THE

Mysteries of Astrology,

AND THE

WONDERS OF MAGIC:

INCLUDING

A HISTORY OF THE RISE AND PROGRESS OF ASTROLOGY,

AND THE VARIOUS BRANCHES OF

NECROMANCY;

TOGETHER WITH VALUABLE DIRECTIONS AND SUGGESTIONS RELATIVE

TO THE

CASTING OF NATIVITIES,

AND

PREDICTIONS BY GEOMANCY, CHIROMANCY, PHYSIOGNOMY, &c.

ALSO,

Highly interesting Narratives, Anecdotes, &c.

ILLUSTRATIVE OF

THE MARVELS OF WITCHCRAFT, SPIRITUAL PHENOMENA, AND THE RESULTS OF SUPERNATURAL INFLUENCE.

BY

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TO

The People of the United States,

A NATION NEITHER SKEPTICAL NOR CREDULOUS,

BUT

EVER READY TO HEAR, READ, AND INVESTIGATE—EVER WILLING TO RECOGNISE AND BOW TO TRUTH, IN WHATEVER GUISE SHE MAY APPEAR—AND EVER EAGER TO ACCORD TO LEARNING AND RESEARCH THE MERIT THEY DESERVE,

THIS VOLUME

IS

RESPECTFULLY DEDICATED

BY

THE AUTHOR.

Autobiography of the Author.

My earliest recollections of home refer to an old castellated building of somewhat rude architecture, situated almost under the shadow of an enormous mass of table rocks, towering high above its roof, and dwarfing into comparative insignificance its massive walls and really colossal proportions. The scenery around was wild and romantic. Groups of tall spectral firs and rocks

THE CASTLE OF FALSTERS.

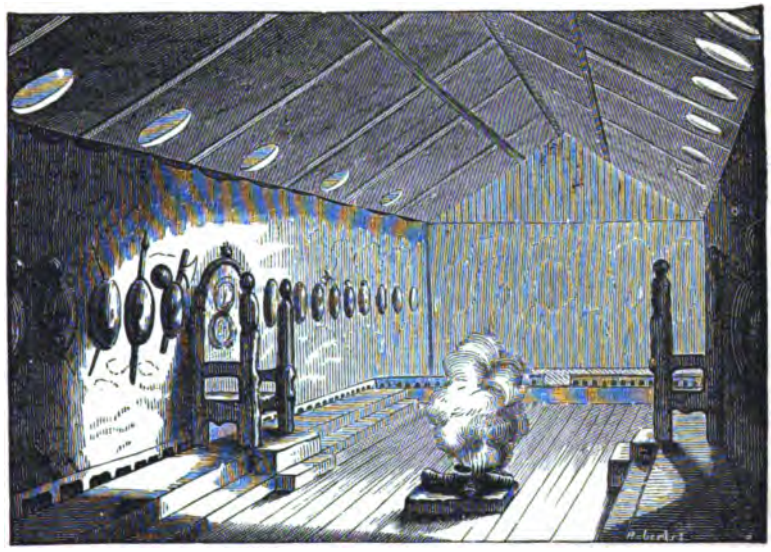
rising abruptly from the plain, were scattered over the plateau upon which the edifice stood; a sluggish stream, which supplied

the moat of the castle twined among the dwarf evergreens that covered most of the level ground in the vicinity, and the back ground of the landscape was a mountain range, darkened with forests of the yellow pine up to the line where vegetation ceased, and the region of eternal snow began.

The building was the ancient castle of Falsters, in Sweden, my ancestral home. Within its walls, the family of Roback, or, as it is spelled in the old Norse records, *Robach*, had dwelt from time immemorial. The founders of the house of Roback were men of renown among the Vi-Kings and Jarls of the Scandinavian coast and islands, and honorable mention is made of their exploits in the *Sagas* of the *Scalds*, or bards of the North. Some of these poems are now extant in the Icelandic collection, in the library of the Royal Geographical Society at Copenhagen. I have no recollection of my parents, both of whom died in my infancy, and my family reminiscences are confined to my six brothers—all my elders, and one sister, younger than myself. By the time I had reached the age of ten years I began to perceive that a degree of respect and attention, almost amounting to reverence, was paid to me by the rest of the family. Five of my brothers had by this time gone out into the world to seek their fortunes; and, as the cadets of an ancient line, known and honored throughout Sweden, had been courted, caressed, and helped forward by powerful friends in the careers they had chosen.

It was about this period that my elder brother Frithiof imparted to me the history of our family. He informed me that our race had been renowned for their prophetic gifts, and their skill and attainments in Magic, Astrology, and other occult lore, for more than four hundred years. He spoke of Magnus Roback our grandfather, and of the fame he had acquired as an Astrologist, and of an uncle, now resident at St. Petersburgh, and enjoying the countenance and friendship of the Emperor Nicholas. "But," said my brother, "it is in the seventh son of a seventh son, that the prophetic gifts bestowed upon our family must be looked for in their utmost intensity. You occupy that extraordinary position. Our father, Gustavus Adolphus Roback, was the seventh son of Magnus Roback, and you are his seventh

child." This disclosure was made to me in the "Hall of Shields," a vast apartment of the castle, the walls of which were hung with the targes, spears, and battle axes of my warlike and



THE HALL OF SHIELDS.

daring progenitors; and as I contemplated those weapons of strife, I said within myself, "my gifts are not of war but of peace, not of hatred and violence, but of benevolence and philanthropy. If I can foresee and foretell dangers, why cannot I also teach the parties imperilled how to avert them. Such shall be my mission."

When I was fourteen years old my eldest brother, Thorsten, put into my hands a little history of the Roback race, derived from various black-letter and printed volumes preserved in the family archives. He also presented me with an antique drinking horn, and a *hur* or trumpet, which had been heir looms of our house for many centuries, together with a model of a Scandinavian War Galley, the original of which was commanded by a Jarl of our name in the eighth century. A curiously carved Sledge, (said to have belonged to a Vi-King of our race, who was a member of the famous Icelandic expedition supposed to have

discovered the shores of America a thousand years before the birth of Columbus,) was also given to me by Balder, my second brother. About twenty years ago, I had these antiquities copied

SCANDINAVIAN WAR GALLEY.

by a distinguished Swedish artist, and the engravings of them presented in this autobiography are very accurate.

Sweden, my native country, is, as my gifted countrywoman Jenny Lind, has well remarked, a land of poesy and romance. Some would call the people superstitious, perhaps, but they have strong reasons for the faith they have placed in Astrology, inasmuch as the most extraordinary realizations of astrological predictions that the world has ever known, have occurred in Sweden. I, myself, as thousands in Stockholm, in Christianstadt, and in Bergen, can attest, cast the nativity of King Bernadotte,

(Charles XIV.,) and named the day which would form the crisis of his destiny. *On that day he died!*

ANCIENT SLEDGE.

At the age of fourteen I began diligently to apply myself to the study of the liberal and occult sciences, devoting especial attention to Astronomy, Mathematics, Geometry, Astrology, Geomancy, Physiognomy, Phrenology, and every species of Magic. The investigations I then commenced were continued for seventeen years, during which I visited various parts of Europe, Asia and Africa, for the purpose of perfecting myself in magical science, and practising the arts of Divination, for which my family had so long been famous. Passing into Africa by way of the Red Sea, I visited Grand Cairo and the Pyramids, and thence following the course of the Nile to the confluence of the streams that feed that mighty and mysterious river, I made myself familiar with all that could be elicited from the modern Egyptians, respecting the incantations and prodigies performed

by the priests of ancient Egypt. Some of the inscriptions on the gigantic ruins lying along the valley of the Nile, interested me deeply; and during about a year's sojourn in a village near the site of ancient Thebes, I collected several rolls of papyrus taken from the catacombs, which, on being unrolled, were found to be written in the ancient cuniform characters to which Champollion, the celebrated French Archæologist, and at a later period, Mr. Gliddon, have furnished a sufficient key. These papyri contained, among other things, the nativities of several kings of the Ptolemaic dynasty, and the system of calculation employed in casting them has proved very useful to me in many instances.

Leaving Africa for Asia, I visited Damascus, Bagdad, Ispahan and Shiraz, and from the formulas of the ancient Magi, still preserved in the royal archives of Persia, obtained a vast fund of information relative to the processes by which future events become even as things present to the eye of the astrologer.

Having made my way, through many perils, (which nothing save my prophetic gifts would have enabled me to escape,) from Asia to Europe, I then, for the first time, began to use for the benefit of mankind the wonderful and supernatural faculty which I was conscious of possessing as an element of my mental constitution, and which had been increased in intensity and power by years of profound observation and research.

In London, I cast the nativity of William IV., then King of England; and predicted the marriage of the then Princess Victoria with Prince Albert, in a couplet, which was published at the time in a monthly periodical called the "Astral Guide," and has since been re-produced with suitable comments, in an English treatise entitled "Astrology Authenticated." The couplet runs thus—

> "Britain shall see her proudest day
> When with a V is linked an A."

At Madrid, Lisbon, Vienna, Berlin, the Hague and St. Petersburgh, I was treated with the highest consideration. In Paris, however, I was not so fortunate, for, having at the request of a member of the Buonaparte family, cast the nativity of Louis

Napoleon, son of the ex-king of Holland, I declared, that he would one day wear an imperial crown. This circumstance coming to the knowledge of Louis Philippe, I was ordered to leave France forthwith, and that there might be no mistake about the matter, was conducted to the frontier under an escort of chasseurs.

It would occupy too much space, and might seem like egotism, to recount the honors that were paid to me at the various capitals of Europe. The insignia of five orders conferred upon me by the hands of as many independent princes, are now in my possession, and my correspondence with men of the highest birth and station in the old world, would fill many volumes. I have been engaged for some time past in selecting from this mass of letters, such as are not of too private a nature to be published, with a view to their appearing in a work which I propose to leave as a legacy to the American public.

Satiated with tinsel honors, and longing for a less artificial state of society than that in which I had lately moved, I now determined to visit that land of the frank and the free—the United States. This was in 1844, and on the 14th of June in that year I landed in America. Of my career on this side of the Atlantic it would seem almost unnecessary to speak. Baltimore, Philadelphia, New York and Boston, are the cities in which I have principally resided, and during the nine years of my sojourn in America, I have cast not less than thirty-eight thousand nativities, and have given audience to more than two hundred thousand applicants for magical information. Property to the amount of hundreds of thousands of dollars has been recovered through my agency; and my occult powers, ever devoted to philanthropic purposes, have been employed to heal the sick, cheer the desponding, foretell peril, and suggest the means of escaping it, detect crime, aid faithful lovers, make friends of foes, and enable all who were in difficulty, danger or distress, to achieve a victory over the evils that encompassed them, and successfully court the smiles of fortune.

All who read the newspapers—and who in this country does *not* read them?—must be aware that I foretold the success of

Jenny Lind, and actually named in advance the sum she would realize in the United States. The correspondence upon this subject has been published, and speaks for itself.

The failure of Kossuth's mission was also predicted by me before he landed in New York; but as all the facts connected with this matter have appeared in the columns of the daily press, it is unnecessary to recapitulate them here.

The United States is now my home. I admire its institutions, its laws, the sturdy independence of its people. All the flattering testimonials of respect heaped upon me by the sovereigns of Europe, are of small account in my estimation, when weighed against the confidence with which I have been honored by the *Sovereigns of America.*

The work to which these pages may serve as a preface, has been prepared with great care and labor, and I offer it as a tribute of sincere regard to the land of my adoption; believing that, as a popular treatise on Astrology, Geomancy, Palmistry, and all the departments of occult science, it will be found both interesting and instructive. Heretofore the technicalities with which all books of this class have been obscured, have rendered them sealed volumes to the million. I flatter myself that I have simplified the sublime theory of Astrology and its concomitants, in the book now presented as the *vade mecum* of the student and believer, and feel assured that it will fill a vacuum in the history and philosophy of magical phenomena.

ASTROLOGY.

THE

Mysteries of Astrology.

HISTORY OF ASTROLOGY.

THE Science of Astrology, or doctrine of the stars, (from *astron*, a star, and *logos*, a word or description,) may be justly said to be coeval with the fulfillment of the fiat which, in the sublime language of Milton, "out of darkness called up light," and appointed the planetary orbs in their revolutions and phases, to be for signs and seasons, for days and years.

The frequently repeated and highly figurative allusions made by the early Hebrews to the influence of the sun, moon, and stars from the commencement of Genesis to the sublime prophesies of Amos, furnish ample evidence that they were not unacquainted with those planetary influences which form the science of Astrology.

The birth-place of Jesus of Nazereth was pointed out by the star which led the shepherds of Judea to the city of Bethlehem, and rested in its orbit over the spot where the child was.

In Adam the knowledge of Astrology appears to have existed by inspiration, and to him his posterity were indebted for the foreshadowing of those events, by its aid, which would otherwise have been locked up until their consummation in the womb of time—nor can we doubt that they were instructed by him in its mysteries; thus Seth, one of the patriarch's posterity, foreseeing, from the stellar aspects, the approach of the general deluge,

rudely engraved in astrological hieroglyphic characters on pillars of stone and brick, the elements of the science to preserve it for the benefit of future ages.

In addition to other evidence corroborative of this fact, the Jewish historian, Josephus, asserts that he *saw* this astrological antediluvian relic in Syria. Abraham, the father of the Jewish nation, having acquired the science among the Chaldeans, when sent by the command of Omnipotence into Canaan, and, subsequently, into Egypt, instructed the Egyptians in its elements, among whom it was regarded with peculiar veneration and cherished with care for many centuries.

Sir Isaac Newton informs us that when Astronomy had been applied to the purposes of Navigation, and the Egyptians had been enabled by the sun-like risings and sittings of the planets, assisted by other observations, to determine the length of the solar year, which they accomplished two thousand before the birth of Christ, an African prince, assisted by a priest of Egypt, laid the foundation of Astrological science, basing it not only on the *position*, but also on the peculiar *appearances* of the planets; when, subsequently, the Ethiopians invaded Egypt, and the hosts of Egypt in great numbers fled to Babylon, they carried with them the science and art of Astrology, in which they instructed the Babylonians.

Among the more abstruse sciences, for a knowledge of which the oriental nations were remarkable, no science was cultivated with greater care, we might add, intense solicitude, than that which forms the subject of the present chapter.

The destinies of men and of nations have alike been determined, in those countries, by the planetary aspects and positions.

If, under the iron-hand of despotism, the science of Astrology has in those nations been diverted from its just and legitimate object, the error furnishes no argument against its truth, nor invalidates the inductive evidence on which it rests.

In the early records of ancient Egypt, we find that the son of Misraim, or Menes, one of the first of the Egyptian princes, excelled in Astrological science.

The whole line of descendants from the prince, forming the

first dynasty of Misraimian princes, were deeply versed in Astrology and the sister sciences. To one of them we are indebted for the signs of the Zodiac; a second, named Firawun, sought, from an impulse of fear, the destruction of the prophet Noah, believing, that in accomplishing the death of the chosen Hebrew, he should avert the threatened deluge and the destruction of the antediluvians.

The attempt was vain—the prophet survived—the whole of the race, save Efilimoun, the chief *Astrologer* in the dynasty, perished amid the destroying waters; he alone was permitted to enter the ark of the covenant, to unite himself to the posterity of Noah, and, subsequently to the secession of the waters, to found a second dynasty of twenty-six princes, of which he was the progenitor.

This immediate descendant of Misraim excelled all his competitors in the cabalistic art; thoroughly acquainted with every science connected with Astrology, he was the acknowledged depository of all the Astrological and Magical science known to the remnant of the human family who descended on the plains of Shinar.

The descendants of Efilimoun exalted the science of Astrology to a degree which, in the highly-wrought figurative language of the orientals, had no parallel.

Harouth and Marouth, two magicians (so called) who lived in reign of Adine, the son and successor of Efilimoun, in the fulfillment of their Astrological predictions, filled the world with their fame; and the celebrated female magician Nedoure, to whom is ascribed still greater cabalistic power, established the worship of the idol of the sun, and formed the peculiar vase so richly and beautifully described by the oriental poets, and said to be inexhaustible.

The most eminently distinguished, among the successors of Adine for a perfect knowledge of the mysteries of Astrology, were Schedad, who formed the Signs of the Zodiac (orientally termed the houses of Heaven) from observations made by him, on the planets and constellations, and Menncawousch, who brought publicly into notice this invention, to display the ele-

ments of a science held sacred by the many, but understood only by the chosen few.

Menncawousch is said to have been the inventor of the warm bath, and the projector of the twelve feasts corresponding to, and in honor of the twelve Signs of the Zodiac, to which we have above alluded.

In the ardor of their gratitude for these combined benefits, the ancients assigned to this prince the honor of having discovered the Philosopher's treasure by which the baser metals could be converted into gold and silver.

During the reign of Menncawousch, the Arabians made war upon, and sacked Egypt, carrying back to their capital a knowledge of the Theurgic (from Theos, God and Ergon, work,) Sciences, in the perfection of which they stood unrivaled for ages.

The oppression of the Israelites, during the latter period of their sojourn in Egypt, and the consequences which immediately followed their flight from captivity, are deeply interwoven with the mysterious truths of Astrology.

Mythological writers, attribute the inflictions of Pharoah, King of Egypt, on the Hebrew captives, to the cunning predicdictions of his astrologers who declared that he would perish by assassination, from the hand of an Israelite.

Paralyzed with fear at this alarming prediction, the Egyptian Monarch commanded that all the male Hebrew children should be cast into the waters of the Nile (Exodus, 1 : 22.) The decree was fulfilled—of all the male Hebrew children born at that period, Moses alone, the future deliverer of his nation from bondage, was saved through the benevolent intervention of the tyrant's daughter.

The subsequent events connected with the escape of the Israelites, are well known: the waters of the Red Sea, by some planetary attraction, receded on the right and left hand of the Hebrew host, which marched on dry land, while Pharaoh and his people in pursuing them, were engulphed in the watery abyss formed by the liquid walls which had sheltered the Israelites, resuming their original position.

So complete, say the oriental writers, was the destruction of the Egyptians, that no *male* was left to sit upon the throne, and an aged female named Deluke was called to that dignified station.

This queen no sooner assumed the imperial dignity, than, fearing foreign invasion, she applied to the female astrologist, Nedoure, to whom we have heretofore alluded as the greatest magician in the land, for advice and assistance.

Nedoure, having consulted the stars, commanded that a temple should be immediately erected, having four sides fronting the four cardinal points, the doors of which should be decorated with figures representing numerous armies.

Thouands of Egyptians were employed, day and night, in the erecting of this building; when completed, the astrologist, addressing the queen, said, "I have placed you and your kingdom in safety: fear no attack. If an hostile enemy approaches your dominions, destroy the figures on that side of the temple which points to the comer's direction of his armed hosts, and their destiny shall be that of your enemies."

The historian says, the virtue attributed to this magic temple, kept the surrounding nations in awe, and that it was not until the destruction of this temple, four centuries subsequent to its erection, that the splendor and glory of Egypt declined.

Divested of all the gaudy tinsel, which the orientals throw around their glowing descriptions, there is a coincidence no less singular than true, between the destruction of the temple and the downfall of the Egyptian monarchy. These historical events occurred during the reign of Cawmess, who had benevolently afforded an asylum to a remnant of the persecuted Hebrews who were conquered and forced into captivity by Nebuchodonosor, King of Babylon.

The captives were demanded of Cawmess by the Babylonian tyrant: the demand was rejected. Nebuchodonosor immediately invaded Egypt, Cawmess was slain, and the entire overthrow of the Egyptian monarchy finally accomplished.

This truly remarkable event, foretold by the astrologers, in its consummation, gained a multitude of new converts to a belief

in the occult sciences: the latter descended as an heir-loom to every succeeding generation of Egyptians, (whatever nations might be their masters,) under the Macedonians, Romans, Persians, Greeks, and Mahometan Arabs.

While barbarism, united with conquest, destroyed their liberties, subverted their literature and political institutions, and sought the destruction of their nationality, Astrology, attended by the sister sciences, kept steadily on her onward progress under the varied political dominations to which we have adverted.

The estimation in which the Arabs held Astrology contributed, in no trifling degree, to the success of Mohammed. The astrological predictions as to his successful and victorious career were numerous and favorable. His rise from a very obscure parentage, with no education, with a rapidity which has no parallel in history, to the high position of an universal conqueror, silenced the voice of skepticism in relation to Astrology, and engrafted it not only as a science, but as a religious belief in the institutions of the Ottoman empire among the followers of the prophet of Mecca.

In the reign of Osman I., one of the successors of Mohammed, the historian informs us that an astrologer suddenly appeared before the prince, declared to him that he had seen and conversed, in spirit, with the prophet Elijah—that he, Osman, should be victorious in his various warlike enterprises, that he should be the most brilliant planet in the East, and that his possessions should extend through seven climates, or, in other words, over the then known world.

The prediction of the seer was verified to the letter; Osman became one of the most victorious in the annals of the Caliph chiefs. In the height of his prosperity and splendor he loaded the astrologer, who had predicted his fortunes, with royal honors; and in order to perpetuate the science and do honor to her priest, caused an ample convent to be built in the city where the latter resided, and endowed it with a considerable fund, which has been perpetuated to the present day.

The astrological predictions, founded on the appearance of a

comet, by the most celebrated astrologer of the East, determined the renowned Timour the Tartar to make war on the Ottoman empire. The astrological seer declared to him that, in consequence of the comet having appeared to the west of his dominions, and in the sign "Aries," its influence must be directed solely against his enemies—that it foreshadowed the most appaling disasters to the Caliph empire.

The event fully sustained the prediction, the evils which befel the Caliph Ottoman empire, consequent on the battle of Angoza, are too well known to require repetition in these pages.

As the Sultan Mourad was returning from the amusement of hunting in the vicinity of the city of Adrianople, he was stopped at one of its gates by the disciple of a celebrated astrologer, who exclaimed, as he fixed on the monarch his dark and penetrating glances, "Illustrious monarch, you have no time permitted to you to arrest the progress of that event which is the consequence of our sins against the decrees of heaven. You are rapidly approaching the termination of your reign, the last moment of your earthly career; the destroying angel is already at your door; extend your arms towards him, and accept with resignation the mandate of the heavenly messenger."

Struck with the wild solemnity of the prophetic messenger, and deeply impressed with his gloomy prediction, Mourad at once believed, prepared himself for the consummation of the mysterious warning, and died on the third day succeeding to his hunting excursion, in spite of all the available means which science or art could invent to save him.

Nor are the results of the astrological predictions made on the accession of Mohammed, the second of the Ottoman throne, less striking than the above, or less completely verified and fulfilled.

Astrology foretold that his reign should be marked by conquest and glory, the high cultivation of literature and science.

Mohammed became the subverter of the Greek empire, the conqueror of Constantinople, and is acknowledged to have been one of the most illustrious of his race for intellect and taste, science and art.

The fifth and seventh days of the week are by the laws of the Koran, particularly under divine influences.

The fact that Mahommed was the seventh Sultan of his race, and that he issued his primary proclamation on Thursday (the fifth day of the week) may also have had some effect in stimulating into action those military energies for which this Eastern conqueror is so truly remarkable.

In perusing, throughout, the annals of the Ottoman empire, scarcely a solitary instance is recorded in which the aid of Astrology was not invoked previously to any important undertaking, particularly in military exploits; thus Selim I., when undetermined in relation to the conquest of Egypt, consulted a celebrated astrologer in reference to the results of an aggressive war on that kingdom.

The reply given was, that conquest should attend the Sultan's arms, and Egypt be subjected to his power. The monarch, however, with anxious ken, looking beyond the immediate consequences of victory, further inquired what would be the duration of his reign?

The astrologer hesitated to reply to the interrogation, but being commanded to do so by the Sultan, replied, "Nine years."

"What will be the reign of my son?" continued the Sultan, much dejected at the temporal limits allowed to himself.

"Twenty years in duration," was the reply to the second interrogatory, "distinguished by honors and conquest."

The consummation of the events corresponded with the astrological predictions. Selim marched against and conquered Egypt; from that moment became an hypochondriac, and *died* in the *ninth* year of his reign. The splendid victories attending the twenty years reign of his son and successor, as foretold by the astrologer, is a theme on which the oriental historian has lingered with delight and admiration.

There appeared at the commencement of the reign of Selim II., in the year 1572, a comet, which exceeded in brilliancy and extent, the planet Venus.

The appearance of this unusual visitant operated so powerfully on the superstitious fears of the Eastern monarch, that his

astrologers were immediately summoned to ascertain what it should portend.

They declared it to betoken great calamity to his empire from excessive rains.

The historian relates that in forty days subsequent to the prediction of the astrologers, the people believed themselves threatened with a second universal deluge.

In Europe, equally with Asia, a sea scarcely bounded by a shore, swept over the vast dominions of Selim's cities—men, houses, cattle, bridges and public roads, were swallowed up in the waste of waters or transported on their bosom, to distant lands.

The seemingly inexhaustible flood continued for weeks, and the prediction well authenticated by all the historians who have recorded it, affords conclusive evidence in favor of the singular astrological skill possessed by the Arabian seers, and the certainty and correctness of the rules by which they foretold the coming events of the times, whether physical or political.

The prediction which announced to Mohammed III. his approaching death, is not the least among the seemingly marvellous foreshadowings of those ages.

The Sultan, on one occasion, in entering through an outer door to his seraglio, was accosted by an astrologer, who, in a deep sepulchral voice, warned him to prepare for death.

The monarch in the midst of health, surrounded by all the voluptuous pleasures of an eastern court, astonished and confounded at the death-like intelligence, inquired what time would elapse ere the prediction was fulfilled? "Fifty-six days," replied the astrologer, and departed: the agitated Sultan retired to his chamber, sickened, and on the fifty-sixth day—died.

In the year 1640 Mourad IV., sat upon the throne of the Caliphs: some months previously to his death, his superstitious fears were much excited by an eclipse of the Sun.

In a moment of intense excitement, he commanded that a mysterious book transported to his capital by Selim, the conqueror of Egypt, from that kingdom, should be placed before him.

Tradition says that this mysterious volume was written in cyphers and characters of magic, and contained the names and

fortunes, civil, political and religious, of every sultan to whom Egypt had been or would be subject, to the end of time.

The agitated Mourad, in the attempt to decypher the mystic writing, discovered or imagined he discovered, his own name, and a prediction of his speedy dissolution.

The volume was scarcely closed, and the Sultan enjoying some repose from his excited condition, when a messenger announced to him that a Scheykh, or priest, from Mecca, had declared that in the month in which Mourad was born, of that year, (1640,) some evil would happen to the empire which should, if possible, by almsgiving and other devotional acts, be averted.

Mourad immediately commanded that all these precautionary and preventive measures should be adopted: the public prisons were thrown open and all but assassins, liberated—but the astrological prediction could not be averted. Mourad fell sick and died on the 16th of the month, as foretold by the priest of Mecca.

Among the Magi of Persia, the science of Astrology appears to have been cultivated to a degree of perfection which no other nation had attained.

In the reign of Darius Hystaspes, five centuries previously to the Christian era, a celebrated astrologer named Alhakim, or the Wise, chief minister to the king, predicted the coming of the future Messiah, the birth and career of Mohammed, and the final extinction of the Magian religion.

That the first dawnings of Astrology originated in the oriental nations to which allusion has been made, history will not permit us to doubt—but the celestial science was destined to extend far beyond the limited jurisdiction of the priests of Egypt, or the Magi of Persia, indeed the Greek writer, Philostratus, informs us that astrology was known and practised in Greece 1184 before the birth of Christ, while Diodorus Siculas, the universal historian of Greece, affirms that the science was introduced into his country by Hercules.

Plutarch asserts that Hesiod, the Greek poet, nine centuries before the Christian era, was an expert astrologer.

Thales, the first Greek Astronomer, five centuries preceding the birth of our Saviour, and Democritus, the Greek philosopher,

who existed in a subsequent century, acquired considerable celebrity in the science and in the annals of Astrology; the one by the appearance of the heavenly orbs, having predicted a scarcity of olives; the other as foretelling, by similar means, a plentiful supply.

Hippocrates, the great physician of Greece, who liberated the science of Medicine from the shackles in which it was invested among the archives of the priests of Æsculapius—placed it on a solid foundation, and taught its precepts in his immortal works, foretold from planetary aspects a direful plague, and transported his numerous pupils to different cities abroad that they might escape the ravages of the pestilence and the consummation of his astrological prediction. For this prescience Greece declared him to be a god, and decreed the sacrifices of Hercules to his name.

A host of oriental records might be adduced in addition to those we have brought forward in support of the truths of Astrology—but we turn from the dim lights which glimmer on the distant horizon of time, to the more certain and brilliant meteors which enlighten the nearer approach to our day and generation.

A writer of no mean celebrity, in one of the most erudite magazines, which for many years took the lead in trans-atlantic periodicals, says, Nostradamus, the Gallic astrologer, predicted that the Christian religion would be abolished by a decree of the French revolutionists, and members of the Catholic priesthood sacrificed to the Goddess of Liberty.

This prediction or prophecy appeared in the public prints in France two hundred and forty-two years in advance of its consummation.

The direful plague, and scarcely less devastating fire, which depopulated the capital of Great Britain, during the reign of the Stuarts, and levelled her proud mansions with the dust, were foretold, and published in hieroglyphics by William Lilly, a celebrated English astrologer of that day.

The first published hieroglyphic, represented a church-yard, with sextons in active and death-like employment, cart-loads of dead being dumped by them, into the rude and open graves.

The second contained a view of London bridge, on either side of the river Thames, and the capital in flames.

As if the Astrologer had determined that no doubt should rest on his labors, he entitled them, "The Fate of the English Nation."

Some years subsequently to the conflagration, the Astrologer was summoned by the British Parliament to the bar of the House of Commons, and commanded, since he had fifteen years before predicted the event of the destructive fire, to declare now, who were its authors. To this command Lilly replied, that having predicted by the aid of science, the catastrophe, he had used every exertion to discover its authors—but unavailingly, from whence he inferred that it proceeded direct from the volition and the finger of God.

It is not our province to contend for the truth of the astrologer's belief or otherwise—but time so prolific in the exposition of similar events, has failed to reveal the authors of the calamitous visitation: centuries have rolled over countless generations since the period of the catastrophe, yet no suggestion has been offered by which the incendiary or incendiaries (if any) might be traced—their names are lost in the arcana of ages, or in their non-existence the assumption of Lilly is confirmed.

By a note appended to Lilly's Astrology which was sold in the sale of the Duke of Marlborough's library, it appears that the unfortunate Charles I. of England, presented the astrologer with one thousand pounds to cast his horoscope.

"I advised him," says Lilly, "to proceed eastward; he went west, and all the world knows the result."

If we turn from the historical records of by-gone ages and the evidences which they furnish, corroborative of the truths of Astrology, to those of much later centuries and our times, we shall find an equal, if not greater, amount of testimony in favor of astrological science;—nor is the evidence we shall produce, the offspring of art, chicanery, or hypocrisy—of ignorance, infidelity, or cunning; the modern belief in the celestial science will be found to proceed from the wisest and the best of men, whose words are as the oracles of truth, and whose opinions nothing

could purchase. We shall show royalty with the imperial diadem on its head, tracing its steps to the solitary abode of the astrologer to inquire into the certainty of its future destiny:—fully satisfied with the truth, if not with the predicted effect of its revelations, retiring to muse on the mutability of mortality, and to prepare for the consummation which, if dreaded, it is assured *must* take place.

In the year 1828 a stranger of noble mien, advanced in life, but possessing the most bland manners, arrived at the abode of a celebrated astrologer in London.

The latter had just trimmed his dimly-burning lamp, and was about to solve a difficult astronomical problem, when the stranger, of whom we have spoken, was announced.

After politely bowing to the astrologer, his guest requested the latter to unfold, if within the reach of his science, *his* future destiny.

Having informed the astrologer that he was born in London, the stranger added that he was ignorant of the hour or minute of his birth, consequently that he could not establish data for his nativity—but that he desired his fate and fortune should be ascertained by Horary Astrology.

The astrologer complied with the request of the mysterious visiter, drew forth his tables, consulted his ephemeries, and cast the horoscope or celestial map for the hour and moment of the inquiry, according to the established rules of his art.

The elements of his calculation were adverse, and a feeling of gloom cast a shade of serious thought, if not dejection, over his countenance.

"You are of high rank said the astrologer as he calculated and looked on the stranger,—and of illustrious title." The stranger made a graceful inclination of the head in token of acknowledgment of the complimentary remarks, and the astrologer proceeded with his mission.

The celestial signs were ominous of calamity to the stranger, who probably observing a sudden change in the countenance of the astrologer, eagerly inquired, "What evil or good fortune had been assigned him by the celestial orbs."

"To the first part of your inquiry," said the astrologer, "I can readily reply. You have been the favorite of fortune; her smiles on you have been abundant: her frowns but few; you have had, perhaps now possess, wealth and power: the impossibility of their accomplishment is the only limit to the fulfillment of your desires."

"You have spoken truly of the past," said the stranger. "I have full faith in your revelations of the future:—what say you of my pilgrimage in this life, is it short or long?"

"I regret," replied the astrologer, in answer to this inquiry, "to be the herald of ill, though *true*, fortune; your sojourn on earth will be short."

"How short?" eagerly inquired the excited and anxious visitant.

"Give me a momentary truce," said the astrologer; "I will consult the horoscope, and may possibly find some mitigating circumstances?"

Having cast his eyes over the celestial map, and paused for some moments, he surveyed the countenance of the stranger with great sympathy, and said, "I am sorry that I can find no planetary influences that oppose your destiny—your death will take place in TWO YEARS."

"Will my posterity be honored and prosperous?" inquired the stranger.

"Rest assured they will," replied the astrologer. "One of them will be peculiarly honored for unequalled and most valiant deeds."

Pleased with the assigned prosperity of his descendants, the countenance of the stranger brightened: on bidding adieu to the astrologer, he presented his card. The visitant was George IV., King of Great Britain, the most accomplished gentleman, though not the best man of his day and generation.

The event justified the astrologic prediction: George IV. died on May 18th, 1830, exactly two years from the day on which he had visited the astrologer!

The French annals furnish us with a still further evidence of astrological truth, in the prediction of the death of the great Napoleon, by a French astrologer.

Having observed attentively the horoscope of the Emperor, and that the planet Saturn occupied a position in the house of honor, he immediately declared that at the period when his (Napoleon's) good fortune should be at its meridian, it would rapidly decline, and he would finally be left with few, if any, friends.

Subsequently to Napoleon's fall, this prediction was publicly noticed in the French journals: of its consummation the civilized universe was the witness. and the barren rock of St. Helena, the gloomy locale.

Among the believers in the occult sciences and supernatural agencies, are found names that have cast a halo of literary glory around their age and country—whose moral worth envy has not dared to slander; the pillars of an intellectual world. Such are Dr. Johnson and Sir Walter Scott, yet the former believed in Witchcraft; the latter in Astrology. Throughout the whole of the "Waverly" novels there is a manifest leaning to the supernatural; the wild, unearthly eloquence of Helen McGregor, the superstitious fervor of the Covenanters, and the awful warnings of the female savior of "Guy Mannering," bear ample testimony if we had no other and stronger, that the mind of the great poet-historian, was deeply tinctured with a belief in superhuman agencies.

The Herculean intellect and unbounded self-esteem of Dr. Johnson would, at first view, lead us to rank him among skeptics in the belief of the occult sciences. Yet we have recorded proof that this giant of literature and great moralist of his age and nation, expressed his decided belief in Witchcraft.

Napoleon, like the Thane of Scotland, is said to have believed in and consulted the "withered hags" of destiny, in relation to his varied fortunes, to have treasured up their sayings and been guided by their predictions.

What circumstance could induce these men to assert that which they did not believe,—in the most elevated station, each one in his respective sphere to practise an imposition on the world? Johnson and Scott would not have dared, from religious fear, if from no other cause, to impose or prevaricate. Napoleon in the

natural candor of his character, with the imperial diadem on his head, and nations at his feet, would have spurned with contempt, the meanness and degradation of a voluntary falsehood. What they asserted, they believed.

That the changes and aspects in the planetary system affect the physical condition of mankind, we know from daily observation. At the changes of the Moon the LUNATIC is always more ferocious and ungovernable than at any other period, and many diseases are aggravated or the reverse, by those meteorological changes which are principally dependent on planetary influences.

The mental and physical conditions of our system are so intimately connected, so absolutely dependent on each other, that the latter cannot be materially affected, and the former remain undisturbed by the influences which have operated upon it, whether painful or pleasurable.

The complex force which causes the planets to move at respective and certain distances around a common centre, and at the same moment to revolve in their individual orbits, which upheaves and repels the waters of the ocean, controls the return of the seasons, and divides the light from the darkness, must, of necessity, exert no inconsiderable influence on the condition of mankind, whether in its physical or mental condition.

The celebrated Dr. Mead, of England, one of the most enlightened physicians of his age, in speaking of the moon, says, "to conclude, the powerful action of the moon is observed not only by philosophers and natural historians, but even by common people, who have been fully persuaded of it time out of mind." Pliny relates that "Aristotle lays it down as an aphorism, *that no animal dies but in the ebb of the tide;* and that births and deaths chiefly happen about the new and full moon is an axiom among women. The husbandmen, likewise, are regulated by the moon in planting and managing trees, and several other of their occupations. So great is the empire of the moon over the terraqueous globe."

There is in the human mind, independently of all exterior influences, a desire to traverse the vast unknown, to dive into the

occult and mysterious, and to embrace the results as a portion of religious faith.

The evidences in favor of this fact, in our day, are too numerous and well-authenticated to admit of a denial.

A work has but recently issued from the press, from the pen of an eminent judicial functionary—a citizen of high moral character and unblemished reputation, which seeks to establish, as an incontrovertible truth, that spiritual agents are continually giving tangible evidences of their presence among the human family, that conversations are actually held with unearthly messengers, and that in obedience to their dictates, household furniture is moved in various directions, and audible rappings, as mysterious answers to propounded questions, sound on the walls, tables or other articles of furniture, which may be placed near the interrogator.

We shall not, in these pages, discuss the nature of these phenomena: it is enough to prove their existence—the continued increase of their advocates and disciples from all ranks of society, merits at least attention and respect—and with the fact before us, recorded in the Sacred Volume, of the "Witch of Endor" summoning the spirit of Samuel before the affrighted Hebrew king, we have no right to *deny* the appearance of departed spirits among the human family.

But Astrology rests on a more solid basis than the spiritual visions above alluded to: it is truly an inductive science, founded on an assemblage of facts collected together by men of learning and science in all nations and in every age, from the first dawnings of Jewish history to the present day; deduced as a problem in mathematics, according to a certain chain of causes which, from the ages since the flood, have been found invariably to produce a correspondent train of consequences. When the Sun is obscured and the darkened clouds gather in the East, we predict that descending showers are near at hand. Upon what data is our prediction founded? Upon the time-established fact that such appearances are always accompanied by such effects.

A corresponding train of reasoning establishes the truths of Astrology.

If, when the planets have been in certain positions in relation to each other, corresponding consequences have been entailed on individuals and nations for thousands of centuries, and opposite effects have been produced in the same relations, through this vast period of time, when a different planetary position has occurred, these opposite, but still undeviating effects, furnish demonstrative evidence, that Astrology rests on proof which cannot be invalidated.

The occasional failure of the (self-named) professors of this science, affords no argument against its truth.

Does any one doubt the truths of chemical science because the experimenter, at times, fails in producing the desired result; or deny the inspiration of the Sacred Volume because heresies and heretical schisms have arisen from it?

Why then should Astrology, the elder sister of the sciences, be repudiated, owing to the sins or omissions of her professors?

Wherever our attention is directed, whether amid the darkened pages of the profane historian or to the purer light of Christianity, we find this formerly resplendent science resting securely on those astonishing, yet verified presages which neither the destroying hand of ages, nor the revolutions of nations and of men, have been able to refute.

Beautiful, grand and magnificent, as the stellar empyrean which constitutes its elements, and from which its predictions are derived, it still soars above all other arts, from earth to Heaven, by the sublime and dignified nature of its pretensions. But when the light of philosophical research illumines such pretensions, and truth supports the fabric on which they rest, the metaphysical basis on which they have heretofore reposed is eclipsed by the more substantial splendors of physical demonstration, and they become the elements of an inductive science more truly sublime and more intensely interesting than any that has ever dawned upon the world.

ELEMENTARY PRINCIPLES OF ASTROLOGY.

PRODIGIES and miracles, says Rousseau, have always been the most powerful means of civilizing the world; the wisest men have doubted whether, without these auxiliaries, it would be possible that laws or durable institutions should exist.

An impartial survey of the history of mankind from the earliest traditionary records to the present day, in relation to the influences of Astrology, must impress this truth deeply on the mind of every observer.

The proof of the celestial influences has always existed in the natural world, though generally unobserved except by the votaries of science.

Spring and Summer, Autumn and Winter, the shades of night and the dawn of morning, owe their successions to planetary influences and are regulated and controlled by them.

"The change or removal," says the celebrated Locke, "of any orb, although incomprehensibly distant, would cause things to put on a very different appearance."

If the celestial influences govern the planet on which we live, and are capable of producing health or disease, as they are directed among the human family, the truth of Astrology is established without any further evidence.

We have said, in the last chapter, that Astrology was an inductive science, and now proceed to give a simple illustration of this fact; if, during the existence of this science from the time of the Hebrew Patriarchs to the present day, individuals born

when the planet Mars was in the equinoctional sign Aries, have been subjected to correspondent fortunes and occurrences in life, and other individuals born when Saturn was in the zodiacal signs Capricorn and Aquarius, have been subjected to circumstances in life totally different from those under the influence of Mars, yet corresponding to each other, the evidence establishes Astrology as an infallible and an inductive science.

We say, therefore, that every condition of man, (his disposition, habits and fortunes,) is indicated by the planetary influences which exist at the period of his birth.

Nor does this doctrine interfere with that of the "free will of man," for He who ordained and pointed out the course of human events, doubtless foresaw the most minute turn of every man's volition, and caused his destiny to correspond with it: nor is it useless, as some may falsely imagine, to contend against the influences of Fate—for notwithstanding the benevolent or evil aspect of the planets, at the hour of birth, point out natural temper and disposition, and indicate the principal events, fortunate, or the reverse, which shall attend the journey through life, yet it depends on the free will of any individual whether *all* that is indicated by the celestial orbs, shall come to pass or not; the cultivation of virtue and wisdom, will enable him to resist the temptations to commit crime, and protect him from misfortune and loss; while another of a profligate and careless habit, not only loses advantages of a promising nativity, but if born under evil planetary aspects, is frequently wrecked amid the breakers of his fortune through which a wiser and better man would guide his vessel with ease and safety.

Thus far the man of goodness and intellect may control those celestial influences against which negligence and folly cannot contend,—but there is a limit to the operations of mind against the indications of Astrology: excruciating pain and sickness, the maximum of prosperity and adversity, when foretold by the science of Astrology, cannot be averted.

The whole earthly career of some individuals, is but a succession of misfortunes; every exertion terminates in disaster and disappointment, yet no blame attaches to them; they struggle against

each new inroad on their fortunes with an energy and spirit that would seem to merit if not to insure, a triumph—but are ruined by a strange coincidence of circumstances which human prudence could neither see nor prevent.

Particular times are peculiarly disastrous to certain persons, and it not unfrequently happens in families, that numbers frequently die at the same period, within a few hours of each other.

The latter event is undoubtedly owing to a resemblance in the position of the planets at the time of their nativity.

The science of Astronomy, so universally admitted to be one of the certain sciences, owes its existence partially, if not wholly, to Astrology: the division of the heavens into their respective constellations, and the nature and laws of the planets of the first magnitude, preceded a knowledge of Astronomy by many centuries.

Until the termination of the sixteenth century, Astrology and Astronomy were undivided. They are, in fact and in purpose, inseparable—and as such we shall, in this chapter, consider them under the nomenclature of "Astrology."

The undeviating principles upon which the science is based, are demonstrated in the certain calculation of Eclipses; not only in the predictions that the Sun and the Moon will be partially or wholly darkened, but in the positive and never-failing announcement of the *exact* point of time at which the eclipses will occur, and the degree of shadow which will be thrown over the orb of day or night: it has determined the size and figure of the earth, the measure of the year, the longitude of distant lands, and the safe courses for the mariner through the trackless paths of the ocean, amid the storms and tempests which frequently convulse it.

But we proceed to describe the Solar System, as first taught by Pythagoras and confirmed by Galileo, Kepler and Descartes; the second named philosopher having, in an age of superstitious tyranny, been loaded with chains and thrown into the dungeons of the Inquisition, for declaring a system to be true which was finally established by the great Newton, and has received its confirmation in the testimony of every succeeding age.

Newton was an Atrologer before he dived into the depths of

astronomical science, which he pursued more especially at first, solely for the purpose of affording him assistance in his astrological pursuits.

The Sun, in the commencement and early periods of the Solar System, was supposed to be fixed and immovable in its orbit, but modern discoveries in the science, have proved that it revolves on its own axis, from West to East, in the space of about twenty-five days.

The planets of the first magnitude, which move around the great luminary by their centrifugal force, and are held at certain and undeviating distances by his centripetal force of attraction, are Mercury, Venus, the Earth, Mars, Ceres, Pallas, Juno, Vesta, Jupiter, Saturn and Uranus, or Herschel; they revolve at unequal distances, in the order named, from West to East.

To this first order of planets, is attached a secondary system, termed satellites, which moves around the primary or larger planets, in a corresponding manner to that in which the latter pass around the Sun.

The Moon, the satellite of our earth, moves around it in twenty-eight days, forming the lunar month. Jupiter has four satellites; Saturn seven, and Herschel six.

