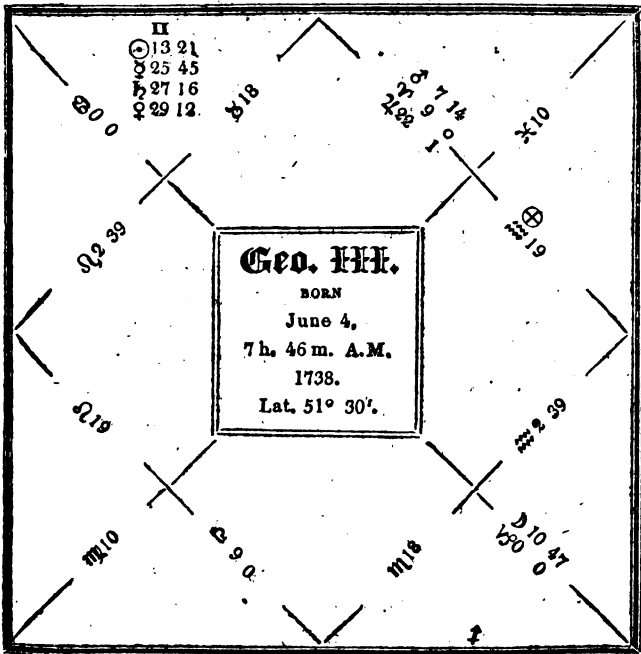


THE
SPIRIT OF PARTRIDGE;
 OR, THE
ASTROLOGER'S POCKET COMPANION,
 AND
GENERAL MAGAZINE.

No. X. SATURDAY. [PRICE 4d.]

NATIVITY OF HIS LATE MAJESTY GEO. III.



PLANETS' LATITUDES:

♃ 0 54 | ♉ 1 11 | ♂ 1 46 | ♀ 0 54 | ♃ 1 8 | ♄ 3 48

ANSWERS

*To the Challenge given by Mr. James Watson to
Astrologers, in the Fifteenth Number of
"The Republican."*

WE have observed in the fifteenth number of the Republican, a letter to Mr. R. Carlisle, signed, James Watson, in which the latter Gentleman expresses a wish "that some Astrologer would explain in plain language, divested of technical terms, honestly explain by what means the planet Mercury, for instance, operates upon the nervous fluid of an infant through life to perform a *nolens volens*, certain actions." He adds, "until some one can explain this, so as to be understood by persons of common sense, Astrologers and their disciples must excuse me, when I say that I consider the soothsaying of Astrology like the prophecy of priests, to be all a delusion, which tends to keep the ignorant and credulous enslaved to knaves and impostors;" he also hopes "Mr. R. Carlisle will say something towards curing any of his friends of their hallucinations, that may chance to believe in Astrology." This latter gentleman, with more modesty than his correspondent, has omitted to say any thing of a science which he does not understand, and has not confirmed the sentence of Mr. James Watson, which pronounces the art to be all a juggle, and its professors impostors.

We will now proceed, as well as we can, to reply to his question, and explain the principles of a science to a mau,

who, by his own confession, is ignorant of its rudiments. He first wishes to know why the planet Mercury operates upon the nervous fluid of an infant at its birth, to perform, *volens volens*, certain actions. It has always been supposed that Mercury and the other planets act upon us by attraction, though what way they communicate their power to us, still remains to be discovered by some future philosopher; that they do act upon us is evident to every one who has studied Astrology, but the proving this fact to those who have not, is attended with considerable difficulty, and we might almost be justified in withholding an explanation to those, who, either incapable of learning it, or too indolent to take the trouble, declare the art to be false, or its students either knaves or fools.

Mr. Watson may ask why the Moon attracts the water? why the planets revolve round their common centre? why light is produced by the action of the Sun? why the universe itself was created? and should philosophers fail in giving a satisfactory answer to these unreasonable questions, he may consider, as he says, every science which he is unable to comprehend, to be founded in error and knavery; but his assertions will have little weight with the reasonable part of mankind. It is sufficient for Astrologers, that they can prove whenever the Moon and Mercury are afflicted by the planets, Saturn and Mars, and not in aspect with each other, unassisted by the benefics, the native will be lunatic. As an example, we will take the nativity of his late Majesty George the Third: The judgment of which will be given in our next.

OBSERVATIONS ON THE NATURE OF THE
PLANETS.

[Continued from page 181.]

OF MERCURY.

MERCURY is the nearest planet to the Sun yet discovered, and though the least in magnitude of the old planets, is one of the most important.

The abilities and disposition of every one depend upon the condition of Mercury and the luminaries.

Whenever Mercury is in conjunction with Saturn, the native is slow, dull, fearful, timorous, patient, persevering, laborious, grave, and capable of great application to any sedentary pursuit: if in bad aspect, he is nervous, stupid, sordid, and very worthless: if in good aspect, the native is subtle, prudent, and careful of his own interest: if Mercury be in conjunction or good aspect with Jupiter, the native is generous, liberal, humane, possessed of a good capacity: if in bad aspect, it is said he will be inclined to view things through a false medium: when in conjunction or bad aspect with Mars, the native is violent, furious, blood-thirsty, passionate, and revengful; possessed of acuteness and discrimination: without the assistance of good aspects, a thief and a swindler.

If in good aspect, the native is an excellent mechanic, brave, skilful, ingenious, possessing a large fund of caustic humour, penetrating, excellent in any work that requires

dexterity of hand, an excellent accountant and mathematician, and, with the assistance of the moon, a good astrologer.

