring, summer, autumn and winter: the spring much abounds with moisture, because the cold being gone, and the heat now beginning, there is a diffusion (of moisture in the air.) But the summer is hot, because the Sun approaches our zenith. Autumn is more dry because the past heat hath consumed the moisture. And the

winter is very cold, because the Sun is much distant from our vortex. Therefore of the circle of the zodiac, which as a circle naturally hath no beginning, the beginning of all, is the twelfth part which is Aries; beginning at the vernal equinox, the moisture of the air being the primary original in the zodiac, as in living creatures: for the first ages of all animals, abound with moisture; and the spring [agreeable] (to the first age of animals) is soft and tender. Therefore supposing the spring the beginning, we will annex the rest of the seasons of the year in order; and the next shall be that of the summer, because it is hot, for the second age of animals and its vigour abounds with heat. Again, that age which decays and begins to corrupt, abounds with dryness, as (doth) the Autumn. The last, which is of old age, tends to a dissolution, abounds with coldness, as doth the winter.

#### CHAP. XIII.

##### Of the Power of the Angles.

THERE be four places of the horizon and angles, from whence the general winds take their beginning. For the oriental hath much dryness; for when Sol comes thither, those things which were moistened by the night, begin to dry. And the winds which blow from that place, commonly called east-winds, are drying and without moisture. The angle of the south is most hot, because the Sun being culminate, burns and heats much; and because our mid-heaven (as our habitation is situated) declines more to the south; and the winds proceeding from thence, vulgarly called south-winds, are hot and filling. But the occidental part is moist, because when the Sun comes thither, those things which were dried by the day, begin to be moist; and the winds, blowing thence, commonly called west winds,

winds, are void of thickness, and moisture. But the place which lies towards the Bears (that is to say the north, is most cold, because the culminating Sun, (in respect to the part of the earth we inhabit,) declines much from it: and the winds blowing thence, commonly called north-winds, are cold and freezing.

The knowledge of these things is profitable, to make one able to judge of the mixture of particulars. For it is apparent, that according to the constitution of the seasons, and of ages, and of the angles, the efficient power of the stars varies: and when there is no contrary constitution, the stars have a stronger influence, because it is not mixed: as in heating, they that are hot are more powerful; and they that are of a moistening nature, are more powerful in moist constitutions. But when the constitution is contrary, they are weaker; by reason of the temperament and mixture of contrariety: as the heating (stars) in cold (constitutions) and the moist in dry.

And after the same manner, each of the other constitutions have a power, according to the proportion of their mixtures. To these we will join the mutual properties of the twelve signs of the zodiac; for their general temperatures, are agreeable to the seasons subject to each sign: and they obtain some proper qualities, from their respect to the Sun, Moon and Stars. Of these we shall speak hereafter; but now we will explain the virtues which the signs alone have unmixed, considered in respect of themselves and each other.

Annotations. The last four chapters are so plain, that they need no explanation. And in this chapter the author by the angles, means the first, tenth, seventh, and fourth houses: and indeed what he observes both concerning them and the agreement or disagreement of the natures and mixtures of the influence of the stars, signs, and parts of heaven, is not of the least concern in astrological considerations.

(To be continued.) p. 375

### QUERY BY PHILOMATHOS.

IN your last Magazine I had the pleasure to observe that the query I noticed the preceding month, met with an ample and satisfactory answer, exhibited in a masterly stile by your ingenious correspondent, Mr. J. Harris. I beg leave to submit the following query to the same gentleman's attention, not in the least doubting but that he will resolve this also, to the satisfaction and edification of your readers.

The nativity of any person being minutely calculated, and the exact time of any unfortunate event being pointed out before its occurrence, is it possible, by the means of such a foreknowledge, to avoid the evil effects of the malefics, and the danger thereby indicated? For instance, suppose the Duke of Clarence had been previously informed of the impending danger on the hour

the accident befel him, stated by Mercurius last month, could he have passed over unhurt the radical time in which the malevolent aspect in his scheme threatened the above-mentioned infortune? Here, and in all other of my communications, I speak of astrology as founded on certainty; the various ingenious remarks of your correspondents proving it to be so. Those who observed in your last Number the prophecy of W. E. concerning the monarchical government of France, and his positive assurance of the sceptre not departing from the blood-royal, will exclaim with me in admiration: 'Persevere, artists, in your abstruse speculations! Charm and amaze the world with your philosophical researches! and shew to ages yet unborn the astonishing wonders of creation.'

