THE

Conjuror's Magazine,

OR,

Magical and Physiognomical Mirror.

OCTOBER, 1792.

Embellished with the following Engravings, all accurately copied from LAVATER, by BARLOW. 1. A finished PORTRAIT.—2. Eight HEADS of SOCRATES.—3. The SNEERING CONTEMPT. of ENVY.—4. Five HEADS.—5. Two HEADS.—6. GOODNESS and CANDOUR, finished Portrait.

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CORRESPONDENTS,

WHAT ſhall we ſay to our good and ſcientific friend, Mr, W. E. of Lambeth, for omitting his valuable article till our next?

The OBSERVER's favour, from Hampton Court, is now in the hands of the Editor.

D. Rutter's Queries ſhall be inſerted in courſe. We ſhall remove all his objections.

The prophecies of Noſtrodamus, enquired after by Mercurius, have been retailed in Moore's Almanac for theſe many years paſt. A Mathematician in Fleet-ſtreet, who is a great admirer of the Theoſophiſts, is the Editor of this annual preſent, and ornaments it with the curious hieroglyphics of the original; but as ſoon as we have diſmiſſed the ſubject of Palmiſtry, we mean to give Noſtrodamus a new dreſs, and ſhew the fulfilment of his predictions, particularly in the South of his own country. This will be a rare treat for the curious.

R. C. D.'s favours from the Poultry will be reſpectfully attended to.

R.'s Judgment upon Eclipſes falling in the Aſcendant of a Nativity, is under conſideration.

PETER is very attentive to our plan, and we thank him for his aſſiſtance; but this time he has miſſed the mark.

AN OBSERVER from Lincoln's Inn will not have cauſe to complain this month; if he had taken into conſideration the number of our Plates, the nature and execution of the Lavater at the end, the mere Paris copy of which coſt us 24l. in the original, he would not have made a compariſon with a Monthly publication, the compilation entirely the contributions of the public. We mean the G. M. This in part applies to ARCTURUS, and others.

We have never heard of TYRO's wants. The beſt book on Aſtronomy is Ferguſon's for certain.

The extracts from Farmer's Hiſtory of the Worſhip of Human Spirits, by Mr. W. DEACON, will have a place ſoon.

MEHMET is requeſted to favour us with the Nativity of Louis XVI. with all convenient ſpeed, that it may be inſerted in our next.

The pamphlet relating to the Slave Trade, ſtitched up in our laſt Magazine, had nothing to do with our new arrangement. Thoſe who do not chuſe to read it, may commit it to the flames if they think proper.

The Story of the Natural Sleep Walker will be reſumed in our next. As will the PALMISTRY.

W. E. has written and ſent anſwers to MERCURIUS, of Bath, and to an OBSERVER, at Hampton Court; but the length of the firſt Aſtrological Article has precluded its appearance till the next number.

I. G. Maidſtone, will hear from us next month.

W. K. Tottenham Street, is unavoidably delayed. He may rely on having his figure, &c. in our next.

Six Half Sheets of the Lavater will be given in our next, to make up the deficiency in our laſt.

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THE CONJUROR's MAGAZINE.

FOR OCTOBER, 1792.

AFFAIRS OF FRANCE.

SIR,

AS you readily inſerted in your Magazine for the month of May, my Aſtrological obſervations on the favourable turn which might reaſonably be expected from the influence of the celeſtial wanderers, to take place in the warfare in which France is involved, to vindicate her independence, her right of legiſlation and ſelf government, the free exerciſe of which was become indiſpenſible, not only for the prevention of thoſe cruel and waſteful wars, by which ambition and intrigue had ſo often engaged both England and France, but alſo to ſecure the liberties and properties of individuals, the due adminiſtration of juſtice, to aboliſh the evils of prieſtly domination, the profligacy and prodigality of the court, but alſo to guard againſt the evils and diſhonour of national bankruptcy; I ſay, ſir, encouraged by your former promptitude of inſertion, I again ſent you farther aſtrological remarks concerning the overthrow of a cabinet, which has for ages been the Pandemonium of Europe; thoſe remarks were forwarded to you about the 9th of Auguſt; they were extemporaneouſly written, and as I kept no copy of them, I was the more diſappointed to perceive that they did not appear in your magazine for the month of Auguſt; my diſappointment was greatly increaſed by again obſerving that my communication was not noticed the following month; more eſpecially as I was morally certain the womb of time was teeming with events which would juſtify my predictions, and probably convince the doubtful of the verity of the celeſtial philoſophy of aſtrology.

I remember having confidently aſſerted the nearer and nearer approach of the verification of thoſe prophecies contained in the holy Scriptures of the abolition of the uſurpations of the papal power, which (in the language uſed on another ſubject by a notorious rhapſodiſt and political apoſtate) 'is now nodding to its fall.'

As a further proof I obſerve, a decree has recently been paſſed in France, whoſe arms, far from ſpreading deſolation in the dominions of their adverſaries, are directed to enlighten the minds of men, to teach them a juſt knowledge of the rights of their ſpecies, and by exalting man to a proper ſenſe of his own dignity, open a fair field of generous emulation to all. Such are the laudable labours of a nation who have recently ordained that no money ſhall in future be collected in any part of their dominions, for or on account of the Pope.

With regard to his *Serene* Highneſs, the Duke of Brunſwick, whoſe ſanguinary manifeſtos were alſo a ſubject of my remarks, I ſhall only for the preſent obſerve, that the Abantes, a people of Greece, are ſaid by Herodotus, to have ſhaved their heads in front leſt their enemies ſhould in battle pull them upon their faces by their hair: ſhould not the Pruſſians, who now care not who ſee their *backs*, take a ſimilar precaution, not as to their *foreſlocks*, but their *queus?*

You may, if you pleaſe, inform your readers, that notwithſtanding the heavy and long continued rains which have ſo long afflicted the farmer, the month of November will commence with very wet weather; and notwithſtanding it is now ſo unſeaſonable for

active

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active operations, ſome great events will occur about this very time.

If the letter I ſent you the beginning of Auguſt is not thought worthy of inſertion, pleaſe to leave it at the Printer's, and I ſhall ſend for it the firſt of next month.

I am, ſir, your humble ſervant,
Minories, ASTROLOGUS.
Oct. 2, 1792.

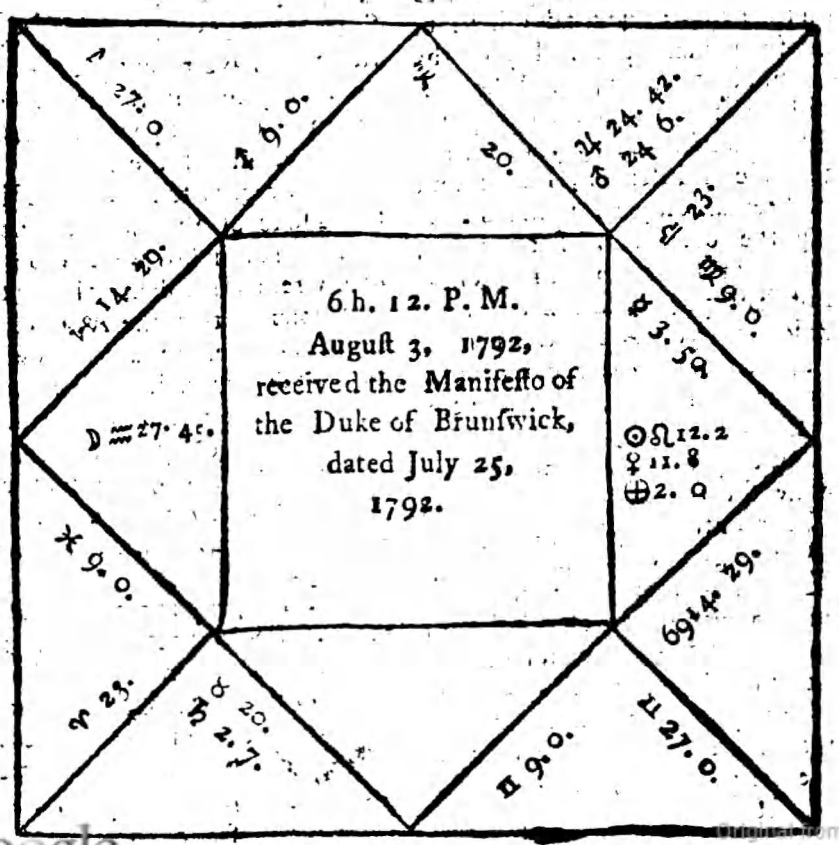
The Editor acknowledges the receipt of the letter in Auguſt laſt; but ſuppreſſed it, from an expectation that the Duke of Brunſwick would have been at Paris before, or at the time of publication, in September.

SPECULATIONS CONCERNING THE DESIGNS OF CROWNED ROBBERS.

Who by arm'd barbarians hope to tame
The unconquerable mind of France,
And Freedom's ſacred flame.

Mr. William Lilly, in his Chriſtian Aſtrology, p. 166, ſays, 'That every hour, and minute of the hour, when I break open a letter, and perceive the intention of the Querent, is the time to which I ought to erect my figure, and from thence draw mine aſtrological judgment. This way and manner I practiſed, and found ſucceſs anſwerable.'

I alſo, ſir, have experienced the verity of anſwers given by various ſchemes or figures, which have been erected in like manner, and therefore I have great reliance on the judgment which may be adduced by the rules of art from the following configuration of the heavens, at the time I received from the Continent thoſe bombaſtic ebullitions of deſpotic fury publiſhed by the generaliſſimo of the mercenary legions now in motion to aſſaſſinate the liberties of five-and-twenty millions of people, who have broke aſunder the chains of deſpotiſm, willed a conſtitution founded upon the baſis of an equal repreſentation, and the rights of man, and thereby 'given a mortal wound to tyranny,' whoſe expiring groans echo through all the courts of Europe.'



Here

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Here we have fourteen degrees of Capricorn aſcending, Saturn, the mercenary lord thereof, cadent in the third, the houſe of journies, in ſquare of part of fortune, Venus, and the Sun, the latter of whom is in eſſential dignities; all three are poſited in a fixed ſign upon the cuſp of the ſeventh.

The Moon, lady of the ſign upon the cuſp of the ſeventh, poſited in the firſt; her diſpoſitor, Saturn, lord of the aſcendant; but Luna having ſeparated from an oppoſition in fixed ſigns of pars fortuna, Venus and the Sun very aptly denotes the departed greatneſs of the emigrants, and as ſhe only wants ſix degrees of an oppoſition of Mercury, eſſentially dignified on the cuſp of the eighth houſe, about ſix or ſeven days from the time of erecting this ſcheme, a deſperate engagement may be expected, fatal to great numbers, but more particularly to the emigrants, whoſe ſignificator in about fifty-ſeven days arrives at the oppoſition of Mars and Jupiter, which finally confounds all their hopes.

But the Moon's firſt application to the oppoſition of Mercury who is lord of the eighth, and poſited in the ſeventh houſe, in eſſential dignities, clearly ſhews that this manifeſto will prejudice the emigrants, to many of whom, Mercury being ſo near the cuſp of the eighth, it will prove utterly deſtructive.

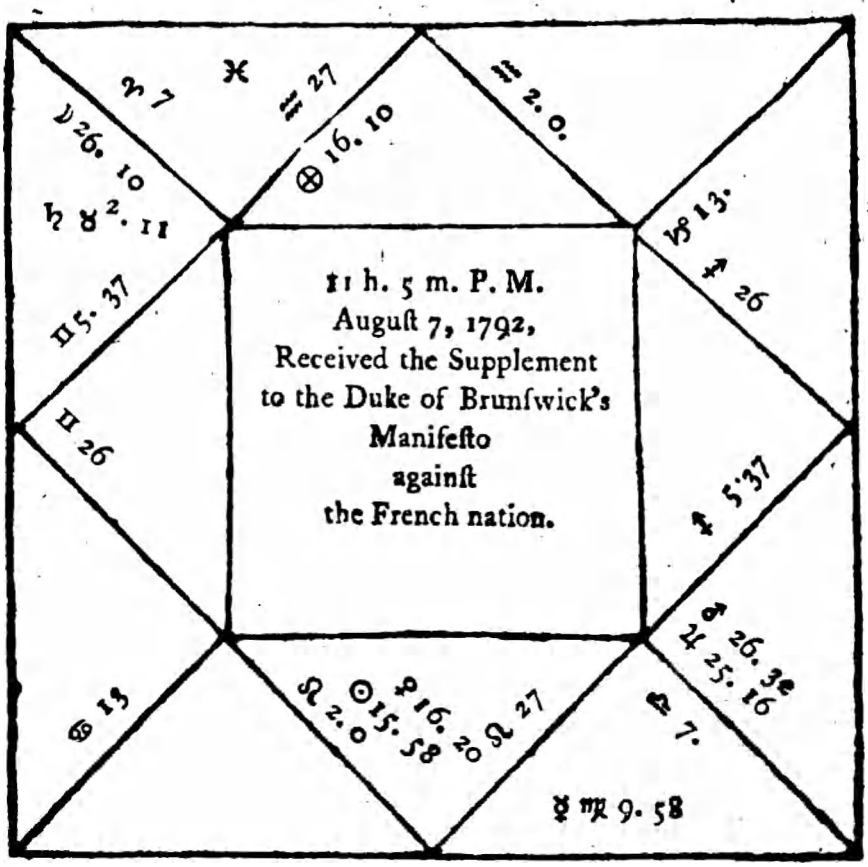
Virgo, the ſign in which Mercury is located, ſignifies cornfields, granaries, hay-ricks, barley, wheat, peaſe, &c. there is, therefore, reaſon to think that France will have a good harveſt, or plentiful ſupply of thoſe neceſſaries, although the ſubſtance of the French will be greatly injured by the plunder, rapine, or extortion of the invading powers. Mercury being lord of the ſixth, ſignifies the Pruſſian ſoldiery; the Emigrants, and the Pruſſian army, are likely to imbibe a ſettled hatred of each other.

Saturn is the ſignificator of the bluſtering Germans; but although he is now in a fixed ſign, he is ſlow in motion, and will ſhortly be retrograde, in a moveable ſign. About the mid- of September, he will be oppreſſed by the oppoſition of Jupiter, (who will be aſſiſted by the friendly ſextile of Venus and the Sun) who in the ſign Libra, I formerly obſerved, moſt aptly denoted a people ſtruggling for their natural rights. The fourth of October, Saturn will be oppoſed by Venus; the 21ſt he will be harraſſed by the oppoſition of the Sun, and a few days after by the oppoſition of Mercury, not to mention the effects of an oppoſition of Mars the 19th of this month of Auguſt, becauſe that is ballanced by a trine of the Sun a few days after, and may, as the Sun is then in Virgo, throw ſome ſucceſs in his way, but that will be more the effect of negociation than of valour.

What produces madneſs or fools, has almoſt the ſame cauſe in aſtrology: 'Hence,' ſays Lilly, p. 584, 'the Moon in the firſt houſe afflicted by Mercury, ſignifies foolery or madneſs.' Salmon ſays ſuch a poſition indicates a perſon ill-tongued, a perfect ſcold, he gives railing, and baſe language; he is a detractor from other men's worth, unfortunate in all his undertakings. If the Moon is ſignificator, he will be in danger of a violent death, or of loſing one of his eyes, or be ſubject to many loſſes and afflictions.

