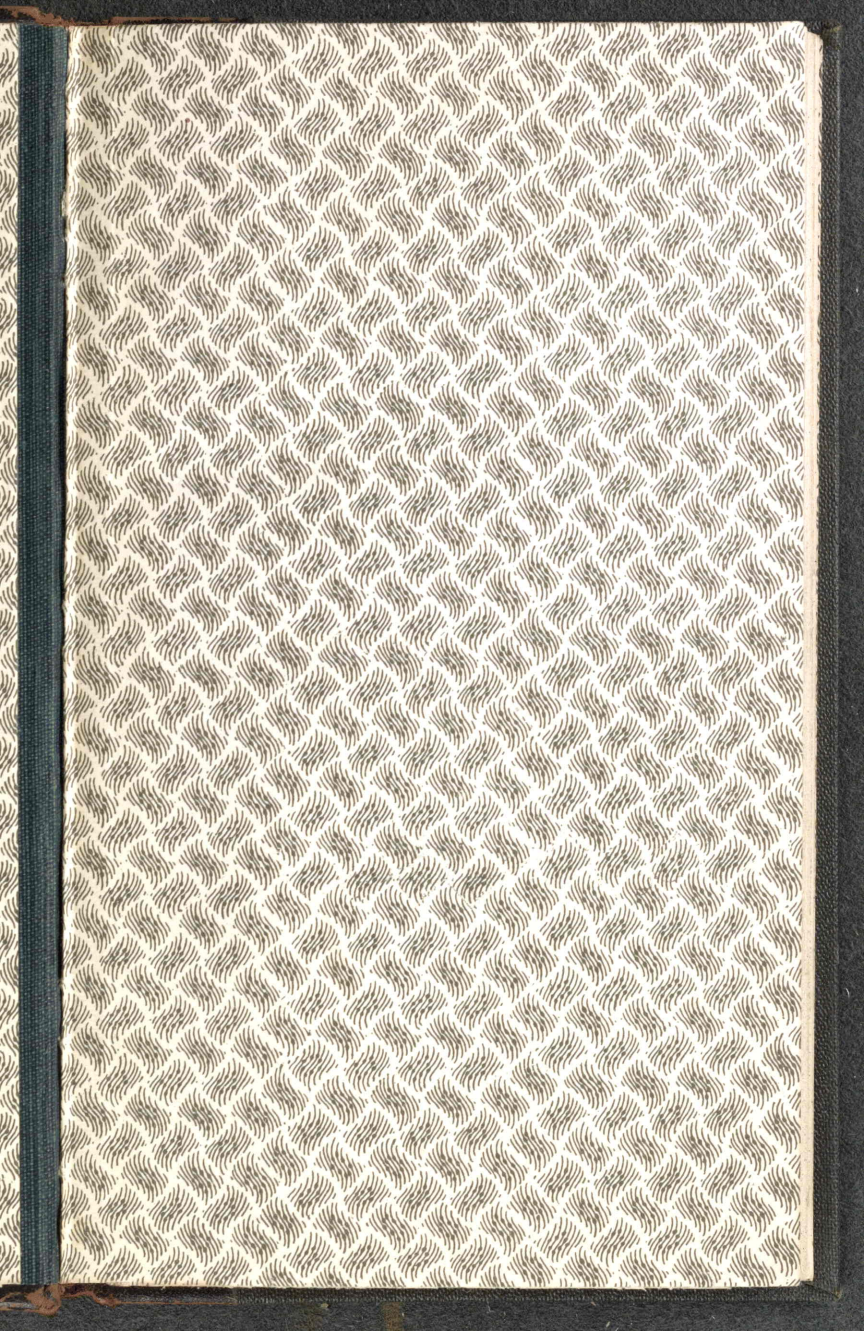

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THE NEW

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Magical Magazine.

VOL. I.

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Menippus.

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TREATISE ON MAGIC.

MAGIC may be divided into three kinds, which comprehend all the branches of it, viz. Natural Magic, Talismanic Magic, and Cabalistic Magic; all of which have their distinct properties and uses. Under Natural Magic may be included that of Astrology, which, as it is extremely ancient, we shall treat of first.

OF ASTROLOGICAL INFLUENCE.

It has been generally held, by the ancient as well as modern astrologers, that the planetary bodies are the causes of the various dispositions discernible in the minds of men, which are ingrafted into them at the very moment of their birth. This opinion, however, is not warranted by argument nor scripture. Did the stars rule man according to the vulgar received notion of their influence, they would be the causes, as instruments in the hands of the Deity, in stirring up all the murders, seditions, rebellions, robberies, and public and private vices, which agitate the world. It is said, by common astrologers, that when Mars and Saturn are in conjunction, all this and much more happen, as well as many other configurations and afflictions of the two great infortunes, *as they are called*, when the benevolent planets Jupiter, Venus, and Sol, happen to be detrimented or afflicted; at which time, men are sure to be excited to the commission of all the before-named vices. It is in holy record, that, when God had surveyed the universe, at the time of the creation, he pronounced it was good. How great therefore is the absurdity of supposing that the stars, by over-ruling the goodwill of the Deity towards us, should become our tempter; and, at the same time they are given as a comfort to our natural bodies, be the means of involving our

spiritual man in darkness and sin. On the contrary, it is most necessary to know, that we should beware of granting or believing any effects from the influence of the stars, more than they have naturally. Very many are the men of talent and penetration in this country, who most unequivocally affirm, that the stars are the sources of diseases, inclinations, and fortune; and blame the stars also for all their misconduct and ill success in the world.

Nevertheless we do not, by these discourses, prohibit or deny all influence to the stars; on the contrary, we affirm, there is a natural sympathy and antipathy amongst all things throughout the whole universe, and this we shall shew to be displayed through a variety of effects; and likewise that the stars, as signs, do foreshew great mutations, revolutions, deaths of great men, governors of provinces, kings, and emperors; likewise the weather, tempests, earthquakes, deluges, &c.; and this according to the law of Providence. Well does our legislature justly condemn, as juggling impostures, all those idle vagabonds who infest various parts of this metropolis, and impose upon the simple and unsuspecting, by answering, for a shilling or half-crown fee, whatever thing or circumstance may be proposed to them, as if they were God's vicegerents on earth, and his deputed privy-counsellors.

They do not even scruple ever to persuade poor mortals of the lower class, that they shew images in glasses, as if they actually confederated with evil spirits: a notable instance of which is thus recited by Mr. Barrett, and happened very lately in this city. "Two penurious Frenchmen, taking advantage of the credulity of the common people, who are continually gaping after such toys, had so contrived a telescope, or optic glass, as that various letters and figures should be reflected in an obscure manner, shewing the images of men and women, &c.; so that when any one came to consult these jugglers, after paying the usual fee, they, according to the urgency of the query, produced answers by those figures or letters; the which affrights the inspector into the glass so much, that he or she supposes they have got some develish thing

or other in hand, by which they remain under a full conviction of having actually beheld the parties they wished to see, though perhaps they may be at the same time residing many hundreds of miles distant therefrom. They, having received this impression from a preconceived idea of seeing the image of their friend in this optical machine, go away, and anon report, with an addition of ten hundred lies, that they have been witnesses of a miracle." I say this kind of deception is only to be acted with the vulgar; who, rather than have their imaginations balked, would swallow the most abominable lies and conceits. For instance, who would suppose that any rational being could be persuaded that a fellow-creature, of proper size and stature, should be able, by any means, to thrust his body into a quart bottle? the which thing was advertised to the public by a merry knave (not thinking there were such fools in existence) to be done by him in a public theatre. Upwards of 600 persons were assembled to behold the transaction, never doubting but the fellow meant to keep his word; when, to the great mortification and disgrace of this long-headed audience, the conjuror came forth, amidst a general stir and buz of "Ay, now! see! now! see! he is just going to jump in." "Indeed," says the conjuror, "ladies and gentlemen, I am not; for, if you were such fools as to believe such an absurdity, I am not wise enough to do it:" therefore, making his bow, he disappeared, to the great discomfort of these wise-heads, who straightway withdrew in the best manner they could.

"As for the telescope-magicians, they were taken into custody by the gentlemen of the police-office, in Bow-street; nor would their familiar do them the kindness to attempt their rescue."

Ptolemy, in his Quadrapartite, speaking of Generals, comes pretty near to the above ideas upon the influence of stars; since he does not admit that the actions of our lives, our afflictions, fortunes, and accidents, are deducible from the influential effects of the planets; it is admitted there may be a strong sympathetic affection between our temperaments and the heavenly bodies, upon

the principles of general sympathy. A sympathy between dispositions is so much the more strong, as they are assimilated in conformity to each other; for each mortal possesses a sun and system within himself; therefore, according to universal sympathy, we are affected by the general influence, or universal spirit of the world, as the vital principle throughout the universe. The souls of brutes are not considered as being subject to the influence of the horoscope; yet, with equal justice, may the prevailing power of the planets, which preside over their nativities, be extended to them, and govern the various inflexions of their dispositions and temperaments. In the selections of the subjects relative to astrology, we shall only enter into those parts which may be experimentally of use, leaving the endless controversies of caballists and nativity-casters to their jargon of words; since the same information may be obtained by much more easy and certain methods, which will be illustrated afterwards.

There are certain original principles, or laws of existence, on which every being and creature must be formed: the being of a star is on the same principle as the being of a cat. The macrocosm, or great world, corresponds, nerve to nerve, and joint to joint, with the microcosm, or little world. There cannot be a more convincing instance of the existence of one and the same principle with equal strength in the smallest and greatest objects than the version of the magnet to that pole for which it touched. The poles of the world exist in a slip of iron or steel: the heavenly bodies exist in man. Of this last the astrologer has the same apodictical conviction which every sailor has of the first: he steers by it, and arrives at his port. This is answer enough for all the impudent trash and lies of the Hemi-cyclopedias on the present subject, for this wise century past. "Seeking to be wise, they become fools." St. Paul.

A man, who studies himself in the stars, has the same advantage as in a looking-glass. He has another: objects are magnified, and the lines consequently traced with greater ease and certainty: they also embrace other ob-

jects, consequently make him social to the utmost limits of his capacity; that is, he perceives the bearings and effects of himself and his actions, in a clearer medium than otherwise he could; sees and feels the consequences of a good or bad action with more decision and force than he could otherwise, and so learns to choose the good and refuse the bad.

Let it be remembered that, as the heavens are the most extensive prospect given to the human eye, and correspondently the most ample field for contemplation, they are necessarily the basis of every science, and, in particular,

No divination is perfect without astrology.

Astrology must enter into its principles, as the elements into bodies. But astrology has of late been considered merely as giving an intimation of future events; so that her grand office of gate-keeper, or usher, to magic, (viz. the action of the mind, as walking speaking, or embracing, is the action of the body,) has been forgotten.

Every person, and much more every philosopher, knows, that every bodily or visible action commences invisibly, or in mind. The arm which gives a blow, or the mouth which gives a kiss, are moved through the means of blood, nerves, muscles, &c.; these are themselves moved by the thoughts or intentions, and these again by some still remoter cause, the remotest being God, of whom the Psalmist philosophically says, (for, true philosophy is one with true piety,) "darkness and clouds are round about him;" and Solomon repeats the same, "the Lord said he would dwell in the thick darkness."

Religion teaches the filial cultivation or worship of this remotest cause of human action, first practically; secondly, doctrinally: the first, respecting the heart or will of man, which ever and always regulates his practice; the second, his head or understanding, whose office it is to explain the manner and assign the reason of his practice.

Now magic, subordinately to religion, teaches the social cultivation of those principles or beings, which are the

medium of communication between God and man, considering the last as a genus, or between the purest spirit and the inertest matter, considering man individually.