APPA.



## APPARITIONS, DREAMS, &amp;c.

BROODS OF SPIRITS AND APPARITIONS IN THE ISLE OF MAN, FROM WALDRON'S SURVEY, FOLIO 1729.

I Have heard many of them protest, says this writer, they have been carried insensibly great distances from home, and, without knowing how they came there, found themselves on the top of a mountain. One story, in particular, was told me of a man who had been led by invisible musicians for several miles together; and not being able to resist the harmony, followed till it conducted him to a large common, where were a great number of little people sitting round a table, and eating and drinking in a very jovial manner: among them were some faces whom he thought he had formerly seen, but forbore taking any notice, or they of him, till the little people offering him drink, one of them, whose features seemed not unknown to him, plucked him by the coat, and forbade him, whatever he did, to taste any thing he saw before him: for if you do, added he, you will be as I am, and return no more to your family. The poor man was much affrighted, but resolved to obey the injunction: accordingly a large silver cup filled with some sort of liquor, being put into his hand, he found an opportunity to throw what it contained on the ground. Soon after the music ceasing, all the company disappeared, leaving the cup in his hand; and he returned home, though much wearied and fatigued. He went the next day, and communicated to the minister of the parish all that had happened, and asked his advice how he should dispose of the cup:

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to which the clergyman replied, that he could do no better than to go to the top of the common, and bury the cup in the ground, and take no notice to any body, but return after a short time and see if it was there still. The man did as he was directed, but when he went the second time the cup was removed and the grass was carefully replaced.

Another instance they gave me to prove the reality of spirits, was of a Fidler, who having agreed with a person, who was a stranger, for so much money, to play to some company he should bring him to, all the twelve days of Christmas, and received earnest for it, saw his new master vanish into the earth the moment he had made the bargain. Nothing could be more terrified than was the poor fidler; he found he had entered himself into the devil's service, and looked on himself as already damned; but having recourse also to a clergyman, he received some hope: he ordered him, however, as he had taken the earnest, to go when he should be called; but that whatever tunes should be called for, to play none but Psalms. On the day appointed, the same person appeared, with whom he went, though with what inward reluctance 'tis easy to guess; but punctually obeying the minister's directions, the company to whom he played were so angry, that they all vanished at once, leaving him at the top of a high hill, and so bruised and hurt, tho' he was not sensible when or from what hand he received the blows, that he got not home without the utmost difficulty.

Nothing can be more distressing than for parents to lose their children or have them changed, yet the

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following facts are established upon such credit, that mothers are in continual terror at the thoughts of it. I was prevailed upon myself, to go and see a child, who, they told me, was one of these changelings, and indeed must own was not a little surprized, as well as shocked, at the sight: nothing under heaven could have a more beautiful face; but though between five and six years old, and seemingly healthy, he was so far from being able to walk, or stand, that he could not so much as move any one joint: his limbs were vastly long for his age, but smaller than an infant's of six months; his complexion was perfectly delicate, and he had the finest hair in the world: he never spoke nor cried, eat scarce any thing, and was very seldom seen to smile, but if any one called him a Fairy-Elf, he would frown, and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or at least his supposed mother, being very poor, frequently went out a charring, and left him a whole day together: the neighbours, out of curiosity, have often looked in at the window to see how he behaved when alone, which whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortal's could be; and what made this conjecture seem the more reasonable, was that if he were left ever so dirty, the woman at her return, saw him with a clean face, and his hair combed with the utmost exactness and nicety.

A second account of this nature I received from a creditable woman whose offspring seem to have been devoted to the power of spirits.