Let us now examine the poſition of the heavens at the time of receiving the ſupplement to this farrago of deſpotiſm, dated the 27th ultimo.

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Here is five degrees of Gemini aſcending; Mercury lord of the aſcendant in Virgo, ſtrong in the fifth houſe; but, alas! the Moon is in the twelfth in oppoſition to Jupiter, very much unfortunated by her propinquity to Saturn, and her oppoſition to her diſpoſitor Mars, who is located in the ſixth houſe. The lord of the aſcendant, though he is now ſwift, and in eſſential dignities, is void of courſe, and about the fourth of next month* he will become retrograde.

The city of Paris, which is particularly menaced with exemplary vengeance, is ſignified in this figure by Leo, which is guarded by the preſence of Sol and Venus. (Pray obſerve the coincidence of theſe ſchemes; in the former it is ſignified by Taurus, and Venus; its lord was in conjunction with the Sun.) In a word, every artiſt will perceive, that all the teſtimonies in this caſe conſpire to aſſure the friends of the freedom and the happineſs of mankind, that the *Caloñades* iſſued by this German Bobadil will vaniſh into thin *air*, and that with equal effect (if this ſcheme be radical) he may endeavour to ſtorm the manſions of the ſky.

* It is remarkable that the mutual aſpects of the ſuperiors were very numerous laſt month, and the congreſs of Royal and Princely Incendiaries were very active on the Continent from the 24th until the 31ſt of July. This addenda to their former gaſconade was publiſhed when Venus was in ſquare to Saturn, a day particularly diſtinguiſhed in all parts of this kingdom, by thoſe heavy rains and thunder predicted in my former communications.

French-

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Frenchmen! Britons! Proteſtants! rejoice! the heavens declare that tyranny, formidable as is now her appearance, ſhall not prevail: you ſhall ſee the prophecies fulfilled; the mother of abominations whoſe garments are dyed with the blood of the ſaints muſt inevitably fall, order ſhall ariſe out of confuſion, and the empire of European freedom ſhall be eſtabliſhed for ever!

In this figure the co-ſignificator of the Duke of Brunſwick is horribly afflicted by the two great infortunes, by Saturn the ſignificator of his faithleſs Monarch (who in contempt of treaties has abandoned the Poles) and by Mars lord of the 12th poſited in the 6th, threatening both ſickneſs and impriſonment; if Saturn be the afflicting planet in the ſign Taurus, (ſays Salmon) he gives the king's evil, or malignant ſore throat, quartan agues, or obſtructions of the ſtomach: if Mars be the afflicting planet in Libra or Scorpio, he gives vehement pains of the head, the jaundice, gout, rheumatiſm, fluxes, violent fevers, and the native will be unfortunate in his undertakings.

'The thoughts of the wicked' (ſaith Solomon) 'are an abomination to the Lord---the mouth of the wicked poureth out evil things.'---'Thou haſt truſted (ſaid Iſaiah) in thy wickedneſs; thou haſt ſaid I have counſel and ſtrength for war---I AM and none beſide me—I am come up againſt the land to deſtroy it.' 'Who are they, ſaid Sennacherib (the vaunting Aſſyrian) amongſt all the gods of their lands, that have delivered their land out of my hand, that the Lord ſhould deliver Jeruſalem out of my hand?' But Iſaiah ſaid unto them, 'Thus ſaith the Lord, * be not afraid of the words which thou haſt heard;' 'behold I will ſend a blaſt upon him, and he ſhall hear a rumour †, and return into his own land, and I will cauſe him to fall by the ſword in his own land, for I will defend this city to ſave it for my own ſake; then the angel of the Lord went forth, and ſmote an hundred and fourſcore and five thouſand!' May the Lord ſmite the armies of Hungary, Pruſſia, and Ruſſia, with the love of peace, toleration, and freedom; and may their ſwords be forged into ploughſhares!

"When God in his own ſov'reign ways
Comes down to ſave th' oppreſt,
The wrath of man ſhall work his praiſe,
And he'll reſtrain the reſt.

He breaks the captive's heavy chain,
And pris'ners ſee the light again;
But rebels that diſpute his will,
Shall dwell in chains and darkneſs ſtill."

O France, truſt in the Lord! thy foes in vain
Attempt thy ruin and oppoſe his reign:
If they prevail, darkneſs will cloſe our days,
And Pitt and Proclamations interdict thy praiſe.

But we'll forbid th' hopeleſs thought,
Rememb'ring what the Lord hath wrought,
Whoſe heav'nly orbs make known,
To all the artiſts of the earth,
That no pretence to royal birth,
Shall keep a Capet ‖ on the Throne.

ASTROLOGUS.

August 8, 1792.

* Chap. 37, v. 6.

† All may not be tranquil at Berlin, or pleaſant that the Northern Semiramis may cauſe to be done in Poland.

‖ Sirname of the King of France.

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p 100

THE

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THE QUERIST. No. XV.

ANSWER TO QUERY III. IN NO. XIII. BY D. RUTTER.

"Does the caul of a child poſſeſs any particular virtue in ſaving perſons from drowning?" I anſwer, No.—Many advocates for the affirmative will undoubtedly tell you many excellent ſtories of it's great and marvellous virtues; and that a perſon poſſeſſed thereof, if toſſed into a pond, river, &c. will ſwim like a piece of cork; being unable to ſink from the occult qualities which the caul is poſſeſſed of. But few perſons free of ſuperſtition will believe anything of it; nay, would as ſoon believe Mahomet's journey to the eighth heaven, and returning within a few ſeconds (ſince in haſte to attend the angel, he overturned a looking-glaſs, but when he returned, the contents thereof was not all turned out.) But to leave ſuch ſtories to thoſe who love to believe impoſſibilities, I ſhall further remark, that, St. Chryſoſtom, in his homilies, ſpeaks of them as fooliſh and abſurd things, having no more virtue in them than Fortunatus's cap; and likewiſe condemns a clergyman of the name of Prætus, who had purchaſed one, to inſure himſelf from drowning. Likewiſe, Balſamon, in his Commentaries upon the Canons of the Apoſtles, cenſures the people for ſuch ſuperſtitious notions.

Several more inſtances might be gathered, to place it in its true light, but enough has been ſaid to prove that it has the PROPERTY of BEING—— neither fortunate nor unfortunate.

The hiſtory of the opinions of the Ancients relating to this matter, we hereby promiſe to give in our next Number.

ANSWER TO QUERY II. IN NO. 14.

"WHETHER iron laid upon a caſk hinders the wine from being ſpoiled by thunder?" I believe not. However, if ſuch a thing be, (which I have ſeen tried to no effect) it muſt be from the weight preſſing the caſk down, and hindering the thunder from having the effect in ſtirring the caſk; as nothing ſpoils wine ſooner than the caſk being jumbled about, which occaſions the ſediment to mix with the ſpirituous part of the wine, and thereby occaſions the wine to turn ſour. Conſequently, any piece of metal, of any kind, being of ſufficient weight to preſs down the caſk, will have an equal effect.

NEW QUERIES.

QUERY I. PROPOSED BY THE EDITOR.

WHAT is the cauſe of the criſis of diſeaſes?

QUERY II. BY THE SAME.

WHAT is the ſtrongeſt thing in the world?

QUERY III. BY J. D.

WHAT reaſon can be given for the various colours of clouds on a bright morning or evening, when apparently to us they are the ſame diſtance from the ſun, and have the ſame denſity?

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ALBERTUS's SECRETS OF NATURE.

(Continued from Page 35.)

AS Saturn predominates in the eighth month, and being cold and dry is unfriendly to life, ſo conſequently, ſays our author, is the fœtus affected by it at that period, whereas in the ninth month, which is under the influence of Jupiter, it receives benefit from the heat and moiſture derived from that planet. However, if the fœtus were naturally ſtrong, and not liable to preſſure in the narrow paſſage which uſhers it into the world, it might ſurvive its birth, but this ſeldom happens.

Some women at the time of labour ſuffer greater pain than others, owing to the efforts of the infant to releaſe itſelf from its confinement, and for that purpoſe extending its hands or feet, which motions are attended with the acuteſt pains to the mother, who is frequently ſo exhauſted thereby, as to have no ſtrength left to ſupport her in the laſt ſtage of her travail, and ſwoons into eternity. It frequently happens that the birth of the infant, if large, ſo enlarges the orifice as to extend it to the anus, in which caſe it is the buſineſs of the midwife or accoucheur to replace the matrix, which by overſtraining, is ſhifted from its original ſituation: it is likewiſe of great benefit to the perſon in labour to be anointed particularly in thoſe parts, which at that time are liable to the greateſt exertions, in order to give them a flexibility proper to facilitate the egreſs of the fœtus. A happy delivery may be hoped for, when the child's head preſents itſelf firſt, as the limbs will of courſe follow without hitching in the ſtraits, a circumſtance very unfavourable to the woman, as it adds much to her pains.

It has been aſked whence the infant derives its nouriſhment, as the womb is cloſed on all ſides? in anſwer to this, let it be obſerved, that a conduit forms a communication between the matrix and the breaſts, and that when the fœtus is in the womb, which, as has been ſaid, is cloſed, the ſubſtance that uſed to diſcharge itſelf periodically is conveyed upwards, and becomes a nouriſhment for the infant, and turns to milk after its birth: this conduit is the ſame that is cut by the midwife at the navel, which in a well formed body is placed midway between the upper and lower extremities, for the purpoſe of diſtributing the nutriment equally to all parts of the body from the breaſts of the woman.

It has likewiſe been aſked, why the breaſts of women are between their arms, whereas thoſe of other creatures are for the moſt part placed between their hinder legs? This queſtion hardly needs an anſwer, ſince decency points out the expediency of their being aſſigned that part; however, to treat it as a philoſophical queſtion, it is replied that nature or divine Providence orders every thing for the convenience of the creature; now it is evident that if the breaſts of women were placed between their lower parts, as in quadrupeds, great inconvenience muſt ariſe to them in their motion.

Another reaſon to be given is, that from the heart proceeds the heat to the breaſts, which are therefore ſtationed near the heart; but in brutes heat is conveyed from the liver to the udder, which accounts for the difference of formation and diſpoſition of thoſe parts.

Why men ſhould not have breaſts is another queſtion that has been ſtarted, and is ſomewhat ſimilar to another that has been noticed in ſome preceding part of this work, where it is aſked why men have not periodical diſ-

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charges; their not having the latter is the reaſon for their not having the former; beſides, males not being deſigned to ſuckle, breaſts reſembling the females would be ſuperfluous, and, conſidering the active duties men are engaged in, would be cumberſome and incommode them: true, they have very ſmall ones, as women are ſaid to have very diminutive teſticles—whether of the two are fitter for the functions aſſigned them, large or ſmall breaſts? indeed, neither are ſo proper as thoſe of a moderate ſize, ſince in the large breaſts the heat is too diffuſely extended to digeſt and prepare the nouriſhment they contain, and the ſmall ones, on the other hand, do not contain a ſufficient ſtore of nutritious juice.

It is likewiſe of infinite conſequence that the food of which this milk is formed, be ſuch as may ſuit the ſtate of pregnant women, who are deſired to be cautious in the choice of victuals, and particularly to abſtain from ſtrong liquors, than which nothing can be more prejudicial to the fœtus.

What comes next under conſideration, are monſters in nature: thoſe are called monſters which deviate either in figure or organization from the ſpecies to which they are ſuppoſed to belong; as happens, for inſtance, in the caſe of a perſon having but one foot or only one hand: this is owing to a deficiency or ſuperabundance of matter, for nature acts with uniformity, and makes its productions anſwerable to the quantity of matter it has to diſpoſe of; forming at firſt the principal parts, and then proceeding by regular gradation to thoſe which comparatively are of little conſequence. Hence it happens that the head or any member of the body ſhall ſometimes be ſmall or large out of all proportion. Our author compares thoſe operations of nature to the deſign of an architect, whoſe firſt care is to lay a ſolid foundation, extending his concern progreſſively to the various parts of the ſuperſtructure.

Now the fundamental parts of man's frame, being the heart, brain, liver, and teſticles, as was hinted elſewhere, nature after having completed the formation of them firſt, to prevent any imperfection ariſing from lack of matter, out of the reſidue produces the other parts in that order which the importance of their reſpective functions requires. Monſters are therefore not the effect of any regular deſign in nature, but of an accidental deficiency of matter, which may be partly attributed to the matrix. It happens that the lubricity of the matrix renders it unfit to retain all the injected ſemen, before it is collected into a maſs. Monſters may likewiſe be produced by inordinate coition, and lying during that time in poſitions repugnant to the dictates of nature, as ſome do, for the ſake of gratifying their luſt. We are told of one who lay obliquely during the act of copulation, the conſequence of which was, the offſpring was brought into the world deformed, crippled in one ſide.

Nor is an erect poſition proper for the purpoſe of procreation, becauſe the ſeed cannot be injected to any effect; whence we may perceive that by deviating from the divine law, men fruſtrate the intention of nature. From a ſuperabundance of matter, as well as from too ſmall a quantity, are produced thoſe figures which diſpleaſe us by their diſproportion—to that cauſe we are to aſcribe the more than ordinary number of fingers on a hand, or two heads on one body, and thoſe projections before or behind which ſo diſfigure the owners. But in nothing is the effect of ſuperfluous matter ſo ſingularly diſplayed, as in the formation of thoſe who are furniſhed with male and female privities, provided ſo as apparently to act in the capacity of man or woman. Theſe are known under the deſignation of Hermaphrodites, reſpecting whom it is to be obſerved that the marks of virility are uppermoſt—ſhould it be aſked why nature, inſtead of marking them with the

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the privy members of both ſexes, does not aſſign them two of the ſame ſort; it may be ſaid that in contingencies nature always acts for the beſt, as is evident in this diſpoſition; for were the male furniſhed with two of one ſort, the duplicate would be ſuperfluous, ſince the ſame impulſe would urge both to action at the ſame time, without any neceſſity. But, although Hermaphrodites ſeem thus *in utrumque parati*, yet are they incapable of acting in both capacities, for one or the other ſex always predominates, to defeat the intention of whoſoever ſhould be ſo unnaturally inclined.

CURIOUS CHEMICAL SECRETS.

CHEMICAL TRANSCOLOURATIONS.

(Continued from Page 43.)

AMONG the moſt pleaſing as well as the moſt ſurpriſing phenomena of nature, may be juſtly ranked the tranſ-colourations produced by chemiſtry; and thoſe are the moſt pleaſing in general, which are the moſt eaſily executed.

Colours produced by the mixture of colourleſs Fluids.

Red—Spirits of wine mixed with ſpirits of vitriol.

Orange—Solution of mercury mixed with oil of tartar.

Yellow—Solution of ſublimate and lime-water.

Green—Tincture of roſes and oil of tartar.

Purple—Solution of copper and ſpirit of ſal-ammoniac.

Blue—Tincture of roſes and ſpirit of wine.

White—Solution of ſublimate and ſpirit of ſal-ammoniac.

Black—Solution of ſugar of lead and ſolution of vitriol.

Colours produced by the mixture of coloured Fluids.

Green—Tincture of ſaffron, which is yellow, mixed with tincture of red roſes.

Crimſon—Tincture of violets which is blue, and ſpirit of ſulphur which is brown.

Blue—Tincture of red roſes, which is red, and ſpirits of hartſhorn, which is browniſh.

Purple—Tincture of violets which is blue, and ſolution of Hungarian vitriol which is blue.