As man embraces in his form (that of God) the forms, and consequently the principles or spirits, of all creation, it follows that, when these springs are touched in him, they are touched in all creation. Hence, at his fall, at the moment his mind ceased to be the garden of God, the ground brought forth thorns and brambles: hence, at his renewal in peace and love, "the wolf shall dwell with the lamb." Hence, too, it follows that, as the magician may be distinguishingly a martial, mercurial, or solar, spirit; a lunar, venereal, saturnine, or jovial; so laws, governments, kingdoms, tempests, thunders, lightnings, love, winds, popular commotions, destruction of buildings, fires, are all in the power of the magician, as far as he is in the power of God. In a word, whatever human powers can do in body, man can cause to be done by his spirit; nay, nothing can be done without this cause, as body is efficient through spirit only. Therefore the true magician is the true Christian, and alone acknowledges, as such, that "all things are his, whether Paul, or Apollos, or Cephas; or the world, or life, or death; or things present, or things to come: all are his, and he is Christ's, and Christ is God's." 1 Cor. iii. 21, 22, 23.

Another religious and able writer in favour of astrology, writing to a friend, says, "If the sun, moon, and planets, are allowed to belong to the system of astrology, a position to which universal consent is yielded, it is an undeniable deduction, that they must have correspondent parts in it. They exist in all, and through all; so saith David in the 19th psalm, 3d and 4th verses, "There is no speech nor language, where their voice is not heard; their line is gone out through all the earth, and their words (astrology, i. e. the words of the stars) unto the end of the world."

"If so far be acknowledged, there is autopsical demonstration of a connexion through the erratic bodies with the fixed stars, so that every part of creation is link-

ed together. Did the Holy Spirit speak unphilosophically, or ignorantly, of the connexion and dependencies of his own creation, when prophecying to the inhabitants of this planet of convulsion and grand changes? It connected them with the same, "shaking in the powers of heaven;" and the fall of Christianity with the "falling of the stars?" Shallow reasoning and superspection say, how can the stars fall from heaven? I answer, how can the Stuart family fall? or ask Mr. Burke, how a king can be hurled from his throne by the arm of God? When these questions are fairly answered in a palpable sense, it will not be difficult to perceive, that the stars have been fallen from heaven for a considerable time; their voice has not been attended to, their influence held in vulgar contempt. They were instituted "to give light upon the earth;" but this light, because small and glimmering, is despised by the philosopher, the priest, the bishop, the dissenter, the statesman, the legislators of England. With all these, the "stars are fallen, and the powers of heaven are shaken;" therefore, "upon all these are the ends of the world come."

"Once a star appeared in the world, of so little splendor, that WISE men had travelled a considerable distance to see its immediate correspondent on earth, before the inhabitants of the place, where it was VERTICAL, knew any thing about it. Matth. ii. 7. They had reversed it to their Antipodes, and resolutely kept it there: there were too many brilliant constellations in their zenith for this obscure Gorgean to be visible: a VIA LACTEA of priesthood outshone it. The circumstance of its moving, and afterwards becoming stationary, proves it a PLANET.

"After recollecting this little circumstance, which ushered in the visit of "the DAY-STAR from on high;" "the LIGHT of the Gentiles and the GLORY of Israel;" no candid person will demand OBTRUSIVE lustre in the signs foretold to be in the sun, and in the moon, and in the stars: Luke xxi. 25.:" since the least visible star is a sufficient informant for a wise Gentile; and a cometary

eclipse for three hours, and a rending of the veil of the temple, and a splitting of rocks, insufficient for a foolish Jew. But they were unbelieving Jews, not believing Christians, says some priest philosopher. It is out of doubt, if people are to decide on their own wisdom, that the Jews were as wise in their own conceit as the Christians, and knew just as much about the Messiah's first coming as the Christians do about his second; when they refuse the NEW lights of his second advent with the same pertinacity and insolence that the Jews did those of the first.

"Observe farther, that among the Jews was a prophecy, Numbers xxiv. 17, that, "a star should arise out of Jacob." How much wiser they chose to be for it, or how far warned by the prophecy, and what effect the appearance of its fulfilment had in the massacre of a multitude of infants, are all very well known. But you will find, that those, to whom less light was entrusted, made a better use of it; for, Chalcidius, a Platonic philosopher, or academic cotemporary with Christ, says, writing on Plato's Timæus: There is a more HOLY and DIVINE HISTORY, which imports that, by the late appearing of a certain extraordinary star, not diseases and deaths are foreshewn, but THE VENERABLE DESCENT OF GOD FOR MAN'S SALVATION; which star was observed by the CHALDEANS, WHO WORSHIPPED GOD NEW-BORN AND BECOME MAN, AND OFFERED HIM GIFTS."

Is Christianity, then, measured by astrology? It WAS FIRST RECOGNIZED BY ASTROLOGY. Besides there is no Christianity WITHOUT AN INTIMATE MORAL KNOWLEDGE OF THE WORKS OF GOD; because a Christian is his moral work, Rom. i. 20. David, after deducing a knowledge of the statutes and judgements of GOD, from the words of the stars or astrology, and praising their excellence, adds, "Moreover, by them is thy servant warned; and, in keeping of them, is great reward." Psalm xix. ii. But does the Christian borrow his light from the same sources as David? I have already anti-

cipated this question, in what I have just said; but I will enlarge upon it.

"In principle, he does: you will find in the 19th Psalm these words: "In them (the heavens) hath he set a tabernacle for the sun;" and the following is the 16th verse of the first chapter of Revelations. "He had in his HAND seven STARS, and out of his mouth went a sharp two-edged sword, and his countenance was as the SUN shining in his strength." Whether David were a Christian or not, or whether he were so SPIRITUAL as this most excellent, and that most excellent and pious man, who intercept me so often on every side, that it seems strange "there is no deliverance wrought in the earth, nor the inhabitants of the world fallen," Isaiah xxvi. 18.: yet, when he said that, by the JUDGEMENTS of GOD, deduced from the sun and stars, he was WARNED, he seems to have paid a very wise attention to the circumstance of a two-edged sword, introduced in the apocalyptical description of the sun and the stars; and thus, his description of the natural manifestation of GOD, in the system and economy of creation, corresponds exactly with the MOST SPIRITUAL view of CHRIST on record, or to be recorded. And here David stands remarkably opposed to those with whom "the powers of HEAVEN are shaken, and the stars fallen;" and to those "wicked," of whom he says, "the judgements of GOD are far above out of their sight." He also says, Psalm xxviii. 5, "because they regard not the works of the LORD, nor the OPERATION OF HIS HANDS, he shall DESTROY them." Now let us refer to the message to the church of Sardis, which begins the 3d chapter of Revelations, delivered from Christ, as "having the seven spirits of GOD and the seven stars," and we shall find David's estimate of the fate of those, who pay no attention to the OPERATION OF THE HANDS of GOD, viz. destruction, to be accurate. There is but one of the seven churches, who is condemned in the aggregate, and whereof only repenting individuals escape; and that one is Sardis, or the Methodists: it is told her, "thou hast

a NAME, that thou livest, and ART DEAD." Again, "I have not found thy WORKS perfect before GOD." Again, I will come on thee as a THIEF, and thou shalt not know what hour I will come upon thee." How should they, when they contumaciously refuse the "signs in the sun, and in the moon, and in the stars," even when their meaning and application is pointed out; and though, in the 32d verse of Matthew xxiv. and the 20, 30, and 31, of the 21st chap. of Luke, they MIGHT have been taught, (had they come under the description of those, "to whom it was given to know the MYSTERIES of the kingdom of heaven;" or those, "with whom the SECRET of the LORD was, and to whom he shewed his covenant," Psalm xxv. 14,) from the parable of the fig-tree, and all trees putting forth leaves when summer is nigh, that the signs of the heaven, on which a dependence was directed to be placed, were ORDINARY, and those of the moral season. Finally, they are surprized by the day of GOD; because, with them, "the sun, intellectually, is darkened, and the moon doth not give her light." Matthew xxiv. 29.

"I may also observe, that the same Being who is called the SUN OF RIGHTEOUSNESS is also called THE WORLD; and, as all the planets receive their virtues with their light from the sun, they are properly considered by David as being, or delivering, words also. I have said they derive virtues as well as light: perhaps it may not be generally known in the present opaque days, that light is a medium of conveying physical infection: it is so, however, and has been known to be so, for centuries.

Concerning what I have asserted on the signs preceding the consummation of the Judaico-Gentle church, namely, that they ore ORDINARY and SEASONABLE, it may be observed, on the authority of history, that very PRODIGIOUS signs preceded the destruction of Jerusalem. Here my track will be shortened, as it is pretty generally acknowledged that meteors and all vapoury ignitions in the atmosphere have an immediate physical connexion with

this planet, or generally with the terraqueous system, if above the atmosphere.

As I take it for granted you know "the signs of the times" naturally, though you may not have traced out or perceived one moral correspondence, let me ask, if there had been excessively hot and calm weather for an unusual length of time, whether you would not expect the physical equilibrium to be restored with extraordinary convulsions? Certainly. And if any ignorant peasant, on the event of this explosion, should consider it as preternatural, would you not pronounce him ignorant of the ORDINARY and SEASONABLE operations of nature, though the identical circumstance was extraordinary? You would: and probably with no small share of self-complacency, and sneer at superstition.

To make you comprehend more fully my exposition of a sign, I must lay the scene of another question in a part of the globe, where the signs of weather are more palpable than in England. In the West Indies a hurricane is preceded by a calm, by a remarkably clear atmosphere, by a heavy swell of the sea, &c. These are certainly prominent and strong symptoms; but, while they are precursors, they are also EFFECTS of the distant increasing and coming gale. I also say, that a "debilitating sun-shine and pestilential calm," in morals, together with a boisterous and heavy swell in an imperious but barren ocean, together with an EXTRAORDINARY clearness in the political horizon, when a man of moral sense knows there must be an awful conspiracy of imprisoned vapours somewhere, are to him decisive indications of a coming storm, and he will flee to the mountains. He will not rest short of the summits of virtue, of an elevation whence he may securely see,

Rude EARTH-BRED storms o'er meaner valleys blow,
And poison'd mists roll black'ning far below.

SAVAGE.

Though HE wander alone and unfriended to it; for, these are in fact new signs, and accelerate and confirm his steps.

Ptolemy took extraordinary pains to leave to posteri very ample demonstrations of the uses which may be mad of a correct knowledge of the positions and influences the heavenly bodies; and, in arguing upon the inform tion which may be thus obtained, and to what extent e larged, he speaks thus:

It is manifest to all, that a certain power is distribute and passeth through all things that are near the earth from the nature of the firmament; first, on the elemen under the moon; I say those of fire and air, which a encompassed by and changed with the motion of the fi mament; and these again encompass the rest, which a also varied according to the mutations of the other; mean the earth and water, with the plants and livi creatures in them: for, the sun, with that which do environ (meaning the heavens and stars therein,) gover all things that are about the earth, not only by changi the seasons and bringing to perfection the seeds of an mals, and the fruitfulness of plants, and the flowing waters, and the mutations of bodies; but also, passi by all things every day, causeth changes of the day, heat and moisture, dryness and cold, as it hath respect our mid-heaven. And the moon, who is the nearest t earth, distils down much influence; by which, thin animate and inanimate are affected and changed; rive are augmented and diminished according to her light; t tides vary as she rises and sets; plants and animals, whole or in part, increase and decrease with her.

In the same manner the stars, fixed and erratic, as the keep on their course, cause many appearances about us for, they are producers of heat, and wind, and storms by which also things on earth are suitably governed. An their mutual configurations (their influences being thereb mixed) produce various mutations. But the power of t sun is more prevalent, inasmuch as it is more universal the rest (according to the variety of their aspects to so do co-operate or oppose in some measure; the moo doth this more frequently and manifestly at the new moon, quarters, and full; other stars in longer time an

[To be continued

LIVES

OF THE MOST EMINENT

Magicians, Astrologers, Conjurers, &c.

LIFE OF MERLIN,

THE BRITISH PROPHET AND MAGICIAN.