The motion of the primary planets is regulated by a universal law, which dictates that the squares of the periodical times of the planets are to each other as the cubes of their mean distances from the Sun; a corresponding relation exists between the primary planets and their satellites. The latter are opaque or dark bodies, having no power in themselves to give light, but reflecting it as it is received from the Sun.

The phases or appearances of the Moon, in her revolution around the Sun, are among the most beautiful and astonishing in the celestial revolution, although the frequency and regularity of their recurrence has in some measure caused them to be neglected or unobserved.

The Moon being a dark and round body, is luminous only in *appearance*, her light is borrowed from the Sun and reflected on the Earth.

When in her revolution, she is placed between the Earth and

the Sun, or in conjunction, she is said to be new; her enlightened side is towards the Sun, and our planet does not experience the influence of her beams. In a short period, she appears like a hollow half circle, which gradually fills up until the whole of it becomes illuminated towards the end of her first quarter. In her second quarter, she is exactly opposite to the Sun, or at her meridian, it is then full Moon.

From this period, as she revolves, she becomes more shaded from the Earth, until returning again to her original condition between the Earth and the Sun, or in conjunction, her light is again hidden from us.

Comets, like the planets, are supposed, so far as we have any knowledge of them, to be solid dark bodies, which move around the Sun in an elliptical orbit, and not unfrequently cross the orbits of the planets.

Newton conjectured from the serpentine direction pursued by them, that in disappearing, they passed far beyond the orbits of Jupiter, and that in descending the points of their orbits nearest the Sun, frequently passed within the orbits of Mars and the inferior planets; he estimated the degree of heat in the Comet which appeared in 1680, when in its closest approximation to the Sun, to have been two thosand times hotter than red hot iron, and that this heat must be retained until it again appears in five hundred and twenty-five years.

The shepherds among the mountains of Asia—particularly in India, and subsequently in Ethiopia—having from the nature of their employment, scarcely any objects to contemplate other than the heavens, which was their only canopy by night, divided the starry firmament into various clusters or constellations, typical (as their imaginations directed) of some object, animate or inanimate, which had a place on earth.

The heavens were thus figuratively divided into three parts: first, the Zodiac, (from *zo-on*, an animal,) a large circle embracing the orbits of the planets and our satellite the Moon; in its centre the *ecliptic*, dividing it into North and South, in the northern side of which are placed twenty-one constellations; on the southern, fifteen.

The observations of Astrologers are limited to twelve of these constellations, six being on either side of the ecliptic.

THE NORTHERN CLUSTER ARE:		THE SOUTHERN CLUSTER ARE:	
Aries, . .	The Ram.	Libra, . .	The Balance.
Taurus, .	The Bull.	Scorpio, .	The Scorpion.
Gemini, . .	The Twins.	Sagittarius,	The Archer.
Cancer, .	The Crab.	Capricornus,	The horned Goat.
Leo, . . .	The Lion.	Aquarius, .	The Water-bearer.
Virgo, . .	The Virgin.	Pisces, .	The Fishes.

The twelve signs, denoted above, correspond to the twelve months of the year; Astrology has invested them with the power of directing some of the natural laws of the animal kingdom in each succeeding season; thus, when the Sun enters the sign Aries, the lambs follow their dams; when he is seen in Taurus, the cows bring forth their young; when in Gemini, (in former periods of time represented by two kids,) the goats produce their offspring; the fourth sign, Cancer, designates a shell-fish that crawls or goes sideways and backwards; it is placed in the northern solstice, or North of the ecliptic where the Sun retrogrades from the North to the South, to show the period of our longest days, as day gradually decreases after he has left his greatest northern declination. Leo, the lion, a furious and ferocious animal, signifies the extreme heat of a Tropical Sun when he enters this sign of the zodiac. Virgo, the maid or virgin, designates the approach of harvest, or ripening of the grain, which takes place when the Sun enters this sign; it was in former times represented by a maid dressed as a female reaper grasping an ear of grain. Libra, the balance, and Scorpio, the scorpion, are supposed to designate Autumn, prolific in fruits and diseases; the former furnishing, in her profusion of ripe and unripe fruits, the causes of disease; the latter, represented by one of the most venomous among animals, stretching out his destructive claws—the sign of impending mischief, and waving his tail as if in gladness at its completion, denoting the later portion of Autumn, and the succeeding unhealthy period of the year. Sagittarius, the archer, represents the fall of the leaf as

the period when the hunter (the archer in former times) issues out in pursuit of his game; this constellation was formerly designated by a huntsman with his arrows and club. Capricornus or the horned goat, the token of the southern solstice, when the Sun has attained his extreme southern point, is beautifully adapted to show the *ascension* of the Sun to the north of the ecliptic, the well-known character of the animal being that of climbing—or of browsing as it ascends the mountain's acclivities. Winter, with its rains and general humidity, is represented by the southern constellation, Aquarius. The former representation of this sign was the figure of a man pouring out water from an urn: Pisces, was originally shown by a figure of two captured fishes connected by a string: the moral of the sign is, "the severe season has passed; though your flocks, as yet, do not yield their store, the ocean and rivers are open to you, their inhabitants are placed within your power." The northern and southern signs are opposite to each other in their respective successions, (as Aries to Libra; Taurus to Scorpio; Gemini to Sagittarius, &c.,) a circumstance of infinite importance, and which should be perfectly known to the Astrologer in casting a celestial theme of heaven, as the horoscope of a birth or other remarkable event.

We shall close the present chapter by describing the significations of the zodiacal signs in the order in which they are placed.

Aries, termed by the ancients the house of Mars, and exaltation of the Sun, the first northern sign of the zodiac, is a dry, masculine, fiery, eastern, choleric and violent sign; it betokens to those born under its influences, stature above the middle height, lean, yet strong physical conformation, long neck and features, eyes particularly brilliant and piercing, black eyebrows, sandy or carrotty hair, sallow or bilious complexion: the general disposition will be violent, hasty and intemperate;—great want of caution, and still greater of fear, are especially denoted by a nativity under this sign when not counterbalanced by the aspects of the more favorable planets: a favorable appearance of Mercury or of the Moon, to the latter planets, will have a decided influence, for good upon the destinies which they indicate—or their *unfa-*

vorable position will add materially to the evil influences of the more malignant planetary indications. Aries governs the head and face: its diseases are those of a febrile eruptive character, as small-pox, measles, eruptions, ring-worms, or those more directly affecting the brain and nervous system.

Every sign among the constellations, governs particular divisions of the globe, physically, politically and morally.

The countries more especially under the rule of Aries, are Great Britain, France, Germany, Switzerland, Syria and Palestine, Naples, Capua, Ancona, Verona, Florence, Saragossa, Marseilles, Burgundy, &c.

In horary questions (questions of the hour,) the constellation Aries, denotes hiding places for *thieves*, and places not generally known or frequented.

The constellation Taurus, (the Bull,) or second house in the heavens, a southern sign, is the house or constellation of the planet Venus, the goddess of Love: it is nocturnal, cold and melancholy.

Persons born within the rule of this constellation, if no counteracting planetary influences exist, are usually remarkably stout and athletic, with broad forehead, thick lips, curly, dark hair, and short neck: they are dull and apathetic, not easily excited to anger—but violent when once roused, cruel and malicious.

It governs the neck and throat: its diseases are melancholy, a tendency to consumption, scrofula, croup, wens or eruptions of the neck.

Its geographical dominion embraces Ireland, part of Russia, Poland, Holland, Persia, Asia-Minor, Leipsic, Parma, Franconia, Bythinia, &c.

It is generally considered *unfortunate*.

Gemini, (the Twins,) the third house of the heavens, is a hot, moist, sanguine, masculine, diurnal, western sign or constellation.

Its influences denote tall and erect stature, sanguine complexion, dark hazel eyes, quick and piercing, dark brown hair, smart, active look, and constant motion; it produces persons of greater intellect and more powerful invention and genius than

any other sign of the zodiac: its government is over the arms and shoulders.

The diseases appertaining to this sign, are headaches, brain fevers, bilious affections, fits of insanity, especially when affected by evil planets. It denotes, also, fractures, bruises and falls from lofty elevations.

It is considered as a *barren* sign.

The southwest part of England, America, Flanders, Lombardy, Sardinia, Armenia, Lower Egypt, London, Versailles, Cordova, and Nuremburg, are within the limit of its geographical rule.

Cancer, (the Crab,) is the sign of the Summer tropic, particularly fruitful, but cold; watery, nocturnal, northerly, moveable, weak and mute: it is more fruitful than any other of the zodiacal signs.

This constellation is the house of the Moon and exaltation of Jupiter; it produces fair and pale complexion, round features, grey or mild blue eyes, weak voice, the superior portion of the body large, slender arms, and an effeminate constitution.

The breast and whole region of the stomach, are particularly under its influence.

The diseases under the power of Cancer, are asthmas, shortness of breath, pleurisy, cough, consumption, loss of appetite, cancer, dropsy, &c.

If evil stars are angular to it, there is great fear of insanity.

It governs, Scotland, Holland, Zealand, Burgundy, Africa, Algiers, Tunis, Tripoli, Constantinople, Amsterdam, Cadiz, Venice, Genoa, New York, &c.

This constellation was termed by the ancients, *unfortunate*, but the leading configurations in the horoscope must determine the character of the nativity under its influence.

The constellation Leo, (the Lion,) is a northern diurnal and violent sign, of long ascension, strong, eastern and masculine: it is the house of the Sun, and gives to those born under its influences, large body, broad shoulders, austere countenance, full and large eyes, dark yellow or reddish hair, strong and unmusical voice, oval, ruddy countenance, high, resolute, unbending temper; yet the latter, under peculiar circumstances, is

often courteous, liberal, and free: the latter portion of the sign is said to produce a weaker body, with fairer hair.

It governs the heart and back—its diseases are pains in the region of the back and ribs, fainting, fevers, convulsions, small-pox, measles, jaundice, and inflammations generally. It is wholly barren.

The geographical locations subjected to its rule, are: Italy, Bohemia, France, Sicily, Rome, Bristol, Bath, Taunton, the west of England, Ravenna, Philadelphia, &c.

Leo is generally esteemed to be a *fortunate* sign.

The Virgin, (or Virgo,) the sixth house of the heavens, comprising one half of the zodiac, is the residence of Mercury: it is a barren, cold, dry, nocturnal, melancholy, humane sign of commanding character.

Those whose nativities are cast under the rule of this constellation are of middle stature, rarely handsome, slender, but compact, of dark ruddy complexion, dark brown or black hair, small, yet falsetto voice, very ingenious, thrifty and economical.

Its human rule is over the abdomen, bowels, spleen and diaphragm, or midriff: its diseases, those which have their origin, are, melancholy, dysentery, iliac passion, and all derangements of the intestinal canal.

Its geographical government extends over Turkey, in Europe and Asia, Greece, Mesopotamia, Jerusalem, Croatia, Toulouse, Paris, Lyons, Padua, &c.

This constellation is usually considered *unfortunate* unless other powerful aspects exist.

Libra, (the Balance,) a hot, sanguine, moist, airy, equinoctial, moving and obeying sign, of long ascension in the climates of Europe, is in the seventh house of the heavens, the abode of Venus, and exaltation of Saturn.

Individuals born under this sign, are generally tall and well-proportioned, elegant in person, a round face, ruddy in *youth*—but far from beautiful when advanced in years: the eyes are usually blue, and the hair, in its color, auburn: the disposition of the Moon and Mercury have benign aspects, good—not otherwise: if the two latter planets are in square aspects to Jupiter,

Saturn, or Mars, the influence of Libra will not be sufficient to preserve the character of the native, whether male or female: he or she will, in such a planetary position, be dishonest, untrue, and far removed from virtue in every respect.

It is presumed to be a fruitful sign, governs the kidneys and the loins, and all that region of the body external and internal.

Weakness, debility, syphilis and tabes, or worms, are its prominent diseases.

It governs in Austria, Alsace, Portugal, India, Ethiopia, Lisbon, Vienna, Frankfort, Antwerp, Charleston, &c.

The ancients held it to be a *fortunate* sign.

Scorpio, (the Scorpion,) one of the most evil and unfortunate of the signs in the zodiac, is in the eighth house of the heavens, the abode of Mars: it is a cold, moist, watery, feminine, nocturnal, fixed, fruitful sign, of long ascension.

Those whose births it influences, are strong, robust, and corpulent in person, having dark curly hair, and dark eyes, middle stature, dingy complexion, coarse, and active in movement; they are generally reserved in their aspect; think, and hesitate before they give utterance.

This sign governs the procreative organs.

Its diseases are lues, syphilis, all virulent and secret diseases, fistulas, ruptures, obstructions of the urethra and intestinal canal: when afflicted by the evil aspects of other planets, it denotes great danger from poison or excessive intoxication.

Deceits, fraud and hypocrisy, are its peculiar and general characteristics.

It rules, geographically, Judea, Mauritania, Norway, Upper Bavaria, Barbary, Morocco, Frankfort on the Oder, &c.

The ancients accounted Scorpio, as they well might, *unfortunate.*

Sagittarius, (the Archer,) in the ninth house of the heavens, the joy and abode of Jupiter, is a fiery, dry, masculine, diurnal, changeable, southern sign.

Those ushered into existence beneath its favorable aspect, are well-formed, tall, or above the middle stature, ruddy complexion, jovial countenance, chestnut-colored hair: they are usually found among the number of those termed *jolly fellows*, active, fearless,

generous, and obliging: the sign signifies fruitfulness: it rules the thighs and sacrum.

The diseases common to Sagittarius, are: gout, rheumatism, fevers, falls and a tendency to fractures of the bones.

The constellation reigns over Arabia-Felix, Spain, Hungary, Moravia, Cologne, Avignon, Buda, &c.

Sagittarius is a *fortunate* sign.

Capricornus, (the horned Goat,) is in the tenth house of the heavens, the abode of Saturn and exaltation of Mars, is a cold, earthy, sterile, nocturnal, obeying, moveable, changeable, southern sign: its legitimate possessor is said to be the most evil and malignant of all the planets: in nativities the most destructive: there is no planetary aspect, however powerful, which can avert his influence.

Those called into being under the influence of Capricornus, are usually of dry, fibrous make, slender, long visaged, having their beards of dark hair, long neck, narrow chin and breast, weak knees: the disposition will be crafty, subtle and saving, afflicted with melancholy, and subject to frightful dreams.

Capricornus governs the *hands* and *knees:* its diseases are, sprains, dislocations, broken limbs, hysterics, eruptions of the skin, chills, disorders of the chest and lungs, &c.

The geographical divisions of the earth under the power of this constellation, are: India, Macedonia, Greece, Mexico, Saxony, Mechlinburgh, Brandenburgh, and Oxford.

The ancients classed Capricornus among the *unfortunate* signs.

Aquarius, (the Water-bearer, the dwelling of Saturn, and in the eleventh house of the heavens, is a sanguine, aerial, hot, moist, masculine, diurnal, western, obeying, humane sign.

Inclined to be fruitful, it produces a robust, sturdy, strong, healthy, middle sized person; the complexion delicate, clear, but not pale; the hair, sandy or dark flaxen; the eyes, hazel; the disposition, generally honest.

Its government in man is over the *legs* and *ancles:* its diseases, are lameness, fractures of the limbs, gout, rheumatism, &c.: it bears geographical sway over Arabia Petrea, Tartary, Russia, Denmark, Lower Sweden, Westphalia, Hamburgh and Bremen.

Aquarius is deemed a *fortunate* sign.

Pisces, (the Fishes,) the twelfth and last among the signs of the zodiac in the houses of heaven, is the abode of Jupiter and the exaltation of Venus. It rules the *feet* and *toes* and is a moist, cold, watery, nocturnal, effeminate, sickly, southern, obeying sign: it produces, in humanity, a short, pale, fleshy person; stooping, thick set, and broad shouldered, with brown hair: its diseases are those of the feet, with cold, moist distempers.

It is a fruitful and luxuriant sign—but is deemed *unfortunate.*

We have now described the twelve celestial constellations, in one or other of which the primary planets in their revolutions, are constantly placed, and proceed to give a short description of planetary influences.

If, as already stated, Saturn is malignant, in his aspects towards the fortunes of men, Herschel or Uranus is peculiarly unfortunate, and when brought into opposition or action with other planets in casting a nativity, is equally *evil* as unfortunate; the combined malignant influences of Saturn and Mercury are scarcely equal to those of this distant planet.

Byron's description of Manfred, in the poem bearing the same name, seems to furnish a fine illustration of the peculiar influences of Herschel at the hour of nativity:

> This should have been a noble creature, he
> Hath all the energy which would have made
> A goodly frame of glorious elements
> Had they been wisely mingled; as it is,
> It is an awful chaos—light and darkness—
> And mind to dust—and passions and pure thoughts
> Mixed and contending without end or order,
> All dormant or destructive.

The virtues and vices which appertain to the influences of this constellation, are equally forcible and prominent: strange, unaccountable, eccentric, original, romantic and unsettled, the possessors of the physical and mental elements indicated by Herschel, can neither be personified nor imitated by those not possessing them: like the Sun in his orbit, they are alone and unapproachable.

Jupiter is equally powerful in the production of *good*, as Herschel and Saturn are in the creations of *evil:* the uncontrolled elements of his nature, are—freedom, confidence, generosity, benevolence, charity, universal good-will, dignity of character, and nobleness of disposition: he is the reverse in everything of the more malign planets: to be born under his direct influence is like the land of Goshen amid the plagues of Egypt, being preserved from the general contaminations of mankind, their crimes and sufferings.

His natives form the most useful and happy members of the human family, at once loving, and almost universally beloved.

The fiery anger indicated by the appearance of Mars is significative of his human influences: those indebted to him for ruling at the hour of their nativities, have an unrestrainable desire to be in quarrels and mischief of every description; they are unyielding, vicious, rude and savage: "the bitterness of their wrath is cruel:" they demand universal homage and submission; thieves, highwaymen and murderers, belong to this planet.

The moral and physical influences of the Sun over nativities, when not counteracted by the evil aspects of surrounding planets, denote a disposition of the highest order, noble and magnanimous, proud and exalted, but humane; a true friend and a most generous enemy, scorning to use accidental advantages over a foe, usually having few words, but pompous and gorgeous, fond of dress, ornaments, and decorations of all kinds, and especially of costly jewels and splendid attire.

If the Sun be ill aspected, it betokens that the native born within its influence, will be arrogant and submissive, a despot, yet a sycophant, with all the evil qualifications which belong to this condition of character.

This planet is most materially altered in natural indications, by the zodiacal position which he occupies at the periods of nativity; thus, in the watery signs, Cancer, Scorpio, and Pisces, he is immeasurably less fortunate than when in the signs Aries, Leo, and Sagittarius, or even in Libra or Gemini.

The Sun is said by the ancients to rule the heart, back, arteries, the right eye of a man, and the left eye of a woman. His

diseases are, faintings, palpitations, deranged brain, disorders of the mouth and throat, &c.

Venus, the next in order to the Sun, is the only planet to which the ancient poets have done honor, in personifying her as the friend and patron of the softer passions; among them, particularly, that of Love.

Antiquity places her among the most auspicious stars, and modern Astrology has confirmed the justice of this pre-eminent position: those who are fortunately born with this planet in the superior angles, are, as they ever have been, noted for eminence in the polite annals or scientific arts of the times.

George IV. of England, the most polished man of his age or nation, was born as the planet Venus arose in the horizon or eastern angle, named by some astrologers, the "house of life" and prime signification of manners.

If this planet, at the period of nativity, be well dignified or well aspected (the terms are indeed synonymous,) the temper will be quiet and placid, engaging, sweet, merry and cheerful; the manners and motions, will be unusually graceful: the natives will be amateurs in music, drawing and the accomplishments generally—but if the aspect of Venus be evil, those born under her direct government, will be the reverse of all that is virtuous,—lewd, profligate and lascivious: she is said to rule the reins, spine, generative system, neck, throat and breasts.

Her diseases are those of the back, loins, and aforesaid portions of the body, as also those arising from luxury and abandonment of moral principle: she is friendly by sympathy to every planet, except Saturn.

Mercury, the smallest of all the primary planets, revolves the quickest in his celestial orbs; he can be discerned only before sun-rise in the morning, and for a short period after sun-set in the evening—being so near the Sun as to be generally eclipsed by his superior splendor: the ancients term him the "swift messenger of the gods," from the rapidity of his ascension towards the Sun.

This planet, the most minute among its fellows, has been singularly placed by the ancients, as if to prove the truth of Astrology, so as to hold a conspicuous station in the judicial portion of the

science: he is said by them to rule the intellectual and reasoning faculties: if imagination or whim had formed the basis of Astrology, this planet, *almost invisible*, would never have been stationed as the chief ruler over the mental powers: some more majestic and visible planet would doubtless have been assigned the honorable position.

George Biddu, the astonishing mental calculator, whose nativity is recorded in the "Astrologer of the nineteenth century," was born under the auspicious influence of Mercury: he has the sign Gemini, (the house of Mercury,) for his horoscope with Mercury therein parallel with the Moon in the zodiac, which proves the theory of the ancients to be correct—but when this planet is evil aspected, his legitimate objects are perverted, and an individual devoid of principle, an originator of falsehoods and of theft, is the natural effect of the malign planetary positions.

Mercury is said to preside over the brain, tongue, hands and feet: his distempers are madness, apoplexy, vertigo or dizziness, stammering, coughs and gout, or rheumatism: the enemies of this planet are Mars, and the Sun and Moon: his friends, Jupiter, Venus, and Saturn.

The Moon attached to our Earth as a satellite or inferior planet, the principal source of her evening light, by reflection of the rays transmitted to her by the Sun, is a cold, watery, moist, and phlegmatic planet; exceedingly variable in astrological science in her influences on men and mundane affairs as she is in aspect with good or evil stars.

In her unfettered condition in a nativity, she is the herald of constant success and continued good fortune through life: she produces full stature, pale and fair complexion, round face, grey eyes, short arms, thick hands and feet, with corpulent and phlegmatic physical system.

When afflicted by evil solar influence, the result will be weakness of sight, blemishes in the eye: conjoined with Jupiter, she is exceedingly fortunate, and is said to govern the brain, stomach, bowels, &c.

Her diseases are, rheumatism, consumption, palsy, cholic apoplexy, vertigo, lunacy, scrofula, small-pox and dropsy.

Her enemies are said to be Saturn and Venus; her friends, the Sun, Jupiter, and Mercury.

The natural and astrological connection existing between the planets, the houses of heaven or the signs of the zodiac, and the astrological *effects* of the varied celestial houses, is so intimate, that we shall extend our remarks in this chapter further than we originally purposed, to display, at one view, the whole of the elements which form this combination, and the limited effect arising therefrom.

The first house, or that of Life, the points of the eastern angle and horizon, touches a line, or imaginary line, level with the horizon when the Sun first rises at dawn of day.

The stars and planets placed within this house, exert a most powerful effect on the future life and destiny of the individual whose horoscope it constitutes.

Saturn or Mars, within this house, never fails to denote sickness and accidents. Jupiter and Venus in a similar position, insure freedom, good fortune and lasting success: it is of the masculine gender, and rules the head and face as the sign Aries.

The second house in order from the ascendants, is the house of *Riches*. This signifies the pecuniary fortunes whether in houses, lands, or gold, the gain or loss in business; poverty, misfortune, and everything which bears any relation to silver or gold, or the "world's wide wealth" of him for whom the figure or horoscope is cast.

The third house is that of *family* connections and friends; of letters, messages and rumors.

The early astrologers from this house formed their judgment respecting the family relatives of the person for whom the horoscope was desired, born under any particular sign, with the fate whether good or evil, appertaining to them.

When evil or unfortunate stars are in their revolutions located in this part of the zodiac, evil effects will necessarily follow: thus, when Saturn is there, hatred is found to exist among brethren. Herschel being in a similar celestial position, never allows the native to repose long in the same place, or to meet with an appropriate and mutual affection from his kindred—but

Mars situated with an evil aspect in the third house, is the demoniacal genius of all that is evil in the relations to that house.

The lower angle of heaven whose line the Sun touches at midnight, is more feeble in influence than any other angle throughout the celestial circle, and is termed the *fourth* house: this house exerts a special influence upon all questions which affect the private enemies of *children.* It is represented by the sign Cancer.

The *fifth* house bears an extended rule over various events: the astrological judgment in relation to the children of the inquirer or native, is deduced from this constellation, it is also the house which more immediately affects the destinies of women, and the real and personal property of fathers: all questions in which gaming, theatres, banquets, &c. are involved, are answered from this house.

It points out the death of monarchs, the journeys of religious persons, &c.

The fifth is a masculine house and rules the stomach, liver, heart, sides and back.

The *sixth* house is of evil aspect: it portends sickness and secret enemies.

It is a feminine house, similar to Virgo.

The *seventh* house being the point of the horizon where the Sun sets, is indicative of important events in Astrology being paramount over wedlock and conjugal happiness. If the evil planets Saturn or Mars, should occupy this house, the legitimate dwelling of Jupiter, and is not counteracted by the mild beams of Venus, the native will assuredly be *unfortunate* in wedded life, and in continual turmoil and trouble.

It is the oracle of love, duels, war, the describer of thieves, their persons and occupations.

It is a masculine constellation, similar to Libra.

The *eighth* house is important in its astrological significations: the answer to inquiries in relation to wills, legacies, adversaries, friends, and success in life, are answered from this house: if Jupiter or Venus are in this constellation, the native cannot die a violent death.

It is a *feminine* house, similar to Scorpio.

Questions in religion, science, learning, books, and travels, are answered from the *ninth* house: it belongs especially to the church and pastors, to dreams and visions.

It is a masculine house, like Sagittarius.

The *tenth* house being the point of the heavens where the Sun reaches his meridian, denotes honor, credit, authority, preferment and trade.

Jupiter, Venus or the Sun, in this house, designates great eminence in life; while gloomy and malignant Saturn in a like situation, when not opposed by more benevolent stars, augurs disgrace and ruin.

The DUKE OF WELLINGTON was born under the benign influence of Jupiter in the *tenth* house—while the conqueror at Jena and Austerlitz, the subsequent exile at St. Helena, NAPOLEON, was born under the evil influence of Saturn, in the same house; splendid illustrations of the accuracy of astrological predictions!

It is a feminine house, similar to Capricornus.

There is a remarkable unanimity of opinion between ancient and modern astrologers in relation to the important astrological influences of the *eleventh* house.

From this house all questions are answered in relation to friends, wishes, hopes, flatterers, favorites, and desires.

If this constellation in horary Astrology, be infested with evil planets, the inquirer will experience severe disappointment in reference to the object of his inquiries.

It is a *masculine* house, like Aquarius.

The last house within the range of our description, is the *twelfth.*

This constellation is especially the house of *private* enemies, anxiety, suffering, imprisonment, and all the miseries to which "flesh is heir to."

In horary Astrology, it denotes sorrow, unceasing persecution, self-murder, assassination and envy.

It is like Pisces, a *feminine* house.

We have now described sufficiently for the general reader in the elementary principles of the science, the signs of the zodiac,

the primary planets and the houses of heaven, with their separate and combined influences over the affairs and fortunes of men.

The following chapter will embrace the science of CHIROMANCY; or, the predicting of present and future events by the varied lines in the HANDS.

CHIROMANCY.

Chiromancy,

OR

THE ART OF FORETELLING EVENTS BY THE HANDS.

THE term Chiromancy (from "Chir," the hand, and mancia, a prediction) is that portion of astrological science which foretells events and circumstances by certain lines or marks in the hand.

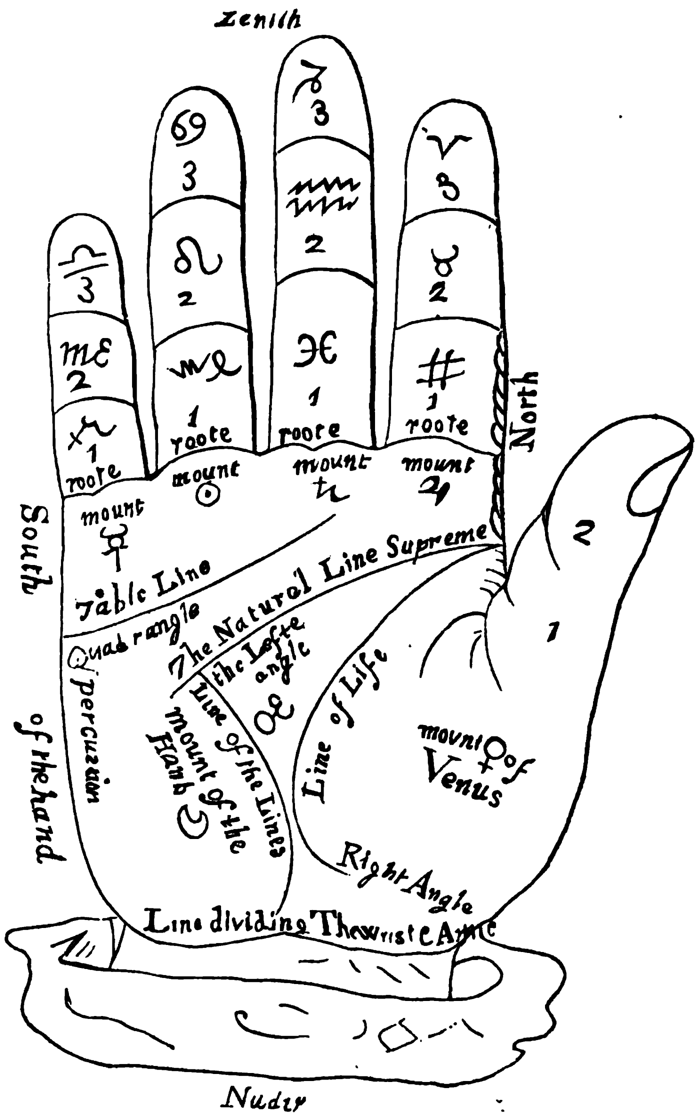
The hands are divided astrologically, into three principal parts—the palm, the hollow, and the fingers: these divisions are again subdivided by peculiar lines, marks and prominences, which are under the influence of the seven planets—Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna,—and the twelve signs of the zodiac—Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces, as shown in the accompanying diagram.

At the roots of each finger are placed certain prominences termed mounts and tuberculums.

The first mount in the above diagram, placed at the root of the little finger, is termed the mount of Mercury, and is supposed to be under the direct influence of that planet.

Mercury governs in a peculiar degree, the rational and intellectual faculties; he is the source of wit, ingenuity, invention, discovery, skill in art and science, and all important branches in human knowledge.

If the mount be of regular height and proportions, it signifies constancy and perseverance in all important transactions: its possessor is not given to sentimental love: with much levity of



manner and conduct he is a strict observer of chastity and a lover of the sciences.

If half the mount only, be filled with straight lines of unequal length and dissimilar character, the individual will be docile in

nature, fortunate in life, faithful, not given to lying, a hater of all superstitions; a believer in none, deficient in application in all things.

Should the lines which have their origin at the root of the little finger, be crooked upon the mount of Mercury, the party will possess the disposition to rob and cheat his neighbor.

When the lines proceed from the outer portion of the hand, and extend to the mount of Sol or the Sun line, they denote an individual prone to falsehood, a mere pretender to knowledge: if the lines are tortuous or serpentine in their direction, it betokens deception of character, a desire to commit some felonious act; an adept in all the tricks of knavery.

If the hand is carefully examined there will be seen, in some cases in particular divisions, the initial letters of the twelve signs of the zodiac; these are termed sacred letters, and are the signs of good or evil influences wherever they exist; thus A (the first letter of Aries, the Ram) impressed by nature on the mount of Mercury, signifies that wealth will be obtained by learning: if the letter C (the initial of Cancer, the Crab) be in a like position, it denotes a knowledge of Chemistry or Alchemy.

The next mount described in the above diagram, is that of the Sun (represented by ⊙,) at the base of the ring figure.

If there are lines passing from the superior part of this mount to that of the Table-line, not intersected by any cross-lines, they denote wit, great talkativeness, the loquacity eventually leading to the acquisition of wealth, and connections with nobles and other individuals of high rank.

Should the lines adverted to be crooked, and intersected by others crossing them in a contrary direction, penury, poverty and beggary will be the lot of their possessor.

The sign of a cross on this mount betokens idolatry to riches; the disposition of a miser.

When a single line proceeds from the Table-line towards the joints of the ring finger it portends riches, which fall to the possessor of this mark, in the month or months in which such line ends: the ring finger is, in Chiromancy, the sign of Summer: the first or lower joint, represents Virgo, the Virgin; the first

sign into which the Sun enters in August; if the fortunate line ends in the first joint, it is in August that the inheritance will be obtained; if in the second joint, in July, for the sign is Leo; if in the top joint, in June, for Cancer, the Crab, is upon that joint.

The third mount of the hand at the base of the middle finger, is dedicated to Saturn, the most powerful, evil and malignant, among the planets.

When this mount is full, plump, and without any indentations, it denotes an open, simple disposition, having no craft or guile, industry in the domestic affairs of life so far as mental and bodily capacity will permit.

If there be a line proceeding from the lower joint of the middle finger across this mount, intersected by two smaller lines, thus forming a double cross, prisons, captivity, and slavery in chains, are denoted by it; if the cross is single, the reverse is signified.

If a line issues from the Table-line, crossing the mount of Saturn and dividing it into two sections, its possessor in pursuing riches will fly after a phantom which will ever elude his grasp; he will always be necessitated and in actual want.

If in a wedded female, five, six, or eight lines ascend from the first to the second joint of the middle finger, it foretells the number of boys which she shall have in a succession unbroken by a daughter, but they will be poor and unfortunate.

A star on the first joint of the middle finger, denotes that assassination shall occur to its possessor.

We have said that the influences of Saturn were evil, and we give some illustrations of the fact: those who have numerous lines upon his mount are subject to all kinds of misfortune as an inheritance from nature; as penury, imprisonment for debt, through false swearing against them, and every circumvention that malice can devise.

When three lines ascend from the second to the third joints, two of them crossing each other in their ascent, the sign betokens infamy to woman or man in the domestic and social relations of life.

The index or fore-finger, is dedicated to Jupiter, and directly under his influence.

More powerful than any other of the planets, except Saturn, he is the reverse of that planet in his influences on man; to his aspects may be attributed riches, honors and success, in the various pursuits of life: his nature is freedom, generosity, and all the nobler attributes of being.

Should there be a cross on the mount of Jupiter at the root of the fore-finger, it portends honors, dignities, fortune by marriage, &c.

It will be necessary to mark the distinction between one and two crosses, the prognostics in the two cases being the reverse of each other.

One star on the mount of Jupiter signifies infamy, degradation and their adjuncts, while two stars similarly situated, signify dignities and honors.

Should a line pass from the Table-line to the mount of Jupiter, and directly across it, it portends a violent and sudden death.

If a female have two or more lines between the second and third joints of the index or fore-finger, and these lines be of a red color, they denote ingenuity, and a character more than usually jovial, but she will run some risk of dying during childbirth.

A star on the second joint of the fore-finger at the age of thirty-five in a female, denotes that she will become rich and possess dignities and honors.

If any mark resembling the astronomical symbol of Jupiter, be observed between the two first joints of the index finger, it presages great wealth by inheritance, combined with contentment and joy in its possessor.

Jupiter has astrologically but one enemy, and that is, Mars.

The mount of Venus as seen in the preceding diagram, is on the lower, fleshy portion of the thumb, in the inner portion of the hand.

This mount is under the special guidance of the queen of love; it is the index of all the softer passions: its influences are

benevolent; it signifies a love of poetry, song and music, and particularly courteous and refined manners.

George IV. of England, universally acknowledged to have been the most polished gentleman of his time, was born as the planet Venus, (of which this mount is the significant sign,) arose in the eastern angle of the horizon or house of Life.

If there be three lines passing from the lower part of the thumb upward, in the direction of the index finger, they denote good fortune to the possessor, with a careless, contented and happy disposition, great affability, strong passions, gracefulness of deportment, towering imagination, and all the lovelier qualities of nature.

Any one, male or female, with the Sacred letter D, impressed on this mount, will be an expositor of dreams—have an intuitive knowledge of mysteries hidden to others, be true and faithful, yet vain, fond of gallantries and luxurious.

G, visible on the mount of Venus, signifies great love for the fair sex, sometimes too violent to admit of restraint, passing into licentiousness unrestrained and unrestrainable.

The mount of the Moon, seen in the diagram opposite to that of Venus, particularly, if stamped with a clear and well-formed cross, points out three conditions in different periods of life, directly the opposite to each other; the first, that of great distress and poverty—the second, abounding in riches; and the third, reverting to the original position, that of need and suffering.

With the letter B on this mount, the person will be fortunate in life: with A, afflicted with sickness and distress: with D, a thorough business man: with E, deficient in stability: with F, a great traveler: with G, noble, generous, and magnanimous, and a great favorite of the female sex.

We shall conclude the chapter on Chiromancy, by some general remarks on the bolder astrological lines in the hands, and their significations.

They enter largely into the calculations of Nativities, point the months and days of birth, the duration of existence, and the qualities—moral and intellectual—of humanity.

If the Natural Line Supreme, terminate near the mount of the Moon, and be intersected by another, forming a cross, it denotes the birth of the individual to have taken place on the 10th of June; if intersected by two lines, on Monday the 20th of June; terminating on the plain of Mars, the nativity has been in March or October on a Tuesday: towards the mount of Mercury, in May or August, on Wednesday: towards Jupiter, November or February, on a Thursday: towards Venus, April or September, on a Friday: towards Saturn, December or January, on Saturday: towards Sol, in the month of July, on Sunday.

The reader will understand that in calculating the nativities by the above named line, it is necessary, in all cases, that it should be intersected by one or more lines, forming a cross or crosses.

If the Line of Life be of large size, it denotes a long life, and little sickness; short, without color, a corresponding life, sickness and infirmity: when branching towards the line of the Liver, honors, riches and dignities: if diverging into many smaller lines, sickness and poverty in old age. If the astrological symbol of the Sun be impressed on the line of Life, it signifies blindness of one or both eyes: if in its passage towards the line of the Liver, with which it forms an angle, it be intersected by other lines forming crosses, dangers, misfortunes, pestilence and death, may be expected: if about midway it divides, one division ascending in the direction of the mount of Sol, honors by marriage, favoritism among females, is betokened; but should this line be forked and bend towards the mount of Venus, wantonness, fornication, adultery, and every species of bestiality is indicated.

The Table Line equally with that of Life, is necessary to the perfection of nativities. Large and clear, it signifies liberality, magnanimity, long life: impressed with a star, exile, imprisonment, shame and cowardice: with a division branching on the mount of Jupiter, ecclesiastical preferments, honors and dignities: if hairy at its terminations, misfortunes, anxiety, and miseries: ending near the mount of Jupiter, vanity and lying.

The Line of the Liver is not always perceptible; when existing it commences, as described in the diagram, at the root of the

Line of Life, passing to the Natural Line, and forming, with that and the Line of Life, the angle, termed the plain of Mars.

If this line be strait in its direction, its possessor will enjoy wealth and prosperity: if crooked, it is significative of short life, chequered by disease: if branching in two directions at its terminating points, it betokens disease of the liver, general debilities, frequent faintings, and violent palpitations of the heart: if its angles turn toward the Line of Life, covetousness, deficiency of intellect, niggardliness of disposition, are indicated; but when a cross is seen at one of its extremes, thefts, robberies and deaths are not far distant.

The Table Line, or Line of the Head, under the peculiar nervous influence of the brain, arises from the outer portion of the hand near the root of the little finger, and extends under the fore or index finger, where it terminates.

If this line makes one side of a triangle, the other two being the lines of the heart and liver, the union signifies riches, happiness, great ingenuity, and a quiet and peaceful old age; but should the angle be very obtuse, ill-nature, slow recovery from disease, and general weakness of the system. Where the Table Line is short, its possessor will be the doomed to folly, beggary, lying, and premature death.

If the angle be indented with stars toward the plain of Mars, it indicates boldness, courage, rashness, promptitude.

A few remarks on the Plain of Mars and the Mount of the Moon (the former being in the angle formed by the lines of the Liver, Life, and the Natural Line Supreme; the latter externally to the Line of the Liver,) will convey to the general reader all that is necessary to be said on the indications of the hand, in Chiromancy.

Mars is a warlike planet, and all his indications are of a warlike character, modified by lines, stars and other appearances.

When the lines within this plain extend towards the external portion of the hand, it indicates the party cannot rest but in the tumult of war; nor live, but in alarms.

If crosses occur within the plain above described, the party will be disposed, if not irresistibly compelled, to fight in the cause

of religion : he will be a sort of champion for his creed, a knight-errant for the honors of the church.

When the plain is studded with stars, there will be poverty, misfortune by war, danger of assassination, secret enemies and the like.

If the lines on the mount of the Moon are of a pale color or inclining to black, the party will be particularly unfortunate in all he undertakes—whether in journeys, agreements, or commerce. The reverse aspect of the lines indicates good fortune in all things.

If the mount be elevated with a considerable degree of rotundity, the person will experience those diseases in which the nervous system, and particularly the brain, becomes partially or wholly paralyzed ; as, apoplexy, palsy, epilepsy.

When stars appear upon the mount of the Moon, they signify a designing, treacherous character, infamous and perfidious—one not to be trusted in anything.

If the limits of this volume permitted us, we might draw attention to innumerable other astrological significations of the hands : they are in fact mirrors, reflecting the affections of the soul.

If the end of the little finger (the finger of Mercury) reach higher than the last joint of the ring finger, the man possessing this disposition of the hand, will rule his house with ease and stability ; his wife will, in all things, be obedient to him—but should the end fall short of the joint of the ring finger, the party has a wife who governs him, an imperious, commanding woman, one who is said in common parlance " to wear the breeches."

If one little finger be below the third joint of the ring finger and the other above it, (on the opposite hand,) the person so formed will have two wives, the one a shrew ; the other, obliging and courteous.

NATIVITIES.

THE

Doctrine of Nativities:

ACCORDING TO HORARY ASTROLOGY, ETC.

THE secrets of destiny may be partially elucidated by Geomancy, Chiromancy, Physiognomy, and Metoposcopy, but the full programme of the leading incidents of a life can only be indicated by Astrology. To give a detailed and technical description of the doctrine of Nativities and the processes by which they are cast, would require more space than this volume contains. The nomenclature of the science of Astrology, with which every practical astrologer must be familiar, could not be contained in an ordinary octavo; and even a sketch of the various methods of calculation employed by the Arabians, Egyptians, Persians, Greeks, Romans, and the great professors of Astral science who have flourished during the last three centuries, would form, in itself, a ponderous cyclopædia. Nor would such a work be of interest to the general reader—for it requires a degree of proficiency in occult learning only to be gained by long years of patient research, to enable the student to understand and apply the principles of this most profound and complex system of divination. Furthermore, it may be safely averred, that even after the student shall have acquired all the knowledge of the doctrine of Nativities which his faculties can master, he will still be unable after erecting his horoscope to give it a true interpretation, unless he has been favored with that peculiar supernatural gift of

judgment and of prescience which seldom belongs to more than one family in a nation, and which as the seventh son of a seventh son, in a family thus rarely endowed, the author of this book possesses in its fullest intensity.

It will be obvious from the foregoing remarks, that in a popular work, such as this is intended to be, the puzzling technicalities of abstruse science can subserve no useful purpose, and they are therefore omitted.

The first thing to be ascertained prior to the erection of a horoscope or map of life, are the hour of conception and the hour of birth. Perhaps the best means of arriving at these important facts is by the *Method of Hermes.* Having obtained the estimated time of birth, the astrologer erects his figure, and calculates the position of the Moon in relation thereto. He then takes the distance of the Moon from the horoscope, if she be under the Earth, or from the western angles if she be above it; subtracting the signs and degrees comprehended within the angles to the Moon; first adding twelve signs to that luminary, for otherwise the subtraction cannot be made. Then with the distances of signs and degrees, the astrologer enters his table of the child's house, previously constructed according to the rules of art, and against the signs and degrees with which he enters will appear the precise number of days between the conception and the birth. Having reached this primary basis for his calculations, he proceeds to inquire what planets ruled at the time of birth, and to erect his twelve celestial houses, correspondent in number with the signs of the zodiac, and having signification of the nature and fortune of the individual and his family in the following order. We have already cursorily alluded to this division of the subject, but shall now go more into detail.

The First House refers to the life of the individual; his stature and shape, the qualities of his mind, the visage, its fashion, complexion, color and all the parts thereof. It is called the angle of the east, the horoscope ascendant or horizon, because when the Sun or any planet touches its cusp or point, it begins to rise and appear visible in our hemisphere. Much depends upon the aspects and conjunctions of the planets found in this house—

as the morals, the manners, the passions, and to some extent, the fortune of the native depends upon its ruling influences.

THE SECOND HOUSE relates especially to the estate and fortune of the native. It was called *Anaphora* by the Greeks, from the constant ascension of the planets thence toward the east. The pecuniary success of the native depends upon the ascendant planet in this house at the time of birth; and it is therefore, a highly important celestial compartment, and should be studied with thoughtfulness, and calculated with care by the astrologer.

THE THIRD HOUSE represents the relatives and friends of the native; his removals, inland journeys, letters, &c.; and although this house be not so fully charged with the immediate personal interests of the native, as the second house, it has reference peculiarly to the amenities of life, such as friendships, love of kindred, and the social ties generally.