Violet—Tincture of violets, which is blue, and ſolution of copper, which is green.

Green—Tincture of cyanus (blue-bottle flower) which is blue, and ſpirit of ſal-ammoniac coloured blue.

Yellow—Solution of Hungarian vitriol which is blue, and lixivium which is brown.

Red—Tincture of cyanus which is blue, and ſolution of copper which is green.

Black—Solution of Hungarian vitriol which is blue, and tincture of red roſes.

Azure—Spirit of ſal-ammoniac and the ſolution of verdigris.

Colours changed and reſtored.

SOLUTION of copper, which is green, is made colourleſs by ſpirit of nitre, and is reſtored again by oil of tartar.

Limpid infuſion of galls, is made black by a ſolution of vitriol, and

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tranſparent again by oil of vitriol, and then black again by oil of tartar.

Tincture of red roſes is made black by a ſolution of vitriol, and becomes red again by oil of tartar.

A ſlight tincture of red roſes by ſpirit of vitriol becomes a fine red, then by ſpirit of ſal-ammoniac turns green, then by oil of vitriol becomes red again.

Solution of verdigris which is green, becomes colourleſs by ſpirit of vitriol; then by ſpirit of ſal-ammoniac becomes purple, and then by oil of vitriol becomes colourleſs again.

Take antimony and grind it to powder, and it will become black; let it be calcined with aqua regia, and it will be of a greeniſh yellow; and when ſublimated with ſal-ammoniac it will be white, red, yellow, greeniſh, and black; of an uniform red when freed from its ſalt by water, but white when fixed with thrice its weight of nitre: thus may be ſeen almoſt all the colours in one ſolid body.

Mercury diſſolved by aquafortis, and diſtilled in a glaſs retort, affords likewiſe in different parts of the glaſs a variety of colours.

To turn an almoſt limpid liquor blue; pour ſpirits of ſal ammoniac to a ſolution of verdigris in vinegar, and dilute it with water, till it be almoſt limpid; to turn that blue liquor pellucid, add an acid to it till the acid predominate.

To turn a very green liquor of a beautiful violet colour to a high green; ſolution of copper in vinegar, drop ſpirit of ſal-ammoniac till the alkali predominate.

To produce numerous blues and greens, between a deep blue and a deep green; put a ſtrong and hot ſolution of copper in ſal-ammoniac, into a clean cylindrical glaſs, and add thereto ſlowly ſpirits of nitre drop by drop; a different colour between the two degrees will appear upon the addition of each drop.

Several of the above compoſitions when put in glaſs globes, and placed in a window with lamps behind them, make beautiful illuminations.

Experiments on Vegetable and Mineral Colours.

Syrup of violets mixed with a high ſolution of gold in aqua regia, produces a reddiſh colour, and with a high ſolution of filings of copper, in ſpirit of urine or oil ſartani, a lovely fair green.

Blackneſs may be taken away with oil of vitriol; ſo black pieces of ſilk or hair I have turned to a kind of yellow.

Although red roſes hung over the fumes of ſulphur, loſe all their redneſs and become white; yet oil of ſulphur (which is nothing but the fumes condenſed) doth wonderfully heighten the tincture of the ſame.

Infuſion of litmouſe in fair water, gives in a clear glaſs a purple colour, but by addition of ſpirit of ſalt, it will be changed into a glorious yellow.

Laſtly, it may be worth trial (ſince it hath ſucceeded in ſome experiments) ſo to take away the colour of a liquor as that it may be colourleſs, which in what I have tried was thus: firſt, by putting into the tincture, liquor, or juice, a quantity of the ſolution of pot-aſhes, or oil of tartar and delequium; and then afuſing a good or ſtrong ſolution of alum, which precipitated the tinging matter, or gathered it together in one body, (like as it were curds) and ſo left the liquor clear and tranſparent.

Obſervations on Mineral Colours.

Sublimate diſſolved in fair water, and mixed with a little ſpirit of urine, makes a milk-white mixture in a moment; which, by the addition of aquafortis, immediately again becomes tranſparent.

Silver diſſolved in aquafortis, and evaporated to dryneſs, and fair water poured

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poured three or four times thereon, and evaporated till the calx dry, leaves it of a ſnow whiteneſs, which, rubbed on the ſkin wetted with ſpittle, water, or the like) produces a deep black that cannot be obliterated for ſome days—with this ivory, hair, and horns, may be dyed in fair water, of a laſting black.

Sublimate diſſolved in a quantity of water, and filtred till it is as clear as cryſtal, mixed (in a Venice glaſs) with good oil of tartar filtred (three or four drops to a ſpoonful) yields an opacuous liquor, or a deep orange colour; after which, if four or five drops of oil of vitriol be dropped in, and the glaſs ſhaken, the liquor will be colourleſs without ſediment.

Laſtly, gold diſſolved in aqua regia will (though not commonly known) dye horn, ivory, and other bones of a durable purple colour, and the cryſtals of ſilver made with aquafortis (though they appear white) will preſently dye ſkins, hair, horn, and bones, a black not be waſhed off.

(To be continued.)

ARBATEL'S MAGIC.

Continued from Page 40.

APHOR. XLIV.

THE paſſage from the common life of man unto a magical life, is no other but a ſleep from that life, and an awaking to this life; for thoſe things which happen to ignorant and unwiſe men in their common life, the ſame things happen to the willing and knowing magician.

The magician underſtandeth when the mind doth meditate of himſelf; he deliberateth, reaſoneth, conſtituteth, and determineth what is to be done; he obſerveth when his cogitations do proceed from a divine ſeparate eſſence, and he proveth of what order that divine ſeparate eſſence is.

But the man that is ignorant of magic, is carried to and fro, as it were in war with his affections; he knoweth not when they iſſue out of his own mind, or are impreſſed by the aſſiſting eſſence, and he knoweth not how to overthrow the counſels of his enemies by the word of God, or to keep himſelf from the ſnares and deceits of the tempter.

APHOR. XLV.

The greateſt precept of magic is, to know what every man ought to receive for his uſe from the aſſiſting ſpirit, and what to refuſe: which he may learn of the Pſalmiſt, ſaying, 'Wherewith ſhall a young man cleanſe his way? in keeping thy word, O, Lord.' To keep the word of God, ſo that the evil one ſnatch it not out of the heart, is the chiefeſt precept of wiſdom. It is lawful to admit of, and exerciſe other ſuggeſtions which are not contrary to the glory of God, and charity towards our neighbours, not enquiring from what ſpirit ſuch ſuggeſtions proceed; but we ought to take heed, that we are not too much buſied about unneceſſary things, according to the admonition of Chriſt; 'Martha, Martha, thou art troubled about many things; but Mary hath choſen the better part, which ſhall not be taken from her.' Therefore let us always have regard unto the ſaying of Chriſt, 'Seek ye firſt the kingdom of God and his righteouſneſs, and all theſe things ſhall be added unto you.' All other things, that is, all things which are due to the mortal microcoſme, as food, raiment, and the neceſſary arts of this life.

APHOR. XLVI.

There is nothing ſo much becometh a man as conſtancy in his words and deeds,

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deeds, and when the like rejoiceth in his like; there are none more happy than ſuch, becauſe the holy angels are converſant about ſuch, and poſſeſs the cuſtody of them: on the contrary, men that are unconſtant are lighter than nothing, and rotten leaves. We chuſe the forty-ſixth Aphoriſm from theſe. Even as every one governeth himſelf, ſo he allureth unto himſelf ſpirits of his nature and condition; but one very truly adviſeth, that no man ſhould carry himſelf beyond his own calling, leſt he draw unto himſelf ſome malignant ſpirit from the uttermoſt parts of the earth, by whom he ſhall be infatuated and deceived, or brought to final deſtruction. This precept appeareth moſt plainly; for Midas, when he would convert all things into gold, drew up ſuch a ſpirit unto himſelf, which was able to perform this, and being deceived by him, he had been brought to death by famine, if his fooliſhneſs had not been corrected by the mercy of God. The ſame thing happened to a certain woman near Frankford at Odera, in our times, who would ſcrape together, and devour money of any thing. Would that men would diligently weigh this precept, and not account the hiſtories of Midas and the like, for fables, they would be much more diligent in moderating their thoughts and affections, neither would they be ſo perpetually vexed with the ſpirits of the golden mountains of Utopia. Therefore we ought moſt diligently to obſerve, that ſuch preſumption ſhould be caſt out of the mind by the word while they are new; neither let them have any habit in the idle mind, that is empty of the divine word.

APHOR. XLVII.

He that is faithfully converſant in his vocation, ſhall have alſo the ſpirits conſtant companions of his deſires, who will ſucceſſively ſupply him in all things. But if he have any knowledge in magic, they will not be unwilling to ſhew him, and to ſerve him in thoſe ſeveral miniſtries unto which they are addicted; the good ſpirits in good things unto ſalvation, the evil ſpirits in every evil thing unto deſtruction. Examples are not wanting in the hiſtories of the whole world, and do daily happen in the world. Theodoſius, before the victory of Arbogaſtus, is an example of the good; Brutus, before he was ſlain, was an example of the evil ſpirits, when he was perſecuted of the ſpirit of Cæſar, and expoſed to puniſhment, that he ſlew himſelf, who had ſlain his own father, and the father of his country.

APHOR. XLVIII.

All magic is a revelation of ſpirits of that kind, of which ſort the magic is; ſo that the nine muſes are called in Heſiod, the ninth magic, as he manifeſtly teſtifieth of himſelf in Theogony. In Homer, the Genius of Ulyſſes, in Pſigiogagia. Hermes, the ſpirits of the more ſublime parts of the mind. God revealed himſelf to Moſes in the buſh. The three wiſe men who came to ſeek Chriſt at Jeruſalem, the angel of the Lord was their leader. The angels of the Lord directed Daniel. Therefore there is nothing whereof any one may glory; "For it is not unto him that willeth, nor unto him that runneth; but to whom God will have mercy," or of ſome other ſpiritual fate. From hence ſpringeth all magic, and thither again it will revolve, whether it be good or evil. In this manner, Tages, the firſt teacher of the magic of the Romans, guſhed out of the earth. Diana, of the Epheſians, ſhewed her worſhip, as if it had been ſent from Heaven. So, alſo, Apollo, and all the religion of the Heathens, is taken from the ſame ſpirits; neither are the opinions of the Sadducees human inventions.

(To be continued.)

FIRST

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FIRST PRINCIPLES OF OCCULT PHILOSOPHY.

ASSERTED AND PROVED UPON ATOMICAL PRINCIPLES.

Abridged from Green's Elements of Occult Philoſophy—a ſcarce work.

(Continued from Page 39.)

WHAT I brought theſe experiments for was to prove, and they give us ample proofs, both that the ſpirit may be grinded into light or heat or what our philoſophers have puzzled themſelves about, and called a ſubtile fluid; and that light and ſpirit are mixed together, and capable of changing conditions, or, in other words, of being divided or adhering again, and ſo will be more or leſs fluid and penetrating, as it adheres in greater or ſmaller maſſes. You will aſk, perhaps, how they adhere and form into maſſes?—How do the parts of lead adhere after they are melted? In the ſame manner, and by the ſame means, that one adheres, the other may. It is the matter of fact I am now contending for, in order to ſhew what is that inviſible agent which they have called a ſubtile fluid, and made ſo much jeſt of, and yet have themſelves confeſſed its exiſtence in all parts of ſpace, and in the pores of all bodies, though what it was there for, they have given us no account. It is we ſee the atoms of air, which are ſmaller than thoſe of any other body, ſo can make their way through between the pores in all other bodies, when looſe or ſingle; but when adhering in grains, overlap the pores, and ſo preſs upon the ſurface of any other body without entering it.

Were the fire at the ſun to ceaſe, the whole of this fluid would be one entire ſolid lump, would ſtagnate entirely, ſo it did in Egypt to a very great degree, and ſo, we are told, it doth at the circumference of the ſyſtem, and ſo it doth here in different degrees, in proportion as the irradiation increaſes or decreaſes. Witneſs the different ſtates of the air in winter and ſummer near the poles, and under the line. All this is owing, I ſhall be told, to the atmoſphere having in it a greater quantity of light and heat from the ſun in ſummer than in winter, under the line than near the poles. But what is light, how is it formed, and of what ſubſtance? I have appealed, and do appeal again to a culinary fire, that light and ſpirit are the ſame ſubſtance, differing only as metals melted and unmelted, or as wheat in grains and flour doth. And if ſimilar cauſes produce ſimilar effects, or, invert the axiom, if ſimilar effects are owing to ſimilar cauſes, the ſolar fire, and a culinary one muſt be ſupported in one and the ſame manner, and produce the like effects; from whence my conſequence is eaſily deduced, that light is melted ſpirit, and that light condenſed, ſtorkned, or cold, becomes ſpirit again: which give me another ſtep or two, that the ſpirit and light are intermixed, and reach from hence to the ſun, and that in all directions, becauſe the one cannot act without the other. Take away the ſpirit, and the moſt violent effects of fire, as well as the more gentle ones of light and heat, ceaſe with it. Neither a fire or candle burn any longer than the ſpirit comes at them. Which proves my third and fourth propoſition, and partly the fifth.

That the grains or ſpirit continually endeavour to preſs into the light, and take place of the atoms, appears from many obſervations. Witneſs the draught to a common fire. Witneſs the wind which preſſes into the touch-hole of a gun when fired, and which attends the ball till its force is waſted. Witneſs the exploſion of a rock by gunpowder confined in it. Witneſs the

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the exhauſted receiver. But why need I multiply inſtances to prove what they cannot deny me, that the groſſer air preſſes upon, and endeavours to take place of the thinner. And it is proved, I think, that light, or the thinner air, is their ſubtile fluid; which the groſſer air, or ſpirit, preſſes out from the fire, and into the place of which it ruſhes when the ſudden fire in gunpowder hath performed the part of fire in common fuel, and ſo reduced a portion of air into light. For fire acting in fuel is before proved to diſſolve the air. The gunpowder is the fuel here, diſſolves when ſet a burning; the air in the touch-hole, on which the unmelted air next without, drives in, forces the melted air before it, and carries the ball along with it. So in a rock. So in the exhauſted receiver, which you may eaſily perceive by the preſſure on your hand when you lay it upon the mouth. The wind-gun is another plain proof, that the denſer part of this fluid mixture is always endeavouring to expand itſelf, and take place of the thinner.

With what force and violence, or how great the force and ſtrength of this expanſion is, may in ſome meaſure be collected by conſidering the effects of a ſtorm or hurricane, its ſurpriſing violence and rapidity. The incredible effects of lightning, and gunpowder, when cloſe confined, ſo that the ſpirit drives in only in one line, and is not oppoſed by an oppoſite puſh, in a rock, or under ground, will lead us to the ſame concluſion, viz. that the expanſive power of the air, or force with which the ſpirit endeavours to take place of the light, or the thinner air, is beyond expreſſion great, where any conſiderable quantity of it is of a ſudden put into the oppoſite condition.