THE most ancient chronologers have not identified who was the father of this wonderful man, nor is it ascertained whether he were actually begotten according to the course of nature by a man and a woman, or, according to his mother's confession, conceived by the conjunction of a spiritual being. The latter, however, seems to be a deception made use of by the mother for the purpose of concealing or excusing her own want of chastity, as she was the daughter of King Demetrius, and of course a royal virgin. With respect to the religion of Merlin, it is scarcely to be doubted that he was a Christian, as the kingdom had for the space of two hundred years before his birth been converted to Christianity under King Lucius; but, by what spirit he prophecied, is only known to the Father of Spirits, who selected him to foretell the events which should happen to posterity. Merlin was born in the reign of King Vortigern, who obtained the British crown by usurpation; from which he was deposed, after reigning sixteen years, in favour of his eldest son Vortimer; but, he not long after being imprisoned by his step-mother Rowena, Vortigern was restored to the kingdom. He was afterwards overcome by the treachery of Hengist, and flew into Wales; where, thinking to fortify himself, he began to lay the founda-

tions of a castle upon a hill called Cloaricus. The ground had been marked out, and the stones deposited in the area to proceed in building, when they suddenly sunk down, and wholly disappeared. As there appeared to be no swampy ground or hollow soil near the site chosen for the castle, it created a great consternation both in the king and the workmen. The mystery was inexplicable; and the king, having ordered the builders to proceed no farther in the work, sent to all the bards and wizards (of which that age produced plenty) to know the reason of the prodigy, or at least what it portended. They at length met; and, after a long consultation, in which they were wholly unable to develop the cause, they agreed to answer the king by giving him such a one that should leave the mystery in the same darkness they had found it. When his majesty came, he was told, in a solemn manner, that the stones could never be laid together nor the place built upon till they were cemented with the blood of a male child, who was born of a mother but had no father. The king being satisfied with this answer, the soothsayers departed, happy that they had put their master off with such an evasion, and saved their own credit. This conduct, however, should not be considered as any disparagement to the art of divination and prophecy, because they were merely pretenders; and supported their influence over the mind by impudence and imposition. The king, having called his servants about him, commanded them to search through all provinces and countries till they could find such a one as the wise men had spoken of, and bring the party before him either by persuasion or force, without informing them of the cause. One of the messengers happened to arrive at a town or city called Kaier-Merlin, which implies Merlin's town or borough, the same which at present is called Marlborough. At the gates, the messenger was compelled to stop for entrance; and, during this short interval, some lads were sporting, two of whom fell out; one young Merlin, and the other Dinabutius, who upbraided his play-fellow with being worse than a bastard, as he was begotten without any

any father. The messenger then demanded who he was and what were his parents, and received an answer that his father was no where to be found, but his mother was in the Nunnery of St. Peter, and had taken the vows. The intelligence induced the gentleman to repair to the chief-magistrate, to whom he shewed his commission; and an order was immediately granted for the mother and son to be delivered to his care, and conducted to his majesty. The king was exceedingly glad when they were brought before him; and the first question he asked the woman was if that was her natural son, and was answered in the affirmative. The king then desired to know by what father he was begotten; and the nun replied, that she never had communication with any being in human or mortal shape; but that a spirit, assuming the form of a beautiful young man, had many times appeared to her, seeming to court her with uncommon warmth and affection; he immediately vanished upon the appearance of any of the nuns, and constantly returned when there was no obstruction to his visits. Being at last overcome by his earnest entreaties, she yielded to the gratification of his passion; and, when the full time of her pregnancy had expired, she was delivered of the son now in his presence, whom she caused to be named MERLIN.

The whole speech was spoke with much modesty; and, when the strictness of her order was considered, and that she was of royal birth, the king had no doubt of the authenticity of what he had heard related. The mild and engaging countenance of young Merlin so much interested King Vortigern in his favour, that he thought it was a pity his blood should be mingled with the dust of the earth. Having observed the traits of great penetration and austerity in his features, the king, instead of sentencing him to death, and ordering him to be slain, unfolded to him the mystery which attended the laying the foundation of the castle, and the strange impediments that had delayed the work. He also informed him of the assembly of the bards and wizards; but bid Merlin be assured, that he valued his life above the erection of ten such castles as his

blood was to have formed the cement of. To which words, Merlin, who had, all this while stood silent, and spoke not a word, thus replied, "Royal sir, blind were your bards, witless your wizards, and silly and simple your soothsayers, who shewed themselves averse to art, and altogether unacquainted with the secrets of nature, as altogether ignorant that in the breast of this hill lies a vast moat, or deep pool, which hath ingurgitated and swallowed all these materials thrown into the trenches. Therefore, command them to be digged deeper, and you shall discover the water in which your squared stones have been washed, and in the bottom of the lake you shall find two hollow rocks of stone, and in them two horrible dragons fast sleeping." At the conclusion of this speech, the king signified his approbation, and immediately commanded pioners, with all the necessary utensils for digging, to be employed in penetrating deeply into the ground, where the pond was found, and from which the water was drained: hence, the bottom being left dry, the two hollow rocks were discovered; and, on their being opened, two fierce and dreadful dragons rushed out, the one red, and the other white, and commenced a violent and terrible conflict. The red dragon was, however, finally vanquished by the white; the king beheld this supernatural appearance and extraordinary conflict with amazement; and, when it was over, demanded of Merlin what it all portended. Merlin, with a deep sigh and tearful eyes, in the spirit of prophecy, made him this answer, being his first prediction:

Woe's me for the red dragon, for, alack!
The time is come, he hasteth to his mach.
The bloody serpent (yet whose souls are white)
Implies that nation, on which thy delight
Was late sole fix'd; (the SAXONS), who as friends
Came to thee first, but aiming at shrewd ends.
They shall have power over the drooping red,
In which the British nation's figured.
Drive shall he them into caves, holes, and dens,
To barren mountains, and to moorish fens.

Hills shall remove to where the valleys stood,
And all the baths and brooks shall flow with blood.
The worship of the Holy God shall cease;
For, in thilk days, the kirk shall have no peace.
The Panims (woe the while!) shall get the day,
And with their idols mawmetry bear sway.
And yet, in fine, she that was so oppress'd
Shall mount, and in the high rocks build her nest.
For, out of Cornwall shall proceed a Bore,
Who shall the kirk to pristine state restore.
Bow shall all Britain to his kingly beck,
And tread he shall on the white dragon's neck.

Then casting a sad look upon the king, as if reading his fate in his forehead, he muttered to himself and said,

But well-away for thee, to Britain dear,
For I foresee thy sad disaster's near.

Within a few years after the whole of this prophecy was completely fulfilled; for, Vortigern, having built and fortified his castle, the two sons of Constantine, whom Vortigern had before caused to be slain, assisted by their kinsman, Pudentius, king of Armorica, or Little Britain, passed the sea, with a complete army, and landed at Totness. They were then joined by many of the Britons, under Ambrosius Aurelius and Uter-Pendragon, who made their speedy expedition towards Wales, to attack Vortigern, the usurper. The fury of the assailants proved unequal to the walls, upon which they cast balls of fire into the fortifications, and the whole building was soon in flames. Thus did Vortigern die a miserable death, having reigned nine years after his last inauguration. By the white and red dragons were figured the British and Saxon people, between whom many and dreadful battles were fought; insomuch that the poor Britons, whether courtiers or cottagers, were obliged to take their abode, occasionally, among the hills and rocks. The Saxons, when they first came into the land, endeavoured to sup-

caused the great stones which stand on the plain of Salisbury, to be brought in a whirlwind, one night, out of Ireland, and placed them where they now stand, in remembrance of the British lords slain there in battle with the Saxons.

Before entering into the events, which prove that the spirit of prediction in Merlin was unrivalled and almost unexampled, we shall detail one more instance of the power he possessed in the art of metamorphosis. To Aurelius Ambrose succeeded his brother, Uter-Pendragon, who gained many signal victories over the Saxons; and, having taken Octa, the son of Hengist, and Cosa, his nephew, prisoners, he gave a great entertainment at the feast of Easter, to which he invited all his nobility and gentry, with their wives and daughters. Among the rest of his peers, was then present Gothlois, duke of Cornwall, with his lady, the most beautiful Igerna, who was held to be the most charming woman in England. Such were her person and behaviour, that the king became deeply enamoured of her; and, unable to repress his passion, he even embraced her in the presence of her husband, who was immediately fired with jealousy; and, without taking leave of the king or the rest of his fellow peers, rose from table, and ordered his wife to follow. Deaf to all persuasion, he carried her into the country, which so much irritated the king, that he sent for them back, pretending that he had immediate need of his assistance in council. The duke, however, set more value upon his lady than the king's command, and returned a peremptory answer that he would not come. This message increased the king's anger, who in reply informed him that, if he persisted in his obstinacy, he would beat his towers and turrets about his ears; but even this royal menace produced no better effect than the former, and the king was set at public defiance. To chastise this refractory nobleman, Uter-Pendragon gathered a strong army, and invaded his country with fire and sword. Gothlois, perceiving he was unable to oppose the king in the field, withdrew to a stong castle, then called Dime-

Eoch, and there fortified himself, daily expecting forces from Ireland; but, provident for the future security of his wife, he sent her to an impregnable fort called Tindagol, which was surrounded by the sea, all but one narrow pass leading to it. The king, having passed a few days in besieging the former castle, grew more violent in his love for the lady, insomuch that he was incapable of doing any thing but thinking on her. At length he complained of the flame which consumed him to an intimate friend named Ursin, of Ricaradoch, who very sincerely gave his opinion that there appeared but little prospect of his royal master obtaining the lady, since the fort, in which she resided, was inaccessible from its natural and artificial strength, and the passage to it might be defended by three men against his whole army. One refuge only, he said, remained, and that lay in the prophet Merlin, who could accomplish the business when every other means failed. The king immediately ordered Merlin to be sent for, and told him the violence of his passion for the countess; without the enjoyment of whom, he was not able to exist. Merlin, who saw with much concern the pale countenance of his majesty, and heard the deep sighs which issued from his breast, replied that he could only effect what he desired by the power of magic, and some of those rare secrets, none but himself possessed; that by certain unctions and medicaments, prepared according to his art and applied to the king, he would metamorphose him into the exact figure of Duke Gothlois; his friend Ursin into Jordan of Tintegell, his familiar companion and counsellor; Merlin himself agreed to make the third in the adventure, by assuming the character of Bricot, a servant waiting on the duke's lady. Thus disguised, while the duke was busied in defending the castle he was in, they were to command their entrance into the other fort, in the name and person of the duke. The king was pleased with Merlin's plan, and gave immediate orders to his captains and commanders concerning the siege, while he withdrew on a pretence of other business, to place himself under the care and art

whom he had Arthur and Anna. The fame of Merlin thus became extended far and wide, in consequence of his great magical powers; and he became the counsellor both of public and private concerns.

So multifarious are the prophecies of Merlin, which relate chiefly to the history of England, that it would be impossible to consider their separate merits without entering very much into detail, and extending this article to an uncommon length. A few passages, therefore, selected from some predictions, which evidently point at the period about the reign of Queen Elizabeth, will shew that the British prophet had a very intimate and correct prescience of the events which were regularly to take place for many centuries after his death. Speaking of the reign of Mary, sister of Elizabeth, he thus prophecies:

Then shall the masculine sceptre cease to sway,
And to a SPINSTER the whole land obey;
Who to the papal monarchy shall restore
All that the Phœnix had fectch'd thence before.
Then shall come in the faggot and the stake,
And they of convert bodies bonefires make.
Match shall this Lioness with Cæsar's son.
From the Pontific Sea a pool shall run,
That wide shall spread its waters, and to a flood
In time shall grow, made red with martyrs' blood.
Men shall her short unprosp'rous reign deplore,
By loss at sea, and damage on the shore;
Whose heart being dissected, you in it
May in large characters find CALICE writ.