THE FOURTH HOUSE has a bearing upon the houses, lands, tenements, inheritances, hereditaments, patrimony, and dwelling of the native and their several qualities. It represents the father and his quality and condition, be it good or bad, and is called by astrologers the angle of the Earth or northern angle. It also refers to secret plots against children. The Roman soothsayers termed it the *Imum Cœli*, or "bottom of Heaven." It signifies the conclusion or end of everything, and according to the planet, be it favorable or malign, ruling in this house at the time of birth, the native may be wealthy, distinguished, the possessor of high dignities, a philosopher, an acute man of business, a great agriculturist, a discoverer of mines, a murderer, an incendiary, or an adulterer.

THE FIFTH HOUSE denotes the condition, qualities and fortunes of the children of the native. It represents also his pleasures—such as plays, banquets, revellings, &c. The Grecian astrologers called it "Joy," "Delight," from the happiness parents are supposed to derive from their offspring, or expect to receive from them. Malign planets, posited in this house, may portend either no issue to the native, or the death of the children born to him, or their disobedience, should they survive. If, on the other hand, the house is governed by favorable planets, the native will

derive infinite comfort and consolation from his offspring. Unfavorable planets may also signify great losses to the native in the prosecution of his pleasures.

THE SIXTH HOUSE is the house of diseases. It indicates, according to the ruling influences, their curability and incurability, and also the medicines most appropriate for the amelioration of pain and the re-establishment of health. The nature of the disease as well as its intensity, is indicated by the position of the stellar orbs in relation to this important house. Too much thought, study and research, cannot be bestowed by the astrologer upon this division of the celestial circle.

THE SEVENTH HOUSE is cognizant of marriage, and portrays the character, &c., of the person to whom the native is to be united in wedlock. It also represents his enemies, his law-suits, contests and controversies, and their issues. This house is entitled to much consideration, for upon marriage much of the happiness of life depends; and it is greatly to be regretted when uncongenial planets are in the ascendent, for in that case the probabilities are in favor of unhappy unions, and unfortunate law-suits and disputations. On the other hand, the predominance of planets deemed fortunate, exercise a most happy influence in this house: portending a felicitous wedded life, and the prosperous prosecution of all contests legal or personal.

THE EIGHTH HOUSE relates to the death of the native; the goods of deceased persons; legacies, wills, administrations, trusteeships, deeds, and the dowry of widows. All astrologers, from the time of the Phœnecians to the present day, have deemed it malignant, unfortunate and portentous of evil, unless strong counteracting influences should neutralize its primary signification. There is no part in the division of the zodiac so absolutely malign and cruel as the Eighth House. Its most fortunate aspect is when the Dragon's Head is posited there, pre-noting long and healthful life, an enrichment by gifts, legacies or inheritance.

THE NINTH HOUSE is denominated *metus a mutur*, from fear or doubt. Astrologers entitle it the House of Religion, because even the most pious persons frequently doubt the sufficiency of their faith, and fear that they shall never attain to that degree

of purity which they conceive to be necessary for their everlasting welfare. It represents the dreams and visions of the native, his voyages, his scientific knowledge; and it signifies his wife's kindred, also ecclesiastical honors. It depends on the planets located in this house at the time of birth whether the native will be skeptical, unbelieving, superstitious, or zealous in religious matters, and whether his sea voyages and long journeys shall be prosperous or disastrous. This house, under certain planetary conjunctions, may render the native skillful in expounding dreams.

THE TENTH HOUSE, or Angle of the South, was called by the Latin astrologers, *Cor Cœli;* and by the Greeks, *Medium Cœli,*—the heart or middle of Heaven. It is the House of Dignity, and has signification of the honor and preferment of the native. It also refers to his mother, her condition and rank in society. Although deemed upon the whole a fortunate house, yet there are several planets, any one of which, when posited within it, render it untoward. The Moon in the Tenth House, assures honors and offices, unless controlled by malign planets of superior power.

THE ELEVENTH HOUSE was known among the Romans as *Bonus Genius,*—the Good Demon, Angel or Spirit. It confers favor, friendship, benignity of disposition, and refers to the native's hopes and expectations. The Sun in this house gives the native many friends of the true stamp, both old and young, and denotes that he will receive important aid and assistance from them. Saturn, when unfortunately placed in the Eleventh House, is singularly ominous of evil, showing the disappointment of all joyful anticipations, sorrow and discord in families and among friends, &c., &c. The Moon in this house exerts a favorable sway over the destiny of the native.

THE TWELFTH HOUSE indicates the imprisonments, banishments, and private enemies of the native; and also refers to his horses and farm stock, if he happen to possess any. The Latins, copying the name from the Greek, called it *Malus Genius*, the Evil Angel or Spirit. It is a fearfully unfortunate house. If Saturn be posited there, it portends fear, sorrow, trouble, captivity and exile. Jupiter, if evilly placed, indicates calumny, reproach, per-

secution and poverty; but if essentially dignified, gives the native victory over all his foes, and a happy issue out of all his difficulties. Mars, in the Twelfth House, denotes imprisonment and trouble, by reason of wilful crimes and errors; also many diseases dependent in their nature on the sign the planet occupies. The Sun, in this division of the celestial houses, is also unfortunate; nor is the Moon more propitious.

The foregoing is a brief outline of the order, nature, and predominating influences of the Twelve Celestial or Zodiacal Houses or compartments, constituting, as a whole, a complete horoscope, and varying in their indications according to the planets comprised within them at the time of the native's birth, and the position and power of such planets. In referring to the native, or in other words, the person whose nativity is to be cast, the masculine gender has been used for convenience, and as the generic title of the human family. It must be understood, however, that all that has been said, refers to the fairer and gentler portion of creation as well as to the male sex.

It will have been observed by the reader that each of the twelve houses is a distinct and independent figure, involving a separate problem of fate; so that if a man or woman desire only to know a single phase of his or her destiny, it will be only necessary to erect the house which governs the species of events required to be foreshown. But this, after all, is a slovenly, unscientific process, and can only give a partial and unsatisfactory glimpse of the future. Astrology is a candid, as well as a profound and noble science—it aims not only at the truth, but the whole truth. The fortune indicated by one of the celestial houses, may possibly be modified by the planetary influences in the others, and therefore a full nativity, covering the entire celestial circle, is entitled to more confidence than the shreds and patches of fate, so to speak, obtained by dipping here and there into the fountain of destiny.

Astrologers subdivide each of the celestial houses into several parts, and lay down rules of calculation for ascertaining the peculiar indications of each subdivision. These minutia, however, which can only be understood and applied by the accomplished

reader of the stars, would be entirely out of place in a popular treatise.

With the twelve houses constituting a full nativity before him, it is the duty of the astrologer to give his whole mind, for the time being, to the chart of fate; noting the good and evil contained therein, as the mariner notes upon his map the shoals, rocks, roadsteads and convenient harbors lying along the route to his destination. He should weigh in the balance of his judgment the malignant against the beneficent influences, and determine the general character of the applicant's fate from a calculation of their relative power.

It must not be supposed that the nativity of an individual, if disastrous in its aspect, involves the absolute necessity of its own accomplishment in all its parts. Something of the responsibility rests with the person himself. If the date, when a conjunction of untoward planets, indicates some terrible misfortune, under certain circumstances, is set forth, it then depends in most cases on his own volition whether he shall place himself in such a situation as to encounter the disaster which awaits him under certain contingencies. It was foretold to Julius Cæsar that he would perish by violence on the ides of March. The soothsayers made the prediction, and it was confirmed by his wife's dream; and yet we know full well that had he listened to Calphurnia's remonstrances, and kept away from the Senate House on that day, the tragedy would not and could not have been enacted. It is true that the stars indicated the crisis of his destiny on the 15th day of March, but it was the dictator's own obstinacy which severed the hair by which was suspended above his head the sword of destruction. Pope says that the Omnipotent when

> ——"binding nature fast in fate
> Left free the human will,"

and the Christian astrologer holds that his science, properly understood, does not involve the doctrine of a fatal necessity.

The duty of the astrologer is not finished when he has erected his horoscope and read its occult meaning. He should advise with the inquirer, warn him of the evils indicated in his nativity,

and instruct him how to avoid them. In this way he may confer incalculable benefits upon the human race, thousands of whom in the absence of such counsel and guidance rush blindly into traps and pitfalls of misfortune, which they might avoid by a glance into futurity and judicious advice from those competent to unveil its mysteries. "Forewarned, forearmed," is the truest of all proverbs, and comprehends in two words a volume of wisdom and philosophy. In order to be forewarned, apply to those who can discern clearly the path before you; and that you may be forearmed for its dangers, ponder and lay to heart the counsel of the astrologer.

As illustrations for the guidance of the student in Astrology, the horoscopes of four individuals who have played important, though very dissimilar parts on the world's stage, are introduced in this sketch of the theory and doctrine of Nativities. Oliver Cromwell, Henry VIII., Marcus Tullus Cicero, and Horatio Gordon, the planetary configurations and combinations governing whose destinies are here reproduced from the most authentic records were all extraordinary men.

The era of Cromwell comprehended the dethronement and decapitation of a king and the establishment of a government still more absolute than royalty itself, upon the ruins of the British monarchy. "The bankrupt brewer of Huntingdon," as he was called by the roystering cavaliers—a man of comparatively obscure birth, and possessing at the outset neither wealth nor influence—succeeded in unseating the heir of a long line of kings, and after procuring his death by the axe, leaped, if not actually into his place, at least into a position where he wielded more power than any monarch who ever wore the British crown. His wonderful career is clearly indicated in his horoscope, as any one conversant with the science of Astrology will readily perceive. His good fortune was almost uninterrupted from the commencement of his military life to the period of his death; but the celestial influences which governed the nativity of his son Richard, whom he fondly hoped would succeed him, were of an adverse character, and the fabric of power reared by the father, melted into air when it became the inheritance of the son. The

nativity of the unfortunate Richard Cromwell was cast by William Lilly previous to the death of Oliver, and the presages of

THE HOROSCOPE OF OLIVER CROMWELL.

that distinguished English astrologer were afterwards fulfilled almost to the letter.

Henry VIII. whose horoscope and portrait are next in order, was a monarch who left his mark upon the age in which he lived. That age witnessed the downfall of the Romish Church in England, and the persecutions and penalties endured by the priesthood of that church, the sacking of monasteries, convents and cathedrals, and the bodily torments to which both the ecclesiastics and lay professors of Catholicism were subjected, indicate no less clearly than the judicial murder of his wives, the sanguinary and merciless disposition of the tyrant. The adept in astrolo-

gical science who examines the horoscope of this so-called "defender of the faith," will find ample celestial data for all the crimes and cruelties of the English Nero. His countenance judged by the physiognomical signs, confirms the language of

THE HOROSCOPE OF HENRY VIII.

the stars, and there is no department of occult science which would not render a verdict against him as a monster of cruelty, a disgrace to human nature.

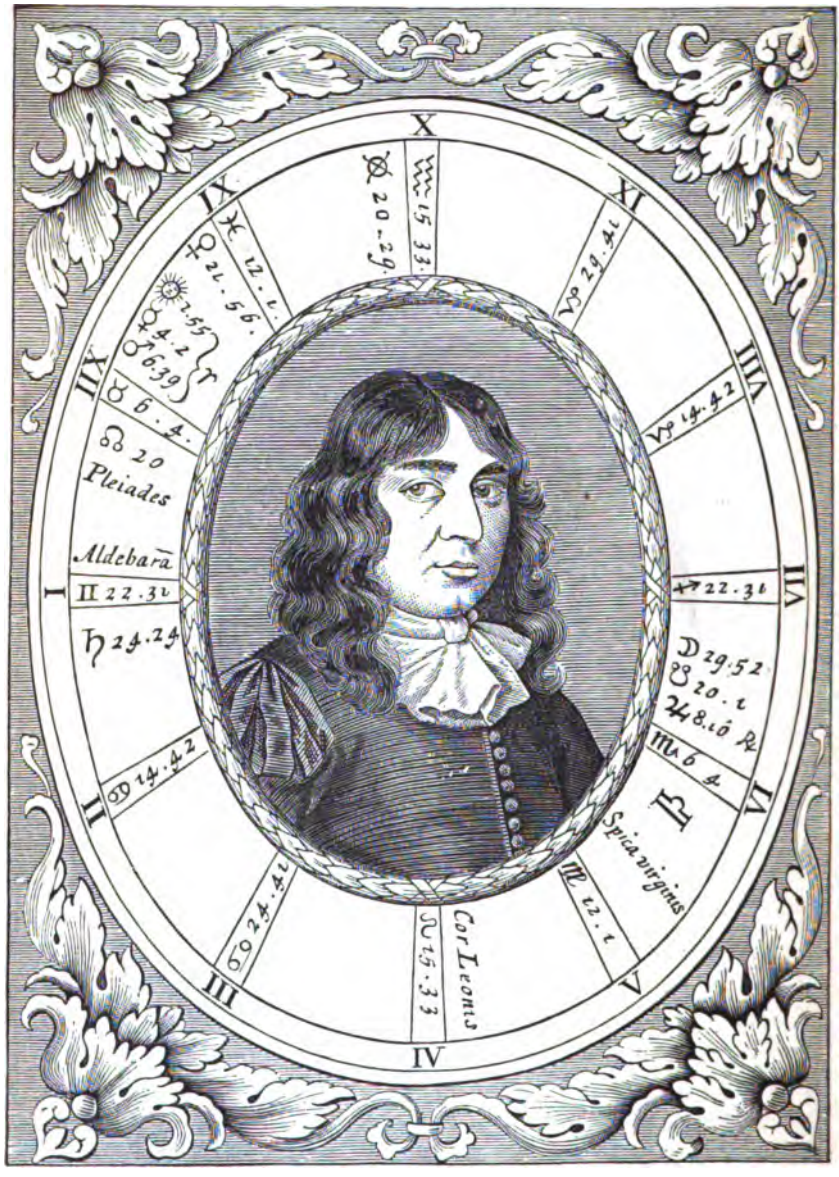
In Cicero we contemplate a man of a different and a higher stamp, and how different to those in the horoscopes of Cromwell and Henry VIII., are the planets and signs posited in the divisions of his horoscope. The combinations in the Ninth House indicate peril to life while on a journey, and it is well known that Cicero's head was struck while traveling in a litter within a short

distance of Rome. A key to the forensic triumphs of the great Roman orator are furnished in his nativity, if read aright; and although his horoscope is scarcely so positive in its character as that of Cromwell or Henry VIII., yet it can be readily inter-

THE HOROSCOPE OF MARCUS TULLUS CICERO.

preted by those who possess the requisite occult knowledge, and those peculiar natural or supernatural gifts which are transmitted from generation to generation in the families of astrologers and magicians of the highest caste, of whom, however, there are not more than two or three now in existence.

The fourth horoscope is that of Horatio Gordon, a very skillful astrologer and magician of the seventeenth century, of whom honorable mention is made by several of the scientific writers of that day. His nativity indicates great perils in the House of Life



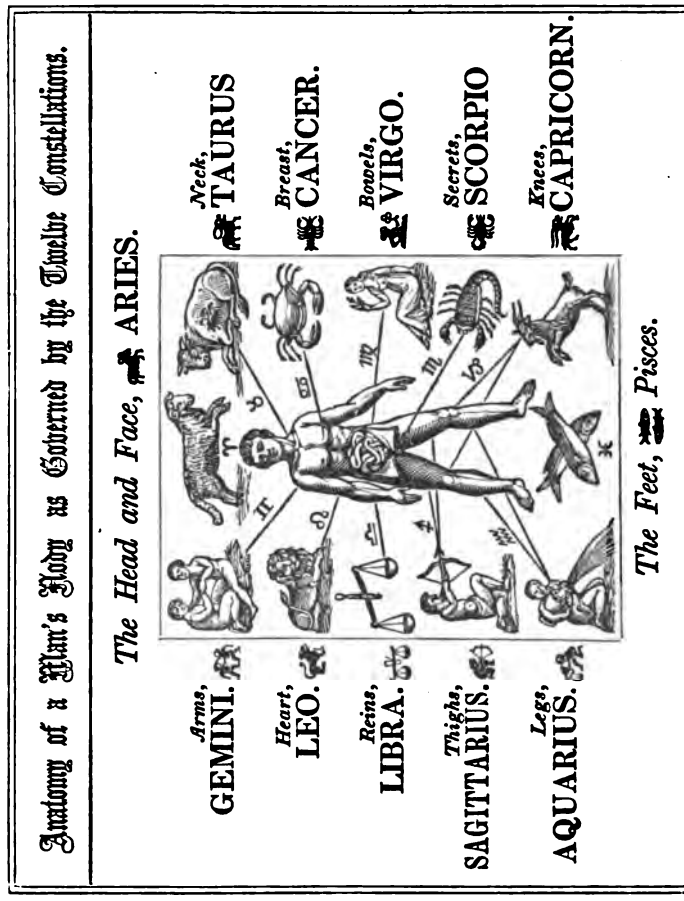
THE HOROSCOPE OF HORATIO GORDON.

during youth, and it is on record that his early years were marked by extreme feebleness, and that he was several times given up as incurable by his medical attendants. There are, however favorable influences apparent in his nativity, and these, after a long struggle, prevailed over the evil portents in the House of Life; and he lived long past his grand climacteric, dispensing the light derived from his occult knowledge to thousands. In the graveyard of an old village church in Hampshire, not far from Winchester, where he passed his declining years, a neat monument records his talents and his virtues.

Before closing this division of the subject, it is proper to say a few words of the practical utility of nativities. The individual who possesses one of these *vade mecums*, truly drawn, has all the advantage over his fellow beings that a man with a Drummond light shining upon his path, would possess over him that groped his way through thick darkness. The former, sees the misfortunes with which the future threatens him, and by a wise exercise of his discretion, can either avoid them or lessen their magnitude. When we see the face of danger, we are on our guard; but disaster lying in ambush for our lives, our fortunes, our health, or any thing that we hold dear, is almost sure of its prey, because "it cometh as a thief in the night," without premonition or warning. As the rattle was bestowed upon the Crotalus, for the purpose of compelling it to give notice of its presence and deadly purpose, so has the divine science of Astrology and its kindred arts, been bestowed upon mankind, in order that destiny might be made to reveal itself in advance, and thus enable man to fortify himself against its adverse shafts, and oppose to malign influences in the future his courage, his intelligence, and his prudence.

Multitudes of instances might be cited in which threatened accidents and losses, family dissensions, lovers' quarrels, litigation, crime, sickness, &c., have been averted or favorably modified in consequence of the impending evil having "cast its shadow before."

As an illustration, so to speak, of the Anatomy of Astrology, the following engraving showing the connexion between the signs of the zodiac and the different portions of the human frame, will be found useful.



GEOMANCY.

Geomancy.

Geomancy is the art of foreshowing future events by combinations of dots or points. The friars of the Middle Ages, who, notwithstanding their public fulminations against sorcery and magic, practised in the seclusion of their monasteries and abbeys all the methods of divination with which their black letter lore, and the traditions of former ages had made them familiar, especially affected this branch of occult science. Shut out from the ordinary pleasures and occupations of life by their monastic vows, they seem to have compensated themselves for the sacrifice of worldly indulgencies by seeking to penetrate the veil which hides from man the secrets of Destiny. That powerful clerico-military brotherhood, the Knights Templars, were at one time accused of practising Demonology, and many of the order were tried and sentenced to excommunication and death on this charge. Whether the accusations brought against them were true or false, we have now no means of ascertaining; but it is quite certain that many of the monks of that era were well-versed in celestial magic. The innocent and yet wonderful art of Geomancy, as well as the more abstruse science of Judicial and Horary Astrology, was studied and reduced to practice in cells and oratories, the inmates of which were supposed by the outside world to be solely employed in fasting, prayer, and holy meditation.

But human nature is pretty much the same in the cloister as it

is elsewhere. Curiosity, which we all honestly inherit from our common mother, is sharpened rather than extinguished in retirement, and the good fathers finding little field for it in their gloomy present, were indefatigable in devising ways and means for obtaining a peep into futurity.

As the processes of Geomancy are interesting and amusing, the cowled tenants of the religious houses beguiled many a weary hour in endeavoring to wring from Fate her undeveloped mysteries by its aid. Nor were their efforts fruitless, for in all cases, where the inquirer is sincere and earnest in his or her questions though this medium, the sympathy which prevails throughout nature, and which cannot be accounted for except by referring it to something higher than material influences, will insure him a true and intelligent answer.

The art or science of Geomancy consists of two parts, *simple* and *compound*. *Simple Geomancy* is the art of ascertaining events to come, from the nature and properties of sixteen emblematic figures, without combination by house, place or aspect.

Compound Geomancy can scarcely be called an art: it is a science. It teaches the means of discovering not only the general answer to the question propounded, but all its contingent relations; and involves in its formula some of the operations of Astrology.

Strange to say this branch of magic although extensively practised has rarely been made the subject of explanatory treatises; and at this day it is almost impossible to obtain a book in relation to it at any price. The author of this work has in his possession a volume of illuminated manuscript, bearing date 1429, in which there is a tolerably full description of the Geomantic *modus operandi*, and from this and other data collected during his travels, as well as from the knowledge derived from practical experience, he will endeavor to give a concise sketch of the mode of proceeding.

The method of working questions in simple Geomancy consists in rapidly marking down with pen or pencil a series of dots or points, the precise number being left to chance. The mind of the querist, while doing this, must be earnestly fixed upon the

matter upon which he desires information, and as free from doubt and skepticism as possible. The latter point is essential to a veracious and rational answer.

The ancients believed that when these conditions were observed, an invisible spirit or planetary angel controlled the hand of the questioner, causing him so to arrange the mystic dots as to obtain an authentic solution of his query.

The forms and names of the sixteen Geomantic signs or figures are as follows:

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o  o
 o
o  o
 o
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Acquisitio.

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o  o
 o
 o
 o
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Caput.

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 o
o  o
 o
o  o
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Amissio.

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 o
 o
 o
o  o
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Cauda.

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o  o
 o
o  o
o  o
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Rubens.

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o  o
o  o
 o
 o
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Fortuna major.

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o  o
o  o
 o
o  o
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Albus.

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 o
 o
o  o
o  o
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Fortuna minor.

In the first place, as has been stated, the dots are casually marked down, without counting. The next proceeding is to join them into a scheme or figure, whence the answer is derived.

Such is the present formula; but an almost illegible black letter volume of the twelfth century, in the library of the British Museum, from which by permission extracts have been made for this book, contains the subjoined directions for divining by Geomancy, which cannot fail to be accounted impressive as well as quaint and curious.

Divination by the Seven Planets.

"The seven planets are called the kings of the world; and every one of these may do in his hemisphere as an Imperator in his empire, or a prince in his kingdom. They are named by wise men, the seven candlesticks of light and life, and are as seven quick spirits whereunto all living things and all terrestrial affairs are subjective.

"To *divine* by their influences is the scope of our doctrine, even the art called Geomancy which is none other than the cogitations of the heart of the asker, joined to the earnest desire of the will to know the thing or matter uncertain or dark, which is, nevertheless, contained in the penetralium or hidden cabinet of nature, and governed by the secrets of fortune.

"This art, curious in its method, and of diverse efficacy, is attainable by him alone who will, amidst thorny paths and rugged journeys, guide his footsteps aright; for doubtless divers ways lead to the selfsame end. But know, O man! whoever thou art, that shall inquire into these hidden mysteries, that thou must forbear to consult the heavenly oracles, or to cast thy divining points, in a cloudy, windy, or rainy season; or when the heavens above thee are stricken with thunder; or when the lightnings glare amidst thy path; for thou art governed by an invisible demon who wills thy answer, and will guide thy trembling fingers to cast thy figure rightly. So that what to thee may seem the sport and pastime of every chance, is the work of an unseen power. Therefore, mark well, else the mighty spirits of the earth, who rule thy destiny, will be to thee as deceivers, and even as the false and lying spirits recorded in Holy Writ.

"Thou shalt therefore cast thy divining points in earth (thy fellow clay) tempered according to the high and hidden mysteries of the seven wandering fires of heaven, which the vulgar call planets, or stars. Thou shalt take clean earth, in the manner of sand, *mingled with the dews of the night, and the rain of the clouds that shall fall during the full of the moon, commixed in equal portions for the space of seven days*, under the celestial signs or reign-

ing constellations, or otherwise in the lordship of the hours of the presiding planets; and then shalt thou mingle the whole mass together, to the intent that, by their commixion, the universal effect may be the better known, and the end thereof prophesied.

"Choose, therefore, a clear and goodly season, bright and fair, and neither dark, windy, nor rainy—and fear not, but rest assured thou shalt be satisfied.

"Moreover, shouldest thou make use of the *magical* suffumigations of the heavenly orbs, thou shalt make glad (by sympathy) the spirits of the air. They are these,—viz. mastic, cinnamon, frankincense, musk, the wood of aloes, coriandrum, violets, saunders, and saffron. Commix and ignite these in due and just proportions; and then mayest thou proceed to consult thy future lot."

The following and more modern plan is, however, equally efficient and less complex and laborious.

THE FIRST PROCESS.

When the asker or inquirer has thought earnestly upon the subject or matter of which he inquires, let him mark down *sixteen* lines of dots, marks, or points, without counting them, so that at the least there be not less than twelve points in each line,—which done, let him join the points or marks in each line together, two and two; and if the number of points be *even*, which is, if they will all join together, let him mark down at the end of the line *two* dots, ciphers, or marks; but if the number of points in the line be *odd*, which is *when one remains, after they are joined by two and two*, then let him write down but one point. Every four lines form one Geomantic figure, as follows:—

Figure 1.

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o—o o—o o—o o—o o—o o—o o—o o—o o—o o—o o o
o—o o—o o—o o—o o—o o—o o    .   .   .   . o
o—o o—o o—o o—o o—o o—o o—o o—o   .   .   o o
o—o o—o o—o o—o o—o o—o o    .   .   .   . o
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Figure 2.

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o—o o—o o—o o—o o—o o—o o—o o—o o—o      . o o
o—o o—o o—o o—o o—o o—o o—o o    .   .      o
o—o o—o o—o o—o o—o o—o o—o o—o o—o o      o
o—o o—o o—o o—o o—o o—o o—o o    .   .   .  o
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Figure 3.

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o—o o—o o—o o—o o—o o—o o—o o—o o—o o    .   .  o
o—o o—o o—o o—o o—o o—o o—o o    .   .   .  o
o—o o—o o—o o—o o—o o—o o—o o—o    .   .  o o
o—o o—o o—o o—o o—o o—o o—o o—o o    .   .  o
```

Figure 4.

```
o—o o—o o—o o—o o—o o—o o—o o—o o—o o—o o—o  o o
o—o o—o o—o o—o o—o o—o o—o o—o o—o    .    o o
o—o o—o o—o o—o o—o o—o o—o o—o    .   .    o o
o—o o—o o—o o—o o—o o—o o—o    .   .   .    o o
```

These are called the four first steps of the figure; and in placing them they must be read from right to left, as underneath.

4th	3d	2d	1st
o o	o	o o	o o
o o	o	o	o
o o	o o	o	o o
o o	o	o	o

The next process is to form *four* other figures from out of the first four, which is done by taking the number of points in the first lines of each figure: thus, in the figure

Figure 5.

No. 1, the points in the first line are *two*, placed thus . . . . o o
In No. 2, the points in the first line are also *two*, placed thus . . . o o
In No. 3, there is but *one* point thus . o
In No. 4, there are again *two*, thus . . o o

Giving this figure, No. 5.

```
o o
o o
 o
o o
```

Figure the 6th is found the same way, by taking the odd or even points in the *second* line of the figures, thus:—

	Figure 6.
In the second line of No. 1 is an odd point, thus .	o
In the second line of No. 2 is also an odd point .	o
In the second line of No. 3 is also an odd point .	o
In the second line of No. 4 are two points, thus .	o o

Giving this figure, No. 6.

```
o
o
o
o o
```

Figure the 7th is also found the same way; thus—

	Figure 7.
In the *third* line of No. 1, there are two points, thus	o o
In the third line of No. 2, one point, thus . .	o
In the third line of No. 3, two points, thus . .	o o
In the third line of No. 4, also two points, thus .	o o

Giving this figure, No. 7.

```
o o
o
o o
o o
```

Figure the 8th is formed thus, the same way.

	Figure 8.
In the *fourth* line of No. 1, one point . . .	o
In the fourth line of No. 2, one point . . .	o
In the fourth line of No. 3, one point . . .	o
In the fourth line of No. 4, two points . . .	o o

Giving this figure No. 8.

```
o
o
o
o o
```

The next step is to place the whole in order from right to left, as under.

8	7	6	5	4	3	2	1
o	o o	o	o o	o o	o	o o	o o
o	o	o	o o	o o	o	o	o
o	o o	o	o	o o	o o	o	o o
o o	o o	o o	o o	o o	o	o	o

Next, a figure is formed out of each pair of figures, by joining

together the 1st and 2d, the 3d and 4th, the 5th and 6th, and the 7th and 8th figures, according as the points in each are odd or even,—thus:

o	o	o	o o
o o	o	o	o o
o	o o	o o	o
o o	o o	o	o o

By this means, an additional four figures, Nos. 9, 10, 11, and 12, are gained, which are again to be joined together,—thus:

12	11	10	9
o	o	o	o o
o o	o	o	o o
o	o o	o o	o
o o	o o	o	o o

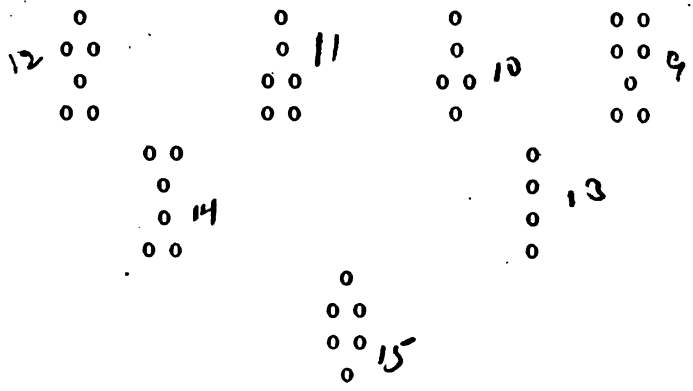
14	13
o o	o
o	o
o	o
o o	o

And lastly, Nos. 13 and 14 are joined in like manner together, thus; No. 13 has one mark and odd in the first line, and No. 14 two.

	Figure 15.
The number *three* is *odd*, marked thus . .	o
In the second line of each, *two* points, *even* .	o o
In the third line of each, *two*, also even . .	o o
In the fourth line of each, *three*, odd . .	o

The whole process is exemplified in the complete figure which is here given.

o	o o	o	o o	o o	o	o o	o o
o	o	o	o o	o o	o	o	o
o	o o	o	o	o o	o o	o	o o
o o	o o	o o	o o	o o	o	o	o



WITNESSES AND JUDGE IN THE FOREGOING EXAMPLE.

14 Left Witness.	13 Right Witness.
o	o
o o	o o
o o	o
o o	o

15
Judge.
o o
o o
o
o

In resolving questions by *simple* Geomancy, it is the *three last figures alone*, Nos. 13, 14, and 15, which are used in giving the answers. These are termed

A FIGURE OF TRIPLICITY.

Of these three figures, No. 13 is termed the *Right Witness*, and No. 14 the *Left Witness;* out of these two is drawn the JUDGE of the whole figure, to whom the sentence or answer of the whole question belongs, as will be hereafter shown.

There is a striking peculiarity, or *arithmetical* property, in a scheme of Geomancy thus cast; which is, that only eight out of the sixteen figures can ever be found in the place of the Judge; the latter, therefore, is always formed of *even* points. For it must be observed, that to the first four figures belong the groundwork of the whole; and these must be either odd or even:—if odd, the next four figures will be also odd; and, according to a geometrical axiom, out of two negative qualities comes an affirmative; and, therefore, the *Judge* will be even. Again, if the first four figures are even, the next four figures will be even also, and of course *the Judge will always be even.*

At first sight, the reader may discover many difficulties in the way of casting a figure; but a little practice will render the system familiar, plain, and easy, therefore let him not reject it without a trial.

The method of forming a figure of Geomancy, has been already shown; as also, what is termed, the "Figure of the Triplicities;" for the better judging of which, the old authors have left on record certain Tables, which contain the "*Sentence*" of the witnesses and judge; by which an answer, negative or affirmative may be found without trouble.

It has been also observed, that only eight out of the sixteen figures can ever be judge; yet, as there are two witnesses also to be taken into account, the *variations* to the answers are 8 multiplied by 16, and therefore equal to 128 in number. In these cases, however, it is of consequence to notice on which side the good or evil figures fall, as *that* gives the variations in the result. Thus, for instance, the Triplicities—

```
o o     o              o     o o
o o     o              o     o o
o o     o              o     o o
o o     o      and     o     o o  although the judge
    o                    o
    o                    o
    o                    o
    o                    o
```

is the same in each, yet the answers corresponding are different; and so in all other cases whatever.

In order to work by the following Tables, the reader must cast the figure, and refer to the page for the answer to his question: thus, for instance, in the following figure:—

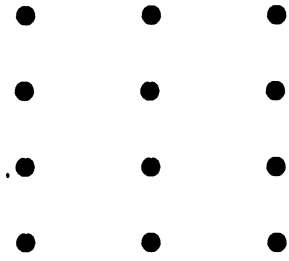
```
o o          o
o o          o
 o          o o
o o          o
          o
          o
          o
          o
```

If the question were "of the Length of Life," the answer would be, "*Short Life.*"

If it were of an affair connected with "Money," the answer would be, "*Unfortunate.*"

If it were of "Sickness," it would denote "*Death*" to the Patient, and so on in all other cases; referring to that page of the work which has the required Triplicities.

The following Tables are compiled from an old and curious author, now out of print: the answers are concise, and the explanation simple; which is all that can be wished.

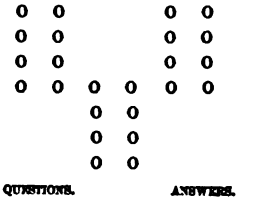


THE SENTENCE OF THE JUDGE

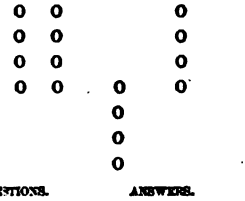
IN THE QUESTIONS RELATING TO

1. Length of Life,
2. Money or Gain,
3. Honor or Credit,
4. Business,
5. Marriage,
6. Pregnancy,
7. Sickness,
8. Imprisonment,
9. Journeys, and
10. Things Lost.

ACCORDING TO THE MOST FAMOUS AUTHORS OF FORMER TIMES.



QUESTIONS.	ANSWERS.
Life,	Moderately long.
Money,	Meanly good.
Honor,	Meanly good.
Business,	Fortunate.
Marriage,	Good.
Pregnancy,	A Daughter.
Sickness,	Dangerous.
Imprisonment,	Delivery.
Journey,	Good by Water.
Thing Lost,	Found.



QUESTIONS.	ANSWERS.
Life,	Moderate.
Money,	Evil.
Honor,	Mean.
Business,	Unfortunate.
Marriage,	Good.
Pregnancy,	A Son.
Sickness,	Health.
Imprisonment,	Quick Release.
Journey,	Good and Quick.
Thing Lost,	Not Found.

```
o       o
o       o
o       o
o o o   o
  o o
  o o
  o o
```

QUESTIONS. ANSWERS.

Life,	Evil.
Money,	Evil.
Honor,	Good.
Business,	Fortunate.
Marriage,	Good.
Pregnancy,	A Daughter.
Sickness,	Dangerous.
Imprisonment,	Long.
Journey,	Good by Sea.
Thing Lost,	Not Found.

```
  o       o o
o o         o
o o         o
      o     o
      o
      o
      o
```

QUESTIONS. ANSWERS.

Life,	Good and Long.
Money,	An Increase.
Honor,	Good.
Business,	Good.
Marriage,	Good.
Pregnancy,	A Son.
Sickness,	Health.
Imprisonment,	Late out.
Journey,	Ends Good.
Thing Lost,	Found.

```
o o       o o
o o       o o
  o         o
  o o     o o
    o o
    o o
    o o
```

QUESTIONS. ANSWERS.

Life,	Favorable.
Money,	Fortunate.
Honor,	Mean.
Business,	Fortunate.
Marriage,	Good.
Pregnancy,	A Girl.
Sickness,	Health.
Imprisonment,	Come out.
Journey,	Good and Speedy.
Thing Lost,	Found.

```
o o         o
o o         o
  o       o o
  o     o o o
      o
      o
      o
```

QUESTIONS. ANSWERS.

Life,	Mean.
Money,	Mean.
Honor,	Good.
Business,	Meanly Good.
Marriage,	Good.
Pregnancy,	A Son.
Sickness,	Health.
Imprisonment,	Deliverance.
Journey,	Soon Return.
Thing Lost,	Found.

```
O  O        O  O
O  O        O  O
  O           O
O  O  O  O  O  O
      O  O
      O  O
      O  O
```

QUESTIONS. ANSWERS.

Life,	Moderate.
Money,	Mean.
Honor,	Mean.
Business,	Mean.
Marriage,	Indifferent.
Pregnancy,	A Daughter.
Sickness,	Perilous.
Imprisonment,	Deliverance.
Journey,	Very good by water.
Thing Lost,	Part Found.

```
O  O        O
O  O        O
  O        O  O
O  O  O     O
         O
         O
         O
```

QUESTIONS. ANSWERS.

Life,	Short Life.
Money,	Unfortunate.
Honor,	Ill.
Business,	Evil.
Marriage,	Unfortunate.
Pregnancy,	A Daughter.
Sickness,	Death.
Imprisonment,	Perilous.
Journey,	Mean.
Thing Lost,	Not Found.

```
O  O        O  O
  O           O
O  O        O  O
O  O  O  O  O  O
      O  O
      O  O
      O  O
```

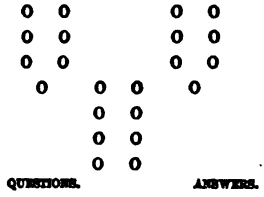
QUESTIONS. ANSWERS.

Life,	Very evil.
Money,	Unlucky.
Honor,	Very ill.
Business,	Unfortunate.
Marriage,	A bad one.
Pregnancy,	A Girl.
Sickness,	Perilous.
Imprisonment,	Death.
Journey,	Robbed.
Thing Lost,	Not Found.

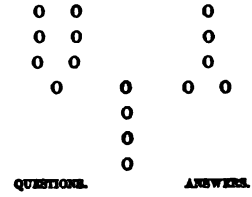
```
O  O        O
  O        O  O
O  O        O
O  O     O  O
         O
         O
         O
```

QUESTIONS. ANSWERS.

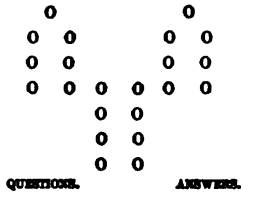
Life,	Moderate.
Money,	Meanly Good.
Honor,	Mean.
Business,	Indifferent.
Marriage,	Prosperous.
Pregnancy,	A Daughter.
Sickness,	Long Sick.
Imprisonment,	Soon out.
Journey,	Slow.
Thing Lost,	Found.



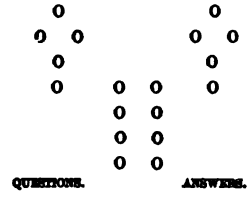
Life,	Short.
Money,	Unlucky.
Honor,	Evil.
Business,	Evil.
Marriage,	Jarring.
Pregnancy,	Abortion.
Sickness,	Death.
Imprisonment,	Dangerous.
Journey,	Unlucky.
Thing Lost,	Not Found.



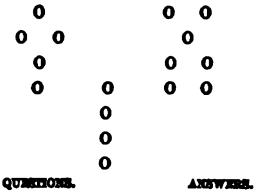
Life,	Very Evil.
Money,	Very Ill.
Honor,	Ill.
Business,	Unlucky.
Marriage,	Evil.
Pregnancy,	Abortion.
Sickness,	Perilous.
Imprisonment,	Long.
Journey,	Unlucky.
Thing Lost,	Not Found.



Life,	Long.
Money,	Mean.
Honor,	Mean.
Business,	Unlucky.
Marriage,	Good.
Pregnancy,	A Son.
Sickness,	Danger.
Imprisonment,	Come out.
Journey,	Good.
Thing Lost,	Not Found.

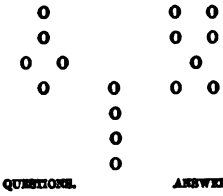


Life,	Long.
Money,	Fortunate.
Honor,	Good.
Business,	Very Good.
Marriage,	Pleasant.
Pregnancy,	A Son.
Sickness,	Dangerous.
Imprisonment,	Delivery.
Journey,	Voyage Good.
Thing Lost,	Part Found.



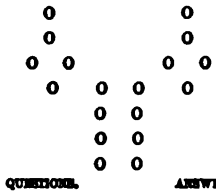
QUESTIONS. ANSWERS.

Life,	Moderate.
Money,	Mean.
Honor,	Ill.
Business,	Ill.
Marriage,	Ill.
Pregnancy,	Child dies.
Sickness,	Perilous.
Imprisonment,	Come out.
Journey,	Ill end.
Thing Lost,	Not Found.



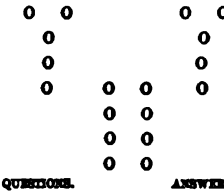
QUESTIONS. ANSWERS.

Life,	Short.
Money,	Unlucky.
Honor,	Mean.
Business,	Mean.
Marriage,	Indifferent.
Pregnancy,	A Daughter.
Sickness,	Death.
Imprisonment,	Soon out.
Journey,	Mean.
Thing Lost,	Part Found.



QUESTIONS. ANSWERS.

Life,	Short.
Money,	Unlucky.
Honor,	Evil.
Business,	Evil.
Marriage,	Unlucky.
Pregnancy,	Daughter.
Sickness,	Soon die.
Imprisonment,	Soon out.
Journey,	Vexatious.
Thing Lost,	Not Found.



QUESTIONS. ANSWERS.

Life,	Long.
Money,	Great Riches.
Honor,	Excellent.
Business,	Very Good.
Marriage,	Good.
Pregnancy,	A Son.
Sickness,	Dangerous.
Imprisonment,	Come out.
Journey,	Voyage Good.
Thing Lost,	Found.

```
o o        o
 o        o o
 o        o o
 o   o    o o
     o
     o
     o
```

QUESTIONS. ANSWERS.

Life,	Long.
Money,	Very Good.
Honor,	Good.
Business,	Good.
Marriage,	Mean.
Pregnancy,	A Son.
Sickness,	Health.
Imprisonment,	Come out.
Journey,	Good.
Thing Lost,	Found.

```
 o        o o
 o        o o
 o        o o
 o o   o     o
       o
       o
       o
```

QUESTIONS. ANSWERS.

Life,	Short.
Money,	Ill.
Honor,	Ill.
Business,	Mean.
Marriage,	Very bad.
Pregnancy,	A Daughter.
Sickness,	Danger.
Imprisonment,	Dangerous.
Journey,	Unlucky.
Thing Lost,	Not Found.

```
 o        o
 o        o
 o        o
o o   o o o o
      o o
      o o
      o o
```

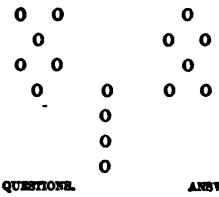
QUESTIONS. ANSWERS.

Life,	Short.
Money,	Unlucky.
Honor,	Evil.
Business,	Ill.
Marriage,	Unlucky.
Pregnancy,	Daughter.
Sickness,	Death.
Imprisonment,	Dangerous.
Journey,	Loss.
Thing Lost,	Not Found.