The atoms of light enter, for inſtance, a diamond, tear its parts aſunder, divide them, or diſſolve it, when collected by a burning-glaſs. What is there to do this? The ſubſtance of the light enters the pores of the diamond, and force aſunder the parts which compoſe it. But what drives the light in? of itſelf it cannot move, ſomething muſt impel it, and thought can ſcarce conceive the ſtrength neceſſary to rent aſunder what adheres ſo ſtrongly. What doth the glaſs do, but admit the atoms of light, and ſo ſeparate them from the grains or ſpirit, which cannot get through it? But then the ſtream of light could not enter unleſs drove behind, nor with that violence, unleſs impelled by ſome powerful agent: And what is there to do this but the ſpirit? and that it can impel the parts of light, we have already ſhewn. This agent brought it from the ſun hither, and why may it not be allowed force enough to drive the wedge of light into the diamond, and cleave it to pieces? This muſt do it, becauſe we know the moſt violent effects of fire ceaſe inſtantly when its action is taken off, or abated when its action is abated: and this gives us ſome idea of the ſtrength of the expanſion, in which the ſpirit is the inſtrument of motion.

And that which moves ſome bodies, and hath ſuch prodigious power, may any. That which will rend rocks, and tear a diamond to pieces; that which will drive the ſolideſt buildings before it, nay, deſtroy whole countries at a blaſt, may do many other things we little dream of its doing. It is not for want of power, it is plain. Who can command the fire, or check its fury? Who can ſtop the progreſs of light, or ſet limits to the ſpirit, and ſay to it, as that doth to the ſea, 'Hitherto ſhalt thou come, but no farther; and here ſhall thy proud waves be ſtayed.'

And theſe agents are one and the ſame ſubſtance, conſiſt of the ſame unites, are reciprocally changeable into each other, and their power ariſes from their joint action, and ſubſiſts by their continual changing place and condition, from the preſſure of one into the place of the other, ſo ariſes from the ſtruggle, as it is emphatically expreſſed, between them.

We can make obſervations and experiments

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periments, but upon ſmall quantities of each, and with great diſadvantages; but theſe are ſufficient to prove their power, and the means it riſes from, and by which they exert it. Do but conſider the condition the air is in, and the condition of the thing it acts upon, and it will appear that theſe are the ſecondary cauſes, which God hath appointed his viceroys, and that all the phænomena of nature are the effects of their agency. But act they cannot, where they are not preſent, therefore they are preſent wherever any actions are performed. But,

'Motion,' ſay our philoſophers, 'is inconſiſtent with a plenum, there can be no motion, unleſs there be room for a body to move into.' True; a body cannot go into an empty place, unleſs there be an empty place for it to go into; nor change place with another, unleſs that other quit his ground; but if that other do quit its ground, a body may move by changing place with it. Suppoſe a bullet in a bottle of water cloſe ſtopped; the bullet moves when you ſhake the bottle; not by going into empty ſpace, for there is none for it to go into; not by condenſing the water, and ſo making room for itſelf to move in, for all the force, the power and art of man can uſe, can never compreſs water into a leſs ſpace than it naturally fills, much leſs the ſmall preſſure which ariſes from ſhaking the bottle, and thereby driving the bullet againſt the water which encompaſſes it. And how doth the bullet move in this caſe? Doubtleſs by puſhing the water before it, which inſtantaneouſly comes into the place behind, which by motion it retires from. What occaſion for empty ſpace here? the bullet takes up no more room in one part of the bottle than another; all together juſt fills the bottle, ſo they have juſt as much room as they want, and no more.

(To be continued.)

A CURIOUS PHYSICO-MEDICAL DISSERTATION,

UPON THE POWER OF THE DEVIL IN HUMAN BODIES.

Tranſlated from the Latin of Becker, a famous Dutch Phyſician.

(Continued from Page 478.)

FOR ens (or being) which is powerful by no force of acting, truly it can retain no form, no figure or diſpoſition; which effect, nevertheleſs, while they attribute it commonly to matter, they confound by a manifeſt error the eſſence and effect of the creator, and created things. Let us ſuppoſe a beaſt to have done damage, or unfortunately to have ſlain a man, whether or not was it of a pre-determined mind that God did this, and may be ſaid to have been the near cauſe of this loſs? I truly having weighed all things and reaſonings which ſeem to relate to this, have made this the ſum of my thoughts. For what if that power with which bodies are endowed, by which they act, by which they work, by which they move other bodies; ſhould be eſſentially divine, it would follow that God ſhould be the active principle governing bodies, becauſe from matter or a promiſcuous mixture, no action, no operation, can proceed. The creator is a ſubſtance, or a certain infinite power or force, purely active, and the cauſe and fountain of all forces, which we conceive to be in created things. For creatures are nothing elſe than certain ſubſtantial finite forces, apt to act, and ſuffer. Moreover, all creatures and their forces ori-

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ginally depend with their innate ſubſtances, which are the fountains of their operations upon God himſelf, who created them by his omnipotent word, and perpetually ſuſtains and conſerves them.

Therefore they received their bodies from God the mover of their internal ſpirit, which at the ſame time ſuffers, that is, receives the action of another body, therefore it is falſe that their force is immediately divine. But the thing will appear much clearer if we compare it with our thoughts: theſe are by the conſent and judgment of doctors, an act of the mind proceeding from its internal virtue and finite; for truly it is not God who thinks and willeth in us, but our own proper mind rejoiceth in the power of thinking and willing. Nevertheleſs, it is needful that we ſhould think by the general concourſe of God, for indeed, truly without him we cannot think. So likewiſe bodies are moved by their own proper virtue, to whoſe conſervation there is need of univerſal providence. Farther, it cannot be declared that God is the proximate cauſe that moveth bodies not drawn from an argument of no weight, viz. the phantaſy of a mother carrying her fœtus, was never maintained by any wiſe man to be the immediate action of God, but, by the conſent of all, is the operation of the mother's ſoul, for it is moſt certain, and found by experience, that the perverſe imagination of the mother, hath very often diſturbed and perverted the buſineſs of the formation of the fœtus in the womb.

What if God ſhould be truly ſuppoſed to be the immediate former of the fœtus in the womb, according to the ſpeculations of the Carteſians, it would follow from thence, that the action of the mother could diſturb God in his work, which is juſtly eſteemed impious and foreign to ſound reaſon. Hitherto the Carteſians have been conſtant in this opinion, that God performs immediate motion in bodies, being led into this principle they cannot be perſuaded that the devil can act in and move bodies, when he hath no power from God, who is the immediate author of motion and order in creatures. But having overthrown this falſe foundation upon which their opinion is built; as I judge I have done copiouſly and ſolidly, that prepoſterous aſſertion falleth with it at one blow, that the devil cannot act on bodies.

It is now time to view the reſt of the arguments which are uſed to take away the force of the devil; they ſay, moreover, that a ſpirit cannot act on bodies, becauſe a ſubſtance is by turns thinking, and endowed with underſtanding and will, which hath nothing agreeable with the motion of bodies. They gather, moreover, that all motion is made by contact: but that an unextended ſubſtance cannot touch bodies, from hence they deny the efficacy of the devil in moving of bodies. To theſe we anſwer: that it is moſt certain that no body can be moved by itſelf, that is, that one body conſidered in itſelf cannot effect motion, but at leaſt there are two required. For motion is an action not of one body, but of two, when one moveth the other receiveth motion; therefore ordinarily the moving body communicates its force by contact with a body put in motion, and by a like reaſon one body moveth another. But the queſtion is, whether a body can ceaſe to move without the action of another body, or the impreſſion of force in itſelf, or by another immaterial ſubſtance, viz. a ſpirit? for what cauſe that cannot be truly I ſee not: for if we conſider what innate force that is which is impreſſed on bodies in motion, certainly it is no other than immaterial. For a body when it is impelled with the greateſt celerity, receiveth as I may ſay nothing of materiality, nothing is added to it or taken from the mover, for one body infinite, that is, without end or any diminution of its ſtrength, can provoke motion in other bodies at reſt; and as I truly confeſs,

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ſeſs, that ſubſtantial force which is the cauſe and fountain of all operations, and motions in bodies, does not ſeem fit to be named otherwiſe than immaterial, for I place all the ſubſtance and eſſence of creatures in immateriality. When, therefore, a ſpirit is an immaterial ſubſtance, chiefly active, for what cauſe it cannot communicate its force to bodies I do not underſtand.

If, perchance, any doubt ariſeth from hence, that there is a great difference between the ſtrength of ſpirits and bodies, let there be no communion between them, and let us ſuppoſe that this is ſo. In the mean time, let it ſuffice us, that it cannot be denied that a ſpirit can raiſe up that moving force which is in bodies; for all bodies are endowed with a force fit to move and be moved.

(To be continued.)

GORDON'S PARADOXES SOLVED.

(Continued from Page 14.)

PARADOX XV.

THERE is a remarkable place in the globe of the earth, of a very pure and wholſome air to breathe in; yet of ſuch a ſtrange and deteſtable quality, that it is abſolutely impoſſible for two of the entireſt friends that ever breathed, to continue in the ſame, in mutual love and friendſhip for the ſpace of two minutes of time.

ANSWER.

It is impoſſible for two perſons to be in one and the ſelf-ſame individual place together: others ſay by reaſon of the earth's motion they cannot continue in the ſame air: others ſay, two in the throne cannot continue in mutual love and friendſhip; or there may be volcanos, caves, and lakes, which emit ſulphureous, peſtilential, and killing vapours, though ſituate in a pure wholeſome air; as Sicily, Judea, and Iceland, in which are Ætna, or dead ſea, and in the laſt both; but I rather take it to be directly under the poles, which, by reaſon of its ſuperlative cold, muſt needs have a pure air; but we hear of none that ever got within an hundred leagues of them, let alone to ſtay two minutes there, by reaſon of the mountains of ice, frozen ſea, and exceſs of cold, for a thouſand miles round them.

PARADOX XVI.

There is a certain noted place in the vaſt Atlantic Ocean, where a briſk levant is abſolutely the beſt wind for a ſhip that is to ſhape a due eaſt courſe, and yet ſhe ſhall ſtill go before it.

ANSWER.

If the place be eaſtward of the levant, a ſhip may be carried by an eaſt wind round the globe to it, provided ſome eaſt point be fixed; or where there is a violent tide; as the gulf of Florida may be meant: but the quibble may lie in the word *ſhape*; for an eaſt wind may be beſt for carrying her out of an harbour, to ſail to a place on the eaſtern part of that iſland or continent; or it may mean the ſtreights of Gibraltar; for a briſk levant raiſes the Mediterranean, inſomuch that the paſſage through them is the ſafer, as it is to come into an harbour when high water: thus, if I miſtake not, in the Eaſt-India voyages, near or on the line,

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a wind from the levant ſeems to be the only wind to keep a ſhip from being driven to the African ſhore.

PARADOX XVII.

There are divers remarkable places upon the terraqueous globe, whoſe ſenſible horizon is commonly fair and ſerene; and yet it is impoſſible to diſtinguiſh properly in it any one of the intermediate points of the compaſs, nay, or ſo much as two of the four cardinal themſelves.

ANSWER.

Under either of the poles, in which all the points of the compaſs meet in a center, as aforeſaid, in Paradoxes 5 and 10, foregoing.

PARADOX XVIII.

There is a certain iſland in the Baltic ſea, to whoſe inhabitants the body of the ſun is clearly viſible, in the morning before he riſeth, and likewiſe in the evening after he is ſet.

ANSWER.

This is occaſioned by refraction, ſome of whoſe properties are, 1. That oblique rays out of a thinner medium, falling on a groſſer are refracted, or accede towards the perpendicular let fall from their entrance.

But 2dly. Rays out of a groſſer medium into a thinner, recede further from the ſaid perpendicular.

3dly. Perpendicular rays are not refracted.

4thly. The greater is the refraction, the further the rays are from being perpendicular.

Hence it is that the ſun and ſtars refraction is greater, the nearer they be to the horizon, alſo the thicker the atmoſphere, the greater the refraction; as near the poles and in the northern ſeas, as the Baltic.

Refraction is uſeful in the firſt diſcovery of land upon ſea, raiſing the tops of mountains in the air, to be ſeen ſeveral leagues further off, than they would be were there no refraction.

This made the Hollanders in Nova Zembla, ſee the ſun riſe ſome ſixteen days before they expected it, or would have ſeen it, had there been no refraction.

This alſo is the reaſon why a piece of ſilver, which could not be ſeen in a baſon, yet being covered with water, a thicker medium than air appears viſible: and alſo, why, if a man ſhould ſhoot a ſalmon under water, he muſt not aim at that point of the water where the ray of ſight enters, but a great way on this ſide of it; as if the ſalmon was in the perpendicular, let fall from the point where the ray of ſight enters the water.

The ingenious Lowthorp, about 1700, gave ocular demonſtration of the refraction, by making a vacuum between two inclined planes of glaſs, by the help of quick-ſilver, through which an object viewed with a teleſcope was ſeen, upon re-admiſſion of the air, very ſenſible to change place according to the different denſity thereof.

PARADOX XIX.

There is a certain village in the kingdom of Naples, ſituated in a very low valley; and yet the ſun is nearer to the inhabitants thereof, every noon by three thouſand miles and upwards, than when he either riſeth or ſetteth to thoſe of the ſaid village.

ANSWER.

The ſun is nearer noon to the inhabitants of any part of the earth, as well

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as Naples, by the ſemi-diameter of the earth; which, by the moſt accurate obſervations yet made, is three thouſand ſix hundred and ninety-two Engliſh miles.

PARADOX XX.

There is a certain village in the ſouth of Great Britain, to whoſe inhabitants the body of the ſun is leſs viſible about the winter ſolſtice, than to thoſe who reſide upon the iſland of Iceland.

ANSWER.

This village, perhaps, is near Lewis in Suſſex, lying under an high mountain; there, about the time of the winter ſolſtice, the ſun is but a ſmall time viſible to the inhabitants, or ſome valley or glin ſurrounded with hills, in or near Wales, that in the winter it is near noon before the ſun approaches them, and then diſappears preſently; whereas in an open place in Iceland, or on the top of an high mountain, there the ſun may much ſooner and much longer appear, and the more becauſe of the greatneſs of refraction, which the groſſneſs of the atmoſphere magnifies: moreover, in glins, near mountains, it is obſervable, there is leaſt ſun-ſhine, becauſe miſts are more frequent.

(To be continued.)

A DREAMING DICTIONARY.

A.

ACQUAINTANCE. To dream that you fight with them, ſignifies diſtraction; eſpecially if the perſon ſo dreaming be ſick.

Adverſary. To dream that you receive obſtructions from him, ſhews you ſhall diſpatch your buſineſs ſpeedily.

Adultery. For a perſon to dream they have committed it, ſhews they ſhall meet with great contentions and debates. But to dream that you have reſiſted the temptation to it, ſhews victory over your enemies, and that you ſhall eſcape great dangers.

Ague. To dream that you have one, and are very cold, ſhews an inclination to ſtrong drink, wine, ſpices, and other hot things.

Air. To dream that you ſee it clear and ſerene, ſhews you ſhall be beloved and eſteemed by all people; and that thoſe who are your enemies, and envy you, ſhall be reconciled to you. It alſo denotes the diſcovery of loſt goods or things that have been ſtolen. If the perſon ſo dreaming be at law, he ſhall overthrow his adverſary; and if he deſigns a voyage or journey, he ſhall be ſucceſsful therein. And, in ſhort, all good things are denoted by a clear and ſerene air. But to dream that the air is cloudy, dark, and troubled, denotes to the dreamer ſadneſs, grief, ſickneſs, melancholy, loſs of goods, hindrance of buſineſs, and is in all things the reverſe of dreaming what we have before-mentioned of a clear and ſerene air. But for a man to dream that the air is very calm, and without winds and ſtorms, denotes his life to be peaceable, and that he ſhall be acceptable to all company; and that whatever buſineſs, journies by land, or voyage by ſea he undertakes, ſhall proſper and ſucceed according to his wiſhes.