By the Phœnix is meant King Edward, so termed by Hieronymus Cardanus, because he gave new life to the Protestant religion, and was unparallelled in his time. The fifth and sixth lines will depict the cruel persecutions which took place in this reign, and the following evidently point out Queen Mary's marriage with King Philip of Spain. The eighth line is meant for Cardinal Pole, who was twice elected Pope, and whom Mary purposed to

 have

[To be continued.

ON THE

INTERPRETATION OF DREAMS.

DREAMS, says an ancient author, have always a reference to some transaction about to take place; and, if any person were to ponder on the dreams of the past night, he would soon discover some trait forwarning him of impending danger or additional happiness. When the body is buried in soft slumber, then the mind is at liberty from all corporeal cares and exercises, and more fully receives the divine influence: therefore it happens that many things are revealed in dreams, to those that are asleep, which are concealed when awake. With respect to the causes of dreams, both external and internal, there are many opinions: the Platonics compute them among the specific and contrite notions of the soul; Aristotle refers the cause to the common sense, but placed in the fancy; Albertus ascribes it to the superior influences which continually flow from the sky, through many specific mediums; the physicians impute the cause to the vapours and humours; others again join the powers of the soul, celestial influences, and images, together; all making but one cause. Artimedorus Daldinus and others have written on the interpretation of dreams, and have clearly done away the doubts of their authenticity; and, as a proof of this doctrine, we have subjoined very striking examples, both from sacred and profane history. If there were not something placed in the soul's view, by a secret but invisible hand, how could we figure to ourselves the face and dress of the person we dream of; nay, hear their voices, and receive due impression from what they say; and, at times, answer them with our own tongues, articulately and audibly; although, at the time we are fast asleep? And that there is a power the Scripture confirms

by expressions expressly direct to the purpose, particularly Gen. xx. verse 3. "God came to Abimelech in a dream;" had it been said, that Abimelech dreamed that God came to him, there might have been some exception; but God actually came to him; and, although Abimelech was asleep, and in a dream, it was not the less an apparition; for, God came to him, and spoke, and said to him: and in the 4th verse, Abimelech spoke to the apparition. Whatever the shape was, that the text does not mention; but Abimelech knew whom he talked with, that is evident; for, the text mentions it fully: "And he said, Lord, wilt thou slay also a righteous nation?" And so he goes on, verse the 5th, to expostulate and plead for himself and his people, "said he unto me, she is my sister?" so that he knew that he was speaking to the Lord. The text is very remarkable; it is plain that there was an apparition, but the man was aleep, and in a dream. Certainly dreams in those days were another kind of thing than they are now. God spoke to them, and they answered; and, when they were awake, they knew that it was God that spoke, and gave heed to the vision or apparition of God to them.

We presume that, after the above instance to substantiate our doctrine, it would be unnecessary to say anything farther upon the subject; but we shall lay before our readers some relations of the wonderful effects of dreams in our own days, and such as come within the verge of our own knowledge; but it may not be amiss in this place, to observe, that the greatest difficulty that relates to dreams is to distinguish between such as are real apparitions, and such as are only the effect of an encumbered brain, or distempered mind; but some dreams are so significant, and there follows such a visible effect that it cannot be misunderstood. The following relation is an example:

REMARKABLE DREAM, RELATED BY CAPT. GROSE.

THE late Lord Londonderry, being engaged to dine at Hampstead, the night before he was to set out, dreamed

that he broke his leg at a particular stile. This dream, from some circumstances, had so much weight with him, that he resolved to walk; and, in getting over that stile of which he had dreamed, his foot slipped, so that he entangled, and broke his leg. This story he himself told to Major Hayman Rook.

REMARKABLE DREAM OF AN ITALIAN MUSICIAN.

TARTINI, a celebrated musician, much inclined to the study of music in his early youth, dreamed, one night, that he had made a compact with the devil, who promised to be at his service on all occasions; and, during this vision, every thing succeeded according to his mind; his wishes were prevented, and his desires always surpassed, by the assistance of his new servant. At last, he imagined that he presented the devil with his violin, in order to discover what kind of musician he was; when, to his astonishment, he heard him play a solo so singularly beautiful, and which he executed with such superior taste and precision, that it surpassed all the music which he had ever heard or conceived in his life. So exquisite was his delight upon this occasion, that it deprived him of the power of breathing. He awoke and instantly seized his fiddle, in hopes of expressing what he had just heard, but in vain: he, however, then composed a piece, which is, perhaps, the best of all his works; he called it "The Devil's Sonata;" but it was so far inferior to what his sleep had produced, that he declared he would have broken his instrument, and abandoned music for ever, if he could have found any other means of subsistence.

A SINGULAR DREAM.

A LADY, of Bristol, dreamed the following singular account: A Mr. W. when on a voyage to the coast of Africa, appeared to her at the bed-side, drew the curtains, and looked stedfastly at her; she, knowing him, asked, with surprise, what business he had there? He answered, "Don't be frightened, my dear, I am only come to bespeak a suit of clothes for Captain S." and then disappeared.

peared. The lady wrote down the time when she re-
ceived the information; and Mr. W. on his return home
acquainted her that it was then he was thrown overboard.

The above are a very few of the many instances of th
wonderful effects of dreams now extant; but they ar
sufficient for our present purpose. We shall, therefore
proceed to lay before our readers a complete theory of th
science of foretelling future events by the means of dreams
and, for their accommodation, have arranged our interpre-
tations under an alphabetical form.

A DREAMING DICTIONARY.

Acqaintance. To dream that you fight with them
signifies distraction; especially if the person so dreamin
be sick.

Adversary. To dream that you receive obstructio
from him, shews you shall dispatch your busine
speedily.

Adultery. For a person to dream they have com-
mitted it, shews they shall meet with great contentio
and debates.

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

Air. To dream that you see it clear and serene, shew
you shall be beloved and esteemed by all people; and th
those, who are your enemies, and envy you, shall be r
conciled to you. It also denotes the discovery of lo
goods or things that have been stolen. If the person
dreaming be at law, he shall overthrow his adversary
and, if he design a voyage or journey, he shall be su
cessful therein. And, in short, all good things are den
ted by a clear and serene air. But to dream that the a
is cloudy, dark, and troubled, denotes to the dreame
sadness, grief, sickness, melancholy, loss of goods, hi
drance of business, and is in all things the reverse
dreaming what we have before mentioned of a clear an
serene air. But for a man to dream that the air is ve

calm, and without wind and storms, denotes his life to be peaceable, and that he shall be acceptable to all company; and that, whatever business, journeys by land, or voyages 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 long life to the dreamer.

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 good; and to dream yourself is 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 a 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 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 only 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 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 one's 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 dream so, she is in danger of being a widow. If any person dream 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 lately 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 of 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, 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.

Attorneys. 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.

Back. To dream you see your back betokens some unhappiness; for, the back and all the hinder parts signify old age. To dream a man's back is broken, hurt, or scabby, shews his enemies will get the better of him, and that he will be scoffed at. To dream of the back-bone, signifies health and joy, and that he will take delight in his wife and children.

Bacon. To dream that you cut it, signifies the death of some person. But to eat bacon, or any salt meats, signifies murmuring.

Bagpipes. To dream that you play upon them, signifies trouble, contention, and being overthrown at law.

Ball. To dream that you see persons dance at a ball, or that you are engaged in a ball yourself, signifies joy, pleasure, recreation, or inheritance.

Banquets. To dream of banquets is very good and prosperous, and promises great preferment.

Barking of Dogs. To dream of the barking of dogs, signifies insulting enemies and detractors, that will crow over and bark at those that miss their way in this world towards the attainment of wealth.

Barley Bread. To dream of eating barley bread, signifies health and content.

Barley-break. To dream that one plays at it with company that use it to divert themselves, shews prosperity, joy, pleasure, health, and agreement, among friends and relations.

Barn. To dream that you see a barn stored with corn, shews that you will marry a rich wife, overthrow your adversary at law, inherit land, or grow rich by trading.

Basilisk. When you dream of a woman, that she is delivered of a basilisk instead of a child, it is a bad hieroglyphic, and betokens no good to the dreamer; and he ought heartily to recommend himself to the Divine Being, that he would preserve him, and avert those misfortunes that threaten him. And yet, if it be a woman that has such a dream, many authors (and Anselmus Julianus in particular, who is an author to whom very great regard is to be had) affirm that she shall have very good success and comfort, shall be rich and generally beloved, and shall prosper in all her undertakings.

Bason. To dream of a bason, signifies a good maid; and to dream that you eat or drink therein shews you have a love to the servant-maid. For a man to see himself in

a bason, as in a glass, denotes he shall have children by a servant-maid.

Bat. To dream of a bat is very inauspicious; and some authors forbid such a dreamer to undertake any business on that day. Yet the bat is good to women with child; for, she lays not eggs, as others do, but little ones; and bears and gives milk, with which she nourishes her young.

Bath. To dream one sees a bath signifies affliction or grief. If a person dream he goes into, or sees himself in, a bath, and that he finds it too hot, he will be troubled and afflicted by those that belong to his family. If he dream he has only pulled off his clothes, without going into the bath, he will have some disturbance but of no long continuance. If one dream he goes into an extreme cold bath, the same signification is to be given of it as when it is too hot. But, if it be temperate, and as it ought to be, it is a good dream, presaging prosperity, joy, and health.

Bathe. To dream you bathe in a clear fountain, signifies joy; but to bathe in stinking water, signifies shame and false accusation.

Bay-Tree. To dream of the bay-tree, signifies a rich and fair wife; and also ill success of affairs, because it is bitter: but it is good for physicians, poets, and divines, to dream of it.

Beach and Myrtle Trees, signifies wanton women, and are good for those who would undertake any such business; to others they are pain and labour.

Beans. To dream you are eating beans, always signifies troubles and dissentions.

Bear. To dream that you have seen a bear, it signifies that you have a rich, puissant, inexpert, but cruel and audacious, enemy.

Beard. To dream you have a beard long, thick, and unhandsome, is of a good signification to an orator, or an ambassador, lawyer, philosopher, or any who desire to speak well, or to learn arts and sciences. If one

dream he hath a comely beard, it shews he shall be pleasant in his discourse, find out the intricacies of the matter proposed, and prosper in his undertakings. If a maid dream she hath a beard, she will be speedily matched to her content. If she be a married woman, such a dream threatens her with the loss of her husband, and constrained to govern her house singly, as if she were a man. If it be a woman with child that so dreams, it shews she will have a son. If a widow-woman dream she hath a beard, she shall have a husband which will be kind and bountiful. If she be at law, it shews she shall persevere in her opinion; and, bearing a high mind, regard her honour, and vindicate it, as if she were a man. To a young child, this dream is death; but to him, who is now in his youth, beginning to have a beard, it is a sign he shall rise by himself, and put himself forward, of what estate soever he be. If one dream that he hath lost his beard, or that somebody hath pulled it up by the roots, or shaved it, it denotes loss of relations, estate, and honour. To dream that one hath a great beard, in a young man betokeneth wisdom; in an old man, length of years; but in a woman, that she shall be a furious vixen and a scold, and wear the breeches.

Bees. To dream of bees is good and bad; good, if they sting not; but bad, if they sting the party dreaming; for, then the bees do signify enemies. And therefore to dream that bees fly about your ears, shews your being beset with many enemies; but, if you beat them off, without being stung by them, it is a sign of victory, and of your overcoming them. To dream of seeing bees signifies profit to country-people, and trouble to the rich; yet, to dream that they make their honey in any part of the house, or tenement, signifies dignity, eloquence, and good success in business. To take bees signifies profit and gain, by reason of their honey and wax.

Beets. To dream of eating beets signifies freedom from trouble, and expedition of business; because they make the body soluble.

Bedside. To dream of sitting upon a maid's bedside, or talking with her, is a sign of marriage; especially if a person dreams that he goes between the sheets. Should a husband dream that his wife sat on his bedside while the family-footman was in the room, it savours of adultery. [See this verified in the case of Mrs. Wilmot, whose trial is published.]