```
o o        o o
 o          o
o o        o o
 o   o o    o
     o o
     o o
     o o
```

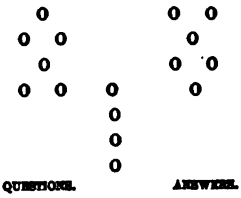
QUESTIONS. ANSWERS.

Life,	Long.
Money,	Very Fortunate.
Honor,	Good.
Business,	Fortunate.
Marriage,	Fortunate.
Pregnancy,	Daughter.
Sickness,	Health.
Imprisonment,	Delivery.
Journey,	Good.
Thing Lost,	Found.



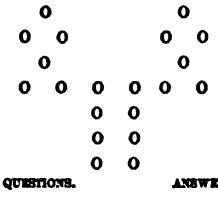
QUESTIONS. ANSWERS.

Life,	Mean.
Money,	Bad.
Honor,	Ill.
Business,	Ill.
Marriage,	Ill.
Pregnancy,	A Daughter.
Sickness,	Health.
Imprisonment,	Come out.
Journey,	Mean.
Thing Lost,	Not Found.



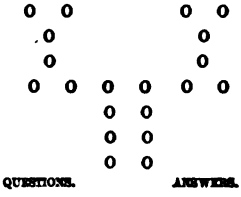
QUESTIONS. ANSWERS.

Life,	Good.
Money,	Good.
Honor,	Mean.
Business,	Mean.
Marriage,	Mean.
Pregnancy,	Abortion.
Sickness,	End, Health.
Imprisonment,	Long.
Journey,	Good.
Thing Lost,	Not Found.



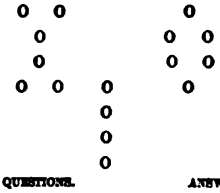
QUESTIONS. ANSWERS.

Life,	Short.
Money,	Unlucky.
Honor,	Ill.
Business,	Evil.
Marriage,	Evil.
Pregnancy,	Doubtful.
Sickness,	Perilous.
Imprisonment,	Difficult.
Journey,	Unlucky.
Thing Lost,	Not Found.



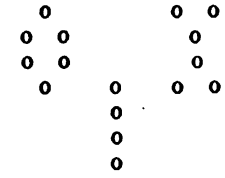
QUESTIONS. ANSWERS.

Life,	Mean.
Money,	Mean.
Honor,	Indifferent.
Business,	Mean.
Marriage,	Mean.
Pregnancy,	A Son.
Sickness,	Death.
Imprisonment,	Perilous.
Journey,	Good by water.
Thing Lost,	Not Found.



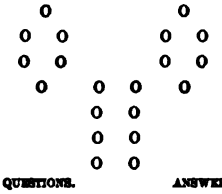
QUESTIONS. ANSWERS.

Life,	Moderate.
Money,	Mean.
Honor,	Bad.
Business,	Indifferent.
Marriage,	Mean.
Pregnancy,	A Daughter.
Sickness,	Dangerous.
Imprisonment,	Long.
Journey,	Evil.
Thing Lost,	Found.



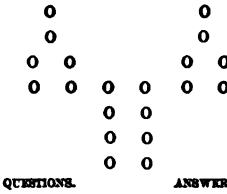
QUESTIONS. ANSWERS.

Life,	Mean.
Money,	Mean.
Honor,	Mean.
Business,	Good.
Marriage,	Good.
Pregnancy,	A Daughter.
Sickness,	Dangerous.
Imprisonment,	Late out.
Journey,	Ill.
Thing Lost,	Found.



QUESTIONS. ANSWERS.

Life,	Ill.
Money,	Evil.
Honor,	Vexatious.
Business,	Unlucky.
Marriage,	Ill.
Pregnancy,	A Daughter.
Sickness,	Perilous.
Imprisonment,	Long.
Journey,	Difficult.
Thing Lost,	Not Found.



QUESTIONS. ANSWERS.

Life,	Moderate.
Money,	Indifferent.
Honor,	Good.
Business,	Mean.
Marriage,	Mean.
Pregnancy,	A Son.
Sickness,	Health.
Imprisonment,	Dangerous.
Journey,	Good.
Thing Lost,	Part Found.

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QUESTIONS. ANSWERS.

Life,	Good.
Money,	Lucky.
Honor,	Powerful.
Business,	Good.
Marriage,	Good.
Pregnancy,	A Son.
Sickness,	Health.
Imprisonment,	Come out.
Journey,	Good.
Thing Lost,	Found.

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QUESTIONS. ANSWERS.

Life,	Moderate.
Money,	Ill.
Honor,	Mean.
Business,	Ill.
Marriage,	Good.
Pregnancy,	A Son.
Sickness,	Health.
Imprisonment,	Soon out.
Journey,	Voyage Good.
Thing Lost,	Not Found.

The rules, principles and clear examples of Simple Geomancy have now been given. The Compound branch of the science is far too abstruse to be comprehended by the general reader, and those who desire to learn concerning their fate, through this medium, should apply to a competent astrologer and professor of magic.

PHYSIOGNOMY & METOPOSCOPY.

Physiognomy and Metoposcopy.

It is not unfrequently claimed that Physiognomy, as a science, only dates from the last century, and that it was first reduced to a system by Lavater, as Phrenology received its classifications and its nomenclature from Dr. Gall. But the truth is that Physiognomy, and to some extent Phrenology, were studied and practised in connexion with Astrology ages before either of the above philosophers were born. Physiognomy in the olden time had a meaning much more comprehensive than the modern definition. To use the words of an ancient writer, "it was the craft whereby the conditions of men and their temperaments were fully known by the lineaments and conjectures of their faces. It consisted of two things, the complexion and the composition of the face and body of man; both of which," says the quaint old author, "do manifestly declare and show the things that are within the man, by the external signs; as by the color, the stature, the composition and the shape of the members."

Lavater did not *invent* Physiognomy, he merely divorced it from the occult sciences. Instead of leaving it under the government of those immutable laws which control the motions of the stars, he framed a set of arbitrary rules, founded upon the suggestions of his fancy, and applied them in all cases with as much confidence as if they had been based upon the experience of centuries. The fallability, or to use a plainer phrase, the absurdity of these fanciful rules has been demonstrated in innumerable

instances, and the Physiognomy of Lavater has long since fallen into disrepute. But the science which he mutilated and garbled, is, in its integrity, as a part and portion of Celestial philosophy, as true now as it was in the palmy days of Judea. We know that it was practised by the Hebrews; and, in fact, the Old Testament gives us the physiognomy of Moses, Jacob, David, Jonathan, Absalom and others. The compilers of the Jewish Talmud have bequeathed to us a treatise upon it, and we find it, in conjunction with Metoposcopy, which more especially refers to the forehead, elaborately treated of both by sacred and profane writers of the early ages.

Richard Saunders, of London, who published a work on Astrology in 1671, a copy of which was recently obtained at great cost by the author of this volume, has the following remarks on this subject:

"By Physiognomy the humors and inward part of the soul are so truly known, that Socrates himself, the most virtuous of philosophers, when described by Physiognomy to be lustful, obscene, and luxurious by nature, admitted that the picture was correct, and declared that it was only by the stern and watchful exercise of his reason, that he had been able to keep in check his vicious propensities and prevent himself from committing a thousand abominations."

Homer, in the Iliad, describes Thersites and Irus as evil speakers, and notes the following outward and visible signs of the malicious disposition of one of them:

> "It seemed here that Nature needs would be
> Employed to forge out all deformity;
> He was purblind, cramp-shouldered too, and lame,
> Sharp head and ill-boned body out of frame;
> But little hair, and long and folio ear,
> In brief, so ugly as to kindle fear."

The Greeks assigned the features to the government of the planets, as follows:

The forehead, . . .	♂ Mars.
The right eye, . . .	☉ Sol.

The left eye, . . .	☽ The Moon.
The right ear, . . .	♃ Jupiter.
The left ear, . . .	♄ Saturn.
The nose, ...	♀ Venus.
The mouth, . . .	☿ Mercury.

The signs of the zodiac upon the face are placed thus :

♋ Cancer, . . .	In the forehead, the zenith.
♌ Leo, . .	The right eye-brow.
♍ Virgo, . . .	The right cheek.
♎ Libra, . .	The right ear.
♏ Scorpio, . .	The nose.
♐ Sagittarius, . .	The right eye.
♑ Capricorn, . .	The chin, which is the nadir.
♒ Aquarius, . .	The left eye-brow.
♓ Pisces, . . .	The left cheek.
♈ Aries, . .	The left ear.
♉ Taurus, . . .	The middle of the forehead.
♊ Gemini, . .	The left eye.

So the Greeks and Hebrews have ordained and constituted them.

A professor of celestial science who flourished in the early part of the seventeenth century thus describes the manner in which the nativity may be found by Physiognomy. The extract is made *verbatim et literatim* from the only copy of this rare old author known to be in print.

♄ Governing in the several Temperaments.

"First, he that is cholerick having Saturne in his radix ruling, is pale, having his eyes deep in his head, looking downwards, slow-paced, red eyes, or like those of a cat, and little. Secondly, if Saturn be in the nativity in the flegmatick radix of any person of either sex, he is naturally fat, the color of the eyes, and the eyes themselves like lead, and all about them there is as

it were a bruisedness; he is slow in all his actions, and carries himself herein in a courtly manner. 3. When Saturn rules, and is in the nativity of a melancholick person, it causes the man to have his face awry, ill-favoured, and a fool, being of divers colours, sad, fearfull, having the eyes most commonly asquint. He is dirty, slovenly, clownish, unconstant, hath a foul breath, is thoughtfull, desiring great things, but most mischievous, nay, shall be hard to believe any thing of the Divinity, but a mocker and insolent, going proudly and gravely; he shall have thick lips, the shoulders very fleshly; and marks at the knees and heels; he shall pass away his life in a tavern, or in a cloyster for to carowse it. 4. But Saturn participating of the sanguine humour, which is the royal one, and the best of the temperaments, the properties are these: they have the voyce sharp and strong, they are merry and jovial; but there are very few that have Saturn chronocrator, are of a sanguine humour; as for the face, they have it fair enough, but the colour like an olive, red eyes with bloody spots in them. So much for the physiognomy of the Saturnines; now for the Jovialists.

1. He that hath Jupiter in his nativity, in the cholerick significant, is of a white complexion, hath a long beard, and is bald in the forehead, the hair reddish or yellowish, very soon angry, yet wise. 2. If the said Jupiter rule in the nativity of a flegmatick person, he is of a good stature, and well-proportioned, fair-haired, his nose like a trout's, black eye-brows, a green eye, and bleared. 3. For the melancholy, Jupiter is seldom in such nativities. 4. As for the sanguine humour, 'tis there that Jupiter governs most; a sanguine person hath the body white, the face somewhat red, the eyes not altogether black, white teeth, high forehead with four apparent lines therein, the which signifie good husbandry, wisdom, and liberality.

♂ Governing in the several Humours.

1. When Mars is lord of the nativity of a cholerick person, the party is red as if he were sun-burnt, hath a round face, cat's eyes, and bleared; a cruel countenance, arrogant and proud; he is

bald on the crown of the head, of a middle stature, the forepart of his head big, the nostrils issuing out, and when he goes he makes but short paces, he goes lightly and is of himself given to evil.

2. But being in the root of the nativity of a flegmatick, he makes him reddish, or yellowish, of a small and sudden nature, a great contester, talkative and a lyar; he is bald on the crown of the head, hath a broad face and great head, he looks on the one side in an arrogant manner: this nature is much given to be vicious. 3. When Mars is lord of a melancholick nativity, it makes the party have a threatening countenance, and have the marks in the face. If Aries be ascendant, he is crump-shouldered, hath a long face, the head in the form of a pyramid, the hair of a chestnut-colour, great eyes and yellowish; to be short, the person is guilty somewhat of folly. 4. If Mars be in a sanguine nativity, which happens very seldom, the person will be very well featured, round-faced, flaxen-haired, green-eyed, the countenance gentle at first, but the speech bold, proud, and menacing.

☿ Governing in the several Constitutions.

As for Mercury, he never is but in three complexions; if it be a cholerick, the person is of a great stature, lean and of a leaden colour, and sad, having not much hair, wild eyes, and deep in the head, with narrow lips and short teeth. 2. When he is in the nativity of a melancholick and is retrograde, the party is incredulous, subject to many vices, and is always marked by nature, looking asquint, wry mouth'd, wry neck'd, and crump-shouldered: such was Richd. the 3. King of England. 3. When it is a sanguine humour, the man is well-disposed, both in his corporal and spiritual proportions, when Mercury is lord of his nativity.

The ☉ Governing in the Cholerick.

But for the Sun when he is alfridary, or lord of a cholerick, he causeth him to be of a brown colour with some small redness,

fleshly, having very great eyes, well-bearded and well-haired, the head great and round, and of a middle stature; he is a great dissembler and cautious.

The ☽ Governing in the Phlegmatique.

1. The Moon is most commonly significatrix in flegmatick nativities, for which reason they are called Lunar; they are very white, intermingled with a little red, having the head great and thick, the eye-brows joyning together, fair eyes, but haply unequal: if Cancer be the ascendent of those persons, they are fat beyond measure. 2. When she is in that of a melancholick, she makes him corpulent, fleshy, fit to make a monk of, having the head fit to wear the cowle; curled hair; a long beard, but not handsom; there may be also some signification of gluttony, as having a great mouth and thick lips, especially the under lip.

♀ Governing through the several Humors.

1. Venus is never but in flegmatic nativities; the persons are fair, courteous, amiable, gentle, having the body white, gentle speech, the hair thick, handsomly curling or crisping; their natural mark is in the neck, which is very fair: they have black eyes, whereof the ball is yellowish, which doth as it were burn or shine. A maid born in this constellation will not long keep her virginity, if she be high-nosed, which commonly happens. Now by these physiognomies well-considered (which he must needs do, who pretends to the knowledge of these sciences) one may make the horoscope very easily, taking one or more questions concerning some one whom we wish well unto, and would know his present and future contingences.

First, having by the lineaments of the face known what planet was lord, let us see if he derive of the nature of that planet, having the lineaments of the face such as we have described; if they are conformable without any difference, then infallibly that person is born in the first house or face of that sign of the zodiak which is referred to that planet. As here we have a man that

is white, fair spoken, having a long nose, fair hair and thick, a brown eye; he is born, Venus being *ad instar*, in the first part of Taurus, which is the first house of that planet: so proceed by way of question, having proposed it to yourself, and observed the hour and minute, taking the month and the day, and you will certainly finde this sign Taurus, whether it be in the house of life which is the first, or it be the tenth, which is the house of dignities and honours; and from the figure you shall thereupon erect, you may draw most certain significations, as Belot did for a young German Prince, whom he had the honour to see in the suburbs of St. Germain at Paris."

Another Astrologer, quoted by the celebrated Dr. Dee, and also referred to by Lilly, has left us the subjoined treatise on the various forms of the head and their peculiar indications. It is curious, as one of the first essays on Phrenology or Craniology that ever appeared in print; and it is therefore reproduced without alteration.

Ancient Phrenology.

THE learned and knowing Hippocrates, in the sixth Book which he wrote concerning ordinary Diseases, says that by considering the head of a man, it may be judged of the whole body, that being the most apparent of all the parts of the body, and is not covered nor masked, and especially the face, which at the first sight is seen of all, that so may be judged of the temperament and actions of the person. Now in our science of Physiognomie, the form, proportion, and dimensions of the head are to be considered; for by it, and its form, we judge of the minde contained therein, which is that that distinguishes us from beasts, and makes us know the breath which is said to have been blown into our face by the Perfection of all things, that so He might

give us an epithite of Saints, which is the mark which all wise men aim at for the obtainment of that immortality which is desired by pure wisdom. That therefore we may come to this discovery, it is thus:

A little head is never without vice, and most commonly is guilty of little wisdom, but rather full of folly, which is naught and malicious.

A great head doth not signifie any perfection of manners, though there may be sometimes, but not often, goodness of nature; the most perfect is the round head, which is somewhat depressed on both sides after the fashion of a sphear compassed about with its zodiack. The best form of a head is moderate, as greatness and thickness, and of a decent and convenient roundness, which before and behinde is tempered with a little compression.

The brain, one of the noblest parts of the body, is according to the form of the cranium, for if the cranium be corrupted, the brain is so too. The head of man, hath proportionably more brains than all other living creatures; and men have more brains than women, and the head of man hath more joynts than any other creature. So the well-formed head is like a mallet or sphear, there being some eminency before and behinde; the form of the middle ventricle should be a little compressed, so the cogitative faculty is the more notable. If the forepart be depressed, the man is of no judgement; if the hinder, he hath no memory, having a great weakness in the motion of the nerves, and consequently of all the parts of the body. The strength of the brain is demonstrated by the strength of the body and nerves, as also by the breadth of the shoulders, the breast, and the lateral parts, called hypocondres, which are the junctures of the liver to the spleen. The head which is of a handsom and decent form, augments the sense and virtue, and denotes in the man magnificence and honour; but if deformed, the contrary; the judgements we shall thence draw are these.

1. A head not beyond measure great, denotes persons fair, wise, and well-conditioned, studious, having a strong and great memory, given to the reading of good books.

2. Those that have the head out of measure big, are commonly foolish, indocile, not far from a little madness: they do nothing that speaks any gentility of spirit, but live sadly in a perpetual melancholy, or happily gluttony.

3. When the head is big proportionable to the body, the sinews of the neck big, and the neck itself strong, it is a sign of strength, choler, magnanimity, and a martial humour.

4. When a man or woman have the head long and sharp like a pyramid, or sugar loaf, it denotes a man shameless, who in his youth had vivacity of spirit enough, which at the age of twenty years vanished away: many such heads may be seen amongst us; such persons are gluttons and great eaters, rash and bold, which proceeds from the dryness of the brain.

5. A head well composed, and of a good form, according to the dimensions of the body, and if the ventricle before be well-formed and well-tempered; for the apprehension of species proceeds from heat and moysture, and the retention proceeds from the draught in the hinder part; a head thus formed, signifies goodness and wisdom.

6. A head having the middle ventricle somewhat compressed towards the sides, denotes the cogitative faculty, natural, diligently comprehensive, rationative and eloquent, which proceeds from the union of the spirits that are in that place; those who have the head thus, are learned and knowing.

7. A head that is altogether spherical, signifies mobility, inconstancy, forgetfulness, little discretion and wisdom.

8. The head very little is necessarily an evil sign; and the less it is, the more folly there is; the person is subject to sickness, because of the small quantity of brains, the ventricles being narrow, wherein the spirits being pressed, cannot exercise their functions, as being shuffled together and smothered; whence it comes that their imagination is neither free nor good, and their memory is slippery: such persons are very cholerick, and hasty in all their actions, and are more like St. Mathurin then Socrates, and are commonly vertiginous, and exceed not fifty-six years at most.

9. A head out of measure long, and oblique in the organs,

denotes impudicity and imprudence, they are like the swine, as Porta says, wearying themselves in the defilement of venereal actions.

10. A head that is low and flat, denotes impudence and dissoluteness: a head high before, folly and stupdity of spirit.

11. A head that hath as it were a ditch behinde, and is depressed and hollow, denotes a man subject to wrathfulness, being of a melancholick humour; this head hath some likeness to that of a camell.

12. A big head with a broad forehead, is like that of an ox, having a large face like a gyant, it denotes a man slow, gentle, yet laborious and extremely indocile.

13. When the head is straight, and almost flat in the middle, of a middle size, it denotes that man hath a good strong understanding, that he is courageous, and fears nothing as to the affairs of the world, that he is indefatigable in the vicissitudes of fortune, and that all the afflictions that can happen to him, cannot make him quit his constancy and conduct, but is firm amidst the most outrageous accidents; if he have a high forehead, he is perfectly martial."

Having now afforded the reader some insight into Physiognomy as it was understood in association with the science of the Stars, centuries before Lavater thrust his phantasies before the world, it will be proper to give some account of its sister science

Metoposcopy.

In this branch of predictive philosophy, as in all others, the Stars exercise a potential influence. The planets are placed on the forehead, in the order following:—♄ on the upper line nearest the hair; ♃ on the next below; ♂ on the third; ☉ on the fourth; ☽ on the fifth; and ☿ on the sixth, at the root of the nose.

The Moon rules the left eye—the Sun, the right; and Venus, the nose.

The signification of the various forms of the forehead are thus enumerated by Albertus Magnus :

"1. A great and spacious forehead signifies a sluggish and fearfull person, that is compared to the Ox ; most of those that have the forehead such, are people of good consciences, not given to do any hurt, they are very fit to become lawyers.

2. The little forehead denotes the person indocile, wicked, and given to mischief; believing nothing but his own foolish opinions; they are compared among the beasts to the cat or rat of Pharaoh. The Emperour Caligula had it so ; so also was he an epitome of all cruelty and cowardice, and would never believe any person of authority.

3. The broad forehead represents a person gluttonous and unclean, (especially in the intercourse of the sexes,) as having somewhat of the nature of the swine : such persons are given to flattery, professing in shew all manner of friendship, but behinde a man's back they are his enemies, speaking evil and offensive words, and scandalous to those whom they pretend an affection to. Bartholomew Cocles of Bulloigne, says, that a forehead great and broad on all sides, without any hair, or as it were, bald, signifies an audacious and understanding person, but sometimes malicious and very wrathfull, and not legal, and oftimes a great lyar.

4. A forehead pointed at the temples of the head, so as the bones do almost appear without the flesh, signifies vanity, inconstancy, little capacity, and not much resolution in business, but changeableness every moment.

5. He that hath the forehead somewhat swollen by reason of the thickness of the flesh, at the temples, as if he had jaws or cheeks full of flesh, it denotes the person very courageous and martial, it is one of the marks that a great captain should look for in the choice of his soldiers ; moreover those that have such foreheads are proud, easily angry, and forward to engage themselves in combats.

6. A square forehead denotes, according to Aristotle, magnanimity : *Quadrata frons* (saith he) *pro faciei ratione mediocris magnanimos ostendit ob similitudinem leonis.* Those that have such

a forehead are courageous as lions, and are compared to them because of their strength, courage and prudence.

7. He who hath the forehead wrinkled and low in the middle, and seems as it were double in the face, neer the nose, that is to say frowning, wherein there is a valley or descent, is a simple person, magnanimous in adversity, and fortune is very cruel and cross to him.

8. He that is bald, or hath little hair on the forepart of the head, having the forehead plain, and the skin delicate and smooth, which the Greeks call δερμάτιον, unless it be the superficies of the nose, is unconstant, wrathfull, and ill-conditioned.

9. He that hath the forehead gathered together and wrinkled, is a flatterer, and hath somewhat of the nature of a dog; he flatters, but it is for to deceive.

10. The concave forehead, which hath pits and mounts, is a signe of fearfulness, deceit, cheating, and ambition. Adamantius saith, *Aspera fronte ne gaudeas, neque quæ fossas monticulos habeat; omnia namque hæc signa versutiam et infidelitatem nunciant, et interdum stultitiam et insaniam:* he which hath a frowning, wrinkled, and capred forehead, is of a Saturnine humour and melancholick, and denotes one that thinks more than he speaks, premeditating his conceptions before he effects them. Such a one was Philip Melancthon; these persons are of a gentle humour and familiar conversation; if the person be very rich, the greater is the melancholy.

12. A clear forehead without wrinkles, signifies a fairness of minde as well as of body, but a malicious disposition given to debates, suits, and contentions: the most part that have it so, have not much devotion; the great Sidonius Apollinaris saith, that Epicurus had it so.

13. A forehead neither strait, nor lean, nor smooth, nor rough, but between all, signifies a round-dealing friendship without deceit or circumvention.

14. The cloudy forehead, and having black marks, signifies boldness; and such persons are likened to bulls and lions, who are in perpetual choler.

15. Those who have much carnosity about the eyes, so that

their eye-brows hang down like those of hounds, are fraudulent, cruell, and unmercifull; deriving their cruelty from beasts of prey. Selymus, the emperour of the Turks had them so, and he was cruel, bold, a great, indefatigable, and severe warriour. It is said also that Charles, Duke of Burgundy had them so too.

16. A forehead, that upon the first sight appears sad, severe and austere, shews a strange and barbarous humour, prone to all cruelties. Such are the Arabians, Cannibals, Anthropophagi, people that know no pitty; if it happen they be of a melancholick humour, they are likely to devour their own children, as saith a learned author, "Which I have myself observed in one of that humour, who was executed at Eureux. His name was Taurin, living neer a town called Le Ventes, who transported with madness and cruelty, had eaten his own children; there were some thought him wizard, which was not true, it being only folly seconded by melancholy and solitude had transported him to that inhumane action."

17. A depressed and low forehead, denotes an effeminate person; this kinde of forehead suits well with a woman; for a man that is so, hath a low and abject soul, is fearfull, servile, effeminate, cowardly, and carried away with the many words of a great talker, for there is not much assurance in their words, yet he is overcome by the speech of the most simple man that he stands in fear of.

The lines of the forehead have longitude, latitude and profundity, and begin at one temple and end towards the other; the which lines by their aspect, represent unto us the evil or good fortune of the person; those veins are Planetary. A Planetary line is that which is referred to some of the Planets, which are placed on the forehead, as is before mentioned: but because that in all foreheads there doth not appear perfectly all the lines, we shall draw our more particular judgments from those of the Sun and Moon which infallibly appear on all foreheads; upon the eye-brows, that of the Sun upon the right, and that of the Moon on the left; but it is more easie to judge of those who have all the lines, some having them more apparent, others less. The first line which is that of Saturn, appears neer the hair; that

which is under it is Jupiter's, the third belongs to Mars, the other four are in the superficies of the forehead, as the Sun and Moon upon the eyes, Mercury neer the grissell of the nose, Venus above it between the eyes. So there you have the number of the planets observed, and them placed according to the celestial rule; Saturn highest, Jupiter next, then Mars, the Sun under Mars, Venus fifth, Mercury under her, and the Moon near the left eye-brow, and the Sun at the right, and Venus at the root of the nose; and by these places we are shewed the analogy and proportion which there is between the great and little world, even as experience confirms it, and reason demonstrates these motions, being like those of the heavens; the nose and the bone of the Vertex being the imaginary poles whereon these planets move. In these lines we must observe the characters which are given them as marks of the planets, and are the most infallible signs of the temperaments, and of man's life, that we can discover; whereby we also know the duration and length thereof. These marks are crosses, circles, warts, and such like characters, which commonly are found in men's foreheads; and it is to be considered upon which veins they are; for without doubt, the man shall derive somewhat from that planet where the character shall be, rather than from any other. The significations of the planetary lines are either general, when they are accommodated to all the lines of the planets, or special. The general significations of the lines of the planets, afford us these canons and aphorisms:

1. Of the lines of the planets either all in general, or each in particular, some are fortunate, others unfortunate: those which are fortunate, are those which are strait, or bend a little towards the nose, if they be equal, continued, and not dissected, nor distracted, nor barred in like obelisks.

2. Those that are not well placed and unfortunate, are those that are much winding, approaching a semi-circle, globe, or obelisk.

3. Simple and straight lines denote a simple, good, and honest soul, without any malice.

4. The oblique, inflexed, and sometimes the distorted lines

denote variety: craft, cheating, to be short, all mischief and deceit.

5. If the right line of the forehead be oblique, that is, on the side attributed to the Sun, it signifies malice.

6. If the veins of the masculine planets look towards the left side, and be plain; and if that of Mercury, which is sometimes masculine and sometimes feminine, look towards the feminines in the same manner, it denotes nothing but evil.

7. Many lines signifie nothing else but a multitude of changeable affairs.

8. The fewness and simplicity of the lines, denotes a certain simplicity in affairs.

9. When the lines encrease and decrease, they represent some great affair, according as the character of the planets shall denote.

10. Jupiter's line being mean and reflected, shews some great and happy gain with honour and good report.

The general significations of the planets most commonly include the special; that is to say, some planets are referred to certain lines, as we said, or judged of them.

1. If the lines be great and not winding, long (especially that of Saturn and Jupiter, as also those of Saturn and Mars;) and very apparent, they denote most exorbitant and mischievous actions.

2. If the line of Jupiter be longer than that of Saturn, it denotes riches, and all other things that are obtained by Jupiter.

3. If the line of Mars exceed the others, let the captain that chooses souldiers observe it; for those that are so, are great warriours, and have no other ambition then to raise a fortune by the war; and especially, if there be a cross upon that line, and not a semi-circle, it speaks a very cholerick humour, and a good fortune by following Bellona.

4. A line broken or discontinued, especially that of Saturn and Mars, denotes misfortune in war.

5. If two lines, or three, be in the place of Mercury, and if they be apparent and straight, simple and equal, they denote the person eloquent and wise, and very honest.

6. If there be more than three lines, and be straight, and bending at the extremity, they signific loquacity, prating, detraction, deceit, inconstancy, lying, simulation, and dissimulation.

7. If the lines be such in the forehead of a woman, she is talkative, abusive, prating, a scold, a sorceress, given to unlawfull arts, knowing some foolish verses, uselsss in incantation.

8. Two or three lines being at the root of the nose and cut in the middle, signifie a lascivious person, and one much transported with that vice.

9. The line of the Sun being perfect, long enough, and not interrupted or cut, signifies honours and riches given by Kings and Princes.

10. The Moon line being clear, distinct and perfect above the left eye, signifies much travel into strange nations, and some abode by the way.

The following engravings with the explanations which accompany them, are from a book on Metoposcopy, published in London in 1609, and will afford some information to the reader as to the indications of the planetary lines on the human brow.

The Line of Jupiter so crooked denotes riches obtained by fraud and violence.

Such a forehead denotes wealth and several wives.

This position of the Lines shows a courageous, bold spirit, yet inconstant, and uncertain riches.

These lines denote the person happy and fortunate.

The Lines of the Sun and Moon thus joined, denotes a person very fortunate.

A circle in the Line of Jupiter indicates loss of riches.

The subjects of Physiognomy and Metoposcopy, might be readily extended over a larger space than has been here accorded them; but their salient points and the indicia upon which their predictions are based, have been as fully dwelt upon as is necessary or would be interesting in a popular treatise.

Such lines have the signification of misfortune, and sundry hurtful falls.

Such a Line of Jupiter signifies riches, prudence and good nature.

The illustrations, too, might be multiplied, *ad infinitum*, but it would be useless, as the same general rules apply in all cases.

DIVINE ORIGIN OF ASTROLOGY.

THE

Divine Origin of Astrology.

If we consider Astrology, what it truly is, a legal and virtuous study, we may easily believe the accounts transmitted to us by Josephus and other historians, concerning its antiquity and divine origin. Adam, previous to his expulsion from Paradise, was instructed in a foreknowledge of futurity, by the express command of God, as a means of enlarging his mind, and alleviating his distress, upon being turned adrift into the wide world. Josephus, an historian of character and eminence, who quotes the most ancient authors of respectability for what he asserts, confirms the same thing, and further informs us, that Adam before his death, instructed his son Seth in this science, who afterwards engraved the rudiments of it upon permanent pillars of stone, which endured through many generations, and were not entirely effaced till some time after the Deluge. We have it from the same authority, that the art was taught by Enos and Noah, who preserved it to the days of Abraham, and he increased the knowledge of it by divine aids, teaching it to the Chaldeans and Egyptians. Joseph is also said to have patronized and taught it in Egypt, and is supposed by Origin, Diodorus Siculus, and other ancient historians, to have been the author of an astrological work, called, The Aphorisms of Hermes the Egyptian. Moses afterwards taught and professed it, independent of the gift of prophecy, which always came by Divine inspiration, and conse-

quently was only exercised upon certain extraordinary occasions. From Moses, we are told, the Prophets and Seers had it; and that it was afterwards particularly taught among the tribe of Issachar, who are on that account stiled in the sacred writings, *Men who had understanding in the times*, and were expert at resolving all questions concerning futurity; and as this tribe were neither priests nor Levites, nor endued with the spirit of prophecy, it follows that their *understanding in the times*, and their ability in foretelling future events, arose entirely from an acquired knowledge of the signs and influences of the heavenly bodies. For the same reason the Persian astrologers were called Mages, or Wise men, who *were skilled in the times;* and the Chaldeans termed their young students in Astrology, *Men skilled in wisdom and cunning science, to learn the learning of the Chaldeans.* And after the Chaldean method of studying the science of astrology, Daniel, and Shadrach, and Mesech, and Abednego were instructed by their tutor Melzar, and became *ten times more learned in all matters of wisdom and understanding, than all the astrologers in the realm*, in consideration of which they were elected members of the public schools at Babylon, which were founded for the study of this art; and Daniel was made, by the King's decree, Master over the Chaldean astrologers.

In the days of Samuel, it appears to have been a common custom to go to the Seers, or men of *understanding in the times*, not only to be informed concerning future contingencies, but also to inquire after lost goods. To this effect we find Saul and his servant discoursing, when they were sent out to find the strayed asses of Kish, Saul's father; and not being able to find them, the servant proposes to go and inquire of the Seer, which way the asses were gone, and where they may be found. Saul agrees to this, but asks, *What have we to give him? we have no bread left, nor have we any sufficient present.* The servant replies, *I have a fourth part of a shekel of silver; I'll give him that.* Saul answers, *Well said, let us go.* This passage enables us to distinguish between the gift of prophecy, for the purposes of establishing God's true religion, and the art of answering horary questions, and predicting future events. The one was evidently effected by supernatu-

ral means, and promulgated to the people without expense; whilst the other, by being calculated for the benefit of respective individuals, was always accompanied with money or presents. In the same way we find David, while in Keilah, where he heard that Saul was coming to besiege him, was desirous of knowing the truth, whether Saul was coming or not; and if he was, *Whether the men of Keilah would be true to him, or would betray him.* And being informed they would betray him into the hands of the enemy, who were seeking his life, he fled into the wilderness of Ziph, and escaped the danger that was impending over him. And in the New Testament also, we have frequent confirmations of the meteorological part of this science, from our Saviour's own words, in his conversation with the Pharisees, who were all versed in Astrology. He addresses them to this effect: "When it is evening, ye say, it will be fair weather, because the sky is red; and in the morning it will be foul weather, because the sky is red and lowering. And when a cloud ariseth out of the west, straightway ye say, a shower cometh; and it is so. And when ye see the south wind blow, ye say, There will be heat; and so it comes to pass. Ye hypocrites, ye can discern the face of the sky, but the signs of the times ye cannot discern." And now, if we impartially contemplate the origin and antiquity of this science, and recollect that the best and wisest men in every age of the world, were professors of it, we must admit its practice to be highly consistent with all our moral and religious duties.

That the human understanding is also capable of attaining to a very high degree of knowledge in the hidden works of futurity, and in the secret operations of nature, is likewise to be proved, beyond the power of contradiction. Indeed the passages already quoted from the holy Scriptures, are a sufficient confirmation of it to every dispassionate reader; but as there are some very extraordinary instances of this predictive faculty, recorded by different historians, it may be well to mention a few of them, by way of corroborating the evidence already brought forward in its support. The Emperor Domitian required the Professor Largius Proculus, to calculate his nativity, from the supposed time of his birth, which was done, and delivered into the emperor's own hands.

Asclatarius, a most famous astrologer of those times, procuring a copy of this nativity, rectified it, and foretold the hour and manner of the emperor's death; which when Domitian heard, he commanded Asclatarius to be brought before him, when he affirmed his predictions would prove true. Domitian asked him if he could foretell the manner of his own death? Asclatarius replied that he knew he should shortly be torn in pieces by dogs; but to confute the astrologer, the emperor ordered him to be burnt alive. The cruel sentence was accordingly put in execution; the body was bound and laid upon the pile, and the fire kindled; but at that instant, there arose a dreadful storm of wind and rain, which drove the spectators away, and extinguished the fire; and Asclatarius was afterwards torn in pieces by dogs, as he had foretold. When Latinus informed the emperor of this event, he was greatly mortified, and very melancholy; and on the day his assassination had been predicted, he feigned himself indisposed, and locked himself up in his chamber. Stephanus, the captain of his guard, went to his door, pretending he had received some important dispatches, which he wanted to deliver to him; but Domitian declining to admit him till a certain hour was past, Stephanus persuaded him it was then much later than the time specified. The emperor, in consequence, concluding the danger to have passed by with the hour, or looking upon the prediction as a mere fable, seeing no conspiracy or danger about him, opened the door, upon which Stephanus stept up to him with a drawn dagger, and stabbed him to the heart, in the very hour that had been predicted by the astrologer, on the 18th day of September, the month he had ordered to be called Germanicus. The same writers add, that Apollonius Tyaneus was at that instant of time at Ephesus, standing in the presence of the magistrates, and in a kind of ecstacy, cried out, O Stephanus, strike the tyrant; and after a pause, added, 'Tis well, thou hast killed him. This art of rectifying nativities, was a discovery which brought the science to very high perfection, and has enabled its professors to be astonishingly exact in predictions of consequence. Thus Lucius Tarutius Firmianus, by the acts of Romulus' life, and the time of his death, found that he was born

in the first year of the second Olympiad, the twenty-third day of the month, about sunrising. And hence he discovered that the building of Rome was begun when the Moon was in Libra, the Sun with Mercury, and Venus in Taurus, Jupiter in Pisces, and Saturn with Mars in Scorpio. The Archbishop of Pisa consulted several different professors of Astrology concerning his destiny, and they all calculated his nativity at different times, and without any communication with one another; but they all foretold him he would be hanged. It seemed highly incredible at the time, because he was in so much honor and power; but the event justified the predictions; for in the sedition of Pope Sextus IV. in the sudden rage and uproar of the people, he was seized and hanged. Petrus Leontius, a celebrated physician and astrologer of Spoletanum, cast his own nativity, and foretold that his death would be occasioned by water, and many years afterwards he was found drowned in a pond, into which he had fallen the preceding night, by mistaking his way. Josephus tells us he cast the nativities of Vespasian, and his son Titus, and predicted that they would both be emperors; and so it turned out. R. Cervinus calculated the nativity of his son Marcellus, and foretold that he should come to great preferment and dignity in the church; and his mother afterwards entreating him to marry one Cassandra Benna, he very resolutely declined it, saying, he would not with the bands of matrimony, bind himself from that better fortune which the stars had promised him, if he continued to live single and unmarried. And he was afterwards really made Pope. Picus Mirandula was a severe writer against Astrology, insomuch that he was termed, Flagellum Astrologorum; and to stop the malignity of his pen, Lucius Bellantius, and two other astrologers of eminence, procured the time of his birth, and calculated his nativity, which they afterwards sent him, with this prediction inclosed, "That he would die in the thirty-third year of his age." This exasperated him so much, that he began to write a new tract, with inconceivable asperity, against the poor astrologers, attempting to prove their calculations a mere bubble, and themselves a set of impostors. But when the fatal appointed hour arrived, he saw the folly of his own conceits; recanted his

opinion, and sealed by his death, a standing memorial of the inerrability and truth of this science. Many other extraordinary circumstances of the kind might be related from different authors, were it not obvious that the intellectual faculties of man, when cultivated by study, and improved by observation and experience, are capable of attaining a very extensive degree of knowledge and skill in this art.

Of Medicinal Herbs.

THE old writers on Astrology and Magic give voluminous directions for gathering herbs and plants at certain periods during the waxing and waning of the Moon; but the more modern professors of the art, for the most part reject these formulas and rely rather upon the nature of the plants themselves, and upon the predominating stellar influences at the time their juices are expressed and prepared for use, for the efficacy of the various vegetable medicines used in Astrological Pharmacy.

An English Astrologer who published a work on Chiromancy in 1671, insists in his preface thereto, that any plant bearing a resemblance to a portion of the human frame, is a specific for the diseases of the member which it is assimilated to. He gives several illustrations of his opinion, a few of which, modernized from the quaint and somewhat coarse language of the book, are cited below.

How far facts will bear out the doctrine of affinities laid down by the author, the reader can ascertain by experiment.

"Maiden Hair and the Moss of Quinces resemble the fibres of the head. Hence a decoction thereof is good for baldness.

Plants resembling the figure of the heart are comforting thereto. Therefore the Citron-apple, Fuller's Thistle, Spikenard,

Balm, Mint, White-beet, Parsley, and Motherwort, which bear in leaves and roots a heart-like form are congenial to that organ.

Herbs that simulate the shape of the lungs, as Sage, Lungwort, Hounds-tongue and Camphrey, are good for pulmonary complaints.

Vegetable productions like in figure to the ears, as the leaves of Folefoot or wild Spikenard rightly prepared as a conserve and eaten, improve the hearing and memory. Oil extracted from the shells of sea-snails, which have the turnings and curvature of the ears, also tends wonderfully to the cure of deafness.

When plants resemble the nose in their configuration, as the leaves of the Wild Water Mint; they are beneficial in restoring the sense of smell.

Certain plants having a semblance of the womb—as Birthwort or Heartwort, Ladies' Seal or Briony, &c., conduce much to a safe *accouchement*.

Shrubs and Herbs like unto the bladder and gall are excellent for those parts; as Night-shade, Alkakenge and *Nux Visicaria*. These relieve the gravel and stone.

Herbs formed like the milt, as Miltwort, Spleenwort, and Lupins, are recommended for the strengthening of that part of the human viscera.

Plants that are liver-shaped, as the herb Trinity, Liverwort, Agarick, Fermitory and Figs, are efficacious in bilious diseases.

Walnuts, Indian Nuts, Leeks and the root of Ragwort, because of their form, are said when duly prepared to further generation and prevent sterility.

Herbs and Seeds, in shape like the teeth, as Toothwort, Pine Kernel, &c., preserve the dental organization.

Plants of knobbed form, like the knuckles or joints, as Galingale and the Knotty Odoriferous rush (Calamus,) are good for spinal complaints, renal diseases, foot gout, knee swellings, and all joint pains whatsoever.

Oily vegetable products, as the Filbert, Walnut, Almond, &c., tend to fatness of body. Plants naturally lean emaciate those who take them; as Sarsaparilla or long-leaved *Rosa Solie*.

Fleshy plants make flesh for the eaters; for instance the

Onion, Leek and Colewort. Certain plants fortify and brace the nerves; for example, the Sensitive plant, Nettles, the roots of Mallorus, the herb *Neuras*, &c. The same are to be used as outward applications.

Herbs milky in their substance propagate milk; as Lettuce and the fruit of the Almond and Fig trees.

Plants of a *serous* nature purge the noxious humors between the flesh and the skin, as Spurge and Scamony.

Herbs whose acidity turns milk to curd, are said to lead to procreation. Such are Gallium, and the seeds of Spurge.

Those semples that obstruct the coagulation of milk, as Rue mixed with Cummin, will relieve a sore breast when the milk is knotted in it, if applied thereto.

Plants that are hollow, as the stalks of Grain, Reeds, Leeks, Garlick, &c., are good to purge, open and soothe the hollow parts of the body."

The following from "*Hermeppus Redivivus*," a work now out of print, prescribes the method of preparing the famous ELIXIR OF LIFE. This supposed specific for the renewal and perpetuation of youth and beauty, was sought for during the fifteenth, sixteenth, and seventeenth centuries with as much avidity as the philosopher's stone, which the alchemists believed would, like the touch of Midas, change all meaner substances into the regal metal—GOLD.

The Famous Elixir of Life.

PREPARED FROM BALM.

"IN the proper season of the year, when the herb is at its full growth, and, consequently, its juices in their whole vigor, gather at the fittest time of the day a sufficient quantity of *balm*, wipe it clean, and pick it; then put it in a stone mortar, and, by laborious beating, reduce it into a thin pap.

"Take this glutinous and odoriferous substance and put it into a bolt-head, which is to be hermetically sealed, and then place it in a dunghill, or some gentle heat equivalent thereto, where it must digest for forty days.

"When it is taken out, the matter will appear clearer than ever, and have a quicker scent. Then *separate* the grosser parts, which, however, are not to be thrown away. Put this liquid into a gentle bath, that the remaining gross particles may perfectly subside. In the meantime, dry calcine, and extract the *fixed* salt of the grosser parts, separated as before mentioned, which fixed salt is to be joined to the liquor when filtrated.

"Next take *sea salt*, well purified, melt it, and, by setting it in a cold place, it will run, and become clear and limpid. Take equal parts of both liquors, mix them thoroughly, and having hermetically sealed them in a proper glass, let them be carefully exposed to the sun, in the warmest season of the year, for about six weeks. At the end of this space, the *primum ens* of the balm will appear swimming on the top like a bright green oil, which is to be carefully separated and preserved. Of this *oil, a few drops taken in a glass of wine* for several days together, will bring to pass those wonders that are reported of the Countess of Desmond and others; *for it will entirely change the juices of the human body*, reviving the decaying frame of life, *and restoring the spirits of long lost youth.*"

The author who records this curious and wonderful discovery, remarks, "If after the medicine is thus prepared, any doubt be had of its efficacy, or of its manner of operation, let a few drops be given every day on raw meat to any old dog or cat, and in less than a fortnight, by the changing of their coats and other incontestable changes, the virtue of this preparation will sufficiently appear."

This is the preparation of balm which Mr. Boyle (the celebrated chemist) mentions in his works; and in which he tells us that "*Dr. Le Fevre*" gave him an account of it, "in the presence of a famous physician, and another virtuoso, to whom he applied, as knowing the truth of what he said, that an intimate friend of his, whom," says Mr. Boyle, "he named to me, having prepared the

primum ens of balm, to satisfy himself the better of its effects, made a trial upon himself, and took of it according to the prescription, for above a fortnight; long before which, his nails, both of his hands and feet, began to loosen themselves from the skin, (but without pain,) which, at length, falling off of their own accord, this gentleman keeps yet by him in a box for a rarity; but would not pursue the trial any farther, being satisfied with what he had found, and being in no need of such physic; but having given of the same medicated wine, for ten or twelve days, to a woman that served in his house, and who was near seventy years of age, without letting her know what he expected it would do, the peculiar signs of youth in females became so apparent that she was alarmed, and he did not prosecute the experiment any farther. And when I asked," says Mr. Boyle, "why he made no trials upon beasts, it was answered, that though he had but little of the medicine, yet he put apart an *old* hen, and moistening her food with some drops of it for a week, about the sixth day she began to moult her feathers by degrees till she became stark naked; but before a fortnight was passed, she began to regain others, which, when they were come to their full growth, appeared fair and better coloured than at first."

And he added, "that besides that her crest was raised, she also laid more eggs than she was wont to do before."

NARRATIVES, ANECDOTES, &c.

NARRATIVES AND ANECDOTES

IN RELATION TO

Witchcraft, Magic, Apparitions, Visions, Presentiments, and other Supernatural Phenomena.

AMONG all the nations of the earth, civilized or barbarous, Christian or Pagan, and in all ages of the world's history of which we have any knowledge, a belief in the supernatural has existed. It is a part of human nature. We all feel that there is something above and beyond this material world, which influences and will finally *control* our destiny; and a *sense of immortality*, which the subtle and plausible arguments of materialism cannot overcome, thrills even the most skeptical with fearful apprehensions when they reflect on the phenomena of life and death.

The following pages are submitted to the reader as containing proofs of the influence exercised by superhuman agencies over mundane affairs, which no one who recognizes as true the laws which the greatest logicians have laid down for the ascertainment of truth, can possibly deny. It is not claimed that all the wonderful statements grouped together in this department of the work, are authentic in all their details; but it *is* claimed that the mass of unimpeachable testimony here adduced of the *reality* of a visible, audible, demonstrable connexion between the material and the immaterial world, establishes the existence of such a connexion beyond all rational doubt.

Hopkins, the Witch-finder, and his Victims.

FROM AN OLD RECORD.

In the spring of 1645 several witches were seized at Manningtree in England and were subsequently condemned and hanged. One of these was an old woman named Elizabeth Clarke, and the most important witness against her was "Matthew Hopkins, of Manningtree, gent." It appears that Hopkins had watched with her several nights in a room in the house of a Mr. Edwards, in which she was confined, to keep her from sleeping until she made a confession, and to see if she were visited by her familiars. He declared, among other things, that on the night of the 24th of March, which appears to have been the third night of watching, after he had refused to let her call one of her imps or familiars, she confessed that about six or seven years before, she had surrendered herself to the devil, who came to her in the form of "a proper gentleman, with a laced band." Soon after this a little dog appeared, fat and short in the legs, in color white, with sandy spots, which when he hindered it from approaching her, vanished from his sight. She confessed that it was one of her imps named Jarniara. Immediately after this had disappeared, another came in the form of a greyhound, which she called Vinegar Tom; and it was followed by another in the form of a polecat. "And this informant further saith, that going from the house of the said Mr. Edwards to his own house, about nine or ten o'clock of the night with his greyhound with him, he saw the greyhound suddenly give a jump, and run as she had been in full course after a hare; and that when the informant made haste to see what his greyhound so eagerly pursued, he espied a white thing about the size of a kitten, and the greyhound standing aloof from it; and that, by-and-by, the said white imp or kitten

danced about the said greyhound and by all likelihood bit a piece of the flesh of her shoulder, for the greyhound came shrieking and crying to this informant with a piece of the flesh torn from her shoulder. And this informant further saith, that coming into his own yard that night, he espied a black thing proportioned like a cat, only it was thrice as big, sitting on a strawberry bed, and fixing its eyes on this informant; and when he went toward it, it leaped over the pale toward this informant, as he thought, but ran quite through the yard with his greyhound after it to a great gate which was underset with a pair of turnbull-strings, and did throw the said gate wide open, and then vanished; and the said greyhound returned again to this informant shaking and trembling exceedingly." Hopkins had not ventured to remain alone with the witch, but had with him John Sterne, who also added "gentleman" to his name, and who confirmed all that Hopkins had said, deposed to the coming of the imps, and added that the third imp was called Sack-and-Sugar. They watched at night with another woman, named Rebecca West, and saw her imps in the same manner. She stated that the first time she saw Satan he came to her at night, told her he must be her husband, and married her. The severe treatment to which the accused were exposed, forced confessions from them all, and they avowed being guilty of every species of mischief, from the taking away of human life to the spoiling of milk. The names and forms of their imps were equally fantastic. Rebecca Jones, a witch from St. Osythe's, said that she had met a man in a ragged suit with great eyes, that terrified her exceedingly, and that he gave her three things like moles but without tails, which she fed with milk. Another had an imp in the form of a white dog, which she called Elimanzer, and which she fed with milk pottage. One had three imps, which she called Prick-ear, Jack, and Frog. Several witnesses, poor and ignorant people, were brought to testify to the mischief which had been done by these means. A countryman gravely related how, passing at day by the house of one of the women, named Anne West, he was surprised to find her door open at that early hour, and looking in he saw three or four things like black rabbits, one of which ran after him. He seized upon it, and tried to kill it, but it seemed in his hands like a piece of wool, and stretched out in length as he pulled it without any apparent injury. Then recollecting that there was a spring near at hand, he hurried thither and attempted to drown it, but it vanished from his sight as soon as he put it in the water. He then returned toward the house and seeing Anne West standing outside the