The fourth or fifth night after she was delivered of her first child, the family were alarmed with a most terrible cry of fire: on which, every body ran out of the house to see whence it proceeded, not excepting the nurse, who being much frightened as the others, made one of the number. The poor woman lay trembling in her bed, alone, unable to help herself, and her back being turned to the infant, saw not that it was taken away by an invisible hand. Those who had left her, having enquired about the neighbourhood, and finding there was no cause for the out-cry they had heard, laughed at each other for their mistake, but as they were going to re-enter the house, the poor babe lay on the threshold, and by its cries preserved itself from being trod upon. This exceedingly amazed all that saw it, and the mother being still in bed, they could ascribe no reason for finding it there, but having been removed by fairies, who, by their sudden return, had been prevented from carrying it any farther.

About a year after, the same woman was brought to bed of a second child, which had not been born many nights before a great noise was heard in the house where they kept their cattle; (for in this Island where there is no shelter in the fields from the excessive cold and damps, they put all their milch kine into a barn, which they call a cattle-house.) Every body that was stirring, ran to see what was the matter, believing that the cows had got loose: the nurse was as ready as the rest, but finding all safe, and the barn-door close, immediately returned, but not so suddenly but that the new-born babe was taken out of the bed, as the former had been, and dropt on their coming, in the middle of the entry. This was enough

enough to prove the fairies had made a second attempt; and the parents sending for a minister, joined with him in thanksgiving to God, who had twice delivered their children from being taken from them.

But, in the time of her third lying-in, every body seemed to have forgot what had happened in the first and second, and on a noise in the cattle-house ran out to know what had occasioned it. The nurse was the only person, excepting the woman in the straw, who stayed in the house, nor was she detained through care, or want of curiosity, but by the bonds of sleep, having drank a little too plentifully the preceding day. The mother, who was broad awake, saw her child, lifted out of the bed, and carried out of the chamber, though she could not see any person touch it; on which she cried out as loud as she could, Nurse, nurse! my child, my child is taken away: but the old woman was too fast, to be awakened by the noise she made, and the infant was irretrievably gone. When her husband, and those who had accompanied him, returned, they found her wringing her hands, and uttering the most piteous lamentations for the loss of her child: on which said the husband, looking into the bed, The woman is mad, do not you see the child lies by you? On which she turned, and saw indeed something like a child; but far different from her own, who was a beautiful, fat, well-featured babe; whereas, what was now in the room of it, was a poor, lean, withered deformed creature. It lay quite naked, but the clothes belonging to the child that was exchanged for it, lay wrapt up all together on the bed.

This creature lived with them near the space of nine years, in all

which time it eat nothing except a few herbs, nor was ever seen to void any other excrement than water: it neither spoke, nor could stand or go, but seemed enervate in every joint, like the changeling I mentioned before, and in all its actions shewed itself to be of the same nature.

A woman who lived about two miles distant from Ballasalli, and used to serve my family with butter, made me once very merry with a story she told me of her daughter, a girl of about ten years old, who being sent over the fields to the town, for a pennyworth of tobacco for her father, was on the top of a mountain surrounded by a great number of little men, who would not suffer her to pass any farther. Some of them said she should go with them, and accordingly laid hold of her; but one seeming more pitiful, desired they would let her alone; which they refusing, there ensued a quarrel, and the person who took her part, fought bravely in her defence. This incensed the others, that to be revenged on her for being the cause, two or three of them seized her, and pulling up her clothes, whipped her heartily; after which, it seems, they had no farther power over her, and she run home directly, telling what had befallen her, and shewing her buttocks, on which were the prints of several small hands. Several of the townspeople went with her to the mountain, and she conducting them to the spot, the little antagonists were gone, but had left behind them proofs (as the good woman said) that what the girl had informed them was true; for there was a great deal of blood to be seen on the stones. This did she aver with all the solemnity imaginable.

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Another woman of credit who expected every moment the good hour, as she lay awake one night in her bed, she saw seven or eight women come into her chamber, one of whom had an infant in her arms; they were followed by a man of the size with themselves, but in the habit of a minister. One of them went to the pail, and finding no water in it, cried out to the others, what must they do to christen the child? on which they replied, it should be done in beer. With that the seeming parson took the child in his arms and performed the ceremony of baptism, dipping his hand into a great tub of strong-beer, which the woman had brewed the day before to be ready for her lying-in. She told me, that they baptized the infant by the name of Joan, which made her know she was pregnant of a girl; as it proved a few days after, when she was delivered. She added also, that it was common for the fairies to make a mock christening when any person was near her time, and that according to what child, male or female, they brought, such should the woman bring into the world.