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

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

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

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

 empty,

[To be continued.

APPARITIONS, WITCHCRAFT, &c.

THE APPARITION;

OR THE

THREE BLACK SPOTS.

A POLISH STORY.

(Translated from the Latin of Lutomersko.)

As I am about the subject of apparitions, it may not be deemed altogether impertinent, if I relate a story which is said to have happened in the family from which I am descended, in the maternal line. I shall relate it as nearly in the words of my father, who used to relate it as often as the subject of ghosts and spirits became the subject of conversation. I know it is immediately believed in Niesevies, the country where it is said to have happened. Poctrkonia possessed an immense estate, in the 15th century, in the province I have just named. He was a man of high military tone, and had often led his countrymen into the field against the Tartars, a barbarous and blood-thirsty race. Having reaped sufficient laurels in the tented field, he found, on inquiring into his years, that he was very near the meridian of life, and that it was time he should enjoy those amusements which the country afforded, Having been bred in a camp from his youth, it was not to be expected that he could assume the pliant manners of the courtier, or that he could accommodate himself to the manners of those who might think themselves above him, because they could make a genteeler bow, or unblushingly lend a lie the confidence of truth.

There was a fine old castle, erected by one of his ancestors, on the banks of a river that ran through his estate. His first care, on his return, was to repair this venerable pile, which cost him a considerable sum, especially in glass,

 which

which was very dear in those days, and could be only procured in Venice. The situation around was charming; for, nature had laid it out to the best advantage, and perhaps it was the fairest spot in all her wide domain. There was still something wanting to complete his happiness in this Eden---a wife. His wealth in land and horses, the number of his slaves, his fame as a soldier, and, above all, his illustrious descent, could not fail to plead in his favour with any lady to whom he paid his addresses; and it was not long ere he found a mistress in a lady of exquisite beauty, of high birth, and something of a romantic turn of mind. After every thing had been settled to the satisfaction of her parents, they were united in matrimony. This lady brought him two children, a son and a daughter. The father wished to inspire the heir-apparent of his house with those military sentiments which glowed in his own bosom. He would sometimes relate to him the glorious exploits of his countrymen; the last words that trembled on their tongue, when the unerring javelin pierced their breast. He would then lead him into a lofty room, where the branches of a large genealogical tree spread themselves along the walls, on which he used to trace what he called the paths of glory; and, as often as he came to any that were prodigal of life, he used to dwell on their deeds with an enthusiasm that bordered on madness. The son, however, did not evince any great disposition to tread in those paths; he preferred those that led to scenes of a very different nature; the repose of mankind, and the happiness of those who lived about him. His delight was to superintend the erection of cottages for the peasants; to tame the animals that wandered wild through the woods; and to protect the innocent from the gripe of oppression. It is not difficult to anticipate such opposite dispositions in father and son. The former having banished the latter, as unworthy of his BLOOD; for, birth, to the old man, was every thing: it was in his opinion the real distinction betwixt man and man; it supplied the want of all virtues and talents, and could not be supplied by all the virtues and talents in the

world. Endued with this opinion, which, however, was the reigning one in his day; he carried it to such a foolish height, that he would not permit any one to attend him in the chase, that could not boast of being descended of some ancient house. He despised, besides, all learning, as unworthy of a nobleman, and only calculated to cherish false pride, and novelties in rank and manners.

As he had now divested himself of all the feelings of a father for a son, and his only son, his attention was entirely directed to his daughter, a beautiful girl of an amiable disposition. She had now accomplished the sixteenth year of her age. The lily and the rose contended for the empire of her cheek; whilst her long auburn hair flowed like a gentle streamlet on a neck fairer than the snow that falls on the southern plains of Poland. Her mother, who was a woman of good sense, was resolved that so fair an outside should be tenanted by a mind worthy of the habitation; she knew that those roses and lilies would fade; that those silken locks, which sported in every gale, would turn grey; and that those eyes, which rivalled the blue of heaven, would sink into dimness: she knew that love, beauty, and youth, fly off together; and that the mind can only preserve the triumphs which these transitory charms have obtained. The mother, therefore, unknown to the father, had the daughter instructed in all those arts that embellish the female mind. She read the best books on the best subjects; and, as she had an excellent memory and a refined taste, I may venture to say, that she would have shone with distinction in some of the first circles, even in our days.

It happened, much about this time, that a young man, of the name of Lasey, missed his way in a wood adjoining the castle; he had wandered up and down on a cold, frosty, night, alarmed with the howlings of wolves, and the hungry growlings of bears. Overcame at length by fatigue, he threw himself on the bank of a stream, where he was found the next morning, almost frozen to death, by an old peasant, who conducted him

to his cottage, placed him within a due distance of the fire, chafed his hands and legs, and administered such cordials as the hut afforded; which, at length, brought him back to life.

It chanced, on the Sunday, that the peasant was sent for by Elisabeth, for that was the young lady's name; and, as she wished to converse with persons of his class, when her father was not in the way, she asked him several questions, and amongst the rest, what kept him so long after she had sent for him. He told her, that as he was passing through the wood, on his way to the castle, he came up to a young man stretched on a bank, and almost frozen to death; that he carried him to his cottage, and after some time was happy enough to bring him to life.

He also added, that he was convinced the young man was a person of rank, from his dress and manners, and that he was besides one of the finest figures he had ever seen. Elisabeth shook the old man by the hand, and assured him that his humanity should not go unrewarded. Her curiosity was raised to see the stranger, who was likely to remain some time at the peasant's, as the snowy season had set in. The imagination of a woman is fertile; and in the evening, when her father was engaged with some friends over the bottle, she framed an excuse in her own mind to visit the peasant's. On her entrance she was struck with the air and appearance of the stranger. It may be said, that the contrast of the sons of the cottage would, in a certain degree, contribute to enhance the impression; but this was not the case; for, Lasey would have shone to the same advantage in the first circle: he was so finely formed, that he was called the favourite of nature in his own part of the country; and, added to this, he was the most accomplished young man of his day: he had travelled through France and Germany, and had fought, when he was seventeen years of age, under the banners of the great Potoki. After this, I think, it will be needless to make any apology for the mutual passion of this youthful pair. They seemed to be formed by nature for each other; but prejudice and fortune were inseparable barriers to the union of hands.

hands. The young man was descended, it is true, of a good family, but all his genealogy would not have formed a twig of the wide branching tree of the house of the proud Poctrkonia. Love, however, so far favoured their illusive hopes, that they saw each other once a week. Those precious moments were usually spent in vows and protestations of eternal love. One evening, however, Lasey summoned up resolution enough to consult her as to a plan, which he had formed that morning; as the war was at that time raging between the Turks and the Hungarians, he proposed to enter into the service of the latter, under the command of General Silizeo. "If, said he, I should perform some great exploit, it may reach your father's ears, and the obscurity of my birth may be lost in the rays of my glory. If so, my sword will be sufficient wealth in the sight of your father; and he may then voluntarily confer that inestimable gem on me, which in my present state I dare not solicit. Elisabeth, after much ado, consented to this proposition; and, in order to soften the pangs of absence, it was agreed, that they should correspond with each other under feigned names, as often as they could. Lasey proposed another condition, which was, that his absence should not exceed three years; and that, if either of them should die in that period, the departed spirit should visit the living. This was mutually agreed to. Lasey had been absent about a year, in which time Elizabeth heard from him twice. In that period he had performed prodigies of valour, and as often as he blazed in the van of battle, victory was sure to perch upon his standard. Another tedious year had now elapsed, not a word from Lasey. Intelligence, at length, arrived that he had fallen in the ardour of pursuing the enemy. One of the wealthiest heads of Poland brought this sad intelligence to the castle. The effect which it had on Elizabeth's mind cannot be expressed. The noble messenger, however, ran out in praise of Lasey, and this circumstance endeared him to Elisabeth. As this lord was to pass some time at the castle, the proud Poctrkonia thought it would be a good opportunity to bring about a marriage between him and

his daughter. The nobleman soon consented, and the lady was obliged to consent; for the father was a tyrant from disposition, and his will was his law. As Elisabeth was one night in bed, and the candle burning on a chair beside her, when all was still, Lasey entered her chamber, dressed as when he left her, with a smile on his countenance; she waved her hand, lest her husband should awake. Lasey, in a low tone of voice, assured her there was no danger, that he only came to fulfil his promise, and that she might banish all fear. She raised herself in the bed, and wished to embrace him, but he told her that was not permitted: she then wished to know if she might sooth herself with the hope of enjoying his company in the world of spirits: he told her he was not permitted to answer any questions. He acquainted her that her husband would die in a short time, that she would live to an old age, and that she would die on a certain day, which he named, and which I cannot recollect. She then said, "How do I know but all this is an illusion? how shall I know that it is but a dream?" He then desired her to stretch forth her arm, which she did: he then impressed it on three different places with the tip of his finger and vanished. When she wakened the next morning, she found three black spots on it. Her husband accordingly died on the day predicted; she never married again; she lived to an old age, and died the day the ghost told her; for she inscribed it the next morning in a book.

Thus I have detailed this story circumstantially, as I have heard it related different ways: "but my father," said he, "heard it from those, who had the best means of knowing;" and, of course, I have given it nearly in his own words.

BIOGRAPHICAL MEMOIRS *of the celebrated* MAID OF ORLEANS, *sacrified to ignorance and superstition, and condemned to be burnt as a* WITCH, *a worshipper of the* DEVIL, *&c.*

JOAN OF ARC, known by the name of the Maid of Orleans, who, by her bravery and enthusiasm, had so

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

She was at first imprisoned in the fortress of Beaulieu; afterwards in that of Beaurevoir; then in the castle of Crotoy; and at last she was carried to Rouen, where she was condemned to perish in the flames, and was accordingly burnt. Just after she was taken, Brother Martin, vicar general of the inquisition in France, (an office now happily forgotten, together with the bloody tribunal to which it owed its origin,) demanded the prisoner from the military power, as being vehemently suspected of many crimes amounting to heresy; crimes which could not be overlooked without ample and sufficient reparation. The university exhibited upon this occasion the most base and abject prostitution, by soliciting the English to deliver Joan up to the Inquisition, and requesting them to take care she did not escape the justice of the church. Peter Cauchon, bishop of Beauvais, as her metropolitan, demanded the right of condemning her. He applied for that purpose to the university, to the inquisitor, to the Duke of Burgundy, to the King of England; and did not give over his application till she was delivered to him. The archbishopric of Rouen being then vacant, the chapter lent its jurisdiction to the bishop of Beauvais; that is, he was allowed to act as judge in that diocese.

Nothing could be more severe, more violent, and more cruel, than the manner in which that unworthy prelate and his unjust assessors treated Joan in the course of this process; all of it was alike inconsistent with justice, ho-

nour, decency, modesty, and good faith. This ecclesiastical tribunal condemned her as being relapsed, excommunicated, rejected from the bosom of the church, and for her crimes judged worthy to be given up to she secular power. Such was the form used in the decrees of the inquisition. This tribunal, when it condemned its victims, did not put them to death. The church abhors blood; but those whom it condemned were infallibly burnt by the lay-officers. This was the fate of Joan of Arc. The bailif of Rouen and his assistants, who were sent for to represent the secular arm, did not pronounce the sentence; they only said, "Take her away." Near the stake was a picture, on which was this inscription: 'Joan, commonly called la Pucelle; a liar, dangerous, and abuser of the people; a witch, superstitious, a blasphemer of God, presumptuous; an unbeliever in Jesus Christ, a murderess, cruel, dissolute, a worshipper of the devil, an apostate, a schismatic, and a heretic.'

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

they made choice of the French for the instruments of their vengeance.

Proofs of spirits and apparitions in the Isle of Man, from Waldron's Survey, folio, 1729.

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

time, the cup was removed, and the grass was carefully replaced.