door in her smock, he asked why she sent her imps to torment him. This seems to have been the first appearance of Matthew Hopkins as a witch-finder, for which he afterward became notorious, and which he now assumed as a legal profession. He proceeded in a regular circuit through Suffolk, Norfolk, Cambridgeshire, and Huntingdon, accompanied by John Sterne and a woman whose business it was to examine the bodies of the females in search of their marks. In August 1645, we find them at Bury, in Suffolk, where, on the 27th of that month, no less than eighteen witches were executed at once, and a hundred and twenty more were to have been tried, but a sudden movement of the king's troops in that direction obliged the judges to adjourn the session. Some of the imps here appeared in the shape of snakes, wasps and hornets, and even of snails. They were mostly employed in petty offences; one man and his wife were guilty only of having bewitched the beer in a brewhouse and making it stink. Others, however, confessed to have caused mischief of a more serious character. One woman declared she had conceived two children by the devil, "but as soon as she was delivered of them, they ran away in most horrid, long ugly shapes." The most remarkable victim of this inquisition at Bury, was an aged clergyman named Lowes, who had been vicar of Brandeston, near Framlingham, in that county fifty years, a well-known opponent of the new church government. This man, we are told by Sterne, one of the inquisitors, "had been indicted for a common imbanator, and for witchcraft above thirty years before, and the grand jury found the bill for a common imbanator, who now, after he was found with the marks, confessed that in pride of heart to be equal with, or rather above God, the devil took advantage of him, and he covenanted with the devil, and sealed it with his blood, and had those familiars or spirits, which sucked on the marks found on his body, and did much harm both by sea and land, especially by sea, for he confessed that he being at Lungarfort, in Suffolk, where he preached, as he walked upon the wall there, he saw a great sail of ships pass by, and that, as they were sailing by, one of his three imps, namely, his yellow one, forthwith appeared to him and asked him what he should do, and he bade it go and sink such a ship, one that belonged to Ipswich, so he confessed that the imp went forthwith away, and he stood still and viewed the ships, and perceived that ship to be immediately in more trouble and danger than the rest; for he said the water was more boisterous near that than the rest, tumbling up and down with waves, and soon after it sunk directly down into the sea, when all the rest sailed on in safety;

then he confessed, he made fourteen widows in one quarter of an hour. When asked if it did not grieve him to see so many men cast away in a short time, he swore by his Maker, "No; he was joyful to see what power his imps had." He was hanged, in 1645, at Bury St. Edmund's.

The Dead Lover's Revenge.

FROM A CELEBRATED GERMAN AUTHOR.

The facts upon which the following most extraordinary narrative is based, are recorded in writing in the archives of the Police Department at Naples.

"Antonelli, an opera-singer, was the favorite of the Neapolitan public. Her youth, beauty and talents, insured her applause on the stage; nor was she deficient in any quality that could render her agreeable to a small circle of friends. She was not indifferent to either love or praise; but her discretion was such as to enable her to enjoy both with becoming dignity. Every young man of rank or fortune in Naples was eager to be numbered among her suitors: few, however, met with a favorable reception; and though she was, in the choice of her lovers, directed chiefly by her eyes and her heart, she displayed on all occasions a stability of character, that never failed to engage even such as were indifferent to her favors. I had frequent opportunities of seeing her, being on terms of the closest intimacy with one of her favored admirers. Several years were now elapsed, and she had become acquainted with a number of gentlemen, many of whom had rendered themselves disgusting by the extreme levity and fickleness of their manners. She had repeatedly observed young gentlemen, whose professions of constancy and attachment would persuade their mistress of the impossibility of their ever deserting her, withhold their protection in those very cases where it was most needed; or what is still worse, incited by the temptation of ridding themselves of a troublesome connexion, she had known them give advice which entailed misery and ruin. Her acquaintance hitherto had been of such a nature as to leave her mind inactive. She now began to feel a desire to which she had before been a stranger. She wished

to possess a friend to whom she might communicate her most secret thoughts; and happily, just at that time, she found one among those who surrounded her, possessed of every quality, and who seemed in every respect, worthy of her confidence. This gentleman was by birth a Genoese, and resided at Naples for the purpose of transacting some commercial business of great importance for the house with which he was connected. In possession of good parts, he had in addition received a very finished education. His knowledge was extensive; and no less care had been bestowed on his body than on his mind. He was inspired with the commercial spirit natural to his countrymen, and considered mercantile affairs on a grand scale. His situation was, however, not the most enviable; his house had unfortunately been drawn into hazardous speculations, which were afterwards attended with expensive law suits. The state of his affairs grew daily more intricate, and the uneasiness thereby produced gave him an air of seriousness, which in the present case was not to his disadvantage; for it encouraged our young heroine to seek his friendship, rightly judging that he himself stood in need of a friend. Hitherto he had seen her only occasionally, and at places of public resort: she now, on his first request, granted him access to her house; she even invited him very pressingly, and he was not remiss in accepting her invitation. She lost no time in making him acquainted with her wishes, and the confidence she reposed in him. He was surprised and rejoiced at the proposal. She was urgent in the request that he might always remain her friend, and never shade that sacred name with the ambiguous claims of a lover. She made him acquainted with some difficulties which then perplexed her, and on which his experience would enable him to give the best advice, and propose the most speedy means for her relief. In return for this confidence he did not fail to disclose to her his own situation; and her endeavors to soothe and console him were, in reality, not without a beneficial consequence, as they served to put him in that state of mind so necessary for acting with deliberation and effect. Thus a friendship was in a short time cemented, founded on the most exalted esteem, and on the consciousness that each was necessary to the well-being of the other. It happens but too often that we make agreements without considering whether it is in our power to fulfil their conditions. He had promised to be only her friend, and not to think of her as a mistress; and yet he could not deny that he was mortified and disgusted with the sight of any other visitor. His ill-humor was particularly excited by hearing her, in a jesting manner, enumerate

the good or bad qualities of some favorite; and after having shown much good sense in pointing out his blemishes, neglect her friend, and prefer his company that very evening.

It happened soon after that the heart of the fair was disengaged. Her friend was rejoiced at the discovery, and represented to her that he was entitled to her affection before all others. She gave ear to his petition when she found resistance was vain. "I fear," said she, "that I am parting with the most valuable possession on earth—a friend, and that I shall get nothing in return but a lover." Her suspicions were well founded: he had not enjoyed his double capacity long, before he showed a degree of peevishness, of which he had before thought himself incapable. As a friend, he demanded her esteem; as a lover, he claimed her undivided affection; and as a man of sense and education, he expected rational and pleasing conversation. These complicated claims, however, ill accorded with the sprightly disposition of Antonelli; she could consent to no sacrifices, and was unwilling to grant exclusive rights. She therefore endeavored in a delicate manner to shorten his visits, to see him less frequently, and intimated that she would on no consideration whatever give up her freedom. As soon as he remarked this new treatment his misery was beyond endurance; and, unfortunately, this was not the only mischance that befell him. His mercantile affairs assumed a very doubtful appearance; besides this, a view of his past life called forth many mortifying reflections: he had, from his earliest youth, looked upon his fortune as inexhaustible; his business often lay neglected while engaged in long and expensive travels, endeavoring to make a figure in the fashionable world. The law-suits which were his only hope, proceeded slowly, and were connected with a vast expense. These required his presence in Palermo several times, and while on his last journey, Antonelli made arrangements calculated by degrees to banish him entirely from her house. On his return, he found she had taken another house at a considerable distance from his own; the Marquess de S., who at that time had great influence on plays and public diversions, visited her daily, and, to all appearance, with great familiarity. This mortified him severely, and a serious illness was the consequence. When the news of his sickness reached his friend, she hastened to him, was anxious to see him comfortable, and discovering that he was in great pecuniary difficulties, she left him a sum of money sufficient to supply his wants.

Her friend had once presumed to encroach on her freedom; this attempt was with her an unpardonable offence, and the discovery of his having

acted so indiscreetly in his own affairs, had not given her the most favorable opinion of his understanding and his character; notwithstanding the decrease of her affection, her assiduity for him had redoubled. He did not, however, remark the great change which had really taken place; her anxiety for his recovery, her watching for hours at his bedside, appeared to him rather proofs of friendship and love, than the effects of compassion; and he hoped, on his recovery, to be reinstated in all his former rights.

But how greatly was he mistaken! In proportion as his health and strength returned, all tenderness and affection for him vanished; nay, her aversion for him now was equal to the pleasure with which she formerly regarded him. He had also in consequence of these multiplied reverses, contracted a habit of ill humor, of which he was himself not aware, and which greatly contributed to alienate Antonelli. His own bad management in business he attributed to others; he looked upon himself as an unfortunate man, persecuted by the world, and hoped for an equivalent to all his sufferings and misfortunes in the undivided affections of his mistress. This concession he insisted on the first day he was able to leave his chamber and visit her. He demanded nothing less than that she should resign herself to him entirely, dismiss her other friends and acquaintances, leave the stage, and live solely with him and for him. She showed him the impossibility of granting his demands, at first mildly, but was at last obliged to confess the melancholy truth, that her former relation existed no more. He left her, and never saw her again. He lived a few years longer, seeing but few acquaintances, and chiefly in the company of a pious old lady, with whom he occupied the same dwelling, and who lived on the rent of an adjoining house, her only income. During this interval, he gained one of his law-suits, and soon after, the other; but his health was destroyed, and his prospects blighted. A slight cause brought on a relapse of his former illness; the physician acquainted him with his approaching end. He was resigned to his fate, and his only wish was once more to see his lovely friend. He sent the servant to her who in more happy days had often been the bearer of tender messages. He prayed her to grant his request; she refused. He sent a second time, entreating most ardently she might not be deaf to his prayers, with no better success. She persisted in her first answer. The night was already far advanced when he sent a third time: she showed great embarrassment, (for I happened to be at supper at her house with the Marquis and some other friends,) I advised her—I entreated her to show her friend

this last act of kindness. She seemed undecided, and in great emotion; but after a few moments she became more collected. She sent away the servant with a refusal, and he returned no more.

When supper was over, we sat together in familiar conversation, while cheerfulness and good humor reigned among us. It was near midnight, when suddenly a hollow, doleful sound was heard, like the groaning of a human being; gradually it grew weaker, and at last died away entirely. A momentary trembling seized us all; we stared at each other, and then around us, unable to explain the mystery. The Marquis ran to the window, while the rest of us were endeavoring to restore the lady, who lay senseless on the floor. It was some time before she recovered. The jealous Italian would scarcely give her time to open her eyes, when he began to load her with reproaches. "If you agree on signs with your friends," said the Marquis, "I pray you let them be less open and terrifying." She replied, with her usual presence of mind, that, having the right to see any person, at any time, in her house, she could hardly be supposed to choose such appalling sounds as the forerunners of happy moments. And really there was something uncommonly terrifying in the sound; its slowly lengthened vibrations were still fresh in our ears. Antonelli was pale, confused, and every moment in danger of falling into a swoon. We were obliged to remain with her half the night. Nothing more was heard. On the following evening the same company was assembled; and although the cheerfulness of the preceding day was wanting, we were not dejected. Precisely at the same hour we heard the same hollow groan as before. We had, in the meantime, formed many conjectures on the origin of this strange sound, which were as contradictory as they were extravagant. It is unnecessary to relate every particular: in short, whenever Antonelli supped at home, the alarming noise was heard at the same hour; sometimes stronger, at others weaker. This occurrence was spoken of all over Naples. Every inmate of the house, every friend and acquaintance took the most lively interest; even the police was summoned to attend. Spies were placed at proper distances around the house. To such as stood in the street, the sound seemed to arise in the open air; while those in the room heard it close by them. As often as she supped out, all was silent, but whenever she remained at home, she was sure to be visited by her uncivil guest: but leaving her house was not always a means of escaping him.

Her talent and character gained her admittance into the first houses; the elegance of her manners and her lively conversation made her every-

where welcome ; and in order to avoid her unwelcome visitor she used to pass her evenings in company out of the house. A gentleman whose rank and age made him respectable, accompanied her home one evening in his coach. On taking leave of him at her door, the well known voice issued from the steps beneath them ; and the old gentleman, who was perfectly well acquainted with the story, was helped into his carriage more dead than alive. She was one evening accompanied by a young singer, in her coach, on a visit to a friend's. He had heard of this mysterious affair, and being of a lively disposition, expressed some doubts on the subject. "I most ardently wish," said he, "to hear the voice of your invisible companion ; do call him, there are two of us, we shall not be frightened." Without reflecting, she had courage to summon the spirit, and presently, from the floor of the coach, arose the appalling sound ; it was repeated three times in rapid succession, and died away in a hollow moan. When the door of the carriage was opened both were found in a swoon, and it was some time before they were restored, and could inform those present of their unhappy adventure.

This frequent repetition at length affected her health; and the spirit, who seemed to have compassion on her for some weeks, gave no signs of his presence. She even began to cherish the hope that she was now entirely rid of him ; but in this she was mistaken. When the Carnival was over, she went into the country on a visit, in the company of a lady, and attended only by one waiting-maid. Night overtook them before they could reach their journey's end ; and suffering interruption from the breaking of a chain, they were compelled to stop for the night at an obscure inn by the road side. Fatigued, Antonelli sought repose immediately on their arrival ; and she had just lain down, when the waiting-maid, who was arranging a night lamp, in a jesting tone, observed, "We are here in a manner at the end of the earth, and the weather is horrible. Will he be able to find us here?" That moment the voice was heard, louder and more terrible than ever. The lady imagined the room filled with demons ; and leaping out of bed, ran down stairs, alarming the whole house. Nobody slept a wink that night. This was the last time the noise was heard. But this unwelcome visitor had soon another and more disagreeable method of notifying his presence.

She had been left in peace some time, when one evening, at the usual hour, while she was sitting at table with her friends, she was startled at the discharge of a gun, or a well-charged pistol : it seemed to have passed through the window. All present heard the report, and saw the flash ;

but on examination, the pane was found uninjured. The company was, nevertheless, greatly concerned, and it was generally believed that some one's life had been attempted. Some present ran to the police, while the rest searched the adjoining houses, but in vain; nothing was discovered that could excite the least suspicion. The next evening sentinels were stationed at all the neighboring windows: the house itself where Antonelli lived was closely searched, and spies were placed in the street. But all this precaution availed nothing. Three months in succession, at the same moment, the report was heard: the charge entered at the same pane of glass, without making the least alteration in its appearance; and what is remarkable, it invariably took place precisely one hour before midnight, although the Neapolitans have the Italian way of keeping time, according to which midnight forms no remarkable division. At length the shooting grew as familiar as the voice had formerly been, and this innocent malice of the spirit was forgiven him. The report often took place without disturbing the company, or even their conversation. One evening, after a sultry day, Antonelli, without thinking of the approaching hour, opened the window, and stepped with the Marquess on the balcony. But a few moments had elapsed, when the invisible gun was discharged, and both were thrown back into the room with a violent shock. On recovering, the Marquess felt the pain of a smart blow on his right cheek, and the singer on her left. But no other injury being received, this event gave rise to a number of merry observations. This was the last time she was alarmed in her house, and she had hopes of being at last entirely rid of her unrelenting persecutor, when, one evening, riding out with a friend, she was once more greatly terrified. They drove through the Chiaja, where the once-favored Genoese had resided. The moon shone bright. The lady with her demanded, "Is not that the house where Mr. —— died?" "It is one of those two, if I am not mistaken," replied Antonelli. That instant the report burst upon their ears louder than ever: the flash issuing from one of the houses seemed to pass through the carriage. The coachman, supposing they were attacked by robbers, drove off in great haste. On arriving at the place of destination, the two ladies were taken out in a state of insensibility. This was, however, the last scene of terror. The invisible tormentor now changed his manner, and used more gentle means. One evening, soon after, a loud clapping of hands was heard under her window. Antonelli, as a favorite actress and singer, was no stranger to these sounds: they carried in them nothing terrifying, and they might be ascribed to one of her admirers. She paid little atten-

tion to it: her friends, however, were more vigilant; they sent out spies as formerly. The clapping was heard, but no one was to be seen; and it was hoped that these mysterious doings would soon entirely cease. After some evenings, the clappings were no longer heard, and more agreeable sounds succeeded. They were not properly melodious, but unspeakably delightful and agreeable: they seemed to issue from the corner of an opposite street, approach the window and die gently away. It seemed as if some aerial spirit intended them as a prelude to some piece of music that he was about to perform. These tones soon became weaker, and at last they were heard no more. I had the curiosity, soon after the first disturbance, to go to the house of the deceased, under the pretext of visiting the old lady who had so faithfully attended him in his last illness. She told me her friend had an unbounded affection for Antonelli; that he had, for some weeks previous to his death, talked only of her, and sometimes represented her as an angel, and then again as a devil. When his illness became serious, his only wish was to see her before his dissolution, probably in hopes of receiving from her some kind expression, or prevailing on her to give him some consoling proof of her love and attachment. Her obstinate refusal caused him the greatest torments, and her last answer evidently hastened his end; for, added she, he made one violent effort, and raising his head, he cried out in despair, "*No it shall avail her nothing; she avoids me, but I'll torment her, though the grave divide us!*" And indeed the event proved that a man may perform his promise in spite of death itself.

Benvenuto Cellini and the Sicilian Priest.

A Tale of Magic.

TRANSLATED FROM THE ITALIAN.

One of the most remarkable instances is found in the Autobiography of the celebrated Benvenuto Cellini, a writer who is generally looked upon as worthy of belief. In his youth, Benvenuto fell in love with a courtesan, from whom he was suddenly separated by the departure of the

lady from Rome. "Two months after," says he, "the girl wrote me word that she was in Sicily, extremely unhappy. I was then indulging myself in pleasures of all sorts, and had engaged in another amour to cancel the memory of my Sicilian mistress. It happened, through a variety of odd accidents, that I made acquaintance with a Sicilian priest, who was a man of genius, and well versed in the Latin and Greek authors. Happening one day to have some conversation with him upon the art of necromancy, I, who had a great desire to know something of the matter, told him that I had all my life felt a curiosity to be acquainted with the mysteries of this art. The priest replied that the man must be of a resolute and steady temper who enters upon that study. I replied that I had fortitude and resolution enough, if I could but find an opportunity. The priest subjoined, "If you think you have the heart to venture, I will give you all the satisfaction you can desire." Thus we agreed to undertake this matter.

The priest one evening prepared to satisfy me, and desired me to look out for a companion or two. I invited one Vincenzo Romoli, who was my intimate acquaintance; he brought with him a native of Pistoia, who himself cultivated the black art. We repaired to the Colosseum, and the priest, according to the custom of necromancers, began to draw circles on the ground, with the most impressive ceremonies imaginable; he likewise brought thither asafœtida, several precious perfumes, and fire, with some compositions which diffused noisome odors. As soon as he was in readiness, he made an opening in the circle, and having taken us by the hand, one by one, he placed us in it. Then having arranged the other parts, and assumed his wand, he ordered the other necromancer, his partner, to throw the perfumes into the fire at a proper time, intrusting the care of the fire and the perfumes to the rest, and began his incantations. This ceremony lasted above an hour and a half, when there appeared several legions of devils, insomuch that the amphitheatre was quite filled with them. I was busy about the perfumes when the priest turned to me and said, "Benvenuto, ask them something." I answered, "Let them bring me into the company of my Sicilian mistress, Angelica."

That night we obtained no answer of any sort, but I had received great satisfaction in having my curiosity so far indulged. The necromancer told me it was requisite we should go a second time, assuring me that I should be satisfied in whatever I asked, but that I must bring with me a pure and immaculate boy. I took with me a youth who was in my service, of about twelve years of age, together

with the same Vincenzo Romoli, and one Agnolino Gaddi, an intimate acquaintance, whom I likewise prevailed on to assist at the ceremony. When we came to the place appointed, the first having made his preparations as before with the same, and even more striking ceremonies, placed us within the circle, which he had drawn with a more wonderful art, and in a more solemn manner than at our former meeting. Thus, having committed the care of the perfumes and the fire to my friend Vincenzo, who was assisted by Gaddi, he put into my hand a pentacolo or magical chart. The necromancer then began to make his invocations, called by their names a multitude of demons who were the leaders of the several legions, and invoked them by the power of the eternal God, insomuch that the amphitheatre was almost in an instant filled with demons, a hundred times more numerous than at the former conjuration. I, by the direction of the necromancer, again desired to be in the company of Angelica. The former, thereupon, turning to me, said, "Know, they have declared, that in the space of a month you shall be in her company." He then requested me to stand resolutely by him, because the legions were now above a thousand more in number than he had designed, and besides these were the most dangerous, so that, after they had answered my question, it behooved him to be civil to them and dismiss them quietly. At the same time the boy under the pentacolo was in a terrible fright, saying, that there were in that place a million of fierce men who threatened to destroy us; and that, moreover, four armed giants of an enormous stature were endeavoring to break into our circle. During this time, while the necromancer, trembling with fear, endeavored by mild and gentle methods to dismiss them in the best way he could, Vincenzo Romoli, who quivered like an aspen leaf, took care of the perfumes. Though I was as much terrified as any of them, I did my utmost to conceal the terror I felt, so that I greatly contributed to inspire the rest with resolution; but the truth is, I gave myself over for a dead man, seeing the horrid fright the necromancer was in. The boy placed his head between his knees and said: "In this posture will I die; for we shall all surely perish." I told him that all those demons were under us, and that what he saw was smoke and shadow; so bid him hold up his head and take courage. No sooner did he look up but he cried out "The whole amphitheatre is burning, and the fire is just falling upon us;" so, covering his face with his hands, he again exclaimed that destruction was inevitable and he desired to see no more. The necromancer entreated me to have a good heart, and to burn proper perfumes;

upon which I turned to Romoli, and bid him burn all the most precious perfumes he had. At the same time I cast my eyes upon Agnolino Gaddi, who was terrified to such a degree that he could scarce distinguish objects and seemed to be half dead. Seeing him in this condition, I said, "Agnolino, upon these occasions a man should not yield to fear, but should stir about and give his assistance; so come directly, and put on some more of these perfumes." Poor Agnolino upon attempting to move was so terrified, that the effects of his fear overpowered all the perfumes we were burning. The boy hearing a crepitation, ventured once more to raise his head; when, seeing me laugh, he began to take courage, and said that the devils were flying away with a vengeance. In this condition we remained until the bell rang for morning prayer. The necromancer told us that there remained but few devils, and these were at a great distance. When the magician had performed the rest of his ceremonies, he stripped off his gown, and took up a wallet full of books which he had brought with him. We all went out of the circle together, keeping as close to each other as we possibly could, especially the boy, who had placed himself in the middle, holding the necromancer by the coat, and me by the cloak. As we were going to our houses in the quarter of Banchi, the boy told us that two of the demons who had been at the amphitheatre went on before us skipping and singing, sometimes running upon the roofs of the houses and sometimes upon the ground. The priest declared that though he had often entered magic circles, nothing so extraordinary had ever happened to him. As we went along, he would fain have persuaded me to assist with him at consecrating a book, from which he said we should derive immense riches; we should then ask the demons to discover to us the various treasures with which the earth abounds, which would raise us to opulence and power; but that those love affairs were mere follies, from whence no good could be expected. I answered that "I would readily have accepted his proposals had I understood Latin." He redoubled his persuasions, answering me that the knowledge of Latin was by no means material. As I every day saw the priest he did not fail to renew his solicitations to me to come into his proposal. I asked him what time it would take, and where this scene was to be acted. He answered that in less than a month we might complete it, and that the best place for our purpose was the mountains of Norcia. Such an effect had the persuasions of the holy conjurer that I agreed to all he desired. I constantly asked him whether he thought I should at the time mentioned

by the demons have an interview with Angelica; and as it approached I was surprised to hear no tidings of her.

Immediately after this, Benvenuto Callini fell into so dangerous a scrape at Rome that he was obliged to fly, and taking his route to Naples, he there accidentally met with his mistress on the last day of the month predicted by the necromancer.

Extraordinary Case of Somnambulism.

"THE history of the somnambulist of Lyons," says the Journal de Paris, "presents an assemblage of such striking facts, that we should be inclined to regard the whole as charlatanry and deceit, if credible eye-witnesses had not vouched for the truth of it. People may smile on hearing it asserted, that an hysterical woman possesses the rare gift of revealing future things to those with whom she stands in *rapport*, but such is the case; the wise man believes without precipitation, and doubts with caution. M. Petetain, an esteemed physician in Lyons, who has long watched the progress of the disorder with which the lady is afflicted, is occupied in arranging the facts he has collected, and in preparing them for publication. Previous to the appearance of M. Petetain's announced work, we will adduce the following facts, which are related by a respectable eye-witness, Mr. Ballanche.

"The catalepsy of a lady in Lyons, had been for some time the subject of conversation in that city; and M. Petetain had already published several very surprising facts relative to it, when Mr. Ballanche became desirous of being an eye-witness of the astonishing effects of this disorder. He chose the moment for visiting this lady, when she was approaching the crisis.* At the door he learned that not every one, without distinction, was permitted to approach the patient's couch, but that she must herself grant the permission. She was therefore asked if she would receive Mr. Ballanche; to which she replied in the affirmative: upon this he approached the bed, in which he saw a female lying motionless, and who was to all

* The time of the magnetic sleep.

appearance sunk into a profound sleep. He laid his hand, as he had been instructed, on the stomach of the somnambulist, and then began his interrogatories. The patient answered them all most correctly. This surprising result only excited the curiosity of the inquirer. He had with him several letters from one of his friends, one of which he took, with whose contents he imagined himself best acquainted, and laid it folded up on the stomach of the patient. He then asked the sleeper if she could read the letter, to which she answered yes. He then inquired if it did not mention a certain person whom he named. She denied that it did. M. Ballanche being certain that the patient was mistaken, repeated the question and received a similar answer in the negative; the somnambulist even appeared angry at his doubting it, and pushed away the hand of the inquirer and the letter from her. M. Ballanche, struck with this obstinacy, went to one side with the letter, read it, and found to his great astonishment that he had not laid the letter he intended to have selected on the stomach of the sleeper; and that, therefore, the error was on his side. He approached the bed a second time, laid that particular letter on the place; and the patient then said, with a certain degree of satisfaction, that she read the name which he had previously mentioned.

"This experiment would, doubtless, have satisfied most men; but M. Ballanche went still further. He had been told that the patient could see through the darkest substances, and read writing and letters through walls. He asked if this were really the case, to which she replied in the affirmative. He therefore took a book, went into an adjoining room, held with one hand a leaf of this book against the wall, and with the other took hold of one of those that were present, who, joining hands, formed a chain which reached to the patient, on whose stomach the last person laid his hand. The patient read the leaves that were held to the wall, which were often turned over, and read them without making the smallest error.

"This is a faithful and simple relation of what M. Ballanche saw. An infinite number of objections may be brought against it, but a hundred thousand substantial arguments can not overthrow one single fact. The lady still lives, is seen by many impartial persons, and was long attended by an expert and respectable physician, who attests the same. The individuals give their names. Who is bold enough still to deny it?"

Dr. Faustus and his Demon.

There appears to have lived in the earlier part of the sixteenth century a great magician and conjuror of the name of Faust, or Latinized, Faustus, a native of Kundling, in the duchy of Wirtemberg, whose celebrity gave rise to the book entitled "The History of the Life and Death of Dr. Faustus," which became so popular in England, that it was brought on the stage by one of the best dramatists of the Elizabethan age, Greene, and went into a proverb in our language, and has been embodied in one of the most extraordinary productions of the literature of our age, the Faust of Goethe.

Still we must look upon Dr. Faustus as one of the types only of the art, for we have no authentic account of what he really did perform. The book consists of a collection of stories of magic and incantation, many of them perhaps invented for the occasion, and all of them fathered upon one personage, whose name had become sufficiently notorious for the purpose. According to this history, Faustus was the son of a German peasant, and being remarkable for his early talents, was adopted by a rich uncle at Wittenburg, who enabled him to pursue his studies at a celebrated university in that city. The inclinations of Faustus led him into the forbidden paths of science, and at length he became such a proficient in magic that he determined to call up the demon. So "taking his way to a thick wood near to Wittenburg, called in the German tongue Spisserholt, he came into the wood one evening near a crossway, where he made with a wand a circle in the dust, and within that many more circles and characters; and thus he passed away the time until it was nine or ten of the clock in the night; then began Dr. Faustus to call on Mephistophiles the spirit, and to charge him in the name of Beelzebub to appear there presently, without any long stay. Then presently the devil began so great a commotion in the wood, as if heaven and earth would have come together, with wind, and the trees bowed their tops to the ground. Then fell the devil to roar, as if the whole wood had been full of lions, and suddenly about the circle run the devil, as if a thousand wagons had been running together on paved stones. After this, at the four corners of the wood it thundered horribly, with such lightning as if the whole world to his seeming had been on fire. Faustus, all this while, half amazed at the devil's so long tarrying, and doubting

whether he were best to abide any more such horrible conjurings, thought to leave his circle and depart, whereupon the devil made him such music of all sorts, as if the nymphs themselves had been in the place. Whereat Faustus revived, and stood stoutly in the circle, expecting his purpose, and began again to conjure the spirit Mephistophiles in the name of the prince of devils, to appear in his likeness; whereat suddenly over his head hung hovering in the air a mighty dragon. Then calls Faustus again after his devilish manner; at which there was a monstrous cry in the wood, as if hell had been open, and all the tormented souls cursing their condition. Presently, not three fathoms above his head, fell a flame in manner of lightning, and changed itself into a globe; yet Faustus feared it not, but did persuade himself that the devil should give him his request before he would leave. Then Faustus, vexed at his spirit's so long tarrying, used his charm, with full purpose not to depart before he had his intent; and crying on Mephistophiles the spirit, suddenly the globe opened, and sprung up in the height of a man; so, burning a time, in the end it converted to the shape of a fiery man. This pleasant beast ran about the circle a great while, and lastly, appeared in the manner of a gray friar, asking Faustus what was his request. Faustus commanded, that the next morning at twelve of the clock he should appear to him at his house; but the devil would in no wise grant it. Faustus began to conjure him again, in the name of Beelzebub, that he should fulfil his request; whereupon the spirit agreed, and so they departed each on his way."

The spirit accordingly visited Faustus, and after three interviews, they came to an agreement, by which the doctor, as the price of his soul, was to have Mephistophiles for his servant, and have a certain allotment of life, during which he would have the full gratification of his power in everything. One of the first uses which Faustus made of the power he had now obtained was to gratify his ardent thirst for knowledge, and by the aid of his spirit Mephistophiles, he soon surpassed all others in the knowledge of hidden causes. All his desires were fulfilled the instant they were formed, so that he lived a life of unrestrained gratification. He traveled with inconceivable rapidity, not only through different countries, but into the remotest regions of the air, and thus he became a profound astronomer, and was initiated in some measure into the secrets of the other world. He now "fell to be a calendar-maker by the help of his spirit," and nobody's prognostications were equal to those of Dr. Faustus. His travels were so extensive, that he even obtained a glimpse

of Paradise; and in the course of his wanderings he played all sorts of pranks. Among other victims of his wantonness were the Grand Turk and the pope of Rome.

When the Emperor Charles V., we are told, was holding his court at Inspruck, he invited Faustus to make an exhibition of his skill, and to gratify him he raised up the spirits of Alexander the Great and his beautiful paramour, to the emperor's no small delight. Some of the courtiers having provoked him, he transformed them, and exposed them to the ridicule of their companions. After leaving the court, he performed a variety of tricks upon persons of all conditions, whom he met on his way. He pawned his leg to a Jew for money. At the fair of Pfeiffeng, he sold a horse to a horse-dealer, with a warning not to ride through a course of water with it; but the dealer, having disobeyed these directions, found himself suddenly sitting astride a bottle of straw. He alarmed a countryman by eating a load of hay; and wherever he found students or clowns drinking together, he seldom failed to make them victims of his art. He subsequently performed extraordinary exploits at the court of the Duke of Anhalt; and he gave equally extraordinary specimens of his power in a series of extravagant feats with which he treated the students of Wittenburg, and which he ended by calling up to their sight the fair Helen of Troy.

"Dr. Faustus came in Lent unto Frankland fair, where his spirit Mephistophiles gave him to understand that in an inn were four jugglers that cut one another's heads off, and after their cutting off sent them to the barber to be trimmed, which many people saw. This angered Faustus, for he meant to have himself the only cook in the devil's banquet, and he went to the place where they were to beguile them. And as the jugglers were together, ready one to cut off another's head, there stood also the barber ready to trim them, and by them upon the table stood likewise a glass full of stilled waters, and he that was the chiefest among them stood by it. Thus they began: they smote off the head of the first, and presently there was a lily in the glass of distilled water, where Faustus perceived this lily as it was springing up, and the chief juggler named it the tree of life. Thus dealt he with the first, making the barber wash and comb his head, and then he set it on again; presently the lily vanished away out of the water; hereat the man had his head whole and sound again. The like did he with the other two; and as the turn and lot came to the chief juggler, that he also should be beheaded, and that his lily was most pleasant, fair, and flourishing green, they smote

his head off, and when it came to be barbed [that is, shaved,] it troubled Faustus his conscience, insomuch that he could not abide to see another do anything, for he thought himself to be the principal conjurer in the world; wherefore Dr. Faustus went to the table whereat the other jugglers kept that lily, and so he took a small knife and cut off the stalk of the lily, saying to himself, 'None of them shall blind Faustus.' Yet no man saw Faustus to cut the lily; but when the rest of the jugglers thought to have set on their master's head, they could not; wherefore they looked on the lily, and found it bleeding. By this means the juggler was beguiled, and so died in his wickedness; yet no one thought that Dr. Faustus had done it."

It was about this time that Faustus had a fit of repentance, for which he was severely rebuked by his spirit Mephistophiles, who forced him to sign a new bond with the evil one. From this time he became more headstrong and depraved than ever, and, to use the words of the history, "he began to live a swinish and Epicurean life." He now caused Mephistophiles to bring him the fair Helen of Troy, with whom he fell violently in love, and kept her during the rest of his life as his mistress; but she, and a child she bore him, vanished together on his death. This was not long in approaching, and when his last day was at hand, he invited his fellow-students to a supper, and gave them a moral discourse on his own errors, and an urgent warning to avoid his example. "The students and the others that were there, when they had prayed for him, they wept, and so went forth; but Faustus tarried in the hall; and when the gentlemen were laid in bed, none of them could sleep, for that they attended to hear if they might be privy of his end. It happened that between twelve and one o'clock at midnight there blew a mighty storm of wind against the house, as though it would have blown the foundation thereof out of its place. Hereupon the students began to fear, and go out of their beds, but they would not stir out of the chamber, and the host of the house ran out of doors, thinking the house would fall. The students lay near unto the hall wherein Dr. Faustus lay, and they heard a mighty noise and hissing, as if the hall had been full of snakes and adders. With that the hall-door flew open wherein Dr. Faustus was; then he began to cry for help, saying, 'Murther! murther!' but it was with a half voice and very hollow; shortly after they heard him no more. But when it was day, the students, that had taken no rest that night, arose and went into the hall in the which they left Dr. Faustus, where, notwithstanding, they found not Faustus, but all the hall sprinkled with

blood, the brains cleaving to the wall, for the devil had beaten him from one wall against another; in one corner lay his eyes, in another his teeth; a fearful and pitiful sight to behold. Then began the students to wail and weep for him, and sought for his body in many places. Lastly, they came into the yard, where they found his body lying on the horse-dung, most monstrously torn, and fearful to behold, for his head and all his joints were dashed to pieces. The forenamed students and masters that were at his death, obtained so much that they buried him in the village where he was so grievously tormented."

Such was the end which it was believed awaited the magicians who entered into a direct compact with the evil one. The history of Dr. Faustus has been the delight and wonder of thousands in various countries and through several ages. The popularity of the book was so great, that another author undertook to compile a continuation. Faustus, it was pretended, had left a familiar servant, named Christopher Wagner, with whom he had deposited his greatest secrets, and to whom he had left his books and his art. The exploits of Wagner form what is called the second part of Dr. Faustus, which seems to have been compiled in England, and was published long subsequent to the first part. Wagner is made to call up the spirit of his master Faustus, and compel him to serve as his familiar. The book contains a repetition of the same descriptions of exorcisms which had been used by Faustus toward Mephistophiles, and of similar exploits.

Apparition of a Living Man.

About sixty or seventy years ago, a man of piety and integrity arrived in Germany from Philadelphia, to visit his poor old parents, and, with his well-earned wealth, to place them beyond the reach of care. He went out to America while he was still young, and had succeeded so far as to become overlooker of various mills on the Delaware river, in which situation he had honorably laid up a consider able sum.

In the neighborhood of Philadelphia, not far from the mills abovementioned, there dwelt a solitary man in a lonely house. He was very

benevolent, but extremely retired and reserved, and strange things were related of him, among which was his being able to tell a person things that were unknown to every one else. Now it happened, that the captain of a vessel belonging to Philadelphia, was about to sail to Africa and Europe. He promised his wife that he would return in a certain time, and also that he would write to her frequently. She waited long, but no letters arrived: the time appointed passed over, but her beloved husband did not return. She was now deeply distressed and knew not where to look for either counsel or consolation. At length, a friend advised her for once to go to the pious solitary and tell him her griefs. The woman followed his advice, and went to him. After she had told him all her troubles, he desired her to wait a while there, until he returned and brought her an answer. She sat down to wait, and the man opening a door, went into his closet. But the woman thinking he stayed a long time, rose up, went to the window in the door, lifted up the little curtain, and looking in, saw him lying on the couch or sofa like a corpse; she then immediately went back to her place. At length he came and told her that her husband was in London, in a coffeehouse which he named, and that he would return very soon: he then told her also the reason why he had been unable to write. The woman went home pretty much at ease.

What the solitary had told her was minutely fulfilled, her husband returned, and the reasons of his delay and his not writing were just the same as the man had stated. The woman was now curious to know what would be the result, if she visited the friendly salitary in company with her husband. The visit was arranged, but when the captain saw the man, he was struck with amazement; he afterwards told his wife that he had seen this very man, on such a day (it was the very day that the woman had been with him), in a coffeehouse in London; and that he had told him that his wife was much distressed about him; that he had then stated the reason why his return was delayed, and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company.

Anecdotes of Swedenborg.

SWEDENBORG was the son of a preacher in Sweden; his character was that of honesty and sincerity, and he possessed great talents for learning, by which he profited, and devoted himself to the study of philosophy and natural history, but particularly to mineralogy, metallurgy, chemistry, and geology. In order to perfect himself still more in the latter of these sciences, he undertook long journeys through Europe, and then returned to his native country, where he was admitted as a member of the geological board. To the surprise of every one, this able, learned, and pious man fell into intercourse with spirits. He made so little a mystery of this, that frequently at table, before a numerous company, and when engaged in the most rational and scientific conversation, he would say, that he had just before spoken on this or that point with the apostle Paul, or with Luther, or with some one who had long been dead. It is easy to conceive that those present gaped and stared at him with every mark of astonishment, and doubted whether he was in his right senses. However, he occasionally furnished proofs which were unobjectionable. It is true that these statements have been controverted, and the good man accused of deception. Swedenborg was no deceiver, but a pious and religious man. The three following proofs of his having intercourse with spirits are recorded.

1. The Queen of Sweden put him to the test, by commissioning him to tell her what she had spoken on a certain remarkable occasion with her deceased brother, the Prince of Prussia, in Charlottenberg, if I mistake not. After some time, Swedenborg announced himself, and stated to her what had passed. The queen was deeply struck with it, as may be easily supposed. This fact has been denied in the public papers; but a Swedish nobleman, who was, in other respects, no admirer of Swedenborg, assures us that the matter was most unquestionably true.

2. Swedenborg arrived at Gottenburg, from England, with a company of travelers. He there said he had learned from the angels that there was at that moment a fire in Stockholm, in such a street. Among those present were some who resided at Stockholm, and who felt uneasy at this intelligence; but he came to them soon afterward, and said that they need not be alarmed, for the fire was extinguished. The next day they learned that such had been exactly the case. This is most certainly true.

3. A respectable widow was called upon to pay a considerable sum of

money, which she was confident her deceased husband had already paid, but she could not find the receipt. In her distress she went to Swedenborg, and entreated him to ask her husband where the receipt was laid. Some days after, Swedenborg told her that the receipt was in a certain press, at the bottom, in a concealed drawer, where it was immediately found.

But I must now add a *fourth* experimental proof, which has never been previously made public, and is fully as important as any one of the foregoing. I can vouch for the truth of it with the greatest confidence.

About the year 1770, there was a merchant in Elberfeld, with whom, during seven years of my residence there, I lived in close intimacy. He was a strict mystic in the purest sense. He spoke little; but what he said was like golden fruit on a salver of silver. He would not have dared, for all the world, knowingly, to have told a falsehood. This friend of mine, who had long ago left this world for a better, related to me the following tale.

His business required him to take a journey to Amsterdam, where Swedenborg at that time resided; and having heard and read much of this strange individual, he formed the intention of visiting him, and becoming better acquainted with him. He therefore called upon him, and found a very venerable-looking, friendly old man, who received him politely, and requested him to be seated; on which the following conversation began:—

The Merchant. Having been called hither by business, I could not deny myself the honor, sir, of paying my respects to you. Your writings have caused me to regard you as a very remarkable man.

Swedenborg. May I ask you where you are from?

Merch. I am from Elberfeld, in the grand-duchy of Berg. Your writings contain so much of what is beautiful and edifying, that they have made a deep impression upon me: but the source whence you derive them is so extraordinary, so strange and uncommon, that you will perhaps not take it amiss of a sincere friend of truth, if he desire incontestable proofs that you really have intercourse with the invisible world.

Swed. It would be very unreasonable if I took it amiss; but I think I have given sufficient proofs, which can not be contradicted.

Merch. Are they those that are so well known respecting the queen, the fire in Stockholm, and the receipt?

Swed. Yes, those are they, and they are true.

Merch. And yet many objections are brought against them. Might I venture to propose that you give me a similar proof?

Swed. Why not? Most willingly.

Merch. I had formerly a friend who studied divinity at Duisburg, where he fell into a consumption, of which he died. I visited this friend a short time before his decease: we conversed together on an important topic. Could you learn from him what was the subject of our discourse?

Swed. We will see. What was the name of your friend?

The merchant told him his name.

Swed. How long do you remain here?

Merch. About eight or ten days.

Swed. Call upon me again in a few days. I will see if I can find your friend.

The merchant took his leave, and despatched his business. Some days after he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile, and said: "I have spoken with your friend; the subject of your discourse was, *the restitution of all things.*" He then related to the merchant, with the greatest precision, what he and what his deceased friend had maintained.

My friend turned pale, for this proof was powerful and invincible. He inquired further: "How fares it with my friend? Is he in a state of blessedness?" Swedenborg answered, "No, he is not yet in heaven; he is still in Hades, and torments himself continually with the idea of the restitution of all things." This answer caused my friend the greatest astonishment. He ejaculated, "My God! what, in the other world?" Swedenborg replied: "Certainly; a man takes with him his favorite inclinations and opinions, and it is very difficult to be divested of them. We ought, therefore, to lay them aside here." My friend took his leave of this remarkable man perfectly convinced, and returned back to Elberfeld.

The English Magician, Dr. Dee.

One of the most remarkable of the English Magicians, certainly, was Dr. John Dee. This celebrated personage was born in London in the year 1527. With a mind full of energy and ambition, he studied with an eagerness and success that soon raised him to reputation in the universities of England and the continent. He is said to have imbibed his taste for the occult sciences, which his imaginative mind retained during