Almonds. To dream one ſees or eats almonds, ſignifies difficulty and trouble.

Alms. To dream that they are begged of you, and you deny to give them, ſhews want and miſery to the dreamer; but to dream that you gave them freely, is a ſign of great joy, and of long life to the dreamer.

Altar.

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Altar. To dream that you uncover, or diſcover an altar, betokens joy and gladneſs.

Anchor. To dream you ſee one, ſignifies great aſſurance, and certain hope.

Angel. To dream you ſee an angel, or angels, is very good; and to dream that you yourſelf are one, is much better. But to ſpeak with, or call upon them, is of evil ſignification. Yet if in ſecret they ſeem to declare ſomething unknown, and which thou doſt not underſtand or know, it denotes thy becoming acquainted with perſons of the firſt quality Alſo to dream that you ſee an angel fly over you or your houſe, ſignifies joy and conſolation. It is likewiſe caution to the dreamer to live well, and to repent of his ſins; and that upon ſo doing, he ſhall hear good news, and ſhall increaſe in honour and authority.

Anger. To dream that you have been provoked to anger, ſhews that you have many powerful enemies.

Angling. To dream that you are angling, betokens much affliction and trouble, in ſeeking for ſomething which you deſire to get.

Ants. To dream of them betokens an earthly covetous mind; and as they are ſubterraneous creatures, which live under the earth, to dream often of them, ſhews the dreamer not to be long-lived. To ſee ants with wings ſhews a dangerous voyage, or other ill accident. To dream you ſee common ants, which are diligent and induſtrious in providing their food, is good for ploughmen and farmers, becauſe they ſignify fertility; for where there is no grain you will find no ants. To ſuch as live upon the public, and reap profit by many, they are very good; and to ſuch as are ſick, if they dream they come near the body; for they are induſtrious, and ceaſe not to labour, which is proper to ſuch as live: but if they dream that ants range about their bodies, it is a token of death; becauſe they are inhabitants of earth, and are cold and black.

Apes. To dream you have ſeen, or had any thing to do with them, ſignifies malicious, weak, ſtrange, and ſecret enemies; alſo a malefactor and deceiver.

Apparel. To dream that your apparel is proper, and ſuited to the ſeaſon of the year, denotes proſperity and happineſs, or that your apparel is made of linen and fine wool, if in the ſummer, is good; but in the winter, it is better to dream your apparel is new, and made of ſtrong cloth. To dream of white apparel, is good only to prieſts, becauſe it belongs to them in the adminiſtration of their ſacred function; but to others it ſignifies trouble: to mechanics it ſignifies want of buſineſs: to the ſick, white apparel denotes death; but that which is black, their recovery: to be apparelled in a garment of divers colours, or of ſcarlet, is good for prieſts and players; but to others it denotes dangers, troubles, and a diſcovery of ſuch things as ought to be concealed. And unto the ſick, the dreaming of their being ſo apparelled, ſhews that they ſhall be much troubled with a redundancy of humours. For rich men and ſervants to be arrayed in ſcarlet robes, is a ſignification of honour, dignity, and liberty. But ſuch a dream brings death to the ſick, and an increaſe of poverty to the poor, and to many captivity. To be apparelled in a robe dyed in ſcarlet, ſignifies hurts to ſome, and agues to others. As to women's apparel: to dream of a woman's gown, is good only to ſingle perſons, and ſuch as come to act their parts upon ſtages: for married men after ſuch dreams have loſt their wives, and fallen into great ſickneſs, becauſe thoſe who wear ſuch garments are effeminate perſons. Notwithſtanding which, to dream of gowns of divers colours, or of women's gowns, is not at all bad, when you dream likewiſe that it

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is upon the account of great rejoicing, or of public aſſemblies. To dream you are apparelled in a gown of the faſhion of ſome ſtrange nation, ſhews ſuch a one good luck among ſtrangers, if they deſign to go among them: to dream of having a delicate and ſumptuous gown, is good both to rich and poor. For to the firſt, their preſent proſperity ſhall continue; and to the other, their goods ſhall increaſe. Gowns that are torn, ſhew hurt and hindrance of affairs.

Apparition. To dream you ſee an apparition, or ſpirit, that ſeems of a comely aſpect, and attired in white, it ſignifies deceit, and temptation to ſin.

Apples. To dream you ſee apple-trees, and eat ſweet and ripe apples, denotes joy, pleaſure, and recreation; eſpecially to virgins: but ſour apples ſignify contention and ſedition.

Apricots. To dream of apricots, and ſuch kind of fruit in their ſeaſon, denotes to him that dreams he ſees or eats them, content, health, and pleaſure: but if you ſeem to eat them out of ſeaſon, they ſignify vain hopes, and bad ſucceſs in buſineſs.

Arms. He that dreams that his arms are grown bigger and ſtronger than ordinary, it is a ſign that he will have joy and profit by his brother's or his ſon's means, and that he will become rich. But if a married woman dreams it, then her huſband will increaſe in eſtate and authority: to dream ones arms or elbows are full of ſcabs, ſignifies ſadneſs, and bad ſucceſs in buſineſs. To dream his arms are broken or grown lean, denotes (if he be a king, or ſome great prince) ſome overthrow will happen to his army, or ſome diſaſter to his ſtate; or his ſon or his brother will fall into ſome diſtemper or affliction. The ſame dream alſo denotes affliction, ſickneſs, and poverty to the children or brethren of private perſons. And if a woman dreams ſo, ſhe is in danger of being a widow.—If any one dreams his arms are hairy, it denotes an increaſe of riches. To dream your right arm is cut off, ſignifies the death of father, ſon, or brother: if it be the left, the mother, daughter, or ſiſter.

Armed-men. To ſee them in your dream, is a good ſign, and denotes one void of fears. To dream you ſee armed men fly, is a ſign of victory.—To ſee men come in arms againſt you, ſignifies ſadneſs.

Arreſted. To dream that you are ſo, or that you are taken late by a conſtable, ſignifies want of wit, and that the party dreaming ſhall love fiddlers.

Aſp. The perſon that dreams of the aſp and adder, is thereby betokened to have ſtore of money and rich wives. I have known by experience, that to dream that theſe two creatures coming wreathed together, have been arguments of good, eſpecially if we dream they bite us.

Aſs. The aſs in dreams denotes a good ſervant or ſlave, that is profitable to his maſter; it ſignifies alſo a fooliſh and ignorant perſon. To dream you ſee an aſs ſignifies malice. To ſee an aſs ſitting on his crupper, denotes laboriouſneſs. To dream you hear an aſs bray, ſhews you ſhall meet with ſome loſs. To dream of aſſes bearing charge, ſtrong and obedient, is good for friendſhip and company, and ſignifies the wife's companion, or friend, being not proud above their eſtate, or fierce, but gentle, and very obedient: they are alſo good in all affairs and enterprizes. To ſee an aſs run, ſignifies misfortune; eſpecially to a man that is ſick.

Attornies. To dream you are ſpeaking with them; ſhews hindrance in buſineſs, and that a man ſhall have but ſmall ſucceſs in his affairs.

Authority. It is good always for a rich man to think or dream that he is in authority.

p. 117.

AMOR-

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AMOROUS DREAMS IN VERSE.

TO dream of walking in a field,
Where new-blown roſes odours yield;
If any of them you do pluck,
It ſhews in love moſt happy luck:
And that your ſweetheart kind ſhall prove,
To let you gather ſweets of love.

If your kind fancy you preſent
With playing on an inſtrument,
Your ſweetheart ſhall not you diſdain,
But yield true love for love again.

To dream of mountains, hills, or rocks,
Does ſignify flouts, ſcoffs, and mocks:
Their pains in paſſing over ſhew,
That ſhe whom you love, loves not you.

To dream of ſitting by the fire,
When it is late, doth ſhew deſire:
But if you ſit till the fire's out,
Your love will prove falſe out of doubt.

To dream of rivers, or of water,
Doth ſignify much weeping after.
But dreaming of being drowned, I tell ye,
Bids maids beware of a great belly.

If maids of ſwimming milkbowls dream,
It does denote ſome pleaſant theme;
But if they dream of ſhifting ſmock,
Let them look to their maiden lock.

To dream of being in a boat,
Does ſhew that maidens fancies float;
And whether ſink or ſwim they do,
To try love's ſport their ſkill they'll ſhew.

To dream of birds-neſts ſignifies
In maidens ripe virginities:
But if the birds away be flown,
It ſhews her maidenhead is gone.

To dream of brewing and of baking,
Does ſignify a match is making,
Between a maiden and ſome other,
Both by her father and her mother.

To dream of bluſt'ring ſtorms of wind,
Does ſhew inconſtancy of mind:
But if you dream of elves and fairies,
Beware of whores and night-vagaries.

If maids do dream of drawing drink
In cellars, they may waking think,
That their ſweethearts without delay,
Will leave them, and ſoon run away.

To dream of ſeeing ſtrange apparitions,
As devils, hobgoblins, and ſuch viſions,
Does ſhew thy love, or thy ſweetheart,
Hath a fair face, but devil's heart.

Dreams of ſack-poſſets and ſweetmeat,
Or drinking wine with pleaſure great,
And all dreams pleaſant in condition,
Shew ſports of love, and love's fruition.

Dreams of wandering over plains,
Walking in croſs ways and lanes,
And being in thick woods quite loſt,
Declare that lovers ſhall be croſt.

Dreams of lions, bears, bulls, bees,
Neſts of waſps or hornets; theſe
Are emblems whereby are expreſt
Diſcord with thoſe whom you love beſt.

Dreams of rivers, ſhips, and horſes,
Of ſnow and froſt, and of dead corpſes,
Are ſigns by which it may be read
Your ſweetheart's love is cold or dead.

Who dreams of deer, of hounds, and chaces,
Of being at once in many places;
Paſſions of love ſhall every where
Haunt their poor hearts as hounds do deer.

Dreams full of horror and confuſion,
Ending merrily in concluſion,
Shew ſtorms of love are over-blown,
And, after ſorrow, joy ſhall come.

Dreams of joy and pleaſant jeſts,
Dancing, merriment, and feaſts,
Or any dream of recreation,
Signifies love's delectation.

Dreams of air ſerene and gay,
And the fields dreſs'd all like May;
But quickly clouded and o'er-caſt,
With many a bitter northern blaſt,
Shews nuptial pleaſures fade apace,
And joys to ſorrow ſoon give place;
And that, 'twixt poverty and ſtrife,
You'll live but an unpleaſant life.

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UNIVERSAL WISDOM OF PETER JOHN FABER,

THE MOST ACUTE PHYSICIAN AND PHILOSOPHER.

COMPREHENDED IN FOUR BOOKS.

1. What Wiſdom is, and the means to attain unto it.
2. Of the Knowledge of Man.
3. Of the Cure of Diſeaſes incident to man.
4. Of the Melioration of Metals.

CHAP. I.

WHAT WISDOM IS, AND WHY IT IS CALLED ALCHYMY; AND BY WHAT OTHER NAMES IT IS KNOWN.

ALL men deſire and earneſtly wiſh for wiſdom, but few ſearch for it; ſince it contains and comprehends, in itſelf, not only every univerſal, but every particular, nature alſo. This knowledge many of the ancients erroneouſly called Alchymy, whereas Alchymy has reſpect to metals only; and hitherto we find many chymiſts who take Alchymy for the ſole and only tranſmutation of metals, and they define it an art whereby metals are changed within themſelves, that is, imperfect and impure, into perfect and pure metals, ſuch as is gold and ſilver: but, by their favour, I may ſay, that this definition comprehends not the whole energy of this univerſal wiſdom, but only a particular property, and that very ſlender. For univerſal wiſdom is true, which teaches the knowledge of univerſal nature, created by God, and from that diſcovery and knowledge of nature it aſpires and aſcends to God himſelf; it tranſmutes not only impure and imperfect metals into perfect and the pureſt of metals, but alſo all things which in the whole ſeries of things, are found imperfect and impure, through want of vivifying heat: by augmenting the ſame vivifying heat, and the humidum radicale, it teacheth to tranſmute them into things perfect, pure, and abſolute in the perfection of all purity. Whence, generally, this univerſal knowledge may be defined, An univerſal knowledge of every nature, of what it is compounded, and into what this nature, whether univerſal or particular, may at length be reſolved: that by the reſolution and compoſition of particulars, the pure and impure of every nature may be known: that from hence we may truly underſtand the ſeeds of perfection and imperfection, which being known and underſtood, there is an eaſy way made to make imperfect things perfect, not only metals, but alſo all other things, and ſo this wiſdom comprehends not alchymy only, but alſo in itſelf contains all medicine, for to cure diſeaſes, and to reſtore perfect and abſolute health is truly to make perfect, things imperfect.

This is the true and general definition of univerſal wiſdom; in the circumference of which are comprehended alchymy and medicine, ſo all animals, vegetables, and minerals, are ſubſervient to the laws of this wiſdom, that they may be able to acquire the natural perfection to which they naturally tend and incline.

Firſt, All animals attain their natural perfection by the benefit of this wiſdom, ſince this wiſdom, all one knows, teaches how to draw the purum of the animal nature from the center of the animal nature, by the means and virtues of which the nature of all animals is made perfect. By the ſame way and artifice is the nature of vegetables, minerals, and all

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metals alſo made perfect; the purum of the vegetable, mineral, and metallic nature being underſtood: which purum, indeed, being prepared by this wiſdom, and adminiſtered to vegetable, mineral, and metallic bodies, conduces to the abſolute perfection of vegetables, minerals, and metals, ſo are animals and vegetables freed from all diſeaſes, and flouriſhing with the greateſt vigour imaginable, ſo that at all times they may be able to bear perfect and abſolute fruit. So ſtones of no value, yea glaſs itſelf, may be changed into diamonds, carbuncles, and other precious ſtones, the purum of of the mineral nature naturally doing this, for it makes precious ſtones from itſelf, gold and ſilver alſo, ſo that that purum of the mineral nature being had, the efficient cauſe of mineral gold, ſilver, and precious ſtones, may alſo be had, and the cauſe being had, the effect of the cauſe is alſo obtained: ſo the whole virtue and efficacy of this wiſdom conſiſts in the poſſeſſion of the natural purum, for if we have the purum of the creature, we have alſo the whole efficacy and energy of univerſal nature; ſo this wiſdom is great and wonderful, and to be acquired without the conſideration of pains or charge, which, if we obtain, it exceeds all enjoyments, and whilſt we live, the whole world cannot add to our happineſs, for we know God entirely by nature herſelf, and nothing in the whole ſeries of things is more deſireable than the knowledge of God and nature. The fear of God depends from the knowledge of him, and our true ſalvation depends from divine love, and from nature herſelf depends and ſprings the felicity of our temporal life. Nothing, therefore, is more deſireable than that ſame wiſdom which leads us to the knowledge of God and nature; it chiefly ſhews us nature, that we may come to the underſtanding of the internal and intimate virtue and energy thereof, which indeed can be had and obtained by the works of this wiſdom alone; whence this wiſdom, by many of the ancient and modern philoſophers, is called by ſeveral names; for here it is called alchymy, *aeo tou alos Kai-tou chyoue*, ſignifying from the juice of ſalt, for the whole virtues of nature depend from the juice and ſpirit of the internal ſalt; for, indeed, in the juice of the ſalt of every thing conſiſts the purum of nature, in which purum reſides the internal virtue of every thing; whence ſome, and not amiſs, have termed this artifice (whereby the juice of the central ſalt is ſeparated from its impurities) alchymy; and others call it the art ſpagyric, from the Greek word *Seay*, which ſignifies to ſeparate or elect, for when the impurum of nature is ſeparated, this art chooſeth, or electeth, the purum of the ſame nature. Others alſo call it cabala, which was anciently delivered us by tradition, yet it is better, and more convenient to call it wiſdom, ſeeing they that apprehend it rightly are truly wiſe and intelligent.