Another instance they gave me to prove the reality of spirits, was of a fiddler, who agreed with a person, who was a stranger, for so much money, to play to some company he should bring him to, all the twelve days of Christmas, and received earnest for it, saw his new master vanish into the earth, the moment he had made the bargain. None could be more terrified than was the poor fiddler; he found he had entered himself into the devil's service, and looked on himself as already damned; but, having recourse also to a clergyman, he received some hope: he ordered him, however, as he had taken the earnest, to go when he should be called; but, that whatever tunes should be called for, to play none but psalms. On the day appointed, the same person appeared, with whom he went, though with what inward reluctance is easy to guess; but, punctually obeying the minister's directions, the company to whom he played were so angry, that they all vanished at once, leaving him at the top of a high hill, and so bruised and hurt, though he was not sensible when, or from what hand he received the blows, that he got not home without the utmost difficulty.

Nothing can be more distressing than for parents to lose their children, or have them changed; yet the following facts are established upon such credit, that mothers are in continual terror at the thoughts of it. I was prevailed upon myself, to go and see a child; who, they told me, was one of these changelings; and, indeed, I must own, I was not a little surprized, as well as shocked, at the sight: nothing under heaven could have a more beautiful face; but, though between five and six years old, and seemingly healthy, he was so far from being able to walk, or stand, that he could not so much as move any one joint; his limbs were vastly long, for his age, but smaller than an infant's of six months; his complexion was perfectly delicate, and he had the finest hair in the

 world;

world; he never spoken or cried; eat scarcely any thing; and was very seldom seen to smile; but, if any one called him fairy-elf, he would frown, and fix his eyes so earnestly on those who said he was, as if he would look them through. His mother, or at least, his supposed mother, being very poor, frequently went out a chairing, and left him a whole day together. The neighbours, out of curiosity, have often looked in at the window to see how he behaved when alone; which, whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortal's could be; and what made this conjecture seem the more reasonable was, that if he were left ever so dirty, the woman, at her return, saw him with a clean face, and his hair combed with the utmost exactness and nicety.

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

About a year after, the same woman was brought to bed of a second child, which had not been born many

nights,

nights, before a great noise was heard in the house where they kept their cattle. (For, in this island, where there is no shelter in the fields from the excessive cold and damps, they put all their milch-kine into a barn, which they call a cattle-house.) Every one that was stirring ran to see what was the matter, believing that the cows had gotten loose: the nurse was as ready as the rest; but, finding all safe, and the barn-door close, immediately returned, but not so suddenly but that the new-born babe was taken out of the bed, as the former had been, and dropt, on their coming, in the middle of the entry. This was enough to prove the fairies had made a second attempt; and the parents, sending for a minister, joined with him in thanksgiving to God, who had twice delivered their children from being taken from them.

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

[To be continued.

PHILOLOSPHICAL AND INGENIOUS AMUSEMENTS.

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

BID him quardruple the number thought on, or multiply it by 4; and, having done this, desire him to add 6, 8, 10, or any even number you please, to the product; then let him take the half of this sum, and tell you how much it is; from which, if you take away half the number you desired him at first to add to it, there will remain the double of the number thought on.

EXAMPLE.

Suppose the number thought on is .	5
The quadruple of it is	20
8 added to the product is	28
And the half of this sum is . . .	14
4 taken from this leaves	10

therefore 5 was the number thought on.

Another method of discovering a number thought on.

After the person has fixed on a number, bid him double it, and add 4 to that sum; then let him multiply the whole by 5, and to that product add 12; desire him also to multiply this sum by 10; and, after having deducted 302 from the product, to tell you the remainder; from which, if you cut off the last two figures, the number that remains will be that thought on.

EXAMPLE.

Let the number thought on be . .	7
Then the double of this is . . .	14
And 4 added to it makes	18

This

This multiplied by 5 is	90
And add 12 to it is	102
And this multiplied by 10 is . . .	1020
From which deducting	302
There remains	718

which, by striking off the last two figures, gives 7 the number thought on.

A quantity of eggs being broken, to find how many there were, without remembering the number.

An old woman, carrying eggs to market in a basket, met an unruly fellow, who broke them. Being taken before a magistrate, he was ordered to pay for them, provided the woman could tell how many she had; but she could only remember that, in counting them into the basket by twos, by threes, by fours, by fives, and by sixes, there always remained one; but, in counting them in by sevens, there were none remaining. Now, in this case, how was the number to be ascertained?

This is the same thing as to find a number, which being divided by 2, 3, 4, 5, and 6, there shall remain 1, but being divided by 7, there shall remain nothing; and the least number, which will answer the conditions of the question, is found to be 301, which was, therefore, the number of eggs the old woman had in her basket.

A curious experiment to prove that two and two do not make four.

Take a glass vessel, with a long narrow neck, which, being filled with water, will hold exactly a quart; then put into this vessel a pint of water, and a pint of acid of vitriol, and you will presently perceive, that the mixture will not fill the vessel, as it did when a quart of water only was put into it. The acid of vitriol must be put in gradually, by little and little at a time, mixing each portion with the water before you add more, by shaking the bottle, and leaving the mouth of the bottle open, otherwise

wise the bottle will burst. The mixture, in this case, also possesses a considerable degree of heat, though the two ingredients, of themselves, are perfectly cold; and this phenomenon is not to be accounted for, by supposing that the acid of vitriol is received in the pores of the water; for, then a small portion of acid might be dissolved in a large portion of water, without augmenting its bulk, which is known not to be the case; but the very form of the bodies in this experiment is changed; there being, as Dr. Hook, who first noticed the fact, observes, an actual penetration of dimensions. Chemistry also furnishes a number of other instances, which show, that two bodies, when mixed together, possess less space than when they are separate.

To make a pen, which holds one hundred sheep, hold double the number, by only adding two hurdles more.

In the first pen, or that which holds one hundred sheep, the hurdles must be so disposed that there shall be only one at the top and bottom, and the rest in equal numbers on each side; then it is obvious, that if one hurdle more be placed at each end, the space enclosed must necessarily be double the former, and consequently will hold twice the number of sheep.

To make a mutual exchange of the liquor in two bottles, without using any other vessel.

Take two bottles, which are nearly as equal as possible, both in neck and belly, and let one be filled with oil, and the other with water; then clap the one that is full of water dexterously upon the other, so that the two necks shall exactly fit each other; and, as the water is heavier than the oil, it will naturally descend into the lower bottle, and make the oil ascend into its place.

In order to invert the bottle of water without spilling the contents, place a bit of thin writing paper over the

mouth of the bottle; and, when you have placed the bottle in the proper position, draw out the paper quickly and steadily.

Thirty soldiers having deserted, so to place them in a ring, that you may save any fifteen you please, and it shall seem the effect of chance.

This recreation is usually proposed thus: Fifteen Christians and fifteen Turks being in a ship at sea, in a violent tempest, it was deemed necessary to throw half the number of persons overboard, in order to disburthen the ship, and save the rest; to effect this, it was agreed to be done by lot, in such a manner, that the persons being placed in a ring, every ninth man should be cast into the sea, till one half of them were thrown overboard. Now the pilot, being a Christian, was desirous of saving those of his persuasion; how ought he, therefore, to dispose the crew, so that the lot might always fall upon the Turks?

This question may be resolved by placing the men according to the number annexed to the vowels in the words of the following verse:

Po-pu-le-am Jir-gam Ma-ter Re-gi-na fe-re-bat.
4 5 2 1 3 1 1 2 2 3 1 2 2 1

From which it appears, that you must place four of those you would save first; then five of those you would punish. After this, two of those to be saved, and one to be punished; and so on. When this is done, you must enter the ring; and, beginning with the first of the four men you intend to save, count on to nine, and turn this man out to be punished; then count on, in like manner, to the next ninth man, and turn him out to be punished; and so on for the rest.

It is reported that Josephus, the author of the Jewish History, escaped the danger of death by means of this problem; for, being governor of Joppa, at the time it was taken by Vespasian, he was obliged to secrete himself with thirty or forty of his soldiers, in a cave, where they

made a firm resolution to perish by famine rather than fall into the hands of the conqueror, but being at length driven to great distress, they would have destroyed each other for sustenance, had not Josephus persuaded them to die by lot; which he so ordered, that all of them were killed except himself and another, whom he might easily destroy or persuade to yield to the Romans.

Three persons having each chosen privately one out of three things, to tell them which they have chosen.

Let the three things, for instance, be a ring, a guinea, and a shilling, and let them be known privately to yourself by the vowels *a*, *e*, *i*; of which the first, *a*, signifies one; the second, *e*, two; and the third, *i*, three.

Then take 24 counters, and give the first person 1, which signifies *a*; the second 2, which represents *e*; and the third 3, which stands for *i*. Then, leaving the other counters upon the table, retire into another room, and bid him who has the ring take as many counters from the table as you gave him; he that has the guinea, twice as many; and he that has the shilling, four times as many.

This being done, consider to whom you gave one counter, to whom two, and to whom three; and, as there were only twenty-four counters at first, there must necessarily remain either 1, 2, 3, 5, 6, 7, on the table; or otherwise they must have failed in observing the directions you gave them.

But if either of these numbers remain, as they ought, the question may be resolved by retaining in your memory the six following words:

Salve certa anima semita vita quies.
1 2 3 5 6 7

As for instance: suppose the number that remained was 5; then the word belonging to it is semita; and, as the vowels in the first two syllables of this word are *e* and *i*, it shews, according to the former directions, that he to whom you gave two counters has the ring, he to whom

you gave three counters the gold, and the other person, of course, the silver, it being the second vowel which represents two, and the third which represents three.

A person having an even number of counters in one hand, and an odd number in the other, to tell in which hand the odd or even number is.

Let the person multiply the number in his right hand by an odd number, and the number in his left hand by an even number, and tell you if the sum of the products added together be odd or even. If it be even, the even number is in the right hand; but, if it be odd, the even number is in the left hand.

EXAMPLE.

1. Number in the right hand	18	In the left	7
Multipliers	3		2
	54		14
	14		
Their sum	68		
2. Number in the right hand	7	In the left	18
Multipliers	3		2
	21		36
	36		
Their sum	57		

To tell, by the dial of a watch, at what hour any person intends to rise.

Let the person set the hand of the dial to any hour he please, and tell you what hour that is; and to the number of that hour you add, in your mind, 12. Then tell him to count privately the number of that amount upon the

dial, beginning with the next hour to that on which he proposes to rise, and counting backwards, first reckoning the number of the hour at which he has placed the hand. An example will make this plain.

Suppose the hour at which he intends to rise be 8, and that he has placed his hand at 5. You add 12 to 5, and tell him to count 17 on the dial; first reckoning 5, the hour at which the index stands, and counting backwards from the hour at which he intends to rise, and the number 17 will necessarily end at 8, which shews that to be the hour he chose.

That the hour, at which the counting ends, must be that on which he proposed to rise, will be evident on a little reflection; for, if he had begun at that hour and counted 12, he would necessarily have come to it again; and, calling the number 17, by adding 5 to it, only serves to disguise the matter, but can make no sort of difference in the counting.

The Magical Century.

If the number 11 be multiplied by any one of the nine digits, the two figures of the product will always be similar. As follows:

11	11	11	11	11	11	11	11	11
1	2	3	4	5	6	7	8	9
—	—	—	—	—	—	—	—	—
11	22	33	44	55	66	77	88	99

Place a parcel of counters on a table, and propose to any one to add, alternately, a certain number of those counters till they amount to a hundred, but never to add more than 10 at one time. You tell him, moreover, that if you stake first he shall never make the even century, but you will. In order to which, you must first stake 1; and, remembering the order of the above series, 11, 22, 33, &c. you constantly add to what he stakes as many as will make one more than the number of that series, that is, as will make 12, 23, 34, &c. till you come to 89; after which, the other party cannot make the century himself, or prevent your making it.

If the other party has no knowledge of numbers, you may stake any other number first, under 10, provided you take care to secure some one of the last terms, as 56, 67, 78, &c.