his life, while a student at Louvaine; yet it is singular that one of his earliest writings was a defence of Roger Bacon against the imputation of having leagued with demons to obtain his extraordinary knowledge. Under the reign of Mary, Dee was in close correspondence with the Princess Elizabeth, who from her childhood had been brought up in the love of learning and learned men; and for this intimacy, the young philosopher became an object of suspicion, and was thrown into prison. Elizabeth preserved her attachment for him during her life, and perhaps she had received from him the leaning to superstition which she exhibited on more than one remarkable occasion. On her accession to the throne, the virgin queen consulted with him to fix a fortunate day for her coronation; and subsequently, when an image of wax in her resenblance was found in Lincoln's-Inn-Fields, Dee was called to her chamber to exercise his science in counteracting the charm.

In his preface to Euclid, printed in 1570, Dee complains that he was already reputed a conjurer. In the meager diary edited by Mr. Halliwell, and in such of Dee's papers as have been preserved, find him paying attention to his dreams, to strange noises which he fancied he heard at times in his chamber, and to other matters of a similar description. In this diary, under the date of May 25, 1581, he says, that he then first saw spirits in a crystal. It was one of the usual methods of raising spirits at this time to bring them into a glass or stone, duly prepared for the purpose. One of Dr. Dee's conjuring stones is still preserved. The particular branch of magic which he followed was that termed theurgy, which taught that by a proper disposition of mind, joined with purity of life, cleanliness of person, and other conditions, a man might be placed in visible communication with good spirits, and receive their counsel and assistance.

A Royal Opinion on Witches.

James I., King of England, was proud of his skill and knowledge in the matter of sorcery, and of the wisdom of his judgments. He made it a subject of his special study, and his royal leisure was occupied with

the compilation, in form of a dialogue, of a treatise which was printed under the title of "Dæmonologie," with the king's name, at Edinburgh, in 1597. In the preface the royal author speaks of "the fearfull abound inge" of witches in Scotland at that time; and complains bitterly against the Englishman, Reginald Scott, who had attempted to disprove the existence of witches, and against Wierus, the German, who had written a sort of apology for the persons thus accused, "whereby," says the king, "he plainly bewrayes himselfe to have bene one of that profession." His majesty's book is much inferior to the other treatises on the subject published about the same period; it is compiled from foreign works, and begins with discussing very learnedly the nature and existence of witchcraft, and with describing the contract with Satan, but it furnishes little or no information on the real character of the superstitions of the day.

Providential Forebodings.

In the "Museum of Wonders," vol. 2, chap. ii., page 152, there is a striking instance of a presentiment, related by Madame de Beaumont, in the eighth volume of the "Universal Magazine for Art and Nature." She says, "My whole family still remembers an accident, from which my father was preserved by a presentiment of danger. Sailing upon the river is one of the common amusements of the city of Rouen, in France. My father also took great pleasure in these water-parties, and he seldom suffered many weeks to pass over without enjoying it. On one occasion he agreed with a party to sail to Port St. Omer, about ten miles from Rouen. Dinner and musical instruments had been sent on board the vessel, and every preparation made for a pleasant excursion. When it was time to go on board, an aunt of my father's, who was deaf and dumb, uttered a kind of howl, placed herself at the door, blocked up the way with her arms, struck her arms together, and gave by signs to understand that she conjured him to remain at home. My father who had promised himself much pleasure from this excursion, only laughed at her entreaties: but the lady fell at his feet, and manifested such poignant signs of grief, that he at length determined to yield to her entreaties, and postpone his excursion to

another day. He therefore endeavored to detain the rest also; but they laughed at him for being so easily persuaded, and set sail. Scarcely had the vessel proceeded half the distance, before those on board had the greatest reason to repent that they had not followed his advice. The vessel went to pieces, several lost their lives, and those that saved themselves by swimming were so much terrified at their narrow escape, that they with difficulty got the better of it."

No mechanical explanation can apply to this remarkable presentiment. The warning angel found he could work on no one better than the person who was deaf and dumb, he therefore selected her for the execution of his commission.

In the same volume of the "Museum of Wonders," page 153, there is an equally striking presentiment related, which the editor had from the lips of a credible person. This individual had a friend who had a responsible situation in the country. Being unmarried, he committed his domestic concerns to the care of a housekeeper, who had been with him many years. His birthday arrived, he made many preparations for celebrating it; and told his housekeeper early in the morning, that as the day was fine, she should clean out a certain arbor in the garden, which he named, because he intended to pass the day in it with his guests. Scarcely had she received this commission, than she seemed quite in a maze, and delayed the fulfilment of it. At length she entreated him rather to receive his guests in one of the rooms of the house, for she had a presentiment that the arbor would that day be struck by lightning. He laughed at her assertion, as there was no appearance of a storm coming on that day, and on her renewing her entreaties, he was only the more urgent that the arbor he had pointed out should be made ready, that it might not appear that he gave way to her superstitious feelings. At length she went, and did as her master ordered her. The day continued fine, the company that had been invited arrived, they went into the arbor and made themselves merry. In the meantime, however, clouds had gathered in the distant horizon, and were at length powerfully driven toward the place by the wind. The company were so intent upon their entertainment, that they did not in the least observe it; but scarcely was the housekeeper aware that the storm was approaching, than she begged her master to leave the arbor with his company, for she could not divest herself at all of the idea of the lightning striking it. At first they would not listen to her, but she continued her entreaties unremittingly; and, at length, as the storm approached with great violence, they suffered themselves to be induced to

leave the arbor. They had not been in the room more than a few seconds, when the lightning struck the arbor, and dashed everything that had been left in it to pieces.

Death Warning in a Dream.

A SHORT time before the Princess Nagotsky, of Warsaw, traveled to Paris, she had the following dream. She dreamed that she found herself in an unknown apartment, when a man, who was likewise unknown to her, came to her with a cup, and presented it to her to drink out of. She replied that she was not thirsty, and thanked him for his offer. The unknown individual repeated his request, and added that she ought not to refuse it any longer, for it would be the last she would ever drink in her life. At this she was greatly terrified, and awoke.

In October, 1720, the Princess arrived at Paris in good health and spirits, and occupied a furnished hotel, where, soon after her arrival, she was seized with a violent fever. She immediately sent for the king's celebrated physician, the father of Helvetius. The physician came, and the Princess showed striking marks of astonishment. She was asked the reason of it, and gave for answer that the physician perfectly resembled the man whom she had seen at Warsaw in a dream; "but," added she, "I shall not die this time, for this is not the same apartment which I saw on that occasion in my dream."

The Princess was soon after completely restored, and appeared to have completely forgotten her dream, when a new incident reminded her of it, in a most forcible manner. She was dissatisfied with her lodgings at the hotel, and therefore requested that a dwelling might be prepared for her in a convent at Paris, which was accordingly done. The Princess removed to the convent; but scarcely had she entered the apartment destined for her than she began to exclaim aloud: "It is all over with me; I shall not come out of this room again alive, for it is the same that I saw at Warsaw in my dream!" She died in reality not long afterward in the same room, in the beginning of the year 1721, of an ulcer in the throat, occasioned by the drawing of a tooth.

Wonderful Instance of Presentiment.

FROM THE GERMAN OF DR. JUNG-STILLING

THE merchant in whose employ I was formerly, from the year 1763 to 1770, and whom I have called "Spanier" in the narrative of my life, frequently related to me a remarkable presentiment which he once had in Rotterdam. On commencing business, he took a journey into Holland for the purpose of forming connections for his extensive iron-works. But his chief attention was directed to Middleburg, in Zealand, to which place he had several recommendations from his friends, as well as to other towns in Holland. Having finished his business at Rotterdam, he went in the morning to the Middleburg market-boat, which was lying there at anchor, ready to sail at noon to Middleburg. He took and paid for his place, and then requested that a sailor might be sent to him at an inn, which he named, when the vessel was about to sail. He then went to the said inn, prepared for his voyage, and ordered some refreshment to be sent up to his room at eleven o'clock. When he had almost finished his repast, the sailor came to call him; but as soon as the man opened the door, and the merchant cast his eyes upon him, he was seized with an unaccountable trepidation, together with an inward conviction that he ought not to go to Middleburg, so that all his reasoning against it was of no avail: and he was obliged to tell the sailor that he could not accompany him, to which the latter replied that if so, he would lose his fare; but this mattered not—he felt himself compelled to stay.

After the sailor was gone, the merchant cooly reflected on what might be the probable reason of this singular mental impulse. In reality, he was sorry and vexed at thus neglecting this important part of his journey, as he could not wait for the next market-boat. To banish his tedium and disappointment, he went out for a walk, and toward evening called at a friend's house. After sitting there a couple of hours, a great noise was heard in the street. Inquiry was made, and now they learned that the Middleburg market-boat, having been struck by lightning, had sunk, and that not an individual was saved! My readers may think what an impression this intelligence made upon the mind of the worthy traveler: he hastened home, and in retirement thanked God for this gracious warning.

The Witches of Mohra in Sweden.

In general the countries of northern Europe appear to have been less subject to extensive witch-prosecutions than the south, although there the ancient belief in witchcraft reigned in great force. Probably this latter circumstance contributed not a little to the extraordinary character assumed by a case of this nature, which, during the years 1669 and 1670, caused a great sensation throughout Sweden, and drew also the attention of other countries. It began in a district which would seem by its name of Elfdale to have been the peculiar domain of the fairies, and the chief actors in it were children, whom, according to the old popular belief, the fairies were always on the look out to carry away.

The villages of Mohra and Elfdale are situated in the dales of the mountainous districts of the central part of Sweden. In the first of the years above-metioned, a strange report went abroad that the children of the neighborhood were carried away nightly to a place they called Blockula, where they were received by Satan in person; and the children themselves, who were the authors of the report, pointed out numerous women who they said were witches and carried them thither. We have no information as to the manner in which this affair arose, or how it was first made public, but within a short space of time nearly all the children of the district became compromised in it, and agreed in nearly the same story. They asserted in the strongest manner the fact of their being carried away in multitudes to the place of ghostly rendezvous, and we are told that the pale and emaciated appearance of these juvenile victims gave consistency to their statements, although there was the testimony of their own parents that during their alleged absence they had never been missed from home.

Some of the incidents in this singular and tragical case seem to have been borrowed from the witchcraft-cases in France and Germany, although it is not very easy to understand how this could have been the case in what was evidently a very retired part of the country. The minister seems to have shared largely in the fear of the people. The alarm and terror in the district finally became so great, that a report was at last made to the king, who nominated commissioners, partly clergy and partly laymen, to inquire into the extraordinary circumstances which had been brought under his notice, and these commissioners arrived in

Mohra, and announced their intention of opening their proceedings on the 13th of August, 1670.

On the 12th of August, the commissioners met at the parsonage-house, and heard the complaints of the minister and several people of the better class, who told them of the miserable condition they were in, and prayed that by some means or other they might be delivered from the calamity. They told the commissioners, that by the help of witches, some hundred of their children had been drawn to Satan, who had been seen to go in a visible shape through the country, and to appear daily to the people; the poorer sort of them, they said, he had seduced by feasting them with meat and drink. Prayers and humiliations, it appears, had been ordered by the church authorities, and were strictly observed, but the inhabitants of the village lamented before the commissioners that they had been of no avail, and that their children were carried away by the fiend in spite of their devotions. They therefore earnestly begged that the witches who had been the cause of the evil might be rooted out, and that they might thus regain their former rest and quietness, "the rather," they said, "because the children which used to be carried away in the country or district of Elfdale, since some witches had been burnt there, remained unmolested."

The 13th of August was the last day appointed for prayer and humiliation, and before opening their commission the commissioners went to church, "where there appeared a considerable assembly of both young and old. The children could read most of them, and sing psalms, and so could the women, though not with any great zeal and fervor. There were preached two sermons that day, in which the miserable case of those people that suffered themselves to be deluded by the devil was laid open; and these sermons were at last concluded with very fervent prayer. The public worship being over, all the people of the town were called together in the parson's house, near three thousand of them. Silence being commanded, the king's commission was read publicly in the hearing of them all, and they were charged, under very great penalties, to conceal nothing of what they knew, and to say nothing but the truth, those especially who were guilty, that the children might be delivered from the clutches of the devil; they all promised obedience; the guilty feignedly, but the guiltless weeping and crying bitterly."

The commissioners entered upon their duties on the next day with the utmost diligence, and the result formed one of the most remarkable examples of persecution in the annals of sorcery. No less than threescore

and ten inhabitants of the village and district of Mohra, three-and-twenty of whom made confessions, were condemned and executed. One woman pleaded that she was with child, and the rest denied their guilt, and these were sent to Fahluna, where most of them were afterward put to death. Fifteen children were among those who suffered death, and thirty-six more, of different ages between nine and sixteen, were forced to run the gauntlet, and be scourged on the hands at the church-door every Sunday for one year; while twenty more, who had been drawn into these practices more unwillingly, and were very young, were condemned to be scourged with rods upon their hands for three successive Sundays at the church-door. The number of the children accused was about three hundred.

It appears that the commissioners began by taking the confessions of the children, and then they confronted them with the witches whom the children accused as their seducers. The latter, to use the words of the authorized report, having "most of them children with them, which they had either seduced or attempted to seduce, some seven years of age, nay, from four to sixteen years," now appeared before the commissioners. "Some of the children complained lamentably of the misery and mischief they were forced sometimes to suffer of the devil and the witches." Being asked, whether they were sure, that they were at any time carried away by the devil, they all replied in the affirmative. "Hereupon the witches themselves were asked, whether the confessions of those children were true, and admonished to confess the truth, that they might turn away from the devil unto the living God. At first, most of them did very stiffly, and without shedding the least tear, deny it, though much against their will and inclination. After this the children were examined every one by themselves, to see whether their confessions did agree or not, and the commissioners found that all of them, except some very little ones, which could not tell all the circumstances, did punctually agree in their confessions of particulars. In the meanwhile, the commissioners that were of the clergy examined the witches, but could not bring them to any confession, all continuing steadfast in their denials, till at last some of them burst out into tears, and their confession agreed with what the children said; and these expressed their abhorrence of the fact, and begged pardon, adding that the devil, whom they called Locyta, had stopped the mouths of some of them, so loath was he to part with his prey, and had stopped the ears of others; and being now gone from them, they could no longer conceal it, for they had now perceived his treachery."

The various confessions, not only of the witches and children in Mohra, but of those of Elfdale, presented a remarkable uniformity, even in their more minute details. They all asserted that they were carried to a place called Blockula, although they appear to have been ignorant where or at how great a distance it lay, and that they were there feasted by the arch-fiend. The confession of the witches of Elfdale ran thus: "We, of the province of Elfdale, do confess, that we used to go to a gravel-pit, which lies hard by a cross-way, and there we put on a vest over our heads, and then danced round; and after this ran to the cross-way, and called the devil thrice, first with a still voice, the second time somewhat louder, and the third time very loud, with these words, 'Antecessor, come and carry us to Blockula.' Whereupon immediately he used to appear; but in different habits; but for the most part we saw him in a gray coat and red and blue stockings; he had a red beard, a high-crowned hat, with linen of divers colors wrapt about it, and long garters upon his stockings. [It is very remarkable, says the report, that the devil never appears to the witches with a sword by his side.] Then he asked us, whether we would serve him with soul and body. If we were content to do so, he set us on a beast which he had there ready, and carried us over churches and high walls, and after all we came to a green meadow where Blockula lies. We must procure some scrapings of altars, and filings of church-clocks; and then he gave us a horn, with a salve in it, wherewith we do anoint ourselves, and a saddle with a hammer and a wooden nail, thereby to fix the saddle; whereupon we call upon the devil, and away we go."

The witches of Mohra made similar statements; and being asked whether they were sure of a real personal transportation, and whether they were awake when it took place, they all answered in the affirmative; and they said that the devil sometimes laid something down in their place that was very like them; but one of them asserted that he did only take away "her strength," while her body lay still upon the ground, though sometimes he took away her body also. They were then asked, how they could go with their bodies through chimneys and unbroken panes of glass; to which they replied, that the devil did first remove all that might hinder them in their flight, and so they had room enough to go. Others, who were asked how they were able to carry so many children with them, said that they came into the chamber where the children lay asleep, and laid hold of them, upon which they awoke; they then asked them whether they would go to a feast with them. To which

some answered, Yes; others, No, "yet they were all forced to go;" they only gave the children a shirt, and a coat, and doublet, which was either red or blue, and so they set them upon a beast of the devil's providing, and then they rode away. The children confessed that this was true, and some of them added, that because they had very fine clothes put upon them, they were very willing to go. Some of the children said that they concealed it from their parents, while others made no secret of their visits to Blocknla. "The witches declared, moreover, that till of late, they had never power to carry away children, but only this year and the last; and the devil did at that time force them to it; that heretofore it was sufficient to carry but one of their own children, or a stranger's child with them, which happened seldom; but now he did plague them and whip them, if they did not procure him many children, insomuch that they had no peace nor quiet for him. And whereas that formerly one journey a week would serve their turn from their own town to the place aforesaid, now they were forced to run to other towns and places for children, and that they brought with them some fifteen, some sixteen children every night."

The journey to Blockula was not always made with the same kind of conveyance; they commonly used men, beasts, even spits and posts, according as they had opportunity. They preferred, however, riding upon goats, and if they had more children with them than the animal could conveniently carry, they elongated its back by means of a spit anointed with their magical ointment. It was further stated, that if the children did at any time name the names of those, either man or woman, that had been with them, and had carried them away, they were again carried by force, either to Blockula or the cross-way, and there beaten, insomuch that some of them died of it; and this some of the witches confessed, and added, that now they were exceedingly troubled and tortured in their minds for it." One thing was wanting to confirm this circumstance of their confession. The marks of the whip could not be found on the persons of the victims, except on one boy, who had some wounds and holes in his back, that were given him with thorns; but the witches said they would quickly vanish."

The confessions were very minute in regard to the effects of the journey on the children after their return. "They are," says the history, "exceedingly weak; and if any be carried over night, they can not recover themselves the next day, and they often fall into fits; the coming of which they know by an extraordinary paleness that seizes on the children,

and when a fit comes upon them, they lean upon their mother's arms, who sits up with them, sometimes all night, and when they observe the paleness, shake the children, but to no purpose. They observe, further, that their children's breasts grow cold at such times, and they take sometimes a burning candle and stick it in their hair, which yet is not burned by it. They swoon upon this paleness, which swoon lasteth sometime half an hour, sometimes an hour, sometimes two hours, and when the children come to themselves again, they mourn and lament, and groan most miserably, and beg exceedingly to be eased. This the old men declared upon oath before the judges, and called the inhabitants of the town to witness, as persons that had most of them experience of the strong symptoms of their children."

The account they gave of Blockula was, that it was situated in a large meadow, like a plain sea, "wherein you can see no end." The house they met at had a great gate painted with many divers colors. Through this gate they went into a little meadow distinct from the other, and here they turned their animals to graze. When they had made use of men for their beasts of burthen, they set them up against the wall in a state of helpless slumber, and there they remained till wanted for the homeward flight. In a very large room of this house, stood a long table, at which the witches sat down; and adjoining to this room was another chamber, where there were "lovely and delicate beds."

"The lords commssioners," says the report, "were indeed very earnest, and took great pains to persuade them to show some of their tricks, but to no purpose; for they did all unanimously declare, that since they had confessed all, they found that all their witchcraft was gone."

Lottery Prizes won by Dreams.

FROM A LETTER IN MORITZ'S EXPERIMENTAL PSYCHOLOGY.

"You desire me to give you a written account of what I lately verbally related to you, regarding the soul's faculty of prescience. As my experience rests solely upon dreams, I have certainly reason to apprehend that

many will take me for a fantastic dreamer; but if I can contribute anything to the very useful object of your work, it is no matter—let people think what they will. Be that as it may, I vouch for the truth and veracity of what I shall now more particularly relate.

"In the year 1768, while learning the business of an apothecary in the royal medical establishment at Berlin, I played in the seventy-second drawing of the Prussian numerical lottery, which took place on the 30th of May of the same year, and fixed upon the numbers 22 and 60.

"In the night preceding the day of drawing, I dreamed that toward twelve o'clock at noon, which is the time when the lottery is generally drawn, the master-apothecary sent down to me to tell me that I must come up to him. On going up stairs, he told me to go immediately to Mr. Mylius, the auctioneer, on the other side of the castle, and ask him if he had disposed of the books which had been left with him for sale; but that I must return speedily, because he waited for his answer.

"'That's just the thing,' thought I, still dreaming; 'the lottery will just be drawing, and as I have executed my commission, I will run quickly to the general lottery-office, and see if my numbers come out' (the lottery was drawn at that time in the open street): 'if I only walk quick, I shall be at home again soon enough.'

"I went therefore immediately, (still in my dream,) in compliance with the orders I had received, to Mr. Mylius, the auctioneer, executed my commission, and, after receiving his answer, ran hastily to the general lottery-office, on the 'Hunters' Bridge.' Here I found the customary preparations, and a considerable number of spectators. They had already begun to put the numbers into the wheel—and the moment I came up, No. 60 was exhibited and called out. 'Oh,' thought I, 'it is a good omen, that just one of my own numbers should be called out the moment I arrive.'

"As I had not much time, I now wished for nothing so much as that they would hasten as much as possible with telling in the remaining numbers. At length they were all counted in, and now I saw them bind the eyes of the boy belonging to the orphan-school, and the numbers afterward drawn in the customary manner.

"When the first number was exhibited and called out, it was No. 22. 'A good omen again!' thought I; 'No. 60 will also certainly come out.' The second number was drawn—and behold, it was No. 60!

"'Now they may draw what they will,' said I to some one who stood near me; 'my numbers are out—I have no more time to spare.' With that, I turned myself about, and ran directly home.

"Here I awoke, and was as clearly conscious of my dream as I am now relating it. If its natural connection, and the very particular perspicuity, had not been so striking, I should have regarded it as nothing else than a common dream, in the general sense of the term. But this made me pay attention to it, and excited my curiosity so much that I could scarcely wait till noon.

"At length it struck eleven, but still there was no appearance of my dream being fulfilled. It struck a quarter—it struck half-past eleven—and still there was no probability of it. I had already given up all hope, when one of the work-people unexpectedly came to me, and told me to go up stairs immediately to the master-apothecary. I went up full of expectation, and heard with the greatest astonishment that I must go directly to Mr. Mylius, the auctioneer, on the other side of the castle, and ask him if he had disposed of the books at auction which had been entrusted to him. He told me also, at the same time, to return quickly, because he waited for an answer.

"Who could have made more despatch than I? I went in all haste to Mr. Mylius, the auctioneer, executed my commission, and, after receiving his answer, ran as quickly as possible to the general lottery-office, on the 'Hunters' Bridge;' and, full of astonishment, I saw that No. 60 was exhibited and called out the moment I arrived.

"As my dream had been thus far so punctually fulfilled, I was now willing to wait the end of it, although I had so little time; I therefore wished for nothing so much as that they would hasten with counting in the remaining numbers. At length they finished. The eyes of the orphan-boy were bound, as customary, and it is easy to conceive the eagerness with which I awaited the final accomplishment of my dream.

"The first number was drawn and called out, and behold, it was No. 22! The second was drawn, and this was also as I had dreamed, No. 60!

"It now occurred to me that I had already stayed longer than my errand allowed; I therefore requested the person who was next to me in the crowd to let me pass. 'What,' said one of them to me, 'will you not wait till the numbers are all out?' 'No,' said I, 'my numbers are already out, and they may now draw what they please, for aught I care.' With that, I turned about, pushed through the crowd, and ran hastily and joyfully home. Thus was the whole of my dream fulfilled, not only in substance, but literally and verbatim.

"It will perhaps not be disagreeable to you, if I relate two other occurrences of a similar nature:—

"On the 18th of August, 1776, I dreamed I was walking in the vicinity of the 'Silesian Gate,' and intended to go home thence, directly across the field, by the Ricksdorf or Dresden road.

"I found the field full of stubble, and it seemed as if the corn that had stood there had only been reaped and housed a short time before. This was really the case, although I had not previously seen it. On entering the Ricksdorf road, I perceived that some persons had collected before one of the first houses, and were looking up at it. I consequently supposed that something new had occurred in or before the house, and for this reason, on coming up, I asked the first person I met—'What is the matter here?' He answered with great indifference, 'The lottery is drawn.'—'So,' said I, 'is it drawn already? What numbers are out?' 'There they stand,' replied he, and pointed with his finger to the door of a shop that was in the house, which I now perceived for the first time.

"I looked at the door, and found that the numbers were written up, on a black border round the door, as is frequently the case. In order to ascertain if there was really a shop, with a receiving house for the lottery, at the commencement of the Ricksdorf road, I did not think it too much trouble to go there, and found that this was really the case. To my great vexation, I found that only one of my numbers had come out. I looked over the numbers once more, in order not to forget them, and then went home disappointed.

"On awaking, I was hindered, by an accidental noise, from immediately recollecting my dream, but shortly afterward it again occurred to me; and, after a little reflection, I remembered it as clearly as I have now related it, but found it difficult to recollect all the five numbers.

"That No. 47 was the first, and No. 21 the second of the numbers, I remembered perfectly well; that the third which followed was a 6, I was also certain, only I was not confident whether the 0 which I had seen hereabouts belonged to the 6 or the following number 4, which I also remembered very distinctly to have seen; and, as I was not certain of this, it might have been just as well 6 and 4 alone, as 60 and 40.

"I was the least confident as to the fifth number: that it was between 50 and 60 I was certain, but which I could not precisely determine. I had already laid money upon No. 21, and this was the number which, according to my dream, should come out.

"As remarkable as my dream appeared to be in other respects, yet I was diffident of it, from being unable to remember all the five numbers. Although I was quite certain that among the sixteen numbers mentioned

—that is, those between 50 and 60, and the six previously indicated—all the five which I had seen in my dream were contained; and although there was still time enough to secure the numbers, yet it did not suit me, on account of the considerable sum it would require to stake upon all the sixteen numbers. I therefore contented myself with a few *ambs* and *ternes*, and had, besides this, the disappointment of selecting a bad conjunction of numbers.

"The third day afterward (the 21st of August, 1776) the lottery was drawn. It was the two hundred and fifteenth drawing, and all the five numbers which I had seen in my dream came out exactly—namely, 60, 4, 21, 52, 42; and I now remembered that No. 52 was the fifth of those which I had seen in my dream, and which I could not previously recollect with certainty.

"Instead of some thousand dollars, I was now compelled to be contented with about twenty!

"The third, and, for the present, the last occurrence of this kind, which I shall relate, was as follows:—

"On the 21st of September, 1777, I dreamed that a good friend of mine visited me, and after the conversation had turned upon the lottery, he desired that he might draw some numbers out of my little wheel of fortune which I had at that time.

"He drew several numbers, with the intention of staking money upon them. When he had done drawing, I took all the numbers out of the wheel, laid them before me upon the table, and said to him, 'The number which I now take up will certainly come out at the next drawing.' I put my hand into the heap and drew out a number, unfolded it, and looked at it: it was very plainly 25. I was going to fold it up and put it again into the wheel, but that very moment I awoke.

"Having so clear a recollection of my dream, as I have now related it, I had much confidence in the number, and therefore staked so much upon it as to be satisfied with the winnings; but two hours before the lottery was drawn, I received my money back from the lottery-agent, with the news that my number was completely filled up. The lottery was drawn on the 24th of September, and the number really came out.

"Although I very willingly allow, and am well aware, that many and perhaps the generality of dreams arise from causes which are founded merely in the body, and therefore can have no further significance—yet I believe I have been convinced by repeated experience that there are not unfrequently dreams, in the origin and existence of which the body, as

such, has no part; and to these, in my opinion, belong the three instances above mentioned.

"I do not think that the contents of these dreams ought to give occasion to any one to judge wrongfully; for otherwise, I could just as well have selected others: but I have placed them together precisely because of their similarity.

"CHRIST. KNAPE,
"Doct. of Philosophy, Medicine, and Surgery."

Remarkable Fulfilment of a Prediction.

FROM A GERMAN AUTHOR.

IN my younger days, there was a dinner given in the village of Floremburgh, Westphalia, where I was born, on the occasion of a baptism, to which the clergyman, a very worthy man, was invited. During dinner, the conversation turned upon the grave-digger of the place, who was well-known, particularly on account of his second-sight, and even feared; for as often as he saw a corpse, he was always telling that there would be a funeral out of such and such a house. Now, as the event invariably took place, the inhabitants of the house he indicated were placed by the man's tale in the greatest dilemma and anxiety, particularly if there was any one in the house who was ill or sickly, whose death might probably be hastened if the prediction were not concealed from him—which, however, generally took place.

This man's prophecying was an abomination to the clergyman. He forbade it, he reproved, he scolded, but all to no purpose; for the poor dolt, although he was a drunkard, and a man of low and vulgar sentiments, believed firmly that it was a prophetic gift of God, and that he must make it known, in order that the people might still repent. At length, as all reproof was in vain, the clergyman gave him notice that if he announced one funeral more, he should be deprived of his place, and expelled the village. This availed—the grave-digger was silent from that time forward. Half a year afterward, in autumn, about the year 1745, the grave-digger comes to the clergyman and says: "Sir, you

have forbidden me to announce any more funerals, and I have not done so since, nor will I do so any more; but I must now tell you something that is particularly remarkable, that you may see that my second-sight is really true. In a few weeks a corpse will be brought up the meadow, which will be drawn on a sledge by an ox." The clergyman seemingly paid no attention to this, but listened to it with indifference, and replied: "Only go about your business, and leave off such superstitious follies; it is sinful to have anything to do with them."

The thing, nevertheless, appeared extremely singular and remarkable to the clergyman; for, in my country, a corpse being drawn on a sledge by an ox is most disgraceful, because the bodies of those that commit suicide, and notorious malefactors, are thus drawn on sledges.

Some weeks after a strong body of Austrian troops passed through the village on their way to the Netherlands. While resting there a day, the snow fell nearly three feet deep. At the same time, a woman died in another village of the same parish. The military took away all the horses out of the country to drag their wagons. Meanwhile the corpse lay there; no horses came back; the corpse began to putrify, and the stench became intolerable: they were, therefore, compelled to make a virtue of necessity—to place the corpse upon a sledge and harness an ox to the vehicle.

In the meantime, the clergyman, and the schoolmaster with his scholars, proceeded to the entrance of the village to meet the corpse; and, as the funeral came along the meadow in this array, the grave-digger stepped up to the clergyman, pulled him by the gown, pointed with his finger to it, and said not a word.

Such was the tale, with all its circumstances, as related by the clergyman. I was well acquainted with the good man: he was incapable of telling an untruth, much less in a matter which contradicted all his principles.

Another history of this kind, for the truth of which I can vouch, was related to me by my late father and his brother, both very pious men, and to whom it would have been impossible to have told a falsehood.

Both of them had business, on one occasion, in the Westphalian province of Mark, when they were invited to dinner at the protestant preacher's. During the repast, the subject of second-sight was likewise brought upon the carpet. The minister spoke of it with acrimony, because he had also a grave-digger who was afflicted with that evil; he had often and repeatedly forbidden him from mentioning it, but all to no purpose.

On one occasion, the prognosticator came to the minister and said, "I have to tell you, sir, that in a short time there will be a funeral from your house, and you will have to follow the coffin before all the other funeral attendants." Terror, anger, and displeasure, got so much the better of the good pastor, that he drove the thoughtless fellow out of the door; for his wife was near her confinement: and, notwithstanding every rational view which he took, he passed a very melancholy time of it, till at length his wife was safely delivered and out of all danger. He now reproached the grave-digger most bitterly, and said, "See, now, how unfounded thy reveries have been!" But the corpse-seer only smiled and said, "Sir, the matter is not yet finished."

Immediately afterward the preacher's servant-maid died of an apoplexy. Now, it is the custom there for the master of the house, on such occasions, to immediately follow the coffin, before the next relatives: but this time the preacher endeavored to avoid it, in order to confound the corpse-seer. He did not venture, however, to offend the parents of the deceased, which he would have done most grossly if he had not followed the coffin. He found, therefore, a suitable excuse in the circumstance that his wife—who, according to the custom prevalent there, was then to go to church for the first time after her confinement—should take his place, and he would then accompany the schoolmaster and his scholars, as was usual.

This was discussed and agreed upon, and the parents were likewise satisfied with it. On the day when the funeral was to take place, the company assembled at the parsonage. The coffin lay on a bier in the porch; the schoolmaster with his scholars stood in a circle in front of the house and sang;—the minister was just going out to his appointed place; his wife stepped behind the coffin, and the bearers laid hold of the bier, when that very moment the minister's wife fell down in a fit; she was taken into a room, and brought again to herself, but was so ill that she could not go to church; and the minister was so terrified by this accident, that it no longer occurred to him to make the grave-digger into a liar, but he stepped very quietly behind the coffin, as the prognosticator would have it.

The Predictions of Cazotte.

TRANSLATED FROM THE GERMAN OF STILLING.

THE narrative before us was found among the papers of the late M. La Harpe, in his own handwriting. This La Harpe was a member of the Royal Academy of Sciences, in Paris, that storehouse of satire on religion, and Voltarian absurdity! La Harpe himself was a freethinker, who believed nothing, but who, before his end, was thoroughly converted, and died in the faith and hope of the gospel.

I will first relate the narrative in La Harpe's own words, and then add a few remarks respecting its authenticity. He writes as follows:—

"It seems to me as if it were but yesterday, although it happened at the beginning of the year 1788. We were dining with one of our colleagues of the academy, a man of genius and respectability. The company, which was numerous, was selected from all ranks—courtiers, judges, learned men, academicians, &c., and had done justice to the ample, and, as usual, well-furnished repast. At the dessert, Malvasier and Constantia heightened the festivity, and augmented, in good society, that kind of freedom which does not always keep itself within defined bounds.

"The world was at that time arrived at such a pitch, that it was permitted to say anything with the intention of exciting merriment. Chamfort had read to us some of his blasphemous and lascivious tales, and noble ladies had listened to them even without having recourse to their fans. After this, followed a whole host of sarcasms on religion. One person quoted a tirade from Pucelle; another reminded the company of that philosophical verse of Diderot's in which he says, 'Strangle the last king with the entrails of the last priest!'—and all clapped applause. Another stood up elevating a bumper, and exclaimed, 'Yes, gentlemen, I am just as certain that there is no God, as I am certain that Homer is a fool;' and, in reality, he was as certain of one as the other, for the company had just spoken of Homer and of God, and there were among the guests those who had spoken well of both the one and the other.

"The conversation now became more serious. The revolution that Voltaire had effected was spoken of with admiration; and it was agreed that it was this which formed the principal basis of his fame. He had

given the tone to his age; he had written in such a manner, that he was read in both the ante-chamber and the drawing-room. One of the company related to us, with a loud laugh, that his hair-dresser, while powdering him, said, 'Look, sir, although I am only a poor journeyman, yet I have no more religion than another!' It was concluded that the revolution would be completed without delay, and that superstition and fanaticism must make way for philosophy. The probable period was calculated, and which of the company would have the happiness of living during the reign of Reason. The more aged lamented that they dared not flatter themselves with the idea; the younger ones rejoiced at the probability that they would live to see it; and the academy, in particular, was congratulated on having prepared the great work, and for being the focus, the centre, and the prime mover, of liberty of thought.

"A single individual had taken no part in all this pleasant conversation, and had even very gently scattered some jokes upon their noble enthusiasm. It was M. Cazotte, an amiable and original man, but who, unfortunately, was completely taken up with the reveries of those who believe in a superior enlightening. He now took up the discourse, and said in the most serious tone: 'Gentlemen, rejoice; you will all become witnesses of that great and sublime revolution which you so much desire. You know that I apply myself a little to prophesying: I repeat it, you will all see it.'

"'There requires no prophetic gift for that purpose,' was the reply.

"'True,' rejoined he, 'but perhaps something more for what I am now going to tell you. Do you know what will be the result from this revolution' (that is, when reason triumphs in opposition to revealed religion)? 'what it will be to you all, as many as are now here? what will be its immediate consequences, its undeniable and acknowledged effects?'

"'Let us see!' said Condorcet, putting on an air of simplicity; 'it is not disagreeable to a philosoper to meet with a prophet.'

"'You, M. Cordorcet,' continued M. Cazotte, 'you will give up the ghost, stretched out on the floor of a subterraneous prison. You will die of poison, that you will have swallowed, in order to escape the executioner—of poison, which the happiness of those times shall compel you always to carry about with you!'

"This at first excited great astonishment; but it was soon remembered that the worthy Cazotte sometimes dreamed waking, and the company burst out into a loud laugh. 'M. Cazotte,' said one of the guests, 'the tale you relate to us is not near so amusing as your "Devil in Love"'

(*'Le Diable Amoureux'* is a pretty little romance written by Cazotte.) 'What devil has suggested to you the dungeon, the poison, and the executioner? What has this in common with philosophy and the reign of reason?'

"'This is just what I tell you,' replied Cazotte. 'In the name of philosophy, in the name of humanity, liberty, and reason, will it come to pass, that such will be your end: and reason will then certainly triumph, for she will have her temples; nay, at that period, there will be no other temples in all France than the temples of reason.'

"'Truly,' said Chamfort, with a sarcastic smile, 'you will be no priest of these temples.'

"Cazotte answered: 'I hope not; but you, M. Chamfort, who will be one of them, and are very worthy of being so, you will open your veins by twenty-two incisions of the razor, and yet you will die only some months afterward!'

"The company looked at each other, and laughed again.

"Cazotte continued: 'You, M. Vicq. d'Azyr, will not open your veins yourself, but will afterward cause them to be opened six times in one day in an attack of the gout, in order to make the matter more sure, and you will die the same night!

"'You, M. Nicolai, will die upon the scaffold!—

"'You, M. Bailly, on the scaffold!—

"'You, M. Malesherbes, on the scaffold!'

"'God be thanked!' exclaimed M. Raucher, 'it appears that M. Cazotte has only to do with the academicians: he has just made dreadful havoc among them. I, Heaven be praised—'

"Cazotte interrupted him: 'You?—you will die on the scaffold also?'

"'Ha! this is a wager,' resounded from all sides; he has sworn to exterminate us all!'

"*Cazotte.* No, it is not I that have sworn it.

"*The company.* Shall we be then under subjection to Turks and Tartars? and yet—

"*Cazotte.* Nothing less. I have already told you that you will then be under the government of philosophy and reason. Those that will treat you in this manner will be all philosophers; they will be continually making use of those very expressions which you have been mouthing for the last hour; they will repeat all your maxims, and, like you, will quote the verses of Diderot and Pucelle.

"The guests whispered into each others' ears: 'You see clearly that

he has lost his reason' (for while speaking thus, he continued very serious.) 'Don't you see that he is joking, and in all his jests he mixes something of the wonderful?'—'Yes,' said Chamfort, 'but I must confess his wonders are not very pleasing; they are much too gallows-like. And when shall all this take place?'

"*Cazotte.* 'Six years shall not pass over before all that I have told you shall be fulfilled!'

"'You tell us many wonderful things'—it was this time I (La Harpe) that spoke—'and do you say nothing of me?'

"'With respect to you,' answered Cazotte, 'a wonder will take place that will be at least quite as remarkable. You will then be a Christian!'

"A general exclamation! 'Now I am at ease,' said Chamfort; 'if we only perish when La Harpe is a Christian, we are immortal.'

"'We of the female sex,' said the Duchess de Grammont, 'are fortunate in being reckoned as nothing in revolutions. When I say as nothing, I do not intend to say that we do not interfere in them a little; but it is a generally-received maxim that we, and those of our sex, are not deemed responsible on that account.'

"*Cazotte.* Your sex, ladies, will be this time no protection to you; and however little you may be desirous of interfering, yet you will be treated precisely as the men, and no difference will be made with respect to you.

"*The duchess.* But what is it you are telling us, M. Cazotte? You certainly are announcing the end of the world!

"*Cazotte.* That I know not; but what I do know is, that you, my lady duchess, will be drawn to the scaffold—you, and many other ladies with you—upon a hurdle, with your hands bound behind you.

"*The duchess.* I hope, however, in that case, that I shall have a mourning-coach.

"*Cazotte.* No, madam! Ladies of higher rank than you will be drawn upon a hurdle, with their hands bound behind them.

"*The duchess.* Ladies of higher rank? What, the princesses of the blood?

"*Cazotte.* Of still higher rank!

"A visible emotion now manifested itself through the whole company, and the master of the house assumed an air of displeasure. It began to be evident that the joke was carried too far.

"The Duchess de Grammont, in order to dispel the cloud, let the last reply drop, and contented herself with saying, in a most jocular tone,

—'You shall see he will not even leave me the consolation of a confessor!'

"*Cazotte.* No, madam, none will be given, either to you, or to any one else. The last sufferer to whom the favor of a confessor will be granted —(here he paused a moment).

"*The duchess.* Well, who will the fortunate mortal be, to whom this privilege will be granted?

"*Cazotte.* It will be the only privilege he will retain, and this will be the king of France!

"The master of the house now hastily arose from the table and the whole company with him. He went to M. Cazotte, and said with deep emotion, 'My dear Cazotte, this lamentable joke has lasted long enough. You carry it too far, and to a degree in which you endanger yourself, and the company in which you are.'

"Cazotte made no reply, and was preparing to depart, when the Duchess de Grammont, who still endeavored to prevent the matter being taken in a serious light, and labored to restore hilarity, went to him and said, 'Now, Mr. Prophet, you have told us all our fortunes, but have said nothing of your own fate.'

"He was silent, cast his eyes downward, and then said, 'Have you ever read in Josephus, madam, the history of the siege of Jerusalem?'

"*The duchess.* Certainly; who has not read it? but do as though I had never read it.

"*Cazotte.* Well, madam! during this siege, a man went seven successive days upon the walls round the town, in the sight of both the besiegers and the besieged, and cried out incessantly with a mournful voice, 'Wo to Jerusalem! Wo to Jerusalem!' On the seventh day he cried, 'Wo to Jerusalem, and wo to myself also! and in the same moment he was crushed to death by an immense stone, hurled from the enemy's engines. "After these words, M. Cazotte made his bow and departed." Thus far La Harpe.

Here everything depends upon the whole of this narration being true, or fictitious, and written perhaps after its fulfilment; for it is certainly true, that all those who were present at the dinner lost their lives precisely in the manner here predicted by Cazotte. The person who gave the entertainment, to whom Cazotte prophesied nothing, and who was most probably the Duke de Chaiseul, was the only one that died a natural death. The worthy and pious Cazotte was guillotined.

I ask every candid connoisseur that knows how to distinguish that

which is ideal from a true copy taken from nature, if this narrative can be a fabrication? It has so many little shades and peculiarities which would never have occurred to an inventor, and which he would not have regarded as necessary. And then, where would have been the object of such a fabrication? A freethinker could not have invented it; because, by so doing, he would have been acting in complete opposition to his principles; for he would thus be disseminating views to which he is a mortal enemy, and which he regards as a most stupid superstition. If it be supposed that a fanatic or an enthusiast had invented it for the purpose of saying something striking, the nature of the narrative itself, which bears no resemblance to fiction, contradicts such a supposition, to which must be added the certainty that M. La Harpe wrote it with his own hand. It may be found in the, "*Œuvres Choisies et Posthumes*" of M. La Harpe, celebrated member of the French academy, published at Paris by Mignerol, in four volumes octavo, in 1806.

The Shade of the King of Poland.

The following anecdote was penned down with the greatest possible care, after being previously narrated by the imperial privy-counsellor, Von Seckendorf:—

King Frederick William I., of Prussia, the father of Frederick II., stood in such a friendly connection with Augustus II., of Poland, that, if possible, they saw one another at least once a year. This was also the case a short time before the death of the latter, who appeared at the time to be in tolerable health, except that he had rather a serious inflammation in one of his toes. The physicians had therefore strictly warned him against any excess in the use of wine, &c.; and the King of Prussia, who was aware of this, gave orders to his field-marshal, Von Grumbkow, who was to accompany the King to the borders, and to entertain him there at one of the royal residences according to his rank, that, at the parting dinner, he was carefully to avoid everything by which that moderation in the use of wine, which the physicians, for the above reason, had so strongly recommended to the Polish monarch, might be exceeded.

But on the king's desiring to have a few more bottles of champagne, to make a finish, as it were, Grumbkow, who was himself fond of this wine, consented, and drank so much of it for his own share, that, in passing over a courtyard of the royal villa to his quarters, he broke a rib against the pole of a carriage, and was therefore obliged, the next morning, to be carried in a sedan to King Augustus, as the latter intended to pursue his journey very early, and had still some commissions to give him for the Prussian monarch. On this occasion the King of Poland was only dressed in a short fur cloak, with the exception of a shirt open at the front.

In this very dress, but with his eyes closed, he appeared on the 1st of February, 1733, about three o'clock in the morning, to Field-Marshal Von Grumbkow, and said to him, "Mon cher Grumbkow, je viens de mourir ce moment à Varsovie!"*

Grumbkow, the pain of whose broken rib at that time allowed him little repose, had observed immediately before, by the light of his night-lamp, and through his thin bed-curtains, that the door of his ante-room, in which his valet-de-chambre slept, opened; that a long human figure entered, which, having made the tour of his bed with a slow and solemn pace, on a sudden opened his bed-curtains. There stood the figure of King Augustus, exactly as the latter had presented himself alive before him, only a few days previous, before the astonished Grumbkow; and, after having spoken the words above mentioned, it went out of the door again. Grumbkow rang the bell, and asked the valet-de-chambre, who hastened in at the same door, whether he had not seen the person who had just come in and gone out; but he had seen nothing.