CHAP. II.

WHAT OPERATIONS WISDOM MAY REQUIRE TO THE KNOWLEDGE OF NATURE.

THE knowledge of nature depends from the knowledge of the ſame internal purum, which purum, indeed, is mixed with ſo many impurities, that the way and method whereby to ſeparate it from its impurities is very difficult, ſo that thence being ſeparated, it may be known by its brightneſs and purity: for this cauſe have the ancients, the ſupporters, authors, and true fathers of this wiſdom, thought of many ſeveral operations, by which that purum of nature may be had ſeparated and freed from all its excrements; firſt calcination, ſolution, diſtillation, putrefaction, and ſublimation, and laſtly they thought of union, coagulation, or fixation, of which we will both generally and particularly treat, in the ſubſequent chapters that, that purum of nature may be had entirely pure, for root out thoſe

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operations, alchymy would be very defective in itſelf, and would ſignify nothing of virtue and efficacy in the producing and effecting eſſences and their arcanas, for the mixts of nature, or the natural compounds, would remain entire, ſtill mixed with their own excrements, ſo that the purum of nature, which lies obſcure in the center thereof, would remain as dead and ineffectual, unleſs by theſe chymical operations it were diveſted of its excrements, which render the ſame purum ineffectual and void of acting, although it is the fountain whence all actions flow, for thoſe excrements which ſpring up with mixt nature do ſo ſtupify that purum of nature, that it is made ineffectual; but when thoſe excrements are ſeparated by calcinations, ſolutions, diſtillations, putrefactions, and ſublimations, then that purum of nature, being diveſted of all its excrements, becomes very powerful and effectual in its operations having nothing to impede its actions; wherefore the above-ſaid operations of alchymy are altogether neceſſary, with which alone all mixed and compound natures may be reduced to the higheſt purum of nature, which Ariſtotle calls the firſt matter, which, indeed, is only capable of acting, being the radix of true form, in which alone conſiſts the principle of action, wherefore without the reduction of things, even unto the firſt matter, that is, without the reduction of things to their central purum, no powerful or remarkable action can be had or ſeen in phyſical things: the operations, therefore, aboveſaid are neceſſary to alchymy, by which alone all things natural may be reduced to the firſt matter, which is the central purum of every thing, in which alone conſiſts the wonderful, and moſt principal of all actions, whence the chymical arcana are moſt powerful, having their conſiſtence from the ſole purum of nature, or the firſt matter of things.

Of theſe chymical operations, therefore, we muſt ſpeak both in general and in particular, and declare by what reaſon and way they may be done, that the ſtudents of the chymical art may ſee and thoroughly underſtand the perfection of the art, and that phyſicians may thereby be able to cure diſeaſes, for without that purum of nature, diſeaſes cannot be cured.

(Chap. III. in our next.)

p. 140.

ELEMENTARY PRINCIPLES OF ASTROLOGY.

BY W. DEACON, PHILOMATH.

CHAP. I.

The Twelve Signs and their Diviſions.

THE zodiac being a great circle of the ſphere, is divided into 360 degrees; every degree is ſubdivided into 60 other diviſions, called minutes; and every minute into 60 ſeconds, thirds, fourths, and farther, if neceſſary.

Every ſign contains 30 of theſe degrees, and thus, 12 ſigns comprize the whole zodiac.

NAMES AND CHARACTERS.

NORTHERN SIGNS.	SOUTHERN SIGNS.
♈ Aries	♎ Libra
♉ Taurus	♏ Scorpio
♊ Gemini	♐ Sagitarius
♋ Cancer	♑ Capricorn
♌ Leo	♒ Aquarius
♍ Virgo	♓ Piſces

The firſt ſix ſigns are called northern, becauſe they decline from the equinoctial line towards the north pole;

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the latter ſix are called ſouthern, becauſe they decline from the equinoctial, towards the ſouth pole.

This zodiac cuts the equator, or equinoctial, in two oppoſite points; that is, in the beginning of Aries and Libra, which are called the equinoctial point.

Seven planets move conſtantly in theſe twelve ſigns; their names, characters, and qualities, are thus diſtinguiſhed:

♄ Saturn, cold and dry
♃ Jupiter, hot and moiſt
♂ Mars, hot and dry
☉ Sol, (the Sun) hot and dry
♀ Venus, cold and moiſt
☿ Mercury convertible, variable
☽ Luna, (the Moon) cold and moiſt.

The twelve ſigns of the zodiac are divided into triplicities, according to the four elements, fiery, airy, earthy, and watery.

Fiery, Airy, Earthy, Watry } Signs are { ♈ ♌ ♐ / ♊ ♎ ♒ / ♉ ♍ ♑ / ♋ ♏ ♓

Fiery ſigns are ſaid to be in nature hot and dry; airy, hot and moiſt; earthy, cold and dry; and watery, cold and moiſt.

Characters and Names of the two Nodes, and the Part of Fortune.

Caput Draconis ☊ Dragon's Head
Cauda Draconis ☋ Dragon's Tail
Pars Fortunæ ⊕ Part of Fortune

The ſeven planets moving in the twelve ſigns, make ſeveral angles and aſpects with each other; and from their influx, the generation and corruption of all ſublunaries are cauſed.

They are alſo divided into moveable, fixed and common ſigns, as,

♈ ♋ ♎ ♑ moveable
♉ ♌ ♏ ♒ fixed
♊ ♍ ♐ ♓ common

With relation to their fixed, common, or moveable qualities, they behold each other with a □.

♈ ♊ ♌ ♎ ♐ ♒ maſculine
♉ ♋ ♍ ♏ ♑ ♓ feminine
♋ ♌ ♏ ♎ ♑ ♐ ſigns of right aſcenſion.
♑ ♒ ♓ ♈ ♉ ♊ ſigns of oblique aſcenſion.
♊ ♓ and the beginning of ♐ are double bodied ſigns
♋ ♍ ♓ fruitful ſigns
♊ ♌ ♑ barren ſigns

They are divided into four parts, anſwerable to the four quarters of the year.

Vernal ♈ ♉ ♊ to the ſpring quarter, hot and moiſt—ſanguine.

Æſtival ♋ ♌ ♍ to the ſummer quarter, hot and dry—choleric.

Autumn ♎ ♏ ♐ to the harveſt quarter, cold and dry—melancholy.

Winter ♑ ♒ ♓ the winter quarter, cold and moiſt—phlegmatic.

The ſigns are alſo termed

Mute ♋ ♏ ♓
Humane ♊ ♍ ♎ ♒

It ſhould be obſerved that a planet in ♈ caſts his dexter to ♒, and ſiniſter to ♊; his □ dexter to ♑, □ ſiniſter to ♋; △ dexter to ♐, △ ſiniſter to ♌, and his ☍ to ♎; and ſo of the reſt.

(To be continued.) p. 134.

TO

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TO THE EDITOR.

SIR,

THE following extracts, taken from the writings of Emanuel Swedenborg, doubtleſs, will be very acceptable to ſome of your country correſpondents, who never yet have ſeen the tenets and aſſertions of that ſingular myſtical writer.

OF GOD.

HE aſſerts that Jeſus Chriſt is God, the ſole object of worſhip, and is the Sun of Heaven: that the Father means the Eſſe, the divine love, the fire of that ſun, and the light from that ſun is wiſdom; that God appears in perſon with the angels at certain times without that intenſe fire; which is called the Son of God, or God preſent in perſon, yet he is ſtill the ſun in a middle altitude: the holy ſpirit means the operation.

OF HEAVEN.

THE neceſſaries of life are given gratis by the Lord, and exiſt inſtantaneouſly, which is food, cloathing, and abode, which correſpond exactly with the principal of each angel, and variety of things reſpecting the table and houſe, which are beautiful according to the uſe, and according to the affection bright in each.

OF THE WORLD OF SPIRITS.

THAT every man enters the world of ſpirits immediately on the death of the material body; he is accoſted by angels, and informed of his ſituation; after ſome time he is taken up into heaven, or caſt down into hell, which is the caſe with every one ſince the laſt judgment, which took place, in the world of ſpirits, in the year 1757. In the ſpiritual world are earths, hills, mountains, plains, &c. likewiſe ſeas, fountains, lakes, rivers, &c. that there are paradiſes, gardens, groves, &c. palaces, houſes, writings, books, profeſſions, and trades; likewiſe conjugal love without the propagation of ſpecies, but inſtead thereof an union of minds.

OF HELL.

IN hell are doleful caverns, barren ſands, and deſerts, filthy ragged garments; every one endeavouring to be the greateſt, by which is ſignified hell-fire; perpetual contentions, which is ſignified by the gnaſhing of teeth.

He teſtifies the natural body is never to riſe again, and that this preſent world will never have an end.

The preceding is copied from the author's writings, believed by his followers, ſome of whom appear to be men of the firſt rank and talents; and, doubtleſs, will afford entertainment for every one of your correſpondents, who are ſtrangers to this ſingular ſect of people. Z.

October 8, 1792.

OBSERVATIONS ON MOLES.

CHAP. I.

OF MOLES IN SEVERAL PARTS OF THE BODY.

IT is very common to obſerve in the human body, moles or marks, that frequently appear in all parts of the body, of all kinds, quantity, form, and colour, as great, mean, or ſmall, as philoſophers obſerve. The ancient phyſicians ſay theſe are cauſed in the body by the redundancy or perverſity of

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of humours in the body, viz. the white moles proceed from phlegm, the black from choler, adduſt, and the like: but aſtrologers aſſign another cauſe, (which indeed is the cauſe of that cauſe) viz. the conſtellation of the heavens, which, how they lay their grounds it will not be amiſs to recite. Firſt, they obſerve the quality of the ſigns aſcending, and the nature of the planets ruling therein, and the ſignifications in thoſe ſigns they are found in: then they conſider the body as divided into twelve parts, according to the number of ſigns in the zodiac, and each part of the body they deſign to its proper ſign and conſtellation, as to Aries the head, to Taurus the neck, to Gemini the ſhoulders and arms, to Cancer breaſt and ſtomach, to Leo heart and back, to Virgo bowels and belly, to Libra reins and loins, to Scorpio the ſecrets, to Sagitary the thighs, to Capricorn the knees, to Aquary the legs, and to Piſces the feet; and ſo to theſe ſigns the whole univerſal dimenſions of the body are related: the manners and qualifications of the mind are from hence known, as alſo future events, as the great maſters in aſtrology contend, for where the planets are found in the geniture, in thoſe parts of the body relating to thoſe ſigns in the body marked with moles, or ſcars in divers forms, and colours, according to the ſignification of the planets, affecting thoſe parts of all the twelve ſigns, the Sun and Moon claim propriety chiefly but in two, the other five planets have each two houſes, the Sun hath his principal domination in Leo, the Moon hath her's in Cancer, Saturn in Capricorn, and Aquary exerciſeth his ſuperiority, Jupiter in Sagitary and Piſces, Mars in Aries and Scorpio, Venus in Taurus and Libra, Mercury in Gemini and Virgo. Furthermore, Mars gives red moles or ſcars, Saturn black or blueiſh, the Sun ſaffron or yellowiſh, Venus gives a freſh roſe colour, Jupiter and the Moon whitiſh and fair, Mercury is various in colours, as he is aſpected.

Thus aſtrologers aſſign the cauſe of moles, but phyſicians otherwiſe determine, viz. that the moles proceed not thus immediately from the planets and ſigns, but are cauſed from the humours predominant in the body, as namely, black moles, not ſo much from Saturn as from melancholy, for atrabilis produceth black marks in the ſkin, and bilious choler cauſeth red, or ſaffron colour, blood cauſeth red and clear roſy colour, and phlegm white and fair, and from the various complicated mixture of humours in the body, ariſe thoſe various moles, in colour and form, which aſtrologers attribute to Mercury: from rank and hot blood proceed red and flamy moles, and not directly from Mars, and from the ſeveral mixtures of colour proceeds various colours, as choler mixt with the overflowing of the ſpleen cauſeth greeniſh from yellow choler; yellow marks appear, which are moſt apparent in the bodies of women, by reaſon of their tender whiteneſs and delicacy, and theſe humours chiefly characteriſe the place with moles near where they chiefly reſide, as white moles chiefly about the face, as having their production from the brain, black chiefly about the breaſt, by reaſon of the proximity of the ſpleen, red near the region of the liver, yellow about the ribs, or parts near the reſidence of the gall, and ſaffron colour oft diffuſed through the whole body, with other colours, according to the different mixture of the humours, and all theſe, according to antiquity, bear perpetual teſtimony of good or bad, *perpetua bonitatis and vitiorum teſtimonia ſunt*; but I ſuppoſe philoſophers and phyſicians may be well accorded, if we conſider the ſtars as *cauſa, cauſæ*, it will follow, *quicquid eſt cauſa cauſæ, eſt etiam cauſa cauſati*, ſo this doctrine ſhall be comprobated, as to the humours and planets alſo.

(To be continued.)

LAVATER

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LAVATER DE SPECTRIS.

Continued from Page 52.

11. TWO merchants of note, being about to travel into France through ſome foreſts near Turin, they met a man much above the common race of men, and they being on a ſudden called by him, they received a command from him in theſe words: Accoſt Lewis Sfortia, my brother, and give him theſe letters in my name. They being aſtoniſhed, and aſking who it was that ſpoke to them, he anſwered, that he was Sfortia the Galeacian, and immediately vaniſhed out of their ſight: they returned ſpeedily to Milan, thence to Viglevanum, where Maurus was governor; they offer the letter to the governor they were derided by the courtiers, but when they perſiſted obſtinately in their embaſſy, and being thrown into priſon, and put to the torture, they declared by an unwearied conſtancy that there was no deceit. In the mean time, a conſultation was held with great fear and conſternation about opening the letter. A great many heſitating, one Galeacius, a Viſcount, opened it: the paper was folded up in the manner of a pontifical brief as they call it, oblong, ſealed up with ſmall threads of braſs wire; the words of which were as follows: O, O, O, Lewis, beware of thyſelf, becauſe the Venetians and Gauls are confederated to your deſtruction, and to ſnatch the government from your offſpring. But if you ſhall give me three thouſand pieces of gold, I will do my endeavour to reconcile the ſpirits of the Venetians and Gauls, and avert thoſe unhapppy preſages, and I hope to effect the matter if you grant my requeſt: farewel. The ſuperſcription was, The ſpirit of Galeacius thy brother! Some being aſtoniſhed with the newneſs of the thing, others making a ſcoff of the [illegible]air, the greater part were for depoſiting the money in a ſecure place, leſt he ſhould expoſe himſelf to contempt; the Prince abſtained from giving this ſuperſtitious gift, and ſent the merchants home. But, in a ſhort time after, he was driven from his principality by Lewis XII, king of France, and led into captivity.—Artunus, Section 1. Hiſtoria Mediolanens, he being an eye-witneſs.