But I cannot give over this subject without mentioning what they say beset a young sailor, who coming off a long voyage, though it was late at night, chose to land rather than lie another night in the vessel: being permitted to do so, he was set on shore at Duglas. It happened to be a fine moon-light night, and very dry, being a small frost; he therefore forbore going into any house to refresh himself, but made the best of his way to the house of a sister he had at Kirk Merlugh. As he was going over a pretty high mountain, he heard the noise of horses, the hollow of a huntsman, and the finest horn in the world.

He was a little surprized that any body pursued those kinds of sports in the night, but he had not time for much reflection before they all passed by him; so near, that he was able to count what number there was of them, which, he said, was thirteen, and that they were all dressed in green, and gallantly mounted; he was so well pleased with the sight, that he would gladly have followed, could he have kept pace with them; he crossed the foot way, however, that he might see them again, which he did more than once, and lost not the sound of the horn for some miles. At length, being arrived at his sister's, he tells her the story, who presently clapped her hands for joy, that he was come home safe; for, said she, those you saw were fairies, and 'tis well they did not take you away with them.

#### ACCOUNT OF SLEEP WALKERS.

The following relations were sent to us by a worthy Friend.

"Sir, I knew a person about seven years ago, that would rise in his sleep, and unlock the chamber door, and go down two pair of stairs, and then open another door in an entry, and so into his yard, and then into his stable, and take out his best horse, and saddle and bridle him, and then ride some miles about his grounds, and return home and unsaddle his horse, and make fast all the doors after him, and then go to bed again. His wife being willing to prevent a habit that might be so prejudicial, did with the advice of his friends, tie him down (with a rope) and at the time he used to rise in his sleep, finding himself



himself obstructed (by his being tied down) he gave a great groan, and then struggled hard, and broke the rope, wherewith he was tied; and went to do as is usual manner was; but his friends stopped him, which awakened him, and at his being so awakened, he was surprized and fell into a swoon, and they took him up, and put him into his bed again; but he complained of his back being strained; and so died in two days after. This remarkable account can be attested by several persons of undoubted credit, &c.

21. One Jenny Sedgwick, a maid servant to Mr. John Wetherill, of a town called Swillington in Yorkshire, was famous for talking in her sleep; for she would talk in her sleep all night, and sometimes would rise out of her bed, and walk about the house: once she arose and came through the room where I lay (says the relator) and by the light of the fire, I observed her to take a mug off a shelf, and holding it to her mouth, said, Mr. Backhouse, you are welcome from York; here's to you; and then she set down the mug, and returned to her bed; but running against the door, awaked, and fell crying, and scolding at her master, who lay in the same room; for pulling her out of bed, &c. I assure you that none of us could sleep a whole night for a month or six weeks together, till she got up, for laughing at her talk. If I should write all I heard and remember, it would fill a quire of paper. I'll give you a few instances: (but first note, that she would never utter any thing that was said to her; but whatever she said herself, were it good or bad, she would reveal in her sleep:) she had a sweetheart, a shoemaker by trade, who lived in a town called Kewstrop, about two miles from Leeds, and as many from Swillington: he used to take her

behind him on his horse, and bring her almost home, to ease her: which we knew not till she told us in her sleep: which was thus: says she to her friend, Yonder is my master; if he sees me, he will joer me to death: I will leap off, and hide myself in Blaram's Garden (which had a very high stile in it) so she gets out of bed, and goes to her master's bed, which was very high, and gets one leg upon his bed, and strove to get up the other, but could not, whilst we fell a laughing so loud, that the folks of the next house heard us: and at last she awoke, and cried and scolded her master, as before: she was no sooner in bed and fell asleep, but she began to talk again: at which we laughed very loud, and she louder than any of us, being all the while asleep. Her master having Latin books, she thought he knew by them those things he joered her with, and hid them one after another: but one night in her sleep, she called to a maid of her acquaintance, and said, Now I dare say any thing, for I have hid all my master's conjuring books: by which means he found them. I will only tell you one passage more of her, perhaps worth considering; she had formerly lived in a tavern at Newcastle upon Tyne, she running in a fright down the stairs, broke her leg, and in her sleep began the story of it, calling, Mistress, mistress, do you see how the blood runs out of such a place, naming of it, and putting her leg out of the bed which was very near the floor, and sat up putting her hand into the chamber-pot, and bathing her leg, cried out very piteously, Oh, pain, pain! Oh, pain, pain! for a long time, inasmuch, that I would have awakened her, but they would not let me do it; and so far as I can judge, she wept, and was really in pain. This I think was very strange she should

should dream so very sensible of a thing so long past.