This recreation may be performed with other numbers; and, in order to succeed, you must divide the number to be obtained by a number that has one digit more than what you can stake each time, and the remainder will be the number you must first stake. Observe that, to be sure of success, there must be always a remainder. Suppose, for example, the number to be obtained is 52, making use of a pack of cards instead of counters, and that you are never to add more than 6; then divide 52 by the next number above 6, that is, by 7, and the remainder, which is 3, will be the number you must stake first; and, whatever the other stakes, you must add as much to it as will make it equal to the number by which you divided, that is, 7. Therefore, if his first stake be 1, you must stake 6, &c.; so that your second stake will make the heap 10, your third stake will make it 17, and so on, till you come to 45; when, as he cannot stake more than 6, you must make the number 52.

In this, as in the former case, if the other person have no knowledge of numbers, you may stake any number first under 7; or you may let him stake first, only taking care to secure either of the numbers 10, 17, 24, 31, &c.; after which, he cannot make 52, if you constantly add as many to his stake as will make it 7.

A person privately fixing on any number, to tell him that number.

After the person has fixed on a number, bid him double it and add 4 to that sum, then multiply the whole by 5; to the product let him add 12, and multiply the amount by 10. From the sum of the whole let him deduct 320, and tell you the remainder; from which, if you cut off the two last figures, the number that remains will be that he fixed on.

EXAMPLE.

Let the number chosen be - - - - - - - - - -	7
Which, doubled, is - - - - - - - - - - - -	14
And 4 added to it makes - - - - - - - - - -	18
Which, multiplied by 5, gives - - - - - - - -	90
To which 12 being added, it is - - - - - - - -	102
That multiplied by 10 makes - - - - - - - - -	1020
From which deducting 320, the remainder is - - -	700
And, by striking off the two cyphers, it becomes the original number - - - - - - - - - - -	7

To tell the number a person has fixed on, without asking him any questions.

THE person having chose any number, from 1 to 15, he is to add 21 to that number, and triple the amount. Then

1. He is to take the half of that triple, and triple that half.

2. To take the half of the last triple, and triple that half.

3. Take the half of the last triple.

4. Take the half of that half.

In this operation it appears there are four cases or stages where the half is to be taken: the three first are denoted by the one of the eight following Latin words, each word being composed of three syllables, and those that contain the letter *i*, refer to those cases (these cases being different in all the numbers that can be chosen they are thereby distinguished) where the half cannot be taken without a fraction; therefore, in those cases, the person who makes the deduction is to add 1 to the number to be divided. The fourth case shews which of the two numbers annexed to every word has been chosen; for, if the fourth half can be taken, without adding 1, the number chosen is in the first column; but, if not, it is in the second column.

Mi-se-ris . . .	8 . . .	0
Ob-tin-git . . .	1 . . .	9
Ni-mi-um . . .	2 . . .	10

No-ta-ri . . .	3 . . .	11
In-fer-nos . . .	4 . . .	12
Or-di-nes . . .	13 . . .	5
Ti-mi-di . . .	6 . . .	14
Te-ne-ant . . .	15 . . .	7

EXAMPLE.

Suppose the number chose to be . . .	9
To which is to be added	1
	10
Then the triple of that number is . .	30
The half of which is	15
The triple of that must be . . .	45
And the half of that	23
The triple of that half	69
The half of that	35
And the half of that half . . .	18

While the person is performing the operation, you remark, that at the second and third stage he is obliged to add 1. and, consequently, that the word *ob-tin-git*, in the second and third syllables of which is an *i*, denotes that the number must be either 1 or 9; and, by observing that he cannot take the last half without adding 1, you know that it must be the number in the second column. If he should make no addition at any of the four stages, the number he chose must be 15, as that is the only number that has no fraction at either of the divisions.

Any number being named, by adding a figure to that number to make it divisible by nine.

If the number named be, for example, 72,857, you tell him, who names it, to place the number 7 between any two figures of that sum, and it will be divisible by 9. For, by aphorism 9, if any number be multiplied by 9, the sum of the figures of the product will be either 9, or a number divisible by 9. But the sum of the figures named is 29, therefore 7 must be added to it to make it divisible by 9.

You may diversify this recreation by specifying, before the sum is named, the particular place where the figure shall be inserted, to make the number divisible by 9.

A person making choice of several numbers, another shall name him the number by which the sum of those numbers is divisible.

PROVIDE a small bag, divided into two parts: in one part put several tickets, on each of which is written a number divisible by 3, as 6, 9, 15, 36, 63, 120, 213, 309, &c.; and in the other part put tickets marked with the number 3 only. From the first part draw a handful of tickets; and, after shewing them, put them in again: then open the bag, and desire any one to take out as many tickets as he thinks proper. Shut the bag; and, when you open it again, offer the other part to another person, telling him to take out one ticket only; you then pronounce that ticket to contain the number by which the amount of the other numbers is divisible. For, each of those numbers being divisible by 3, their sum also must be divisible by the same number.

To find the difference between two numbers, the greatest of which is unknown.

TAKE as many nines as there are figures in the smallest number, and subtract that sum from the number of nines. Let another person add that difference to the largest number; and, taking away the first figure of the amount, add it to the last figure, and that sum will be the difference of the two numbers.

For example, Matthew, who is 22, tells Henry, who is older, that he can discover the difference of their ages; he therefore privately deducts 22 from 99; and the difference, which is 77, he tells Henry to add to his age, and take the first figure away from the amount, and add it to the last figure, and that last sum will be the difference of their ages. As thus:

The differenee between Matthew's age and 99 is -	77
To which Henry adding his age - - - - - - -	35
The sum is - - - - - - - - - - - - - - -	112
	12
	1
Then, by taking away the first figure 1, and adding it to the figure 2, the sum is - - - - - - -	13
Which added to Matthew's age - - - - - - -	22
Gives the age of Henry, which is - - - - - -	35

A person choosing any two out of several given numbers; and, after adding them together, striking out one of the figures from the amount, to tell you what that figure was.

SUCH numbers must be offered as are divisible by 9; and, when any two of them are added together, there must be no cypher in the amount: the figures of that amount, moreover, must make either 9 or 18. Such are the numbers following: 36, 63, 81, 117, 126, 207, 216, 252, 261, 306, 315, 360, and 432.

These numbers must be written on cards; and, when any two of them are added together, if a figure be struck out of the sum, it will be what would make the other figures either 9 or 18. For example: if a person choose 126 and 252, their sum will be 378; from which if he strike out the 7, the remaining figures 3 and 8 will make 11; to which 7 must be added to make 18.

Three dice being thrown on a table, to tell the number of each of them, and the order in which they stand.

LET the person who has thrown the dice double the number of that next his left hand, and add 5 to that sum:

 then

[To be continued.

THE

ART OF LEGERDEMAIN.

LEGERDEMAIN, a science which has raised the admiration of society, is an art, whereby the performer seems to work prodigies and miracles, that are impossible and incredible, by agility and slight of hand. This ingenious art we may with propriety class under four distinct heads, which are as follows :

1st, In the conveyance of money.
2d, In the conveyance of balls, &c.
3d, In cards and dice.
4th, In confederacy.

These are the principal parts that the art is generally divided into. The exhibiter must be possessed of great presence of mind, and set a good face upon the matter, even at the worst of times ; he must have a commanding boldness, and be of an undaunted resolution ; he must abundantly put forth strange uncouth and emphatical words, delivered with an occasional distortion of the countenance, at once to grace his actions and to amaze the astonished beholders. He must also use certain gestures of body, totally irrevelent from the subject in hand, in order to take off the attention of the spectators, when any particular part of the performance is about to be exhibited. By so doing he will be better enabled to exhibit his deceptions with coolness to himself, and at the same time with additional plaudits from an admiring audience.

To make one pen-knife out of three jump out of a goblet, agreeably to the option of the company.

Take a silver goblet ; as, on account of its opacity, it will hide the means you will employ to make the pen-knife jump out at the desire of the assembly.

 This

This operation consists in a small spring, about an inch broad, by two inches and a quarter long.

You are to take care to subject or bend this spring, before you begin the trick, with a little bit of sugar; which, being compressed between the two ends of the spring, will prevent its unbending.

Then ask the company, shewing your three pen-knifes of different colours, which of them they chuse to see jump out of the goblet.

Put afterwards your three pen-knives in the goblet, taking care to lay the end of the handle of the chosen pen-knife in a little round hole that is in the upper end of the spring, confined by the bit of sugar; and, before you withdraw your hand from the goblet, which must contain in the bottom some drops of water, take a little of it with the tip of your finger, and put it dexterously on the sugar, which by melting will leave the spring at liberty to extend and make the pen-knife jump out.

While the sugar is melting, you may stand far from the goblet, and command the pen-knife to jump out; and this will be done to the great astonishment of the spectators. Yet nothing is so simple as the means to make this experiment succeed, without the least assistance from any confederate.

The art of fortune-telling by cards.

Take a pack of cards; and, making yourself which queen you please, lay them out on the table, nine of a row; and, wherever you find yourself placed, count nine cards every way, making yourself one, and then you will see what card you tell to, and whatever that is will happen to you. If the two red tens are by you, it is a sign of marriage; the ace of diamonds is a ring: the ace of hearts is your house; the ace of clubs is a letter; the ace of spades is death, spite, or quarrelling: (for, that is reckoned the worst card in the pack:) the ten of diamonds is a journey; the three of hearts is a kiss; the three of spades is tears; the ten of the same suit is sickness; the nine of the same is disappointment; the nine of hearts is feasting; the

the ten of clubs going by water; the ten of hearts places of amusement; the five of hearts a present; the five of clubs a bundle; the six of spades a child; the seven of spades a removal; the three of clubs fighting; the eight of clubs confusion; the eight of spades a road-way; the four of clubs a strange bed; the nine of diamonds business; the five of diamonds a settlement; the five of spades a surprise; the two red eights new clothes; the three of diamonds speaking with a friend; the four of spades a sick bed; the seven of clubs a prison; the two of spades a false friend; the four of hearts a marriage-bed: when several diamonds come together, it is a sign of money; several hearts love; several clubs drink; and several spades vexation. If a married woman lays the cards, she must make her husband the king of the same suit she is queen of; but, if a single woman tries it, she may make her sweetheart what king she likes; the knaves of the same suit are the men's thoughts: so that you may know what they are thinking, by telling nine cards from where they are placed, making them one; and if any one chooses to try if she shall have her wish, let her shuffle the cards well, (as she must likewise when she tells her fortune,) wishing all the time for some one thing; she must then cut them once, minding what card she cuts, shuffile them again, and then deal them out into three parcels; which done, look over every parcel, and if the card you cut comes next yourself, or next the ace of hearts, you will have your wish; but if the nine of spades is next, you will not, for that is a disappointment; however, you may try it three times.

This method of telling fortunes is innocent, and much better than for a young person to tell their secrets to an old hag of a gipsey fortune-teller, who can inform her no better, If she pays a shilling for the intelligence.---Breslaw.

To make sport and cause mirth with quicksilver.—From Breslaw.

This volatile mineral will afford many curious experiments, none of which are more pleasing than the following.

ing. Boil an egg ; and, while it is hot, make a small hole at one end, then put in a little quicksilver, seal up the hole with sealing-wax, and then leave it on a table, or any where else, when it will not cease to fly about while there is any warmth in it, or till it is broken in pieces.

Another trick with quicksilver, from the same.