12. Alodiſius, the father of Lewis, who had obtained the government of Imola, a city of Italy, anciently called Forum Cornelii; not long after he had departed this life, he appeared to a man in his journey from ſome ſecret places, who had been ſent by his ſon Lewis to Ferrara: he was ſitting on a horſe with a hawk in his hand, after the manner of a fowler; he ſpoke to the man as if he had been ſeized with a ſudden fear, that he ſhould warn his ſon to meet him there next day without fail, becauſe he had ſomething of great moment to foretell to him. Lewis being informed of the matter, he partly, for unbelief, and fearing an ambuſh, he ſent another perſon in his room. The ſame ſpectre which had appeared before, met the perſon ſent by him, and grieved much that his ſon had not come; for he affirmed that he had many things of great conſequence to reveal to him. Nevertheleſs, he deſired the man to acquaint his ſon that after 22 years and one month, mentioning the preciſe day that his ſon would loſe the government of the city which he had held. The time being come, which his father's ghoſt had foretold, and having uſed every poſſible precaution to ſecure the city; Philip Duke of Milan, with whom he was in a ſtrict league, and from whom he feared nothing, came ſuddenly with an army, and intrenching himſelf in a great

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froſt round the city, he put ſcaling ladders to the walls, he ſoon maſtered the town, and took Lewis the governor priſoner along with him.—Sabell. lib. 1. cap. 4. Exempl.

13. A little before Byzantium (now called Conſtantinople) was beſieged both by ſea and land, by the fierce and cruel Turks, there was ſeen at Coma, a city of the Hither Gaul, about ſun-ſet, a great multitude of dogs carried through the air, and after them herds of different ſorts of cattle, and next a kind of light-armed footmen, then followed men with ſpears and ſhields, then followed a number of horſemen divided into troops drawn out in battle array, and that there continued for almoſt the ſpace of three hours the appearance of an army advancing. At laſt there appeared a man of great height, of a fierce and formidable aſpect, above human deſcription, as the leader of this army, ſitting on a terrible horſe, beſides many other fearful ſights, the forerunner of great evils, until night coming on, and then the whole apparition vaniſhed: there is no one doubts but theſe fearful appearances were ominous of the many ſlaughters, burnings, and deſtruction that ſoon after enſued.—Alexander, lib. 3. cap 15.

14. In the ſecond year of Mauritius, according to the chronicle of Sigebert, Antioch was overturned by a peculiar interpoſition of heaven. One of the citizens, a man very pious and liberal, free in beſtowing alms on the poor, ſaw a certain elderly perſon, cloathed in white garments, with two companions, ſtanding in the middle of the city, ſhaking a handkerchief which he held in his hand over the middle part of the city, which on a ſudden was overturned, with the buildings and men. He could ſcarce be witheld by his other two companions from ſhaking the napkin over the other half of the city that ſtood ſafe; however, at laſt he was appeaſed with good words, he then diſappeared.

15. In the year of our Lord 1536, a certain Sicilian merchant being on his journey towards Catana, of Meſſina, a city in Sicily, on the 21ſt day of March, towards evening, he took up his quarters at Taurominium. Early next morning, as he was proſecuting his journey, he met about ten men not far from the town, who ſeemed to be carpenters and bricklayers, carrying their iron tools, who being interrogated by him where they went, they anſwered to Mount Etna, commonly called Mount Gibella. A little after he met a like number of the ſame kind of workmen, who being aſked whither they tended, anſwered as the former, that they were ſent by their employer to work at Mount Etna on ſome buildings; being aſked who their employer was, they ſaid he would follow in a ſhort ſpace of time; a little after he met in his journey a man much taller in ſtature than common, his hair and beard thick and long, and blacker than any crow; he had much the appearance of a blackſmith: he forthwith, without any preamble, aſked the merchant if he had ſeen any of his labourers in the way; he anſwered, that he had ſeen ſome, who ſaid they went to build at Mount Etna, but he knew not whoſe workmen they were, but if he was the architect, he deſired to know what form of building he had projected in his mind, or by what method he meant to attempt it, the whole high mountain being generally covered with ſnow, and for the moſt part impaſſable to an experienced traveller. Then the unknown architect ſaid to him, that his art and ability was far ſuperior to the undertaking, and that he, who ſeemed ſo incredulous, would in a ſhort time be convinced by his own eyes of the truth of his aſſertions: with theſe words he vaniſhed in the air. Upon which the man almoſt expired on the ſpot, having been ſeized with a ſudden fear and terror, ſo that it was with the greateſt difficulty imaginable he was able to return to the town; he went to a prieſt, related the viſion, confeſſed his ſins, received the ſacrament, and towards

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wards the evening he departed this life. In the beginning of the following evening, being the 23rd of March, a dreadful fire, with ſulphureous exhalations, broke out with a great and terrible noiſe, there was alſo an earthquake, the fiery matter ſeemed to be carried towards the ſun. The clergy and people of Catana were ſtruck with terror; they flocked in great crowds to the church of St. Agatha, to implore the divine aſſiſtance, with tears, ſinging of pſalms, prayers, and ſupplications for mercy, the bells likewiſe ſounding mournfully. At laſt the fire approached near the ſacred temple of the virgin St. Agatha, but it is wonderful to be told, ſcarce had they finiſhed their prayers, but the fire gradually decreaſed, and in a ſhort time was altogether extinguiſhed. Gilbert, Cognat. libro. octavo Narrationum.

PHILOSOPHICAL ESSAY,

Shewing whence come the Marks or Spots wherewith Children are born, and proving them to proceed from the imagination of the Mother.

AS the degrees of life have dominion over the firſt qualities, ſo they have authority one over another, each in his order. The vegetative life in man makes uſe of the elementary qualities at pleaſure, even to the prejudice of their own nature. So, heat congregates things of the ſame, and ſeparates thoſe of different nature; but our vegetative ſoul makes it do the contrary, namely, unite the four humours in the veins though different in nature, inſtead of ſegregating them: for in this caſe, heat acts not with full authority but as the ſoul's officer, following her intentions. And the reaſon is, becauſe theſe four humours being ingredients into the nativity of man, they muſt neceſſarily paſs into his nouriſhment; which they cannot do without being mingled together. But when the blood is out of the veins, then the heat, diſengaged from the ſoul's juriſdiction, diſgregates and ſeparates all four, making the choler float uppermoſt, the phlegm next, then the blood, and loweſt of all melancholy, as the dregs. Amongſt ſouls, there is the ſame order of ſuperiority. The ſenſitive makes the vegetative obey it; as appears by this, that if after meat the imagination attend much to an object, the concoction of the food is retarded, becauſe all the faculties of the ſoul being united in their root and eſſence of the ſoul, when ſhe ſets herſelf much upon one object, ſhe leaves the other inferior powers idle; they not being able to work but as the ſoul (their principle) employs them. Now this premiſed, I ſay, when a breeding woman hath a longing for any thing, this deſired thing is imprinted ſtrongly in the fancy; and this imprinting being made in the brain, the ſpirits which flow from thence, carry a copy thereof with them. For as an entire looking-glaſs repreſents but one image, but every piece of a broken one hath its whole portrait; becauſe the intentional ſpecies or images of things, though diviſible by reaſon of their ſubject, are yet in themſelves formally indiviſible, being forms without matter, and conſequently indiviſible; diviſion proceeding from quantity, a concomitant of matter: ſo thoſe ſpirits which ſtream from the brain, though they leave there the image of the deſired thing, yet withal they carry the ſame image with them, as being portions of the ſubſtance wherein it is engraven; and running to the place where the fœtus is formed, by reaſon of the union of its umbilical veſſels with thoſe of the mother, they

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arrive at the infant, and imprint the characters they bring upon it: the vegetative and plaſtick, or formative, virtue ſuffering itſelf to be over-ruled by the ſenſitive, as this is by the imaginative, and this again by the other ſuperior powers. When the teeming woman, touching herſelf in any part, the ſpirits run thither from the brain, either by reaſon of the touch or the motion (both depending upon the animal ſpirits) but finding the mother's fleſh too hard and diſproportionate to their effect, and miſſing their blow, they go to give it upon the tenderer fleſh of the child. And as in generation, the ſpirits of all the parts of the body accur to the place where the ſeed is received, there to engrave the characters of the parts whence they flow, which afterwards ſerve for the formative virtue, every one having his taſk to make the part from which it iſſued: ſo the mother's ſpirit keeps the ſame courſe and rule towards the embryo, ſo that thoſe which ſerved to the mother's touch, go to find that ſame place in the child's body, there to mark the image which they brought from the brain; nature finding ways for her intention where none appear.

The impotence of that ſex and their weakneſs of mind, evidenced by the violence of all their paſſions, which know no mediocrity, is one of the principal cauſes of the impetuoſity of their deſires. Now the ſpecies of the thing deſired being in the imagination, it excites the appetite which deſired it; this, the motive faculty, which employs the animal ſpirits to execute the commands of the faculties by whom it is ſet on work. And as the virtues and images of things generated here below, by the heat and influence of the ſtars, are received in the air which configns them to the earth; ſo thoſe ſpirits receive the ſpecies and images whereof the brain is full; and being directed by the imagination to the womb (which hath great communication with the brain by means of the nerves of the ſixth pair, as appears by the effects of odours upon that part) there they retrace and imprint upon the child the images wherewith they are laden. For, if it be true that the imagination can act beyond its ſubject, as oſtriches and tortoiſes are ſaid to hatch their eggs with their eyes, and that hens hatch chickens of the colour of ſuch cloths as are laid before them whilſt they are ſitting; much more may the imagination of a woman repreſent upon the tender fruit in her womb the image of things which ſhe paſſionately deſires: and this is no more ſtrange than the common obſervation, of people falling ſick, and recovering again, merely by fancy.

The images of things deſired are in the ſpirits, juſt as thoſe of ſenſible objects are in the air, which is full of them. But as theſe, that they may be ſeen, muſt be terminated by a ſmooth and opake body; ſo, that theſe which are in the ſpirits may be expreſſed, they muſt be terminated by a ſoft, tender, and capable body, as a child's is in the firſt months of his conformation, during which alone he is ſuſceptible of theſe impreſſions, which are only of things edible and potable; being the child, then endowed only with ſenſitive life, cannot be affected but by things ſerving to the animal life, as aliments are, which (beſides) are ordinarily and moſt ardently deſired by breeding women; thoſe that long for chalk, coals, and other impurities being unhealthy and diſtempered. Now to give account why the grapes, mulberries, ſtrawberries, gooſeberries, and other fruits delineated upon our bodies, ripen and change colour at the ſame time as the true fruits upon the earth do, I ſhall not recur to the ſtars, or taliſmanical figures, but more probably to that univerſal ſpirit which cauſeth the ſame fermentation in the ſpirits of our bodies, as in wine and the vine when it is in its ſap and flower; and in pork or veniſon when hogs and deer are ſalt, mealed, or go to rut.

Now ſome of theſe marks adhere to parti-

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particular families. So the family of Seleucus had an anchor upon the thigh; in Greece ſome were diſtinguiſhed by a lance, a creviſh, a ſtar, &c. which marks, as warts and moles, proceed from the formative virtue in the ſeed, which containing the idea of all the parts, expreſſes them to the life in the child. Other ſorts of marks are not ordinary but fortuitous, and depend upon the imagination alone, which employs the ſpirits which are common both to the mother and child by the umbilical veſſels, and have the ſame motions: ſo that when the woman ſcratches herſelf in any part of her body, the ſpirits having a like motion are carried towards that part, and at the ſame time towards the correſpondent part in the child's body, whoſe tenderneſs is alone ſuſceptible of the image wherewith they are impregnated, and which is never to be removed, as being from the firſt conformation.

And not only the deſire of eating and drinking, which is pacified by enjoyment, but any vehement paſſion, even a ſudden fright, againſt which there is no remedy, ſometimes leads the variable fancy of women to interrupt the work of the formative virtue, otherwiſe always very regular. As a certain woman having ſeen a criminal broken upon the wheel, brought forth a child that all the bones were broken. Hereunto alſo contribute the exceſs or defect of the matter, its evil quality, and the depraved conformation of the womb. But to attribute the communication required for this effect between the imaginative and formative faculties to the umbilical veſſels, cannot hold; there being but one vein, two arteries, and the urachus, without any nerves, by which alone the animal ſpirits are tranſmitted from the brain. Nor can thoſe ſpecies, without diſſipation and confuſion, ſeparate themſelves from the maſs of blood, and paſs by the circuit of the mother's veins into the umbilical vein of the fœtus; wherefore it is more rational to aſcribe this effect to the correſpondence of the faculties, whereof the ſuperior indeed move the inferior, but by a ſimple and pure irradiation, without tranſmitting any thing to them: there needing no other communication than that of a lutiniſt's finger, or a dancing-maſter's foot with their imagination, which yet follow one the other, although it tranſmits not to the ends of their hands and feet the notes and cadences which they repreſent. Thus, for the imprinting of a mark, the formative faculty being moved by the imagination, hath no need to receive any ſpecies, as the cognoſcitive faculties have, of which number the formative is not. Nor is it more ſtrange, that the fœtus, endowed with a particular ſoul, yet feels the effects of its mother's imagination, than that fruits receive the changes and alterations of the trees to which they adhere.

APPARITIONS, DREAMS, &c. p 62

AN ACCOUNT OF AN APPARITION ATTESTED BY THE REV. MR. RUDDLE, MINISTER AT LAUNCESTON, IN CORNWALL.

IN the beginning of the year 1665, a diſeaſe happened in this town of Launceſton, and ſome of my ſcholars died of it. Among others who fell under its malignity, was John Elliott, the eldeſt ſon of Edward Elliott, of Treberſe, Eſq. a ſtripling of about ſixteen years of age, but of uncommon parts and ingenuity. At his own particular requeſt, I preached at the funeral, which happened on the 20th day of June, 1665. In my diſcourſe I ſpoke ſome words in commendation of the young gentleman, ſuch as might en-

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dear his memory to thoſe that knew him, and, withal, tended to preſerve his example to thoſe who went to ſchool with him, and were to continue there after him. An ancient gentleman, who was then in the church, was much affected with the diſcourſe, and was often heard to repeat, the ſame evening, an expreſſion I then uſed out of Virgil:

Et puer ipſe fuit cantari digmus.——

The reaſon why this grave gentleman was ſo much concerned at the character, was a reflection he made on a ſon of his own, who being about the ſame age, and but a few months before, not unworthy of the like character I gave of the young Mr. Elliott; was now by a ſtrange accident quite loſt as to his parent's hopes, and all expectations of any further comfort by him.

The funeral rites being over, I was no ſooner come out of the church, but I was moſt courteouſly accoſted by this old gentleman, and with an unuſual importunity, almoſt forced againſt my humour to ſee his houſe that night; nor could I have reſcued myſelf from his kindneſs, had not Mr. Elliott interpoſed, and pleaded title to me for the whole day, which, as he ſaid, he would reſign to no man. Hereupon I got looſe for that time, but was conſtrained to leave a promiſe behind me, to wait upon him at his own houſe the Monday following. This, then, ſeemed to ſatisfy him; but before Monday came, I had a new meſſage to requeſt me that if it were poſſible I would be there the Sunday. The ſecond attempt I reſiſted, by anſwering that it was againſt my convenience, and the duty which mine own people expected from me. Yet was not the gentleman at reſt, for he ſent me another letter the Saturday, by no means to fail the Monday, and ſo to order my buſineſs as to ſpend with him two or three days at leaſt. I was, indeed, ſtartled at ſo much eagerneſs, and ſo many dunnings for a viſit, without any buſineſs; and began to ſuſpect that there muſt needs be ſome deſign in the bottom of all this courteſy. For I had no familiarity, ſcarce common acquaintance, with the gentleman, or his family, nor could I imagine whence ſhould ariſe ſuch a fluſh of friendſhip on the ſudden.