3. The Duke of Holstein had a cook who often waked in his sleep, being then in a dream, and one time went down out of his chamber, and having passed through a great wide court, came into the kitchen, and got into the well, straddling with his feet, and with his fingers, clinging so hard to the sides of it, that in this sort he descended with nothing but his shirt on, till he came to the water, which wetting the tail of his shirt, stuck so cold on his heels, that he awaked, and began to cry out, O my leg, help me, help me. The folks of the house awaked with the cry, and having some knowledge of his voice, after having sought some time for him, they at last found him hanging in the well, and thereupon they reached him down a ladder, with a candle and lanthorn; but that way not doing, they let down a great bucket, bidding him put his right foot into it, and with his hands to hold fast by the chain of the well; by which means he was drawn up, having been almost frozen in the well. So they carried him forthwith to bed, where he lost his speech, and opened his eyes very seldom, and that with great pain; at length he began to stir a little, and to mutter forth some words, but vomitted exceedingly. The next day he came to himself, and talked and told them how that night that he was so in the well, he dreamed that he was walking, and with stumbling had like to have fallen, and that he thought he had been over head and ears in water.

4. A young man dreaming in the night, that he was to ride forth about some business, arose out of his bed, being fast asleep, and made himself ready, and then put on his

boots and spurs, and getting upon a pole that served to hang cloths out of a garret window, he began to spur with his heels, as if he had been on horseback: but awaking presently, he was so terrified with this accident, that he was almost distracted.

5. A person that was of a very quarrelsome disposition, and cholerick temper, used commonly to dream that he was fighting with one or other; and thereupon rising out of his bed, ran to his weapon, drew out his sword, and brandishing it as if he had been fencing, struck at the walls of the chamber, and laid about him at that rate, that they were obliged to remove every thing out of his chamber, that he might neither do nor receive hurt.

6. One that was a very curious artificer, rose out of his bed, in his sleep, and going out of his chamber, went up and down the stairs, and all about the house without any harm: And one time going in his sleep into the shop, he unlocked the doors, and went into the street; whereupon being awakened by some of his friends that met him, he became so ashamed, that he never fell into the like dreams again.

7. George de Schlicuts, a grave and unreprouvable person, and counsellor to divers princes, was wont with two of his brothers, to walk many times in their sleep, whilst they were students at Leipsick, and to get up in garrets, and on the tops of the houses, so one of his brothers chanced to fall and break his thigh; at length, their tutor looking narrowly to them, whipped them severely, as soon as they got out of their beds; which having continued twice or thrice, till such times as they awaked, they were by that means helped.

8. Three young gentlemen, brothers, lying together in one chamber,

ber, one of them rose up naked, and fast asleep, and carrying his shirt in his hand, went to the window, where he caught hold of a cord, hanging at a certain pully, and winding himself to the top of the house, met with a bird's nest, got out the young ones, wrapped them up in his shirt, and let himself down again, re entered into the chamber, and laid himself down, in his bed, and slept as before. Awaking in the morning, said he to his brother, What dy'e think I dream't of to night? Methought I arose out of my bed, went to the window, and got up to the top of the house, where I found a bird's nest, and brought away the young ones. His brother laughed at his fancy; and after some talk, going to rise, he sought up and down for his shirt, which at last he found with the young birds wrapped up in it: upon which they ran presently, and looked up to the top of the house, and saw where the bird's nest had been pulled out.

9. A young maiden near Paris, was wont to rise early in the morning in her sleep, and go to bathe herself in the river Sein; which she long continued, until her father being informed thereof, watched her in the street, and whipped her severely, to make her leave that custom: by which being awakened, and ashamed to see herself naked in the street, she left it off.