Grumbkow immediately wrote a statement of the whole affair to his friend, the imperial embassador and field-marshal, Count Von Seckendorf, who was at that time at King Frederick William's court, and besought him to communicate the matter, in a proper manner, to the King on the parade. On the arrival of Grumbkow's note at the embassador Von Seckendorf's, which was at five o'clock in the morning, there was no one with him but Von Seckendorf, his sister's son, and secretary to the embassy, afterward minister at the court of Brandenburg-Anspach, and finally imperial privy-counsellor. The former said to him, while offering him the note to read: "One would think that pain had made a visionary of old Grumbkow; I must, however, communicate the contents of this letter to the king, this very day."

Forty-six hours after (if I mistake not) the news arrived at Berlin, by

* "My dear Grumbkow, I have just expired at Warsaw!"

the Polish ulans and Prussian hussars, who were stationed every ten miles from Warsaw to Berlin, that the king of Poland died in the same hour, at Warsaw, that Grumbkow saw the apparition.

It may also be added, in confirmation of the above, from the "History of the Life and Acts of Frederick William I., King of Prussia—Hamburgh and Breslau, 1735," p. 454, that the King of Poland is also stated there to have died on the 1st of February, 1733, and that this event was already known in Berlin on the 4th. It is also further observed that the King of Poland, in his journey backward and forward between Dresden and Warsaw, took the road from Dresden by way of Crossau to Karga, and thence finally to Warsaw; on which occasion the King of Prussia almost always sent General Grumbkow, one of his ministers of state, to welcome him there.

The truth of this tale rests upon the credibility of persons whose integrity and sagacity it would be criminal to doubt: it is therefore a certain fact. King Augustus, at the approach of death, assuredly deeply regretted that he had so ill followed the advice of his physician at Grumbkow's entertainment. He might also, at the same time, deem his host reprehensible for not having removed out of the way everything that might be injurious to him, and for having complied with his desire for champagne, although he knew the sentiments of the physicians, and had, besides this, received instructions from the King of Prussia carefully to avoid whatever might be pernicious to his royal guest. Under the influence of this deep regret, and with this fixed idea, he died. The earnest desire he had to make Grumbkow sensible of his error was the reason why he wrought upon his imagination, and developed his feeling of presentiment: and hence originated the apparition.

Buckingham and the Spectre.

The Duke of Buckingham was prime minister to Charles I., king of England, whose favorite he was; and, being looked upon as the author of the arbitrary acts in which the king indulged, he was much hated by the people, and afterward lost his life in a violent manner, being stabbed

with a knife by Lieutenant Felton in the thirty-sixth year of his age. Lord Clarendon, in his History of the Rebellion and Civil War in England, gives the following account of an apparation which preceeded the death of the Duke of Buckingham :—

"Among the officers of the wardrobe at Windsor, was a man who was universally esteemed for his integrity and prudence, and who was at that time about fifty years of age. This man had been brought up, in his youth, at a college in Paris, where George Villiers, the father of the Duke of Buckingham, was also educated, with whom he formed an intimate friendship, but had never spoken with him since that period.

As this keeper of the robes was lying in his bed at Windsor, in perfect health, seven months before the murder of the duke, there appeared to him at midnight a man of venerable aspect, who drew aside the curtains of his bed, and asked him, while looking at him steadfastly, if he did not know him. At first he made no reply, being half dead through fear. But, on being asked the second time if he did not remember ever to have seen him, the recollection of George Villiers, from the similarity of features and dress, occurred to him: he therefore said he took him for George Villiers. The apparition replied that he was in the right, and begged of him to do him the favor to go to his son, the Duke of Buckingham, in his name, and tell him 'that he must exert himself to make himself popular, or at least to soothe the embittered minds of the people, otherwise he would not be permitted to live long.' After these words the apparition vanished, and the good man, whether he was fully awake or not awake, slept quietly till morning.

"On awaking, he regarded the apparition as a dream, and paid no particular attention to it. A night or two afterward, the same person appeared again, in the very same place and at the same hour, with rather a more serious aspect than the first time, and asked him if he had executed the commission he had gave him. As the apparition knew very well that he had not done so, it reproached him very severely, and added that it had expected greater compliance from him, and that if he would not fulfil its request, he should have no rest, but that it would follow him everywhere.

"The terrified keeper of the robes promised obedience; but in the morning he was still irresolute and knew not what to do. He could not bring himself to regard this second apparition, which was so clear and obvious, as a dream; and yet, on the other hand, the high rank of the duke, the difficulty of obtaining admission to his presence, and, above all,

the consideration how he should make the duke believe the thing, seemed to him to defeat the execution of his errand and render it impossible.

"He was for some days undetermined what he should do: at length he took the resolution to be as inactive in the matter as before. But a third and more dreadful vision the two former now succeeded; the apparition reproached him in a bitter tone with not fulfilling his promise. The keeper of the robes confessed that he had delayed the accomplishment of that which had been imposed upon him, on account of the difficulty of approaching the duke, as he knew no one through whom he could hope to gain admission to him; and even if he found means to obtain an audience, yet the duke would not believe that he had received such a commission, he would look upon him as insane, or suppose that he sought to deceive him, either from personal malice, or from being prompted to it by designing people. In this manner his ruin would be inevitable. But the apparition continued firm to its purpose, and said that he should have no rest until he had complied with its desire. It also added, that admittance to his son was easy, and that those who wished to speak with him need not wait long. In order, however, that he might gain credence, it would state to him two or three circumstances, but of which he must mention nothing to any one, except to the duke himself, who, upon hearing them, would give credit to the rest of his story also.

"The man now believed himself under the necessity of obeying this third demand of the apparition, and therefore set off the next morning for London; and as he was intimately acquainted with Sir Ralph Freeman, the master of requests, who had married a near relative of the duke's, he waited upon him, and besought him to assist him with his influence to obtain an audience, having matters of importance to communicate to the duke which demanded great privacy, and some time and patience.

"Sir Ralph knew the prudence and modesty of the man, and concluded, from what he had heard only in general expressions, that something extraordinary was the cause of his journey. He therefore promised compliance, and that he would speak with the duke on the subject. He seized the first opportunity to mention to the duke the good character of the man, and his wish for an audience, and communicated to him everything he knew of the matter. The duke gave him, for answer, that he was going early the following day, with the king, to the chase, and that his horses would wait for him at 'Lambeth Bridge,' where

he intended to land, at five in the morning: and if the man would attend him there, he might converse with him as long as was necessary.

"Sir Ralph did not fail to conduct the keeper of the robes, at the hour appointed, to the place, and introduce him to the duke on his landing from his vessel. The duke received him very courteously, took him aside, and spoke with him nearly a full hour. There was no one at the place but Sir Ralph and the duke's servants; but all of them stood at such a distance, that it was impossible for them to hear anything of the conversation, although they saw that the duke spoke frequently with much emotion. Sir Ralph Freeman, who had his eyes constantly fixed upon the duke, observed this still better than the rest; and the keeper of the robes told him, on their return to London, that when the duke heard the particular incidents which he revealed to him, in order to make the rest of his communication credible, he changed color, and affirmed that no one but the devil could have disclosed this to him, because none but he (the duke) and another person knew of it, of whom he was convinced that she had told it to no one.

"The duke continued the chase. It was, however, observed that he frequently left the company, and appeared sunk in deep thought, and took no part in the pleasure. He left the chase the same forenoon, alighted at Whitehall, and repaired to his mother's apartments, with whom he was closeted for two or three hours. Their loud conversation was heard in the adjoining apartments; and when he came out, much disturbance, mingled with anger, was visible in his countenance, which had never before been observed after conversing with his mother, for whom he always testified the greatest respect. The countess was found in tears after the departure of her son, and plunged into the deepest grief. So much is known and ascertained, that she did not seem surprised when she received the news of the assassination of the duke, which followed some months afterward. It would therefore appear that she had previously foreseen it, and that her son had informed her of what the keeper of the robes had discovered to him; nor did she manifest that grief in the sequel which she must necessarily have felt at the loss of such a beloved son."

It is privily related that the particular circumstances of which the keeper of the robes reminded the duke had reference to a forbidden intercourse which he had with one of his very near relatives; and as he had every reason to suppose that the lady herself would not speak of it, he thought that, besides herself, only the devil could know and say anything of it.

The Old Maid's Christmas Story,

AS RELATED TO HER NIECES.

I HAVE never told you my secret, my dear nieces. However, this Christmas, which may well be the last to an old woman, I will give the whole story; for though it is a strange story, and a sad one, it is true; and what sin there was in it I trust I may have expiated by my tears and my repentance. Perhaps the last expiation of all is this painful confession.

We were very young at the time, Lucy and I, and the neighbors said we were pretty. So we were, I believe, though entirely different; for Lucy was quiet, and fair, and I was full of life and spirits; wild beyond any power of control, and reckless. I was the elder by two years; but more fit to be in leading-strings myself than to guide or govern my sister. But she was so good, so quiet, and so wise, that she needed no one's guidance; for if advice was to be given, it was she who gave it, not I; and I never knew her judgment or perception fail. She was the darling of the house. My mother had died soon after Lucy was born. A picture in the dining-room of her, in spite of all the difference of dress, was exactly like Lucy; and, as Lucy was now seventeen, and my mother had been only eighteen when it was taken, there was no discrepancy of years.

One All-hallow's eve a party of us—all young girls, not one of us twenty years of age—were trying our fortunes round the drawing-room fire; throwing nuts into the brightest blaze, to hear if mythic "He"'s loved any of us, and in what proportion; or pouring hot lead into water, to find cradles and rings, or purses and coffins; or breaking the whites of eggs into tumblers half full of water, and then drawing up the white into pictures of the future—the prettiest experiment of all. I remember Lucy could only make a recumbent figure of hers, like a marble monument in miniature; and I, a maze of masks, and skulls, and things that looked like dancing apes or imps, and vapory lines that did not require much imagination to fashion into ghosts or spirits; for they were clearly human in the outline, but thin and vapory. And we all laughed a great deal, and teazed one another, and were as full of fun, and mischief, and innocence, and thoughtlessness, as a nest of young birds.

There was a certain room at the other end of our rambling old manor-

house, which was said to be haunted, and which my father had therefore discontinued as a dwelling-room, so that we children might not be frightened by foolish servants; and he had made it into a lumber-place—a kind of ground-floor granary—where no one had any business. Well, it was proposed that one of us should go into this room alone, lock the door, stand before a glass, pare and eat an apple very deliberately, looking fixedly in the glass all the time; and then if the mind never once wandered, the future husband would be clearly shown in the glass. As I was always the foolhardy girl of every party, and was moreover very desirous of seeing that apocryphal individual, my future husband (whose non-appearance I used to wonder at and bewail in secret,) I was glad enough to make the trial, notwithstanding the entreaties of some of the more timid. Lucy, above all, clung to me, and besought me earnestly not to go—at last, almost with tears. But my pride of courage, and my curiosity, and a certain nameless feeling of attraction, were too strong for me. I laughed Lucy and her abettors into silence, uttered half a dozen bravados; and, taking up a bedroom candle, passed through the long silent passages, to the cold, dark, deserted room—my heart beating with excitement, my foolish head dizzy with hope and faith. The church clock chimed a quarter past twelve as I opened the door.

It was an awful night. The windows shook, as if every instant they would burst in with some strong man's hand on the bars, and his shoulder against the frame; and the trees howled and shrieked, as if each branch were sentient and in pain. The ivy beat against the window, sometimes with fury, and sometimes with the leaves slowly scraping against the glass, and drawing out long shrill sounds, like spirits crying to each other. In the room itself it was worse. Rats had made it their refuge for many years, and they rushed behind the wainscot and down inside the walls, bringing with them showers of lime and dust, which rattled like chains, or sounded like men's feet hurrying to and fro; and every now and then a cry broke through the room, one could not tell from where or from what, but a cry, distinct and human; heavy blows seemed to be struck on the floor, which cracked like parting ice beneath my feet, and loud knockings shook the walls. Yet in this tumult I was not afraid. I reasoned on each new sound very calmly, and said, "Those are rats," or "those are leaves," and "birds in the chimney," or "owls in the ivy," as each new howl or scream struck my ear. And I was not in the least frightened or disturbed; it all seemed natural and familiar. I placed the candle on a table in the midst of the room, where an old mirror stood;

and, looking steadily into the glass (having first wiped off the dust,) I began to eat Eve's forbidden fruit, wishing intently, as I had been bidden for the apparition of my future husband.

In about ten minutes I heard a dull, vague, unearthly sound; felt, not heard. It was as if countless wings rushed by, and small, low voices whispering too; as if a crowd, a multitude of life was about me; as if shadowy faces crushed up against me, and eyes, and hands, and sneering lips, all mocked me. I was suffocated. The air was so heavy—so filled with life, that I could not breathe. I was pressed on from all sides, and could not turn nor move without parting thickening vapors. I heard my own name—I can swear to that to-day! I heard it repeated through the room; and then bursts of laughter followed, and the wings rustled and fluttered, and the whispering voices mocked and chattered, and the heavy air, so filled with life, hung heavier and thicker, and the Things pressed up to me closer, and checked the breath on my lips with the clammy breath from theirs.

I was not alarmed. I was not excited; but I was fascinated and spell-bound; yet with every sense seeming to possess ten times its natural power. I still went on looking in the glass—still earnestly desiring an apparition—when suddenly I saw a man's face peering over my shoulder in the glass. Girls, I could draw that face to this hour! The low forehead, with the short curling hair, black as jet, growing down in a sharp point; the dark eyes, beneath thick eyebrows, burning with a peculiar light; the nose and the dilating nostrils; the thin lips, curled into a smile—I see them all plainly before me now. And—O, the smile that it was!—the mockery and sneer, the derision, the sarcasm, the contempt, the victory that were in it!—even then it struck into me a sense of submission. The eyes looked full into mine; those eyes and mine fastened on each other; and, as I ended my task, the church clock chimed the half hour; and, suddenly released, as if from a spell, I turned round, expecting to see a living man standing beside me. But I met only the chill air coming in from the loose window, and the solitude of the dark night. The Life had gone; the wings had rushed away; the voices had died out, and I was alone, with the rats behind the wainscot, the owls hooting in the ivy, and the wind howling through the trees.

Convinced that either some trick had been played me, or that some one was concealed in the room, I searched every corner of it. I lifted lids of boxes filled with the dust of ages, and with rotting paper lying like bleaching skin. I took down the chimney-board, and soot and ashes

flew up in clouds. I opened dim old closets, where all manner of foul insects had made their homes, and where daylight had not entered for generations; but I found nothing. Satisfied that nothing human was in the room, and that no one could have been there to-night—nor for many months, if not years—and still nerved to a state of desperate courage, I went back to the drawing-room. But, as I left that room, I felt something flowed out with me; and, all through the long passages, I retained the sensation that this something was behind me. My steps were heavy; the consciousness of pursuit having paralyzed, not quickened me; for I knew that when I left that haunted room I had not left it alone. As I opened the drawing-room door—the blazing fire and the strong lamp-light bursting out upon me with a peculiar expression of cheerfulness and welcome—I heard a laugh close at my elbow and felt a hot blast across my neck. I started back, but the laugh died away, and all I saw were two points of light, fiery and flaming, that somehow fashioned themselves into eyes beneath their heavy brows, and looked at me meaningly through the darkness.

They all wanted to know what I had seen; but I refused to say a word; not liking to tell a falsehood then, and not liking to expose myself to ridicule. For I felt that what I had seen was true, and that no sophistry and no argument, no reasoning and no ridicule could shake my belief in it. My sweet Lucy came up to me—seeing me look so pale and wild—threw her arms round my neck, and leaned forward to kiss me. As she bent her head, I felt the same warm blast rush over my lips, and my sister cried, "Why, Lizzie, your lips burn like fire!"

And so they did, and for long after. The presence was with me still, never leaving me day nor night: by my pillow, its whispering voice often waking me from wild dreams; by my side, in the broad sunlight; by my side, in the still moonlight; never absent, busy at my brain, busy at my heart—a form ever banded to me. It flitted like a cold cloud between my sweet sister's eyes and mine, and dimmed them so that I could scarcely see their beauty. It drowned my father's voice; and his words fell confused and indistinct.

Not long after, a stranger came into our neighborhood. He bought Green Howe, a deserted old property by the river side, where no one had lived for many, many years; not since the young bride, Mrs. Braithwaite, had been found in the river one morning, entangled among the dank weeds and dripping alders, strangled and drowned, and her husband dead—none knew how—lying by the chapel door. The place had had a bad name

ever since, and no one would live there. However, it was said that a stranger, who had been long in the East, a Mr. Felix, had now bought it, and that he was coming to reside there. And, true enough, one day the whole of our little town of Thornhill was in a state of excitement; for a traveling-carriage and four, followed by another full of servants—Hindoos or Lascars, or Negroes; dark-colored, strange-looking people—passed through, and Mr. Felix took possession of Green Howe.

My father called on him after a time; and I, as the mistress of the house, went with him. Green Howe had been changed, as if by magic, and we both said so together, as we entered the iron gates that led up the broad walk. The ruined garden was one mass of plants, fresh and green, many of them quite new to me; and the shrubbery, which had been a wilderness, was restored to order. The house looked larger than before, now that it was so beautifully decorated; and the broken trellis-work, which used to hang dangling among the ivy, was matted with creeping roses and jasmine, which left on me the impression of having been in flower, which was impossible. It was a fairy palace; and we could scarcely believe that this was the deserted, ill-omened Green Howe. The foreign servants, too, in Eastern dresses, covered with rings and necklaces, and earrings; the foreign smells of sandal-wood and camphor, and musk; the curtains that hung every where in place of doors, some of velvet, and some of cloth of gold; the air of luxury, such as I, a simple country girl, had never seen before, made such a powerful impression on me, that I felt as if carried away to some unknown region. As we entered, Mr. Felix came to meet us; and, drawing aside a heavy curtain that seemed all of gold and fire—for the flame-colored flowers danced and quivered on the gold—he led us into an inner room, where the darkened light; the atmosphere heavy with perfumes; the statues; the birds like living jewels; the magnificence of stuffs, and the luxuriousness of arrangement, overpowered me. I felt as if I had sunk into a lethargy, in which I heard only the rich voice, and saw only the fine form of our stranger host.

He was certainly very handsome; tall, dark, yet pale as marble; his very lips were pale; with eyes that were extremely bright; but which had an expression behind them that subdued me. His manners were graceful. He was very cordial to us, and made us stay a long time; taking us through his grounds to see his improvements, and pointing out here and there further alterations to be made; all with such a disregard for local difficulties, and for cost, that, had he been one of the princes of the genii, he could not have talked more royally. He was more than merely

attentive to me; speaking to me often, and in a lower voice, bending down near to me, and looking at me with eyes that thrilled through every nerve and fibre. I saw that my father was uneasy; and, when we left, I asked him how he liked our new neighbor. He said, "Not much, Lizzie," with a grave and almost displeased look, as if he had probed the weakness I was scarcely conscious of myself. I thought at the time that he was harsh.

However, as there was nothing positively to object to in Mr. Felix, my father's impulse of distrust could not well be indulged without rudeness; and my dear father was too thoroughly a gentleman ever to be rude even to his enemy. We therefore saw a great deal of the stranger; who established himself in our house on the most familiar footing, and forced on my father and Lucy an intimacy they both disliked but could not avoid. For it was forced with such consummate skill and tact, that there was nothing which the most rigid could object to.

I gradually became an altered being under his influence. In one thing only a happier—in the loss of the Voice and the Form which had haunted me. Since I had known Felix this terror had gone. The reality had absorbed the shadow. But in nothing else was this strange man's influence over me beneficial. I remember that I used to hate myself for my excessive irritability of temper when I was away from him. Everything at home displeased me. Everything seemed so small and mean and old and poor after the lordly glory of that house; and the very caresses of my family and olden school-day friends were irksome and hateful to me. All except my Lucy lost its charm; and to her I was faithful as ever; to her I never changed. But her influence seemed to war with his wonderfully. When with him I felt borne away in a torrent. His words fell upon me mysterious and thrilling, and he gave me fleeting glimpses into worlds which had never opened themselves to me before; glimpses seen and gone like the Arabian gardens.

When I came back to my sweet sister, her pure eyes and the holy light that lay in them, her gentle voice speaking of the sacred things of heaven and the earnest things of life, seemed to me like a former existence; a state I had lived in years ago. But this divided influence nearly killed me; it seemed to part my very soul, and wrench my being in twain; and this, more than all the rest, made me sad beyond anything people believed possible in one so gay and reckless as I had been.

My father's dislike to Felix increased daily; and Lucy, who had never been known to use a harsh word in her life, from the first refused to believe a thought of good in him, or to allow him one single claim to praise. She

used to cling to me in a wild, beseeching way, and entreat me with prayers, such a mother might have poured out before an erring child, to stop in time, and to return to those who loved me. "For your soul is lost from among us, Lizzie," she used to say; "and nothing but a frame remains of the full life of love you once gave us!" But one word, one look, from Felix was enough to make me forget every tear and every prayer of her who, until now had been my idol and my law

At last my dear father commanded me not to see Felix again. I felt as if I should have died. In vain I wept and prayed. In vain I gave full license to my thoughts, and suffered words to pour from my lips which ought never to have crept into my heart. In vain; my father was inexorable.

I was in the drawing-room. Suddenly, noiselessly, Felix was beside me. He had not entered by the door which was directly in front of me; and the window was closed. I never could understand this sudden appearance; for I am certain that he had not been concealed.

"Your father has spoken of me, Lizzie?" he said, with a singular smile. I was silent.

"And has forbidden you to see me again?" he continued.

"Yes," I answered, impelled to speak by something stronger than my will.

"And you intend to obey him?"

"No," I said again, in the same manner, as if I had been talking in a dream.

He smiled again. Who was he so like when he smiled? I could not remember, and yet I knew that he was like some one I had seen—a face that hovered outside my memory, on the horizon, and never floated near enough to be distinctly realized.

"You are right, Lizzie," he then said; "there are ties which are stronger than a father's commands—ties which no man has the right, and no man has the power to break. Meet me to-morrow at noon in the Low Lane; we will speak further."

He did not say this in any supplicating, nor in any loving manner: it was simply a command, unaccompanied by one tender word or look. He had never said he loved me—never; it seemed to be too well understood between us to need assurances.

I answered, "Yes," burying my face in my hands, in shame at this my first act of disobedience to my father; and, when I raised my head, he was gone. Gone as he had entered, without a foot-fall sounding ever so lightly.

I met him the next day; and it was not the only time that I did so. Day after day I stole at his command from the house, to walk with him in the Low Lane—the lane which the country people said was haunted, and which was consequently always deserted. And there we used to walk or sit under the blighted elm tree for hours;—he talking, but I not understanding all he said: for there was a tone of grandeur and of mystery in his words that overpowered without enlightening me, and that left my spirit dazzled rather than convinced. I had to give reasons at home for my long absences, and he bade me say that I had been with old Dame Todd, the blind widow of Thornhill Rise, and that I had been reading the Bible to her. And I obeyed; although, while I said it, I felt Lucy's eyes fixed plaintively on mine, and heard her murmur a prayer that I might be forgiven.

Lucy grew ill. As the flowers and the summer sun came on, her spirit faded more rapidly away. I have known since, that it was grief more than malady which was killing her. The look of nameless suffering, which used to be in her face, has haunted me through life with undying sorrow. It was suffering that I, who ought to have rather died for her, had caused. But not even her illness stayed me. In the intervals I nursed her tenderly and lovingly as before; but for hours and hours I left her—all through the long days of summer—to walk in the Low Lane, and to sit in my world of poetry and fire. When I came back my sister was often weeping, and I knew that it was for me—I, who once would have given my life to save her from one hour of sorrow. Then I would fling myself on my knees beside her, in an agony of shame and repentance, and promise better things of the morrow, and vow strong efforts against the power and the spell that were on me. But the morrow subjected me to the same unhallowed fascination, the same faithlessness.

At last Felix told me that I must come with him; that I must leave my home, and take part in his life; that I belonged to him and to him only, and that I could not break the tablet of a fate ordained; that I was his destiny, and he mine, and that I must fulfill the law which the stars had written in the sky. I fought against this. I spoke of my father's anger, and of my sister's illness. I prayed to him for pity, not to force this on me, and knelt in the shadows of the autumn sunset to ask from him forbearance.

I did not yield this day, nor the next, nor for many days. At last he conquered. When I said "Yes," he kissed the scarf I wore round my neck. Until then he had never touched even my hands with his lips. I

consented to leave my sister, who I well knew was dying; I consented to leave my father, whose whole life had been one act of love and care for his children; and to bring a stain on our name, unstained until then. I consented to leave those who loved me—all I loved—for a stranger.

All was prepared; the hurrying clouds, lead-colored, and the howling wind, the fit companions in nature with the evil and the despair of my soul. Lucy was worse to-day; but though I felt going to my death, in leaving her, I could not resist. Had his voice called me to the scaffold, I must have gone. It was the last day of October, and at midnight when I was to leave the house. I had kissed my sleeping sister, who was dreaming in her sleep, and cried, and grasped my hand, and called aloud, "Lizzie, Lizzie! Come back!" But the spell was on me, and I left her; and still her dreaming voice called out, choking with sobs, "Not there! not there, Lizzie! Come back to me!"

I was to leave the house by the large, old, haunted room that I have spoken of before; Felix waiting for me outside. And a little after twelve o'clock, I opened the door to pass through. This time the chill, and the damp, and the darkness unnerved me. The broken mirror was in the middle of the room, as before, and, in passing it, I mechanically raised my eyes. Then I remembered that it was All-hallow's eve, the anniversary of the apparition of last year. As I looked, the room, which had been so deadly still, became filled with the sound I had heard before. The rushing of large wings, and the crowd of whispering voices flowed like a river round me; and again, glaring into my eyes, was the same face in the glass that I had seen before, the sneering smile even more triumphant, the blighting stare of the fiery eyes, the low brow and the coal-black hair, and the look of mockery. All were there; and all I had seen before and since; for it was Felix who was gazing at me from the glass. When I turned to speak to him, the room was empty. Not a living creature was there; only a low laugh, and the far off voices whispering, and the wings. And then a hand tapped on the window, and the voice of Felix cried from outside, "Come, Lizzie, come!"

I staggered, rather than walked, to the window; and, as I was close to it—my hand raised to open it—there stood between me and it a pale figure clothed in white; her face more pale than the linen round it. Her hair hung down on her breast, and her blue eyes looked earnestly and mournfully into mine. She was silent, and yet it seemed as if a volume of love and of entreaty flowed from her lips; as if I heard words of deathless affection. It was Lucy; standing there in this bitter midnight

cold—giving her life to save me. Felix called to me again, impatiently; and, as he called, the figure turned, and beckoned me; beckoning me gently, lovingly, beseechingly; and then slowly faded away. The chime of the half-hour sounded; and, I fled from the room to my sister. I found her lying dead on the floor; her hair hanging over her breast, and one hand stretched out as if in supplication.

The next day Felix disappeared; he and his whole retinue: and Green Howe fell into ruins again. No one knew where he went, as no one knew from whence he came. And to this day I sometimes doubt whether or not he was a clever adventurer, who had heard of my father's wealth: and who, seeing my weak and imaginative character, had acted on it for his own purposes. All that I do know is that my sister's spirit saved me from ruin; and that she died to save me. She had seen and known all, and gave herself for my salvation down to the last and supreme effort she made to rescue me. She died at that hour of half-past twelve; and at half-past twelve, as I live before you all, she reappeared to me and recalled me.

And this is the reason why I never married, and why I pass All-hallow's eve in prayer by my sister's grave. I have told you to-night this story of mine, because I feel that I shall not live over another last night of October, but that before the next white Christmas roses come out like winter stars on the earth I shall be at peace in the grave. Not in the grave; let me rather hope with my blessed sister in Heaven!

The White Lady.

FROM AN OLD WORK.

It is a matter of almost universal notoriety, that a female figure, rather tall and clothed in white, has been seen in several castles; for instance, in the castles of Neuhaus in Bohemia, Berlin, Bayreuth, Darmstadt, and here also in the castle at Carlsruhe; she wears a veil, through which her face can just be distinguished; she generally appears in the night, not long before the death of one of the reigning family, although many of them die without the spirit's appearing. She

sometimes also foreshows, by her appearing, the death of those who belong to the court, but not to the reigning family.

Merian relates, in the fifth volume of his "Theatre of Europe," that she was frequently seen in the castle in Berlin, in the years 1652 and 1653; but what entirely confirms the belief of this apparition are the two following testimonies.

It is an ancient tradition that the White Lady has been seen by different individuals in the castle of Carlsruhe, and the fact is also believed by intelligent people; but the two following instance of her appearing decide the matter. An illustrious lady went one evening, at dusk, to walk in the garden of the castle accompanied by her husband. Without the remotest thought of the White Lady, she suddenly saw her, very plainly, standing near her on the path, so that she could very distinctly perceive her whole figure. She was terrified and sprang to the other side of her husband, on which the White Lady vanished. This distinguished individual stated that his lady turned deadly pale with the fright, and her pulse beat violently. Soon afterward, some one died belonging to the lady's family.

The second proof is from a pious and very learned man, who filled a respectable office at the court. This gentleman was passing one evening late, through one of the lobbies of the castle, without thinking on anything of the kind, when the White Lady came toward him. At first he believed it was one of the ladies of the court that wished to terrify him; he therefore hastened up to the figure in order to lay hold of it, but he then perceived it was the White Lady, for she vanished before his eyes. He observed her particularly; he could even remark the folds in her veil, and through it, her countenance, while from within her a faint light appeared to glimmer

She was also wont to be seen about the time of the three principal church festivals. She generally appears in the night, but is likewise frequently seen in the open day.

It was at the castle of Neuhaus, in Bohemia, about three hundred and fifty years ago, where she was first seen, and that very often. She was frequently observed looking out at noon-day, from a window at the top of an uninhabited turret of the castle. She was entirely white; had on her head a white veil, with white ribbons, was of tall stature, and of modest deportment. She was, of course, during her lifetime, of the Roman Catholic religion; for three hundred and fifty years ago, no other was known. There are only two instances of her having spoken

A certain illustrious princess was standing in her dressing-room before the looking-glass, with one of her maids of honor, in order to try some articles of dress; and on asking the lady in waiting what time it was, the White Lady suddenly stepped forth from behind a screen, and said, "It is ten o'clock, my dears!" The princess was dreadfully alarmed, as may easily be supposed. A few weeks afterward, she fell ill and died.

In December of the year 1628, she appeared also in Berlin, and was there heard to say the following words in Latin: "*Veni, judica vivos et mortuos; judicium mihi adhuc superest!*" that is, "Come, judge the living and the dead; my fate is not yet decided!"

From the many and various apparitions of this spirit, we will only select another, which is particularly remarkable.

At Neuhaus, in Bohemia, there is an old institution, which provides that on Holy Thursday a mess of sweet pottage should be given to the poor, in the courtyard of the castle; this mess consisted of some kind of pulpous fruit, with honey, after which every one had as much small beer to drink as he desired, and besides this, received seven pretzel. Many thousand poor people often assembled on this day, and were all feasted in this manner. When the Swedes, in the thirty years' war, had subdued the town and the castle, and neglected the distribution of this meal to the poor, the White Lady began to be so violent, and to cause such a disturbance, that the inhabitants of the castle could no longer endure it. The guard was dispersed, beaten, and thrown to the ground by a secret power. The sentinels were frequently met by strange figures and mere visages, and officers themselves were dragged, by night, out of their beds along the floor. Now, when no means could be devised to remedy this evil, one of the townspeople told the commander-in-chief that the poor had been deprived of their yearly feast, and advised him to let it be immediately prepared, according to the custom of their predecessors. This was done; the disturbance instantaneously ceased, and nothing more was observed.

It is certain that the White Lady is not yet in a state of blessedness; for in that case she would no longer wander about mortals. She is still less in a state of condemnation; for in her countenance nothing but modesty, decorum, and piety is manifested; and she has often been seen to be angry, and assume a threatening aspect when any one has made use of blasphemous or indecorous language against God and religion, so that she has even used violence toward them.

But now let us inquire who this remarkable and mysterious being is. She has been taken for a certain Countess of Orlamunda; but we find in

the "Monthly discourses on the World of Spirits," a remarkable key to this affair: the celebrated and learned Jesuit, Baldinus, gave himself the trouble to ascertain, with certainty, the truth of the matter, the result of which is the following very probable history of the White Lady:—

"In the ancient castle of Neuhaus, in Bohemia, among the pictures of the ancient and celebrated family of Rosenberg, there was found a portrait which bears an exact resemblance to the White Lady. She is clothed after the fashion of those times, in a white habit, and was called Perchta Von Rosenberg. The history of this lady's life is briefly as follows: She was born between 1420 and 1430; her father is said to have been Ulrich II., Von Rosenberg, and her mother, Catherine of Wartenberg, who died in 1436. This Ulrich was lieutenant-governor in Bohemia, and, at the instance of the Pope, commander-in-chief of the Roman Catholic troops against the Hussites.

"His daughter Perchta, or rather Bertha, was married, in the year 1449, to John Von Lichtenstein, a rich baronet in Steyermark. But as her husband led a vicious and profligate life, Bertha was very unhappy. Her marriage proved a constant source of grief to her, and she was obliged to seek relief from her relatives. Hence it was that she could never forget the insults and indescribable distress she had endured, and thus left the world under the influence of this bitter passion. At length this unhappy marriage was dissolved by the death of her husband, and she removed to her brother, Henry IV. The latter began to reign in the year 1451, and died, without issue, in 1457.

"Lady Bertha lived at Neuhaus, and built the castle there, which occupied several years in building, to the great grievance of the town's-people. Lady Bertha, however, spoke kindly to her vassals, and consoled them with the speedy termination of the work, and the due payment of their services. Among other things, she generally called out to the workmen, 'Work for your masters, ye faithful subjects, work!—when the castle is finished, you and all your families shall be feasted with sweet porridge,' for so our forefathers expressed themselves when they invited any one to be their guest.

"Now in autumn, when the building was finished, Lady Bertha kept her word, by treating all her subjects with an excellent repast, and said to them during dinner, 'In consequence of your loyalty to your liege lord, you shall every year have such a feast as this; and thus the praise of your good conduct shall flourish in after-ages.'

"The lords of Rosenberg and Slavata found it afterward more appro-

priate to transfer this beneficent and charitable feast to the day of the institution of the Lord's Supper, on which day it is still continued.

"I do not find at what time Lady Bertha Von Rosenberg died; but it was probably toward the end of the fifteenth century. Her portrait is to be met with in several Bohemian castles, in a widow's white dress, which exactly corresponds with the appearance of the White Lady. She is most frequently seen at Roumlau, Neuhaus, Trzebon, Islubocka, Bechin, and Tretzen, which are all Bohemian castles, inhabited by her descendants; and as individuals of her family married into the houses of Brandenburg, Baden, and Darmstadt, she is also in the habit of visiting them: and wherever she comes, her object is to announce an approaching death—perhaps also to warn against some misfortune, for she sometimes appears likewise without any one dying."

The Vision of Thespesios.

PLUTARCH in his works, has preserved a most remarkable vision of the world of spirits, which may tend, in some measure, to illustrate the ideas which the ancient Greeks formed of it. It is as follows:—

"Thespesios of Soli, lived at first very prodigally and profligately; but afterward, when he had spent all his property, necessity induced him to have recourse to the basest methods for a subsistence. There was nothing, however vile, which he abstained from, if it only brought him in money; and thus he again amassed a considerable sum, but fell at the same time into the worst repute for his villany. That which contributed the most to this, was a prediction of the god Amphilochus: for having applied to this deity to know whether he would spend the rest of his life in a better manner, he received for answer, 'that he would never mend till he died.' And so it really happened, in a certain sense; for not long afterward, he fell down from an eminence upon his neck; though he received no wound, yet he died in consequence of the fall. But three days afterward, when he was about to be interred, he received strength, and came to himself. A wonderful change now took place in his conduct, for the Cilicians knew no one who at that time was more conscientious in business, devout

toward God, terrible to his foes, or faithful to his friends; so that those who associated with him wished to learn the cause of this change; justly supposing that such an alteration of conduct, from the greatest baseness to sentiments so noble, could not have come of itself. And so it really was, as he himself related to Protogenus, and other judicious friends.

"When his rational soul left the body, he felt like a pilot hurled out of his vessel into the depths of the sea. He then raised himself up, and his whole being seemed on a sudden to breathe, and to look about it on every side, as if the soul had been all eye. He saw nothing of the previous objects; but beheld the enormous stars at an immense distance from each other, endowed with admirable radiance, and uttering wonderful sounds; while his soul glided gently and easily along, borne by a stream of light, in every direction. In his narrative, he passed over what he saw besides, and merely said, that he perceived the souls of those that were just departed, rising up from the earth; they formed a luminous kind of bubble, and when this burst, the soul placidly came forth, glorious, and in human form. The souls, however, had not all the same motion; some soared upward with wonderful ease, and instantaneously ascended to the heights above: others whirled about like spindles; sometimes rising upward, and sometimes sinking downward, having a mixed and disturbed motion. He was unacquainted with the most of them, but recognised two or three of his relatives. He drew near to them, and wished to speak with them, but they did not hear him, for they were not wholly themselves, but in a state of insensibility, and avoiding every touch; they turned round, first alone in a circle, then, as they met with others in a similar condition, they moved about with them in all directions, emitting indistinct tones, like rejoicing mixed with lamentation. Others again appeared in the heights above, shining brilliantly, and affectionately uniting with each other, but fleeing the restless souls above described. In this place he also saw the soul of another of his relatives, but not very perceptibly, for it had died while a child. The latter, however, approaching him said, 'Welcome, Thespesios!' On his answering that his name was not Thespesios, but Aridaios, it replied, 'It is true, thou didst formerly bear that name, but henceforth thou art called Thespesios. Thou art, however, not yet dead, but by a particular providence of the gods art come hither in thy rational spirit; but thou hast left the other soul behind, as an anchor in the body. At present, and in future, be it a sign by which thou mayest distinguish thyself from those that are really dead, that the souls of the deceased no longer cast a shadow, and

are able to look steadfastly at the light above without being dazzled.' On this, the soul in question conducted Thespesios through all parts of the other world, and explained to him the mysterious dealings and government of Divine Justice; why many are punished in this life, while others are not; and showed him also every species of punishment to which the wicked are subject hereafter. He viewed everything with holy awe; and after having beheld all this as a spectator, he was at length seized with dreadful horror when on the point of departing, for a female form of wondrous size and appearance laid hold of him, just as he was was going to hasten away, and said, 'Come hither, in order that thou mayest the better remember everything!" And with that she drew forth a burning rod, such as the painters use, when another hindered her, and delivered him; while he, as if suddenly impelled forward by a violent gale of wind, sank back at once into his body, and came to life again at the place of interment."

Leaves from a Distinguished Clergyman's Journal.

To illustrate and confirm the various relations and statements given respecting apparitions from the invisible world, we subjoin a most remarkable account of a developed faculty of presentiment, extracted from the journal of the Rev. John Wesley, who has premised it with a few remarks, which manifest a striking coincidence with the views and sentiments of some of the German authors:—

"25*th May*, 1768.—Being at Sunderland, I took down, from one who had feared God from her infancy, one of the strangest accounts I ever read: and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud, and the nature of the circumstances themselves excludes the possibility of a delusion.

"It is true there are several of them I do not comprehend: but this is, with me, a very slender objection; for what is it which I *do* comprehend, even of things which I see daily? Truly not 'the smallest grain of sand or spire of grass.' I know not how the one grows, nor how the particles of the other adhere together. What pretence have I, then, to deny well-attested facts, because I can not comprehend them?

"It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not), that the giving up of witchcraft* is, in effect, giving up the Bible; and they know, on the other hand, that *if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground.* I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides, which abundantly confute their vain imaginations, but we need not be hooted out of one; neither reason nor religion require this.

"One of the capital objections to all these accounts, which I have known urged over and over, is this: 'Did you ever see an apparition yourself?' No, nor did I ever see a murder, yet I believe there is such a thing; yea, and that, in one place or another, murder is committed every day. Therefore, I can not, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me of both the one and the other.

"Elizabeth Hobson was born in Sunderland, in the year 1744. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man brought her up as his own daughter. She was serious from a child, and grew up in the fear of God. Yet she had deep and sharp convictions of sin, till she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession.

"On Wednesday, May 25, 1768, and the three following days, I talked with her at large; but it was with great difficulty I prevailed on her to speak. The substance of what she said was as follows:—

"'From my childhood, when any of our neighbors died, whether men, women, or children, I used to see them, either just when they died, or a

* The operation of malignant or infernal influence.

little before: nor was I at all afraid, it was so common. Indeed, many times I did not then know they were dead. I saw many of them by day, many by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had bright, glorious light around them; but many had a gloomy, dismal light, and a dusky cloud over them.

"'When I told my uncle this, he did not seem to be at all surprised at it, but several times said, "Be not afraid, only take care to fear and serve God; as long as he is on your side, none will be able to hurt you." At other times he said—dropping a word now and then, but seldom answering me any questions about it—"Evil spirits very seldom appear, but after they have appeared to the person a year, they frequently come in the daytime. Whatever spirits, good or bad, come in the day, they come at sunrise, at noon, and at sunset."

"'When I was between twelve and thirteen, my uncle had a lodger, who was a very wicked man. One night I was sitting in my chamber, about half an hour after ten, having by accident put out my candle, when he came in all over in a flame. I cried out, "William, why do you come in so to fright me?" He said nothing, but went away. I went after him into his room, but found he was fast asleep in bed. A day or two after he fell ill, and within the week died in raging despair.

"'I was between fourteen and fifteen, when I went very early one morning to fetch up the kine. I had two fields to cross into a low ground, which was said to be haunted. Many persons had been frighted there, and I had myself often seen men and women (so many, at times, that they were out of count) go just by me and vanish away. This morning, as I came toward it, I heard a confused noise, as of many people quarreling; but I did not mind it, and went on till I came near the gate. I then saw on the other side a young man, dressed in purple, who said, "It is too early; go back whence you came, and the Lord be with you and bless you:" and presently he was gone.

"'When I was about sixteen, my uncle fell ill, and grew worse and worse for three months. One day, having been sent out on an errand, I was coming home through a lane, when I saw him in the field coming swiftly toward me. I ran to meet him, but he was gone. When I came home, I found him calling for me. As soon as I came to his bedside, he clasped his arms round my neck, and, bursting into tears, earnestly exhorting me to continue in the ways of God, kept his hold, till he sunk down and died; and even then they could hardly unclasp his fingers. I

would fain have died with him, and wished to be buried with him, dead or alive.

"'From that time, I was crying from morning till night, and praying that I might see him. I grew weaker and weaker, till one morning, about one o'clock, as I was laying, crying as usual, I heard some noise, and rising up, saw him come to the bedside. He looked much displeased, shook his head at me, and in a minute or two went away.

"'About a week after, I took to my bed, and grew worse and worse, till in six or seven days my life was despaired of. Then, about eleven at night, my uncle came in, looked well pleased, and sat down on the bedside. He came every night after, at the same hour, and stayed till cock-crowing. I was exceeding glad, and kept my eyes fixed on him all the time he stayed. If I wanted drink or anything, though I did not speak or stir, he fetched it, and set it on the chair by the bedside. Indeed, I could not speak. Many times I strove, but could not move my tongue. Every morning, when he went away, he waved his hand to me, and I heard delightful music, as if many pesons were singing together.

"'In about six weeks I grew better. I was then musing one night, whether I did well in desiring he might come, and I was praying that God would do his own will, when he came in and stood by the bedside. But he was not in his usual dress: he had on a white robe, which reached down to his feet. He looked quite well pleased. About one, there stood by him a person in white, taller than he, and exceedingly beautiful. He came with the singing as of many voices, and continued till near cock-crowing. Then my uncle smiled, and waved his hand toward me twice or thrice. They went away with inexpressibly sweet music, and I saw him no more.

"'In a year after this a young man courted me, and in some months we agreed to be married. But he purposed to take another voyage first, and one evening went on board his ship. About eleven o'clock, going out to look for my mother, I saw him standing at his mother's door, with his hands in his pockets and his hat pulled over his eyes. I went to him and stretched out my hand to put up his hat, but he went swiftly by me, and I saw the wall, on the other side of the lane, part as he went through, and then immediately close after him. At ten the next morning he died.

"'A few days after, John Simpson, one of our neighbors—a man that truly feared God, and one with whom I was particularly acquainted—went to sea as usual. He sailed out on a Tuesday. The Friday night following, between eleven and twelve o'clock, I heard one walking in my