On the Monday I went and paid my promiſed devoir, and met with entertainment as free and plentiful as the invitation was importunate. There alſo I found a neighbouring miniſter, who pretended to call in accidentally, but by the ſequel I ſuppoſe it was otherwiſe. After dinner, this brother of the coat undertook to ſhew me the gardens, where as we were walking, he gave me the firſt diſcovery of what was mainly intended in all this treat and compliment.

Firſt he began to inform me of the infelicity of the family in general, and then gave inſtance in the youngeſt ſon. He related what a hopeful, ſprightly lad he lately was, and how melancholic and ſottiſh he was now grown. Then did he with much paſſion lament that his ill-humour ſhould ſo incredibly ſubdue his reaſon—'The poor boy,' ſaid he, 'believes himſelf to be haunted with ghoſts, and is confident that he meets with an evil ſpirit in a certain field about half a mile from this place, as often as he goes that way to ſchool.' In the midſt of our diſcourſe, the old gentleman and his lady, as obſerving their cue moſt exactly, came up to us. Upon their approach, and pointing me to the arbour, the parſon renews his relation to me, and they, the parents of the youth, confirmed what he ſaid, and added many minute circumſtances, in a long narrative of the whole. In fine, they all three deſired my thoughts and advice in the affair.

I was not able to collect my thoughts enough on the ſudden, to frame a judgment upon what they had ſaid. Only I anſwered, that the thing which the youth reported to them was ſtrange, yet not incredible, and that I knew not then what to think or ſay of it, but if the lad would be free to me in talk, and truſt

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truſt me with his counſels, I had hopes to give them a better account of my opinion the next day.

I had no ſooner ſpoken ſo much, but I perceived myſelf in the ſpring their courtſhip had laid for me; for the old lady was not able to hide her impatience, but her ſon muſt be called immediately; this I was forced to comply with, and conſent to, ſo that drawing off from the company to an orchard hard by, ſhe went herſelf and brought him to me, and left him with me.

It was the main drift of all theſe three to perſuade me, that either the boy was lazy, and glad of any excuſe to keep from the ſchool, or that he was in love with ſome wench, and aſhamed to confeſs it; or that he had a fetch upon his father to get money and new clothes, that he might range to London after a brother he had there; and therefore they begged of me to diſcover the root of the matter, and accordingly to diſſuade, adviſe, or reprove him; but chiefly by all means to undeceive him as to the fancy of ghoſts and ſpirits.

I ſoon entered a cloſe conference with the youth, and at firſt was very cautious not to diſpleaſe him, but by ſmooth words to ingratiate myſelf and get within him, for I doubted he would be too diſtruſtful, or too reſerved. But we had ſcarce paſſed the firſt ſituation and began to ſpeak to the buſineſs, before I found that there needed no policy to ſkrew myſelf into his heart, for he moſt openly, and with all obliging candour did aver that he loved his book, and deſired nothing more than to be bred a ſcholar; that he had not the leaſt reſpect for any of womankind, as his mother gave out, and that the only requeſt he would make to his parents was, that they would believe his conſtant aſſertions concerning the woman he was diſturbed with in the field called the Higher Broom Quartils. He told me with all naked freedom, and a flood of tears, that his friends were unkind and unjuſt to him, neither to believe nor pity him; and that if any man, making a bow to me, would but go with him to the place, he might be convinced that the thing was real, &c. By this time he found me apt to compaſſionate his condition, and to be attentive to his relation of it; and therefore he went on in this manner.

'This woman which appears to me, ſaid he, 'lived a neighbour here to my father, and died about eight years ſince; her name, Dorothy Dingley, of ſuch a ſtature, ſuch age, and ſuch complexion. She never ſpeaks to me, and always leaves the foot-path to me, and ſhe commonly meets me twice or three times in the breadth of the field.

'It was about two months before I took any notice of it, and though the ſhape of the face was in my memory, yet I could not recall the name of the perſon; but without more thoughtfulneſs I ſuppoſed it was ſome woman who lived thereabout, and had frequent occaſion that way; nor did I imagine any thing to the contrary, before ſhe began to meet me conſtantly morning and evening, and always in the ſame field, and ſometimes twice or thrice in the breadth of it.

'The firſt time I took notice of her was about a year ſince; and when I firſt began to ſuſpect and believe it to be a ghoſt, I had courage enough not to be afraid, but kept it to myſelf a good while, and only wondered very much at it. I did often ſpeak to it, but never had a word in anſwer. Then I changed my way, and went to ſchool the under horſe-road, and then ſhe always met me in the narrow lane, between the Quarry Park and the Nurſery, which was worſe.

'At length I began to be terrified at it, and prayed continually that God would either free me from it, or let me know the meaning of it. Night and day, ſleeping and waking, the ſhape was ever running in my mind; and I often did repeat thoſe places of Scripture, (with that he takes a ſmall bible out of his pocket) Job. 7, 14. *Thou ſcareſt me with dreams, and terrifieſt me through viſions*; and Deut. 28. 67. *In*

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In the morning thou ſhalt ſay, Would God it were evening; and at evening thou ſhalt ſay, Would God it were morning; for the fear of thine heart, wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee. I was very much pleaſed with the lad's ingenuity in the application of theſe pertinent ſcriptures to his condition, and deſired him to proceed. 'Thus,' ſaid he, 'by degrees I grew very penſive, inſomuch that it was taken notice of by all our family; whereupon being urged to it, I told my brother, William of it; and he privately acquainted my father and mother; and they kept it to themſelves for ſome time.

The ſucceſs of this diſcovery was only this; they ſometimes laughed at me, ſometimes chid me, but ſtill commanded me to keep my ſchool, and put ſuch fopperies out of my head.

I did accordingly go to ſchool often, but always met the ſame woman in the way.

This, and much more to the ſame purpoſe, yea, as much as held a dialogue of near two hours, was our conference in the orchard; which ended with my proffer to him, that (without making any privy to our intents) I would next morning walk with him to the place, about ſix o'clock. He was even tranſported with joy at the mention of it, and replied, 'But will you, ſure ſir? Will you really, ſir? thank God! now I hope I ſhall be believed.' From this concluſion we retired into the houſe. The gentleman, his wife, and Mr. William, were impatient to know the event, inſomuch that they came out of the parlour into the hall to meet us; and ſeeing the lad look chearfully, the firſt compliment from the old man was, 'Come, Mr. Ruddle, you have talked with Sam, I hope now he will have more wit; an idle boy, an idle boy.' At theſe words the lad ran up ſtairs to his chamber without replying; and I ſoon ſtopped the curioſity of the three expectants, by telling them I had promiſed ſilence, and was reſolved to be as good as my word; but when things were riper they might know all; at preſent I deſired them to reſt in my faithful promiſe, that I would do my utmoſt in their ſervice, and for the good of their ſon. With this, they were ſilenced, I cannot ſay ſatisfied.

The next morning before five o'clock, the lad was in my chamber, and very briſk; I aroſe and went with him. The field he led me to I gueſſed to be twenty acres in an open country, and about three furlongs from any houſe. We went into the field, and had not gone above a third part, before the ſpectrum, in the ſhape of a woman, with all the circumſtances he had deſcribed her to me in the orchard the day before, (as much as the ſuddenneſs of its appearance and evanition would permit me to diſcover) met us and paſſed by. I was a little ſurpriſed at it, and though I had taken up a firm reſolution to ſpeak to it, yet I had not the power, nor indeed durſt I look back, yet I took good care not to ſhew any fear to my pupil and guide, and therefore only telling him that I was ſatisfied in the truth of his complaint, we walked to the end of the field, and returned, nor did the ghoſt meet us at that time above once. I perceived in the young man a kind of boldneſs mixed with aſtoniſhment; the firſt cauſed by my preſence, and the proof he had given of his own relation, and the other by the ſight of his perſecutor.

In ſhort, we went home; I ſomewhat puzzled, he much animated. At our return, the gentlewoman (whoſe inquiſitiveneſs had miſſed us) watched to ſpeak with me; I gave her a convenience, and told her that my opinion was that her ſon's complaint was not to be ſlighted, nor altogether diſcredited, yet that my judgment in his caſe was not ſettled. I gave her caution, moreover, that the thing might not take wind, leſt the whole country ſhould ring with what we had yet no aſſurance of.

In this juncture of time, I had buſineſs which would admit of no delay; wherefore I went for Lanceſton that evening.

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evening, but promiſed to ſee them again next week. Yet I was prevented by an occaſion which pleaded a ſufficient excuſe. For my wife was that week brought home from a neighbour's houſe very ill. However, my mind was upon the adventure; I ſtudied the caſe, and about three weeks after went again, reſolving, by the help of God, to ſee the utmoſt.

The next morning, being the 27th day of July 1665, I went to the haunted field by myſelf, and walked the breadth of it without any encounter; I returned, and took the other walk, and then the ſpectrum appeared to me much about the ſame place I ſaw it before when the young gentleman was with me. In my thoughts, this moved ſwifter than the time before, and about ten feet diſtant from me on my right hand, inſomuch that I had not time to ſpeak, as I determined with myſelf beforehand.

The evening of this day, the parents, the ſon, and myſelf, being in the chamber where I lay, I propounded to them our going altogether to the place next morning, and ſome aſſeveration that there was no danger in it, we all reſolved upon it. The morning being come, leſt we ſhould alarm the family of ſervants, they went under pretence of ſeeing a field of wheat, and I took my horſe and fetched a compaſs another way, and ſo met at the ſtile we had appointed.

Thence we all four walked leiſurely into the quartils, and had paſſed above half the field, before the ghoſt made its appearance. It then came over the ſtile juſt before us, and moved with that ſwiftneſs, that by the time we had gone ſix or ſeven ſteps it paſſed by. I immediately turned my head and ran after it, with the young man by my ſide; we ſaw it paſs over the ſtile at which we entered, but no farther; I ſtepped upon the hedge at one place, he at another, but could diſcern nothing, whereas I dare aver, that the ſwifteſt horſe in England could not have conveyed himſelf out of ſight in that ſhort ſpace of time. Two things I obſerved in this day's appearance;

1. That a ſpaniel dog, who followed the company unregarded, did bark and run away as the ſpectrum paſſed by; whence it is eaſy to conclude that it was not our fear or fancy which made the apparition.

2. That the motion of the ſpectrum was not gradatim, or by ſteps, and moving of the feet, but a kind of gliding, as children upon the ice, or a boat down a ſwift river, which punctually anſwers the deſcriptions the ancients gave of the motion of their Lemures.

But to proceed; this ocular evidence clearly convinced, but withal ſtrangely affrighted, the old gentleman and his wife, who knew this Dorothy Dingley in her life-time, were at her burial, and now plainly ſaw her features in this preſent apparition. I encouraged them as well as I could, but after this they went no more. However, I was reſolved to proceed, and uſe ſuch lawful means as God hath diſcovered, and learned men have ſucceſsfully practiſed in theſe unvulgar caſes.

The next morning being Thurſday, I went out very early by myſelf, and walked for about an hour's ſpace in meditation and prayer in the field next adjoining to the quartils. Soon after five I ſtepped over the ſtile into the diſturbed field, and had not gone above thirty or forty paces before the ghoſt appeared at the farther ſtile. I ſpake to it with a loud voice in ſome ſuch ſentences, as the way of theſe dealings directed me, whereupon it approached but ſlowly, and when I came near it, moved not. I ſpake again, and it anſwered in a voice neither very audible nor intelligible. I was not in the leaſt terrified, and therefore perſiſted until it ſpake again, and gave me ſatisfaction. But the work could not be finiſhed at this time; wherefore the ſame evening, an hour after ſunſet, it met me again near the ſame place, and after a few words on each ſide it quietly vaniſhed, and neither doth appear ſince, nor ever will

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will more to any man's diſturbance. The diſcourſe in the morning laſted about a quarter of an hour.

Theſe things are true, and I know them to be ſo with as much certainty as eyes and ears can give me, and until I can be perſuaded that my ſenſes do deceive me about their proper object, and by that perſuaſion deprive myſelf of the ſtrongeſt inducement to believe the chriſtian religion, I muſt and will aſſert that theſe things are true.

As for the manner of my proceeding, I find no reaſon to be aſhamed of it, for I can juſtify it to men of good principles, diſcretion, and recondite learning. Though in this caſe I choſe to content myſelf in the aſſurance of the thing, rather than be at the unprofitable trouble to perſuade others to believe it. For I know full well with what difficulty relations of ſo uncommon a nature and practice obtain belief. He that tells ſuch a ſtory may expect to be dealt with as a traveller in Poland by the robbers, viz. firſt murdered and then ſearched; firſt condemned for a liar or ſuperſtitious, and then (when it is too late) have his reaſons and proofs examined. This incredulity may be attributed,

1. To the infinite abuſes of the people, and impoſitions upon their faith by the cunning monks and friars, &c. in the days of darkneſs and popery. For they made apparitions as often as they pleaſed, and got both money and credit by quieting the Terriculamenta vulgi which their own artifice had raiſed.

2. To the prevailing of Somatiſm, and the Hobbean principle in theſe times; which is a revival of the doctrine of the Sadduces, and as it denies the nature, ſo cannot conſiſt with the apparition of ſpirits, of which ſee Leviath. p. 1. c. 12.

3. To the ignorance of men in our age in this peculiar and myſterious part of philoſophy and religion, namely, the communication between ſpirits and men. Not one ſcholar in ten thouſand (though otherwiſe of excellent learning) knows any thing of it, or how to manage it. This ignorance breeds fear and abhorrence of that which otherwiſe might be of incomparable benefit to mankind.

IMPULSES.

From Aubrey's Miſcellanies.

One that I knew, who was at the battle of Dunbar, told me that Oliver Cromwell was carried on with a divine impulſe; he laughed ſo exceſſively, as if he had been drunk; his eyes ſparkled with ſpirits. He obtained a great victory, but the action was ſaid to be contrary to human prudence.

The ſame fit of laughter ſeized Oliver Cromwell juſt before the battle of Naſeby, as a kinſman of mine, and a great favourite of his, Colonel J. P. then preſent, teſtified. Cardinal Mazarine ſaid that he was a lucky fool.

In one of the great fields at Warminſter, at the very time of the fight at Boſworth field between king Richard III. and Henry VII. there was one of the pariſh took two ſheaves, crying, with ſome intervals, 'Now for Richard, now for Henry;' at laſt lets fall the ſheaf that did repreſent Richard, and cried 'Now for king Henry, Richard is ſlain!' This action did agree with the very time, day and hour. When I was a ſchool-boy I have heard this confidently delivered by tradition, by ſome old men of our country.

The learned Dr. John Pell hath told me, that he did verily believe, that ſome of his ſolutions of difficult problems were not done *Sine Divino auxilio.*

Mr. J. N. a very underſtanding gentleman, and not ſuperſtitious, proteſted to me, that when he hath been over-perſuaded by friends, to act contrary to a ſtrong impulſe, that he never ſucceeded. p. 176.

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