10. I will conclude these instances with a very tragical example of a scholar, who had a quarrel with one of his companions, the day before; he rose in his sleep, and went and slew him as he was lying in his bed in another chamber; and then returning to his own bed without awaking, lay there till the morning; for the murdered person being first found the next day, an officer of justice was call'd, and the murder-

er found asleep in his bed, with the bloody dagger by him: who being awaked, was very much surprized at what they told him; affirming he knew nothing of it, but confessing he had dreamt that night, that he had risen out of his bed, and had slain him who they said was murdered.

#### PORTRAIT OF A YOUNG LADY, DISCOVERS A MURDER.

A Gentleman of high rank and fortune abroad, had invited several officers to dine with him, (amongst which was the father of the gentleman who told me the story) and just as they sat down to the table, one of the officers looking up, cried out "Good God! I am a dead man, take her away, for pity's sake, take her away, for I cannot bear that look." And he immediately fell from his chair in a fit upon the floor. They gave him all proper assistance, and recovered him enough to place him again on his seat, when looking to the same side of the room, he again cried out, "There she is still, take her away, or I shall confess all, and suffer the punishment I so well deserve." He then fell into a stronger fit than before; and the gentleman of the house having great compassion for the poor man, and thinking he was seized with a frenzy fever, ordered him to be carried up stairs, and put to bed, and sent to the next town, which was six miles off, for a surgeon to let him blood.

One of the company observing that his agonies came on, by his looking up at a picture which hung in the room, asked the gentleman of the house, whose picture it was? to which he answered, That it was the picture of a young lady who about two years before had been



been found murdered in her bed, and her house robbed of all the most valuable effects in it; that there never had yet been the least trace to find out the murderer; that all the remainder of her furniture had been publicly sold, and that she had bought that portrait as being well drawn, and the representation of a fine woman. The gentleman of the house then asked the other officers, what they knew of the man who was gone to bed in a fit, for he had only invited him out of civility to the rest of the gentlemen of the regiment. They declared they knew nothing of his family, but that he had lately bought a pair of colours.

As soon as the surgeon arrived, he bled the sick man, who again came to his senses; and being asked what had given him so much uneasiness, he looked wildly, would give no answer, and only muttered that he was subject to such fits; but looking up earnestly in the surgeon's face, he seemed in great confusion, and, they apprehended, was again falling into a fit. The gentleman of the house taking the surgeon apart, asked him, If he knew the person he had bled? The surgeon answered, that he believed he did not know him, for he heard he was an officer in the army; whereas he should otherwise have taken him for a strolling idle fellow, that he once remembered to have seen, who was not likely, either by his birth or fortune, to bear the king's commission. The gentlemen desired the surgeon to go to him again, and to accost him by the name of that vagabond, to see what effect it would have on him; and if it was a mistake, it was easy to ask his pardon, and it would soon be made up. The surgeon return-

ing into the room, came familiarly up to the officer, who was still in bed, took him by the hand, and said, "How is it, Peter? I little thought to have seen you here, nor knew you just now while you was in your fit." On which he cried out, "Well, since I find I am discovered, I will confess all, if you will not let me look on that face in the parlour any more." He accordingly, before the gentleman of the house, made a full confession of his having entered the house of the lady, whose picture had so terrified him, and by the help of one of her servants, whom he killed and buried in the cellar, and who, it was supposed, was fled for the robbery and murder, had rifled the house, and murdered the lady. That he found five hundred pounds in gold in her bureau, with which he equipped himself for the army; but all her jewels, plate, &c. he had buried for fear of a discovery, in a place where by his direction, they were all found; as was also the bones of the murdered servant in the cellar. He was accordingly executed for the same.

**POPE** Innocent the fourth dreamed, that Robert Grossthead Bishop of Lincoln, came to him, and with his staff struck him on the side, and said, *idle wretch*, and came to judgement: In a few days after which dream that pope ended his life.

Sir Francis Bacon tells us in his natural history, that being at Paris, he told several English gentlemen there, that he dreamed that his father's house in the country was plastered all over with black mortar; and two or three days after this father died at London.