An old woman on a Sunday was making dumplings, when two of her grandsons came to see her ; and, being merrily inclined, while her back was turned, conveyed some quicksilver into the dough, and then took their leave. The old woman left the cooking to the care of her granddaughter, and went herself to church, charging her to be careful, and skim the pot, in which was to be boiled the dumplings and a leg of mutton : the girl was very careful to watch when the pot boiled, when taking off the cover out jumped a dumpling, which she instantly put in again, when out flew another, and another after that ; which terrified the girl so much, that she ran with all speed to the church : the old woman seeing her come in, held up her hand, shook her head, winked at her, as much as to say, begone ! At last the girl cried out, before the congregation, " All your nodding and winking does not signify, for the leg of mutton has beat the dumplings out of the pot." This caused much laughing ; and her two grandsons, being then on their knees, saw plainly the pleasing effect of their experiment. But to play tricks with quicksilver should be done with great care, as it is very dangerous.

To discover the number of points on 3 cards, placed under 3 different parcels of cards.

You are first to agree that the ace shall tell eleven, the pictured cards ten each, and the others according to their number of points ; as at the game of piquet. Then propose to any one to choose 3 cards, and over them to put as many cards as will make the number of the points of

that card 15. Suppose, for example, he choose a 7, a 10, and an ace: then over the 7 he must place eight cards: over the 10, five cards, and over the ace, four. Take the remainder of the cards, and seeming to look for some card among them, tell how many there are; and, adding 16 to that number, you will have the number of points on the three cards. As in this instance, where there will remain 12 cards, if you add 16 to that number it will make 28, which is the number of points on the three cards. If this recreation be performed with a pack of quadrille cards, the number added to the remaining cards must be eight.

Several letters that contain no meaning, being wrote upon cards, to make them, after they have been twice shuffled, give an answer to a question that shall be proposed; as for example, What is Love?

LET 24 letters be written on as many cards; which, after they have been twice shuffled, shall give the following answer:

A DREAM OF JOY THAT SOON IS O'ER.

First, write one of the letters in that line on each of the cards. These letters should be written in capitals on one of the corners of each card, that the words may be easily legible when the cards are spread open. Then write the answer on a paper, and assign one of the 24 first numbers to each card, in the following order:

A DREAM OF JOY THAT
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15
SOON IS O'ER.
16 17 18 19 20 21 22 23 24

Next write on another paper a line of numbers, from 1 to 24; and, looking in the table for 24 combinations, you will see that the first number after the second shuffle is 21, therefore the card that has the first letter of the answer, which is A, must be placed against that number in the line of numbers you have just made. In like manner the

number 22 being the second in the same column, indicates that the card, which answers to the second letter, D, of the answer, must be placed against that number: and so of the rest. For the same reason, if you would have the answer after one shuffle, the cards must be placed according to the first column of the table: or, if after three shuffles, according to the third column. The cards will then stand in the following order:

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
O	O	F	S	A	M	N	T	O	I	S	R	H	A	E	O	'E

18	19	20	21	22	23	24
J	O	R	A	D	Y	T

From whence it follows that, after these cards have been twice shuffled, they must infallibly stand in the order of the letters in the answer.

Observe 1. You should have several questions with their answers, consisting of 24 letters, wrote on cards: these cards should be put in cases, and numbered, that you may know to which question each answer belongs. You then present the questions; and, when any one of them is chosen, you pull out the case that contains the answer, and shewing that the letters wrote on them make no sense, you then shufflle them, and the answer becomes obvious.

2. To make this recreation the more extraordinary, you may have three cards, on each of which an answer is written; one of which cards must be a little wider, and another a little longer than the others. You give these three cards to any one; and, when he has privately chosen one of them, he gives you the other two, which you put into your pocket, without looking at them, having discovered, by feeling, which he chose. You then pull out the case, that contains the cards that answer to his question, and perform as before.

3. You may also contrive to have a long card at the bottom, after the second shuffle. The cards may be then cut several times, till you perceive by the touch that the long card is at bottom, and then give the answer; for, the

repeated cuttings, however often, will make no alteration in the order of the cards.

The third of these observations may be practised in almost all experiments with the cards. You should take care to put up the cards as soon as the answer has been shewn: so that, if any one should desire the recreation to be repeated, you may offer another question, and pull out those cards that contain the answer.

Though this recreation cannot fail of exciting at all times pleasure and surprize, yet it must be owned, that a great part of the applause it receives arises from the address with which it is performed.

To discover any card in the pack by its weight or smell.

Desire any person in company to draw a card from the pack, and when he has looked at it, to return it to you with the face downwards; then, pretending to weigh it nicely, take notice of any particular mark on the back of the card; which, having done, put it among the rest of the cards, and desire the person to shuffle as he pleases; then, giving you the pack, you pretend to weigh each card as before, and proceed in this manner till you have discovered the card he has chosen.

A trick on the cards, called the two convertible aces.

By means of a little soap, fix a heart on the ace of clubs, and a club on the ace of hearts, in such a manner that they will easily slip off. Shew these two aces to the company; and, taking the ace of clubs in your hand, desire a person to put his foot upon it, and as you place it on the ground, draw away the club in as secret a manner as possible. In like manner place the seeming ace of hearts under the foot of another person. You then command, with as much ceremony as you choose, the two cards to change their places; and, upon the persons taking up their cards, they will have ocular demonstration that your commands have been obeyed.

A similar experiment may be practised with the seeming ace of hearts only, as follows: after shewing a person the card, let him hold one end of it at the same time you have hold of the other; and, while you amuse him by discourse, or some other way, slide off the heart, and then laying the card on the board, with its face downwards, knock under the table, and command it to change to the ace of clubs; which, upon its being taken up, will be found to be the case.

A curious trick upon the cards, called the ten duplicates.

Take twenty cards, and after any one has shuffled them, lay them down by pairs, upon the table, with their faces uppermost.

Then desire several persons to fix their minds on different pairs, and remember of what cards they are composed.

You then take up all the cards in the same order you laid them down; and place them again, one by one, on the board, according to the order of the letters in the following table; beginning with the last card, which you will place at the beginning of the first row, the next card you will place so as to stand in the middle of the third row; the third card the second in the first row, the fourth card the fourth in the same row, the fifth in the middle of this row, the sixth at the end of the second row, and so on.

M	U	T	U	S
D	E	D	I	T
N	O	M	E	N
R	O	R	I	S

Then, by asking each person which row, or rows, the cards he chose are in, you will be able to point them out, by only remembering the words of the above sentence, and the order of the letters of which they are composed.

Thus, for example, if he say they are in the first row, you know that they must be the second and fourth cards, because the letter U occurs twice in that line.

If he say one is in the second row, and the other in the fourth, they must be the fourth cards of those rows; as is obvious from the recurrence of the letter I; and so of any pair.

A curious method of restoring a fly to life, in two minutes, that has been drowned twenty-four hours.

This wonderful experiment is produced from a very simple cause. Take a fly, put it in a glass or cup full of water; cover it so as to deprive the fly of air. When you perceive it to be quite motionless, take it out and put it on a place exposed to the sun, and cover it with salt: in two minutes it will revive and fly away.

A ring put into a pistol, which is afterwards found in the bill of a dove in a box, which had been before examined and sealed.

One of the company is requested to put his ring into a pistol, which is charged by another of the spectators: an empty box is shewn to the company, and a third person is desired to shut it, who ties it with a ribbon, and seals it. This box is placed on the table in sight of the company; nevertheless, after the pistol is fired, and the box opened, the dove is there found with the very ring in his bill, which had really been put into the pistol.

EXPLANATION.

When the pistol is taken, under pretence of shewing how it is to be managed, that moment the performer avails himself of to smuggle out the ring; it is then conveyed to the confederate, who puts it in the bill of a tame dove; and, by stretching his arm into the interior part of the table, he conducts the bird into the box, the bottom of which has a secret opening. The ribbon, which has been sealed, and surrounds the box, does not prevent its opening, because only part of the bottom opens; and care is taken not to give the ribbon a second turn round

the box, which, by crossing the first, might impede the introduction of the dove.

We shall not here describe the construction of such a box; first, because it would require many words to explain the simple effects of a groove; and, secondly, because there is no cabinet-maker, of any ingenuity, who does not of his own, or of the invention of others, know many things of this kind.

In order to make this trick more surprising to those who might suspect the smuggling of the ring, you may do it two ways: that is to say, when you have employed the artifice we have pointed out, you may cause a second pistol to be charged by one of the company, which you first take to pieces, to shew that there is no means of smuggling the ring out of the barrel. In this pistol you put a ring, furnished you by one of the company, who is in confederacy, and has already supplied your confederate with a similar one to put in the dove's bill in case of need.

To pull off any person's shirt without undressing him, or having occasion for a confederate.

This trick requires only dexterity; and, nevertheless, when I performed it at the Theatre-Royal, in the Haymarket, every one imagined that the person, whom I had tricked out of his shirt, was in a confederacy with me.

The means of performing this trick are the following: only observing that the clothes of the person, whose shirt is to be pulled off, be wide and easy.

Begin by making him pull off his stock, and unbuttoning his shirt at the neck and sleeves, afterwads tie a little string in the button-hole of the left sleeve; then, passing your hand behind his back, pull the shirt out of his breeches, and slip it over his head; then, pulling it out before in the same manner, you will leave it on his stomach; after that, go to the right hand, and pull the

sleeve down, so as to have it all out of the arm: the shirt being then all of a heap, as well in the right sleeve as before the stomach, you are to make use of the little string fastened to the button-hole of the left sleeve, to get back the sleeve that must have slipped up, and to pull the whole shirt out that way.

To hide your way of operating from the person whom you unshirt, and from the assembly, you may cover his head with a lady's cloak, holding a corner of it in your teeth.

In order to be more at your ease, you may mount on a chair, and do the whole operation under the cloak. Such are the means I used when I performed this trick.

The wonderful Well.

Four different coloured seeds, or small comfits, are given to one of the audience to mix together, and throw down the well; he then is desired to let down the bucket, and name the colour he would have brought up first, and so on till all the colours are separated.

EXPLANATION.

The well is made to take off in the middle, in the lower part of which are four cells to contain the different seeds, which must be filled before the trick is performed, and closed by four valves, similar to the keys of a German flute. Towards the bottom the well is made narrower, so as just to fit the bucket; which being let down, the performer demands what colour the company chooses to be drawn up first; and, by touching the lever, the seed required will fall into the bucket.

To make a sixpence seem to fall through a table.

To perform this trick you must have a handkerchief, with a counter the same size as a sixpence, sewed in one corner of it; take your handkerchief out of your pocket, and ask one of the company to lend you sixpence, which you must seem carefully to wrap up in the midst of the handkerchief; but, at the same time, keep the sixpence

in the palm of your hand; and, in its stead, wrap the corner that is sewed into the middle of the handkerchief, and bid them feel, and they will believe the sixpence is there which they had lent you; then lay it under a hat, upon the table, take a glass or tea-cup in that hand the sixpence is in, and hold under the table; and, to carry on the deception, knock upon the table three times, making use of such words as "Vad, come quickly, Presto;" at the same time letting the sixpence drop from your hand into the glass; take up the handkerchief and shake it, taking care to hold it by the corner the counter is in; this trick, however easy to perform, seems strange, if done without bungling.

How to put a card in and out of an egg.

To do this wonderful feat, you must have two sticks made both of one bigness, and both of a likeness, so that no person can know one from the other; one of these sticks must be made so artificially as to conceal a card in the middle, as thus: you must have one of your sticks turned hollow quite through; and then an artificial spring to throw the card in the egg at your pleasure. The operation is thus: take and peel any card in the pack, which you please, and so roll it up, and then put it into your false stick, and there let it be till you have occasion to make use of it; then take a pack of cards, and let any body draw a card, but be sure let it be the same sort of card that you have in the stick already; then let them put it in the pack again, and when you are shuffling them, let that card fall into your lap which the party drew; so, calling for some eggs, desire the party that drew the card, or any other person in the company, to chuse any one of these eggs; and, when they have chosen one, ask them if there be any thing in it, and they will answer, No; then take the egg in your left hand, and the false stick in your right, and so break the egg with your stick; then let the spring go, and the card will appear in the egg, very amazing to the beholders; then conceal that stick, and produce the true one upon the table.

[To be continued.

The New conjuror's museum and magical magazine