room, and every step sounded as if he was stepping in water. He then came to the bedside in his sea-jacket, all wet, and stretched his hand over me. Three drops of water fell on my breast, and felt as cold as ice. I strove to awake his wife, who lay with me; but I could not, any more than if she was dead. Afterward I heard that he was cast away that night. In less than a minute he went away; but he came to me every night for six or seven nights following, between eleven and two. Before he came, and when he went away, I always heard sweet music. Afterward he came both day and night—every night about twelve, with the music at his coming and going; and every day at sunrise, noon, and sunset. He came—whatever company I was in—at church, in the preaching house, at my class; and was always just before me, changing his posture as I changed mine. When I sat, he sat; when I kneeled, he kneeled; when I stood, he stood likewise. I would fain have spoken to him, but I could not; when I tried, my heart sunk within me. Meantime it affected me more and more; so that I lost my appetite, my color, and my strength. This continued ten weeks, while I pined away, not daring to tell any one. At last he came four or five nights without any music, and looked exceeding sad. On the fifth night he drew the curtains of the bed violently to and fro, still looking wistfully at me and as one quite distressed. This he did two nights; on the third, I lay down about eleven, on the side of the bed. I quickly saw him walking up and down the room. Being resolved to speak to him, but unwilling any should hear, I rose and went up into the garret. When I opened the door I saw him walking toward me, and shrunk back, on which he stopped and stood at a distance. I said, "In the name of the Father, Son, and Holy Ghost, what is your business with me?" He answered, "Betsy, God forgive you for keeping me so long from my rest! Have you forgot what you promised before I went to sea—to look to my children if I was drowned? You must stand to your word, or I can not rest." I said, "I wish I was dead." He said, "Say not so; you have more to go through before then: and yet, if you knew as much as I do, you would not care how soon you died. You may bring the children on in their learning while they live; they have but a short time." I said, "I will take all the care I can." He added, "Your brother has written for you to come to Jamaica; but if you go, it will hurt your soul. You have also thoughts of altering your condition; but if you marry him you think of, it will draw you from God, and you will neither be happy here nor hereafter. *Keep close to God*, and go on in the way wherein you have been brought

up." I asked, "How do you spend your time?" He answered, "In songs of praise. But of this you will know more by-and-by; for where I am, you will surely be. I have lost much happiness in coming to you; and I should not have stayed so long without using other means to make you speak, but the Lord would not suffer me to fright you. Have you anything more to say? It draws near two, and after that I can not stay. I shall come to you twice more before the death of my two children. God bless you!" Immediately I heard such singing, as if a thousand voices joined together. He then went down stairs, and I followed him to the first landing. He smiled, and I said, "I desire you will come back." He stood still till I came to him. I asked him one or two questions, which he immediately answered, but added, "I wish you had not called me back, for now I must take something from you." He paused a little, and said, "I think you can best part with the hearing of your left ear." He laid his hand upon it, and in the instant it was as deaf as a stone, and it was several years before I recovered the least hearing of it. The cock crowed as if he went out of the door, and then the music ceased. The elder of his children died at about three and a half, the younger before he was five years old. He appeared before the death of each, but without speaking. After that I saw him no more.

"'A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside, surrounded with a glorious light, and looking earnestly at me. He was wet all over. That night, the ship in which he sailed split upon a rock, and all the crew were drowned.

"'On April 9, 1767, about midnight, I was lying awake and saw my brother John standing by my bedside. Just at that time he died in Jamaica.

"'By his death I became entitled to a house in Sunderland, which was left us by my grandfather, John Hobson, an exceeding wicked man, who was drowned fourteen years ago. I employed an attorney to recover it from my aunt, who kept possession of it; but finding more difficulty than I expected, in the beginning of December I gave it up. Three or four nights after, as I rose up from prayer, a little before eleven, I saw him standing at a small distance. I cried out, "Lord bless me! what brings you here?" He answered, "You have given up the house: Mr. Parker advised you so to do; but if you do, I shall have no rest. Indeed, Mr. Dunn, whom you have employed, will do nothing for you. Go to Dur-

ham; employ an attorney there, and it will be recovered." His voice was loud, and so hollow and deep, that every word went through me. His lips did not move at all, nor his eyes, but the sound seemed to rise out of the floor. When he had done speaking, he turned about and walked out of the room.

"'In January, as I was sitting on the bedside, a quarter before twelve, he came in, stood before me, looked earnestly at me, then walked up and down, and stood and looked again. This he did for half an hour, and thus he came every other night for about three weeks. All this time he seemed angry, and sometimes his look was quite horrid and furious. One night I was sitting up in bed, crying, when he came and began to pull off the clothes. I strove to touch his hand, but could not, on which he shrunk back and smiled.

"'The next night but one, about twelve, I was again sitting up and crying, when he came and stood at the bedside. As I was looking for a handkerchief, he walked to the table, took one up, brought and dropped it upon the bed. After this he came three or four nights, and pulled the clothes off, throwing them on the other side of the bed.

"'Two nights after, he came as I was sitting on the bedside, and, after walking to and fro, snatched the handkerchief from my neck: I fell into a swoon. When I came to myself, he was standing just before me; presently he came close to me, dropped it on the bed, and went away.

"'Having had a long illness the year before, having taken much cold by his frequent pulling off the clothes, and being worn out by these appearances, I was now mostly confined to my bed. The next night, soon after eleven, he came again. I asked, "In God's name, why do you torment me thus? you know it is impossible for me to go to Durham now. But I have a fear that you are not happy, and beg to know whether you are or not." He answered, after a little pause, "That is a bold question for you to ask. So far as you knew me to do amiss in my lifetime, do you take care to do better." I said, "It is a shocking affair to live and die after that manner." He replied, "It is no time for reflection now; what is done can not be undone." I said, "It must be a great happiness to die in the Lord." He said, "Hold your tongue! hold your tongue! At your peril, never mention such a word before me again." I was frightened, and strove to lift up my heart to God. He gave a shriek and sunk down at three times, with a loud groan at each time. Just as he disappeared, there was a large flash of fire, and I fainted away.

"'Three days after, I went to Durham and put the affair into Mr. Hugill the attorney's hands. The next night, about one, he came in; but, on my taking up the Bible, he went away. A month after, he came about eleven. I said, "Lord bless me! what has brought you here again?" He said, "Mr. Hugill has done nothing, but wrote one letter: you must write, or go to Durham again: it may be decided in a few days." I said, "Why do you not go to my aunt's, who keep me out of it?" He answered, "I have no power to go to them, and they can not bear it. If I could, I would go to them, were it only to warn them; for I doubt where I am, I shall get too many to bear me company." He added, "Take care! there is mischief laid in Peggy's [her aunt's] hand; she will strive to meet you coming from the class. I do not speak to hinder you from going to it, but that you may be cautious. Let some one go with you and come back with you, though whether you will escape or not I can not tell." I said, "She can do no more than God will let her." He answered, "We have all too little to do with him: mention that word no more. As soon as this is decided, meet me at Boyldon hill [about half a mile from the town] between twelve and one at night." I said, "That is a lone place for a woman to go at that time of night. I am willing to meet you at the Ballast hills or in the churchyard." He said, "That will not do; but what are you afraid of?" I answered, "I am not afraid of you, but of rude men." He said, "I will set you safe, both thither and back again." I asked, "May I not bring a minister with me?" He replied, "Are you thereabouts? I will not be seen by any but you. You have plagued me sore enough already: if you bring any one with you, take what follows."

"'From this time he appeared every night between eleven and two. If I put out the fire and candle, in hopes I should not see him, it did not avail; for, as soon as he came, all the room was light, but with a dismal light, like that of flaming brimstone; but whenever I took up the Bible or kneeled down—yea, or prayed in my heart—he was gone.

"'On Thursday, May 12, he came about eleven, as I was sitting by the fire. I asked, "In God's name what do you want?" He said, "You must either go or write to Durham: I can not stay from you till this is decided, and I can not stay where I am." When he went away, I fell into a violent passion of crying, seeing no end to my trouble. In this agony I continued till after one, and then fell into a fit. About two o'clock I came to myself, and saw, standing at the bedside, one in a white robe which reached down to his feet. I cried, "In the name of

the Father, Son, and Holy Ghost." He said, "The Lord is with you; I am come to comfort you. What cause have you to complain and murmur thus for your friends? Pray for them and leave them to God. Arise and pray." I said, "I can pray none." He said, "But God will help you; only keep close to God. You are backward, likewise, in praying with others, and afraid to receive the Lord's supper: break through that backwardness and that fear. The Lord bless you and be ever with you!" As he went away, I heard many voices singing hallelujah, with such melody as I never heard before. All my trouble was gone, and I wanted nothing but to fly away with them.

"'*Saturday* 28*th*.—About twelve, my grandfather stood at my bedside. I said, "In God's name, what do you want?" He said, "You do not make an end of this thing: get it decided as soon as possible. My coming is as uneasy to myself as it can be to you." Before he came, there was a strong smell of burning, and the room was full of smoke, which got into my eyes and almost blinded me for some time after.

"'*Wednesday*, 21*st June*.—About sunset, I was coming up stairs at Mr. Knot's, and I saw him coming toward me out of the opposite room. He went close by me on the stair-head. Before I saw him, I smelt a strong smell of burning, and so did Miss Hasmer. It got into my throat and almost stifled me. I sat down and fainted away.

"'On Friday, July 3, I was sitting at dinner, when I thought I heard one come along the passage. I looked about and saw my aunt, Margaret Scot, of Newcastle, standing at my back. On Saturday I had a letter informing me that she died on that day.'

"Thus far Elizabeth Hobson.

"On Sunday, July 10, I received the following letter from a friend, to whom I had recommended her:—

"SUNDERLAND, 6*th July*, 1768.

"I wrote you word before, that Elizabeth Hobson was put into possession of the house. The same night, her old visitant, who had not troubled her for some time, came again and said, 'You must meet me at Boyldon hill on Thursday night, a little before twelve. You will see many appearances, who will call you to come to them; but do not stir, neither give them any answer. A quarter before twelve I shall come and call you, but still do not answer or stir.' She said, 'It is a hardship upon me for you to desire me to meet you there. Why can you not take your leave now?' He answered, 'It is for your good that I desire it. I can take

my leave of you now; but if I do, I must take something from you, which you would not like to part with.' She said, 'May not a few friends come with me?' He said, 'They may, but they must not be present when I come.'

"That night, twelve of us met at Mr. Davidson's (about a quarter of a mile from the hill), and spent some time in prayer. God was with us of a truth. Then six of us went with her to the place, leaving the rest to pray for us. We came thither a little before twelve, and then stood at a small distance from her. It being a fine night, we kept her in our sight, and spent the time in prayer. She stood there till a few minutes after one. When we saw her move, we went to meet her. She said, 'Thank God, it is all over and done! I found everything as he told me. I saw many appearances, who called me to them, but I did not answer nor stir. Then he came and called me at a distance, but I took no notice. Soon after he came up to me and said, "You are come well fortified."' He then gave her the reasons why he requested her to meet him at that place, and why he could take his leave there, and not in the house, without taking something from her. But withhal, he charged her to tell this to no one, adding, 'If you disclose this to any creature, I shall be under the necessity of troubling you as long as you live; if you do not, I shall never trouble you, nor see you any more, either in time or eternity.' He then bade her farewell, waved his hand, and disappeared."

Sorcery in France.

In France, the belief in diabolic sorcery appears to have been more prevalent than in England, and about the middle of the fifteenth century it became the ground of one of the most remarkable acts of wholesale oppression that the history of that age has preserved to us. As early as the thirteenth century, the charge of sorcery had been used as one of the means of branding with infamy the name of the Waldenses or Vaudois; they were accused of selling themselves to the devil, of passing through the air mounted on broomsticks to a place of general meeting, where they did homage to the demon, and where they had preach

ing, and did various acts of impiety and sinfulness. Several persons accused of taking part in these meetings were put to death, and the meeting itself was often characterized by the name of a *Vaudoisie* or a *Vauderie*. The secresy of the meetings of persecuted religious sectaries gave a certain plausible appearance to such stories. It is well known that at the commencement of the fourteenth century, the same hated and fearful crime of diabolic sorcery deeply mixed up with the charges brought against the unfortunate knights templars; and it was not unfrequently used then and in subsequent times to ruin the character of high state offenders.

One of its victims was the powerful minister of Philippe le Bel, Enguerrand de Marigny, the same who had conducted the execution of the templars, and who thus fell under a stroke of the deadly weapon which he had employed for the destruction of others. After the death of that monarch in 1315, Enguerrand was thrown into prison, and accused of various acts of extortion and other crimes in abuse of the confidence of his late master, at the instigation of some of the princes of the royal family of France, whose enmity he had provoked, especially of the counts of Valois and St. Pol. Philippe's successor, Louis, showed some inclination to save Enguerrand, and his trial was making little progress, when it was suddenly published abroad that he had entered into a conspiracy to compass the death of his two principal accusers. It was stated that Enguerrand had sent for his wife, the lady of Marigny, her sister the lady of Chantelou, and his brother, the archbishop of Sens, who came to him in his prison, and there held counsel together on the best method of effecting the deaths of the two counts. The ladies, after leaving the prison, sent for a lame woman, who appears to have dealt in alchemy—*qui fesoit l'or*—and a *mauvais garçon*, named Paviot, and promised them a great sum of money if they would make "certain faces whereby they might kill the said counts." The "faces," or images, were accordingly made of wax, and baptized in the devil's name, and so ordered "by art magic," that as they dried up the counts would have gradually pined away and died. But accidentally, as we are told, the whole matter came to the ears of the count of Valois, who gave information to the king, and the latter then consented to Enguerrand's death. Enguerrand and Paviot were hanged on one gibbet; the lame woman was burnt, and the two ladies were condemned to prison. In 1334, the lady of Robert, Count of Artois, and her son, were thrown into prison on a suspicion of sorcery; her husband had been banished for crimes of a different nature.

The chronicle of St. Denis, in which is preserved the account of the trial of Enguerrand de Marigny, furnishes a singular instance of the superstitious feelings of the age. In 1323, a Cistercian abbot was robbed of a very considerable sum of money. He went to a man of Château-Landon, who had been provost of that town, and was known by the name of Jehan le Prevost, to consult on the best way of tracing the robbers, and by his advice made an agreement with a sorcerer, who undertook to discover them and oblige them to make restitution. A box was first made, and in it was placed a black cat, with three days' provision of bread sopped in cream, oil that had been sanctified, and holy water, and the box was then buried in the ground at a cross road, two holes having been left in the box, with two long pipes, which admitted sufficient air to keep the cat alive. After three days the cat was to have been taken out and skinned, and the skin cut into thongs, and these thongs being made into a girdle, the man who wore it, with certain insignificant ceremonies, might call upon the evil one, who would immediately come and answer any question he put to him.

It happened, however, that the day after the cat was buried, a party of shepherds passed over the spot with their sheep and dogs, and the latter, smelling the cat, began to bark furiously and tear up the ground with their feet. The shepherds, astonished at the perseverance with which the dogs continued to scratch the ground, brought the then provost of Château-Landon to the place, who had the ground excavated, and found the box and cat. It was at once judged to be an act of sorcery, and was the subject of much scandal, but no traces could be discovered of the persons who had done it, until at last the provost found the carpenter who had made the box for Jehan le Prevost, and thus the whole matter came to light, and two persons were burnt for the crime.

Later on in the century, in the reign of the weak Charles VI., sorcery was again mixed up with the highest affairs of the state. It was in 1393 that this prince experienced the first attack of that painful malady which affected his reason, and rendered him unfit for several years to fulfil the duties of his high station. People in general ascribed his madness to the effects of diablerie, and they pointed to his beloved Italian sister-in-law, the young and beautiful Duchess of Orleans, as the author of it. This lady was a visconti, the daughter of the rich and powerful Duke of Milan: and it appears that at this time Lombardy, her native land, was celebrated above all other parts for sorcerers and poisoners. The wise ministers of the court judged it necessary to set up one

sorcerer against another, and a man of this stamp, named Arnaud Guillaume, was brought from Guienne to cure the king by his magic. Arnaud was in every respect an ignorant pretender, but he possessed a book to which he gave the strange title of Smagorad, the original of which he said was given by God to Adam, to console him for the loss of his son Abel; and he pretended that any one who possessed this book was enabled thereby to hold the stars in subjection, and to command the four elements and all the objects they contained. This man gave credit to the general opinion by asserting positively that the king lay under the power of sorcery; but he said that the authors of the charm were working so strenuously against him, that it would take much time before he could overcome them. The clergy, in the meantime, interfered to put a stop to proceedings so contrary to the sentiments of the church, and the king having recovered, Arnaud Guillaume seems to have fallen back into his original obscurity. Another attack followed rapidly, but the magician was not recalled, although people still believed that their king was bewitched, and they now openly accused the Duke of Milan himself as the sorcerer.

In 1397, King Charles was again the victim of a violent attack. On this occasion the province of Guienne, which appears to have been celebrated for persons of this description, contributed toward his cure by sending two persons to counteract the influence under which he was believed to have fallen. These men, who were by profession Augustine friars, were received at court with every respect and honor, and were lodged in the château of St. Antoine. They, like their predecessor, delayed their operations, amusing people with formalities and promises, while they lived in luxury and debauchery, and used their influence over people's minds to corrupt their wives and daughters. At last their character became so apparent, that, after having been subjected to a fair trial, they were conducted to the Grève at Paris, where they were at first publicly degraded from their order, and then beheaded. But even their fate was no warning to others; for when, in 1403, the king was laboring under another attack of his malady, two sorcerers, named Poinson and Briquet, who resided at Dijon in Burgundy, offered to effect his cure. For this purpose they established themselves in a thick wood not far from the gates of Dijon, where they made a magic circle of iron of immense weight, which was supported by iron columns of the height of a middle-sized man, and to which twelve chains of iron were attached. So great was the popular anxiety for the king's recovery, that the two

sorcerers succeeded in persuading twelve of the principal persons of the town to enter the circle, and allow themselves to be fastened by the chains. The sorcerers then proceeded with their incantations, but they were altogether without result. The bailif of Dijon, who was one of the twelve, and had averred his incredulity from the first, caused the sorcerers to be arrested, and they were burnt for their crime.

The Duke of Orleans appears to have fallen under the same suspicion of sorcery as his Italian consort. After his murder by order of the Duke of Burgundy—the commencement of those troubles which led to the desolation of France—the latter drew up various heads of accusation against his victim as justifications of the crime, and one of these was, that the Duke of Orleans had attempted to compass his death by means of sorcery. According to his statement, he had received a magician—another apostate friar—into his castle of Mountjoie, where he was employed in these sinister designs. He performed his magical ceremonies before sunrise on a neighboring mountain, where two demons, named Herman and Astramon, appeared to him; and these became his active instruments in the prosecution of his design.

Many other such cases no doubt occurred in the annals of this period. Every reader of history knows that the most serious crime laid to the charge of Jeanne of Arc was that of sorcery, for which chiefly she was condemned to the stake. It was pretended that she had been in the habit of attending at the witches' sabbath which was held on the Thursday night of every week, at a fountain by the fairies oak of Bourlemont, near Domremy, her native place; that thence she was sent forth to cause war and slaughter; that the evil spirits had discovered to her a magic sword concealed in the church of St. Catherine at Fierbois, to which, and to charmed rings and banners which she bore about with her, she owed her victories; and that by means of sorcery she had gained the confidence and favor of the king and the Duke of Bourbon. She was condemned on these charges by the faculty of theology of the university of Paris.

The Disturbances at Woodstock:

A PASSAGE FROM THE HISTORY OF THE COMMONWEALTH.

After the death of Charles I. the royal property was confiscated, and commissioners were appointed by parliament to survey and sell the crown lands. Among the royal estates was the manor of Woodstock, of which the parliamentary commissioners were sent to take possession in the month of October, 1649. The more fanatical part of the opponents of royalty had always taught that, through witches and otherwise, the devil was actively engaged in the service of their opponents, battling against them; and they now found him resolved upon more open hostilities than ever. On the 3rd of October, the commissioners, with their servants, went to the manor-hall, and took up their lodgings in the king's own rooms, the bed-chamber and withdrawing-room: the former they used as their kitchen, the council-hall was their brew-house, the chamber of presence served as their place of sitting to despatch business, and the dining-room was used as a wood-house, where they laid the wood of "that ancient standard in the high park, known of all by the name of the king's oak, which (that nothing might remain that had the name of king affixed to it) they digged up by the roots."

On the 14th and 15th of October they had little disturbance; but on the 16th there came, as they thought, something into the bed-chamber, where two of the commissioners and their servant lay, in the shape of a dog, which going under their bed, did, as it were, gnaw their bed-cords; but on the morrow finding them whole, and a quarter of beef which lay on the ground untouched, they "began to entertain other thoughts." October 17.—Something, to their thinking, removed all the wood of the king's oak out of the dining-room to the presence-chamber, and hurled the chairs and stools up and down that room; from whence it came into the two chambers where the two commissioners and their servants lay, and hoisted up their bed feet so much higher than their heads, that they thought they should have been turned over and over, and then let them fall down with such force, that their bodies rebounded from the bed a good distance; and then shook the bedsteads so violently, that they declared their bodies were sore with it. On the 18th, something came into the chamber and walked up and down, and fetching the warm-

ing-pan out of the withdrawing-room, made so much noise that they thought fire-bells could not have made more. Next day trenchers were thrown up and down the dining-room, and at those who slept there; one of them being wakened, put forth his head to see what was the matter, and had trenchers thrown at him. On the 20th, the curtains of the bed in the withdrawing-room were drawn to and fro; the bedstead was much shaken, and eight great pewter dishes and three dozen of trenchers thrown about the bedchamber again. This night they also thought a whole armful of the wood of the king's oak was thrown down in their chamber, but of that in the morning they found nothing had been moved. On the 21st, the keeper of their ordinary and his bitch lay in one of the rooms with them, and on that night they were not disturbed at all. But on the 22d, though the bitch slept there again, to which circumstance they had ascribed their former night's rest, both they and it were in "a pitiful taking," the latter, "opening but once, and then with a whining fearful yelp." October 23.—They had all their clothes plucked off them in the withdrawing-room, and the bricks fell out of the chimney into the room. On the 24th, they thought in the dining-room that all the wood of the king's oak had been brought thither, and thrown down close by their bed-side, which being heard by those of the withdrawing-room, "one of them rose to see what was done, fearing indeed his fellow-commissioners had been killed, but found no such matter. Whereupon returning to his bed again, he found two or three dozen of trenchers thrown into it, and handsomely covered with the bed-clothes."

The commissioners persisted in retaining possession, and were subjected to new persecutions. On the 25th of October the curtains of the bed in the withdrawing-room were drawn to and fro, and the bedstead shaken, as before; and in the bed-chamber, glass flew about so thick (and yet not one of the chamber-windows broken), that they thought it had rained money; whereupon they lighted candles, but "to their grief they found nothing but glass." On the 29th something going to the window opened and shut it, then going into the bed-chamber, it threw great stones for half an hour's time, some whereof fell on the high-bed, others on the truckle-bed, to the number in all of above fourscore. This night there was also a very great noise, as if forty pieces of ordnance had been shot off together. It astonished all the neighborhood, and it was thought it must have been heard a great way off. During these noises, which were heard in both rooms together, the commissioners and their servants were struck with so great horror, that they cried out one to another for help;

whereupon one of them recovering himself out of a "strange agony" he had been in, snatched a sword, and had like to have killed one of his brethren coming out of his bed in his shirt, whom he took for the spirit that did the mischief. However, at length they got all together, yet the noise continued so great and terrible, and shook the walls so much, that they thought the whole manor would have fallen on their heads. At the departure of the supernatural disturber of their repose, "it took all the the glass of the windows away with it." On the first of November, something, as the commissioners thought, walked up and down the withdrawing-room, and then made a noise in the dining-room. The stones which were left before, and laid up in the withdrawing-room, were all fetched away this night, and a great deal of glass (not like the former) thrown about again.

On the 2d of November, there came something into the withdrawing-room, treading, as they conceived, much like a bear, which began by walking about for a quarter of an hour, and then at length it made a noise about the table and threw the warming-pan so violently that it was quite spoiled. It threw also a glass and great stones at the commissioners again, and the bones of horses; and all so violently, that the bedstead and the walls were bruised by them. That night they planted candles all about the rooms, and made fires up to the "rantle-trees" of the chimney, but all were put out, nobody knew how, the fire and burnt wood being thrown up and down the room; the curtains were torn with the rods from their beds, and the bed-posts pulled away, that the tester fell down upon them, and the feet of the bedstead were cloven into two. The servants in the truckle-bed, who lay all the time sweating for fear, were treated even worse, for there came upon them first a little which made them begin to stir, but before they could get out, it was followed by a whole tubful, as it were, of stinking ditch water, so green that it made their shirts and sheets of that color too. The same night the windows were all broke by throwing of stones, and there was most terrible noises in three several places together near them. Nay, the very rabbit-stealers who were abroad that night were so affrighted with the dismal thundering, that for haste they left their ferrets in the holes behind them, beyond Rosemond's well. Notwithstanding all this, one of them had the boldness to ask, in the name of God, what it was, what it would have, and what they had done that they should be so disturbed after this manner. To which no answer was given but the noise ceased for a while.

At length it came again, and, as all of them said, brought seven devils worse than itself. Whereupon one of them lighted a candle again, and set it between the two chambers in the doorway, on which another fixing his eyes saw the similitude of a hoof, striking the candle and candlestick into the middle of the bed-chamber, and afterward making three scrapes on the snuff to put it out. Upon this, the same person was so bold as to draw his sword, but he had scarce got it out, but there was another invisible hand had hold of it too, and tugged with him for it; and prevailing, struck him so violently, that he was stunned with the blow. Then began violent noises again, insomuch that they, calling to one another, got together, and went into the presence-chamber, where they said prayers, and sang psalms; notwithstanding all which, the thundering noises still continued in other rooms. After this, on the third of November, they removed their lodging over the gate; and next day, being Sunday, went to Ewelm, "where, how they escaped the authors of the relation knew not, but returning on Monday, the devil (for that was the name they gave their nightly guest) left them not unvisited, nor on the Tuesday following, which was the last day they stayed." The courage even of the devout commissioners of the parliament was not proof against a persecution like this, and the manor of Woodstock was relieved from their presence.

Story of the Lady Alice Kyteler.

It was late in the twelfth century when the Anglo-Normans first set their feet in Ireland as conquerors, and before the end of the thirteenth the portion of that island which has since received the name of the English Pale, was already covered with flourishing towns and cities, which bore witness to the rapid increase of commerce in the hands of the enterprising and industrious settlers from the shores of Great Britain. The county of Kilkenny, attractive by its beauty and by its various resources, was one of the districts first occupied by the invaders; and at the time of which we are speaking, its chief town, named also Kilkenny, was a strong city with a commanding castle, and was inhabited by wealthy

merchants, one of whom was a rich banker and money-lender named William Outlawe.

This William Outlawe married a lady of property named Alice Kyteler, or Le Kyteler, who was, perhaps, the sister or a near relative of a William Kyteler, incidentally mentioned as holding the office of sheriff of the liberty of Kilkenny. William Outlawe died some time before 1302; and his widow became the wife of Adam le Blond, of Callan, of a family which, by its English name of White, held considerable estates in Kilkenny and Tipperary in later times. This second husband was dead before 1311; for in that year the lady Alice appears as the wife of Richard de Valle: and at the time of the events narrated in the following pages, she was the spouse of a fourth husband, Sir John le Poer. By her first husband she had a son, named also William Outlawe, who appears to have been the heir to his father's property, and succeeded him as a banker. He was his mother's favorite child, and seems to have inherited also a good portion of the wealth of the lady Alice's second and third husbands.

The few incidents relating to this family previous to the year 1324, which can be gathered from the entries on the Irish records, seem to show that it was not altogether free from the turbulent spirit which was so prevalent among the Anglo-Irish in former ages. It appears, that, in 1302, Adam le Blond and Alice his wife intrusted to the keeping of William Outlawe the younger the sum of three thousand pounds in money, which William Outlawe, for the better security, buried in the earth within his house, a method of concealing treasure which accounts for many of our antiquarian discoveries. This was soon noised abroad; and one night William le Kyteler, the sheriff above mentioned, with others, by precept of the seneschal of the liberty of Kilkenny, broke into the house *vi et armis*, as the record has it, dug up the money, and carried it off, along with a hundred pounds belonging to William Outlawe himself, which they found in the house. Such an outrage as this could not pass in silence; but the perpetrators attempted to shelter themselves under the excuse that, being dug up from the ground, it was *treasure-trove*, and as such belonged to the king; and, when Adam le Blond and his wife Alice attempted to make good their claims, the sheriff trumped up a charge against them that they had committed homicide and other crimes, and that they had concealed Roesia Outlawe (perhaps the sister of William Outlawe the younger), accused of theft, from the agents of justice, under which pretences he threw into the prison all three, Adam, Alice, and

Roesia. They were, however, soon afterward liberated, but we do not learn if they recovered their money. William Outlawe's riches, and his mother's partiality for him, appear to have drawn upon them both the jealousy and hatred of many of their neighbors, and even of some of their kindred, but they were too powerful and too highly connected to be reached in any ordinary way.

At this time Richard de Ledrede, a turbulent intriguing prelate, held the see of Ossory, to which he had been consecrated in 1318 by mandate from Pope John XXII., the same pontiff to whom we owe the first bull against sorcery (*contra magos magicasque superstitiones,*) which was the groundwork of the inquisitorial persecutions of the following ages. In 1324, Bishop Richard made a visitation of his diocese, and "found," as the chronicler of these events inform us, "by an inquest in which were five knights and other noblemen in great multitude, that in the city of Kilkenny there had long been, and still were, many sorcerers using divers kinds of witchcraft, to the investigation of which the bishop proceeding, as he was obliged by duty of his office, found a certain rich lady, called the lady Alice Kyteler, the mother of William Outlawe, with many of her accomplices, involved in various such heresies." Here, then, was a fair occasion for displaying the zeal of a follower of the sorcery-hating Pope John, and also perhaps for indulging some other passions.

The persons accused as Lady Alice's accomplices, were her son, the banker, William Outlawe, a clerk named Robert de Bristol, John Galrussyn, William Payn of Boly, Petronilla de Meath, Petronilla's daughter Sarah, Alice, the wife of Henry the Smith, Annota Lange, Helena Galrussyn, Sysok Galrussyn, and Eva de Brounstoun. The charges brought against them were distributed under seven formidable heads. First, it was asserted that, in order to give effect to their sorcery, they were in the habit of totally denying the faith of Christ and of the church for a year or month, according as the object to be attained was greater or less, so that during the stipulated period they believed in nothing that the church believed, and abstained from worshipping the body of Christ, from entering a church, from hearing mass, and from participating in the sacrament. Second, that they propitiated the demons with sacrifices of living animals, which they divided member from member, and offered, by scattering them in cross-roads, to a certain demon who caused himself to be called Robin Artisson (*filius Artis,*) who was "one of the poorer class of hell." Third, that by their sorceries they sought council and answers from demons. Fourth, that they used the ceremonies of the

church in their nightly conventicles, pronouncing, with lighted candles of wax, sentence of excommunication, even against the persons of their own husbands, naming expressly every member, from the sole of the foot to the top of the head, and at length extinguishing the candles with the exclamation "Fi! fi! fi! Amen." Fifth, that with the intestines and other inner parts of cocks sacrificed to the demons, with "certain horrible worms," various herbs, the nails of dead men, the hair, brains, and clothes of children which had died unbaptized, and other things equally disgusting, boiled in the skull of a certain robber who had been beheaded, on a fire made of oak-sticks, they had made powders and ointments, and also candles of fat boiled in the said skull, with certain charms, which things were to be instrumental in exciting love or hatred, and in killing and otherwise afflicting the bodies of faithful Christians, and in effecting various other purposes. Sixth, that the sons and daughters of the four husbands of the Lady Alice Kyteler had made their complaint to the bishop, that she, by such sorcery, had procured the death of her husbands, and had so infatuated and charmed them, that they had given all their property to her and her son, to the perpetual impoverishment of their sons and heirs; insomuch, that her present husband, Sir John le Poer, was reduced to a most miserable state of body by her powders, ointments, and other magical operations; but being warned by her maid-servant, he had forcibly taken from his wife the keys of her boxes, in which he found a bag filled with the "detestable" articles above enumerated, which he had sent to the bishop. Seventh, that there was an unholy connection between the said Lady Alice and the demon called Robin Artisson, who sometimes appeared to her in the form of a cat, sometimes in that of a black shaggy dog, and at others in the form of a black man, with two tall and equally-swarthy companions, each carrying an iron rod in his hand. It is added by some of the old chroniclers, that her offering to the demon was nine red cocks, and nine peacocks' eyes, at a certain stone bridge at a cross-road; that she had a certain ointment with which she rubbed a beam of wood "called a cowltre," upon which she and her accomplices were carried to any part of the world they wished, without hurt or stoppage; that "she swept the stretes of Kilkennie betweene compleine and twilight, raking all the filth towards the doores of hir sonne William Outlawe, murmuring secretlie with hir selfe these words:—

'To the house of William my sonne,
Hie all the wealth of Kilkennie town;' "

and that in her house was seized a wafer of consecrated bread, on which the name of the devil was written.

The bishop of Ossory resolved at once to enforce in its utmost rigor the recent papal bull against offenders of this class; but he had to contend with greater difficulties than he expected. The mode of proceeding was new, for hitherto in England sorcery was looked upon as a crime of which the secular law had cognizance, and not as belonging to the ecclesiastical court; and this is said to have been the first trial of the kind in Ireland that had attracted any public attention. Moreover, the Lady Alice, who was the person chiefly attacked, had rich and powerful supporters. The first step taken by the bishop was to require the chancellor to issue a writ for the arrest of the persons accused. But it happened that the lord-chancellor of Ireland at this time was Roger Outlawe, prior of the order of St. John of Jerusalem, and a kinsman of William Outlawe. This dignitary, in conjunction with Arnald le Poer, seneschal of Kilkenny, expostulated with the bishop, and tried to persuade him to drop the suit. When, however, the latter refused to listen to them, and persisted in demanding the writ, the chancellor informed him that it was not customary to issue a writ of this kind, until the parties had been regularly proceeded against according to law. The bishop indignantly replied that the service of the church was above the forms of the law of the land; but the chancellor now turned a deaf ear, and the bishop sent two apparitors with a formal attendance of priests to the house of William Outlawe, where Lady Alice was residing, to cite her in person before his court. The lady refused to acknowledge the jurisdiction of the ecclesiastical court in this case; and, on the day she was to appear, the chancellor, Roger Outlawe, sent advocates, who publicly pleaded her right to defend herself by her counsel, and not to appear in person. The bishop, regardless of this plea, pronounced against her the sentence of excommunication, and cited her son, William Outlawe, to appear on a certain day, and answer to the charge of harboring and concealing his mother in defiance of the authority of the church.

On learning this, the seneschal of Kilkenny, Arnald le Poer, repaired to the Priory of Kells, where the bishop was lodged, and made a long and touching appeal to him to mitigate his anger, until at length, wearied and provoked by his obstinacy, he left his presence with threats of vengeance. The next morning, as the bishop was departing from the priory to continue his visitation in other parts of the diocese, he was stopped at the entrance to the town of Kells by one of the seneschal's

officer's, Stephen le Poer, with a body of armed men, who conducted him as a prisoner to the castle of Kilkenny, where he was kept in custody until the day was past on which William Outlawe had been cited to appear in his court. The bishop, after many protests on the indignity offered in his person to the church, and on the protection given to sorcerers and heretics, was obliged to submit. It was a mode of evading the form of law, characteristic of an age in which the latter was subservient to force, and the bishop's friends believed that the king's officers were bribed by William Outlawe's wealth. They even reported afterward, to throw more discredit on the authors of this act of violence, that one of the guards was heard to say to another, as they led him to prison, "That fair steed which William Outlawe presented to our lord Sir Arnald last night draws well, for it has drawn the bishop to prison."

This summary mode of proceeding against an ecclesiastic, appears to have caused astonishment even in Ireland, and during the first day multitudes of people of all classes visited the bishop in his confinement, to feed and comfort him, the general ferment increasing with the discourses he pronounced to his visitors. To hinder this, the seneschal ordered him to be more strictly confined, and forbade the admission of any visiters, except a few of the bishop's especial friends and servants. The bishop at once placed the whole diocese under an interdict. It was necessary to prepare immediately some excuse for these proceedings, and the seneschal issued a proclamation calling upon all who had any complaints to make against the bishop of Ossory to come forward; and at an inquest held before the justices itinerant, many grievous crimes of the bishop were rehearsed, but none would venture personally to charge him with them. All these circumstances, however, show that the bishop was not faultless; and that his conduct would not bear a very close examination, is evident from the fact, that on more than one occasion in subsequent times, he was obliged to shelter himself under the protection of the king's pardon for all past offences. William Outlawe now went to the archives of Kilkenny, and there found a former deed of accusation against the bishop of Ossory for having defrauded a widow of the inheritance of her husband. The bishop's party said that it was a cancelled document, the case having been taken out of the secular court; and that William had had a new copy made of it to conceal the evidence of this fact, and had then rubbed the fresh parchment with his shoes in order to give his copy the appearance of an old document. However, it was

delivered to the seneschal, who now offered to release his prisoner on condition of his giving sufficient bail to appear and answer in the secular court the charge thus brought against him. This the bishop refused to do, and after he had remained eighteen days in confinement, he was unconditionally set free.

The bishop marched from his prison in triumph, full-dressed in his pontifical robes, and immediately cited William Outlawe to appear before him in his conrt on another day; but before that day arrived, he received a royal writ, ordering him to appear before the lord-justice of Ireland without any delay, on penalty of a fine of a thousand pounds, to answer to the king for having placed his diocese under interdict, and also to make his defence against the accusations of Arnald le Poer. He received a similar summons from the dean of St. Patrick's, to appear before him as the vicarial representative of the archbishop of Dublin. The bishop of Ossory made answer, that it was not safe for him to undertake the journey, because his way lay through the lands and lordship of his enemy, Sir Arnald, but this excuse was not admitted, and the diocese was relieved from the interdict.

Other trials were reserved for the mortified prelate. On the Monday after the octaves of Easter, the seneschal, Arnald le Poer, held his court of justice in the judicial hall of the city of Kilkenny, and there the Bishop of Ossory resolved to present himself and invoke publicly the aid of the secular arm to his assistance in seizing the persons accused of sorcery. The seneschal forbade him to enter the court on his peril; but the bishop persevered, and "robed in his pontificals, carrying in his hands the body of Christ (the consecrated host), in a vessel of gold," and attended by a numerous body of friars and clergy, he entered the hall and forced his way to the tribunal. The seneschal received him with reproaches and insults, and caused him to be ignominiously turned out of court. At the repeated protest, however, of the offended prelate, and the intercession of some influential persons there present, he was allowed to return, and the seneschal ordered him to take his place at the bar allotted for criminals, upon which the bishop cried out that Christ had never been treated so before since he stood at the bar before Pontius Pilate. He then called upon the seneschal to cause the persons accused of sorcery to be seized upon and delivered into his hands, and, upon his refusal to do this, he held open the book of the decretals and said, "You, Sir Arnald, are a knight, and instructed in letters, and that you may not have the plea of ignorance in this place, we are prepared here to show in

these decretals that you and your officials are bound to obey my order in this respect under heavy penalties."

"Go to the church with your decretals," replied the seneschal, "and preach there, for here you will not find an attentive audience."

The bishop then read aloud the names of the offenders, and the crimes imputed to them, summoned the seneschal to deliver them up to the jurisdiction of the church, and retreated from the court.

Sir Arnald le Poer and his friends had not been idle on their part, and the bishop was next cited to defend himself against various charges in the parliament to be held at Dublin, while the Lady Alice indicted him in a secular court for defamation. The bishop is represented as having narrowly escaped the snares which were laid for him on his way to Dublin; he there found the Irish prelates not much inclined to advocate his cause, because they looked upon him as a foreigner and an interloper, and he was spoken of as a truant monk from England, who came thither to represent the "Island of Saints" as a nest of heretics, and to plague them with papal bulls of which they never heard before. It was, however, thought expedient to preserve the credit of the church, and some of the more influential of the Irish ecclesiastics interfered to effect at least an outward reconciliation between the seneschal and the Bishop of Ossory. After encountering an infinity of new obstacles and disappointments, the latter at length obtained the necessary power to bring the alleged offenders to a trial, and most of them were imprisoned, but the chief object of the bishop's proceedings, the Lady Alice, had been conveyed secretly away, and she is said to have passed the rest of her life in England. When her son, William Outlawe, was cited to appear before the bishop in his court in the church of St Mary at Kilkenny, he went "armed to the teeth" with all sorts of armor, and attended with a very formidable company, and demanded a copy of the charges objected against him, which extended through thirty-four chapters. He for the present was allowed to go at large, because nobody dared to arrest him, and when the officers of the crown arrived they showed so openly their favor toward him as to take up their lodgings at his house. At length, however, having been convicted in the bishop's court at least of harboring these accused of sorcery, he consented to go into prison, trusting probably to the secret protection of the great barons of the land.

The only person mentioned by name as punished for the extreme crime of sorcery was Petronilla de Meath, who was, perhaps, less provided with

worldly interests to protect her, and who appears to have been made an expiatory sacrifice for her superiors. She was, by order of the bishop six times flogged, and then, probably to escape a further repetition of this cruel and degrading punishment, she made public confession, accusing not only herself but all the others against whom the bishop had proceeded. She said that in all England, "perhaps in the whole world," there was not a person more deeply skilled in the practices of sorcery than the Lady Alice Kyteler, who had been their mistress and teacher in the art. She confessed to most of the charges contained in the bishop's articles of accusation, and said that she had been present at the sacrifices to the demon, and had assisted in making the unguents of the intestines of the cocks offered on this occasion, mixed with spiders and certain black worms like scorpions, with a certain herb called millefoil, and other herbs and worms, and with the brains and clothes of a child that had died without baptism, in the manner before related; that with these unguents they had produced various effects upon different persons, making the faces of certain ladies appear horned like goats; that she had been present at the nightly conventicles, and with the assistance of her mistress had frequently pronounced the sentance of excommunication against her own husband, with all the ceremonies required by their unholy rites; that she had been with the Lady Alice when the demon, Robin Artisson, appeared to her, and had seen acts pass between them, in her presence, which we shall not undertake to describe. The wretched woman, having made this public confession, was carried out into the city and publicly burnt. This, says the relator, was the first witch who was ever burnt in Ireland.

The rage of the bishop of Ossory appears now to have been, to a certain degree, appeased. He was prevailed upon to remit the offences of William Outlawe, enjoining him, as a reparation for his contempt of the church, that within the period of four years he should cover with lead the whole roof of his cathedral from the steeple eastward, as well as that of the chapel of the Holy Virgin. The rest of the Lady Alice's "pestiferous society" were punished in different ways, with more or less severity; one or two of them, we are told, were subsequently burnt; others were flogged publicly in the market-place and through the city; others were banished from the diocese; and a few, like their mistress, fled to a distance, or concealed themselves so effectually as to escape the hands of justice.

There was one person concerned in the foregoing events whom the bishop had not forgotten or forgiven. That was Arnald le Poer, the

seneschal of Kilkenny, who had so strenuously advocated the cause of William Outlawe and his mother, and who had treated with so much rudeness the bishop himself. The Latin narrative of this history, published for the Camden Society by the writer of this paper, gives no further information respecting him, but we learn from other sources that the bishop now accused him of heresy, had him excommunicated, and obtained a writ by which he was committed prisoner to the castle of Dublin. Here he remained in 1328, when Roger Outlawe was made lord-justice of Ireland, who attempted to mitigate his sufferings. The bishop of Ossory, enraged at the lord-justice's humanity, accused him also of heresy and of abetting heretics; upon which a parliament was called, and the different accusations having been duly examined, Arnald le Poer himself would probably have been declared innocent and liberated from confinement, but before the end of the investigation he died in prison, and his body, lying under sentence of excommunication, remained long unburied.

The bishop, who had been so great a prosecutor of heresy in others, was at last accused of the same crime himself, and the case being laid before the archbishop of Dublin, he appealed to the apostolic see, fled the country privately, and repaired to Italy. Subsequent to this, he appears to have experienced a variety of troubles, and he suffered banishment during nine years. He died at a very great age in 1360. The bishop's party boasted that the "nest" of sorcerers who had infested Ireland was entirely rooted out by the prosecution of the Lady Alice Kyteler and her accomplices. It may, however, be well doubted, if the belief in witchcraft were not rather extended by the publicity and magnitude of these events. Ireland would no doubt afford many equally remarkable cases in subsequent times, had the chroniclers thought them as well worth recording as the process of a lady of rank, which involved some of the leading people in the English pale, and which agitated the whole state during several successive years.

A FEW LAST WORDS.

HAVING now conducted his readers through the mazes of occult science without bewildering or confusing them with technicalities and complex processes in mathematics, geometry, &c., which can only be mastered thoroughly by the student who gives his whole mind and the best years of his life to the pursuit, the Author takes a friendly leave of them, trusting that they have derived instruction, information and rational amusement from the pages he has had the pleasure of laying before them.

If he has failed to convince them that there are, as Hamlet

> ——"More things in Heaven and Earth,
> Than are dreamed of in your philosophy,"

he has labored to little purpose. But this cannot be. History, tradition, every species of credible testimony, is in favor of the truth of Astrology and the occasional presence of supernatural agents in this material world. The language of Holy Writ, as shown in the chapter on the "Divine Origin of Astrology," explicitly admits the influence of the heavenly bodies over human affairs, and recognizes, not as mere illusions, but as realities, the phenomena of magic: and in this, the most enlightened age of the world's history, we find thousands upon thousands of the

most intelligent members of society vouching for the existence of superhuman agencies in our very midst, and citing facts which skepticism affects to doubt, but cannot disprove; and which every experiment only serves to establish on firmer grounds and by the evidence of new witnesses.

These are matters which cannot safely be treated with derision; and in concluding his labors (so far as this volume is concerned,) the author ventures to express the hope that he has thrown some light upon the phenomena of Occult Science and its kindred mysteries.

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