The conjunction of the Sun destroys the mental abilities of the native, he is shallow, superficial, devoid of sound judgment or reflection, and though he may be qualified for business, he will never make any progress in the higher branches of science. As Mercury can never be more 28° from the Sun, he can form no aspect, if we except the Mundane parallel; when he forms this parallel from the mid-heaven, provided he is a sufficient distance from the Sun, he seems to cause great and boundless ambition; and if the other parts of the figure concur, he may rise to considerable eminence.

If in conjunction or sextile with Venus, the native is fond of poetry, music and dancing: if Mars assist the configuration, he will be an excellent painter, and perhaps there can be no position which produces a better musician, than the Moon separating from Venus and applying to Mercury.

Mercury in good aspect with the Moon, produces the most splendid abilities; and he is eminently successful in every scientific undertaking.

In our opinion, a good aspect of Saturn to this configuration, will be of service, by rendering the native more steady, and more persevering in any pursuit: if in conjunction or bad aspect, the native still possesses great abilities; but he is very unsettled, continually shifting, not remaining long in one pursuit, and always ready to take advantage of the credulous and unwary. Whenever Mercury and the Moon are affected in a nativity, and not in good aspect with each other, or the ascendant, the native is liable to

mental derangement; and these symptoms will be more manifest at the time these planets meet with evil directions. Whenever Mercury is evilly affected in a nativity, he will operate as a malefic: if well aspected, he produces good. In horary questions, Mercury describes a person rather tall, thin, active, with tall straight forehead, thin lips, narrow chin, thin sallow face, long arms, hands, and legs.

If well dignified, he denotes a person quick, active, subtle, and well qualified for either learning or business.

If ill dignified, the person so described, is a thief, liar, mean sharper, full of deceit, and low cunning.

Mercury cannot be more afflicted than by being combust or in conjunction with the Sun: or give greater abilities than by good aspect of the Moon.

Mercury in the Twelve Signs.

MERCURY in Aries gives a body of middling stature, spare, thin, a long neck, an oval face, light brown curling hair, dusky brown or swarthy complexion, disposition unamiable, choleric, quarrelsome, addicted to falsehood, theft and unworthy actions: but if Mercury be in good aspect with Jupiter or Venus, and is not afflicted by the malignant rays of Saturn or Mars, the disposition will be much improved.

Mercury in Taurus describes a person of a middling stature, full face, sad-brown hair, and of a swarthy complexion, an indifferent well-set corpulent body. He is generally a slothful idle person, loves his own ease, and to keep company with unworthy persons, to his own detriment and prejudice,

Mercury in Gemini represents a tall slender well composed body, of a swarthy complexion, dark brown hair, hazel eye, long hands and feet, a very ingenious person, full of activity, a lover of arts and sciences, and will easily attain them, a good orator, having a very fluent tongue, makes an excellent pleader, a subtle barrister, a delighter in literary researches, a collector of natural curiosities, and of rare records. In short, a person who is seldom over-reached or ensnared by the craftiest name; on the contrary, he generally convicts the keenest sophister, especially if Mercury be free from the evil aspects of other planets.

Mercury in Cancer signifies a person of a low stature, is of an indifferent, generally a pale complexion, black hair, thin face, sharp nose, and small grey eyes; in disposition, he will prove a changeling, a mere dissembler, a sottish sordid light figured ill-natured person. The benign aspects of Jupiter, Venus, or Luna to Mercury, will induce a most pleasing change.

Mercury in Leo gives a pretty large stature, not gross, but rather lean than corpulent; large eyes, a swarthy or sun burnt complexion, light brown hair, round face, a broad and high nose, in disposition a hasty choleric proud conceited person; he is ambitious of honor, inflexible, especially if the Sun be also in a fixed sign, a braggart, and often addicted to contention.

Mercury in Virgo, describes a tall, slender, well-proportioned person, dark brown or black hair, the complexion not very clear, long visage, in disposition and qualities of the mind, amiable and profound, endowed with a fertile fancy, readily attaining the knowledge of divers arts, lau-

guages, and sciences, by his own industry—an expert merchant, a correct accountant, an able negociator, an excellent orator, a great projector, delighting in literature, music, and in new discoveries and curious inventions, and these good qualities will be much increased if Virgo ascend with Mercury, free from affliction.

Mercury in Libra describes a decent composed body, rather full than otherwise, reasonably corpulent, light brown, sometimes dark smooth hair, grey eyes, ruddy or sanguine complexion, an ingenious person, of an excellent disposition, prompt to patronize virtuous persons and useful pursuits, an active advocate for justice, a lover of liberty, and a promoter of learning—in short, he is a person happily endowed with many natural and acquired accomplishments.

Mercury in Scorpio gives a person of a mean stature, well set broad shoulders, swarthy complexion, sad brown hair, curling, with not a very amiable disposition—such a person is subtle, intriguing, inclinable to company, a lover of the fair sex, ingenious, studious for the promotion of his own interest, liable to the anonymous disease.

Mercury in Sagittarius denotes a person tall of stature, well shaped, body not corpulent, rather large boned and spare, an oval face, brown hair, ruddy complexion, generally a large nose; for qualities and conditions, passionate, but soon appeaséd, too rash in his actions, which many times occasion his own detriment, but good conditioned in general, and delights in noble things, yet rarely attains his end.

Mercury in Capricorn signifies a person of mean stature,

thin face, brown hair, a dusky complexion, sometimes bow-legged or some defect in the extremities, in disposition peevish, fickle, discontented, and unfortunate: without other testimonies concur, an impotent dejected creature.

Mercury in Aquarius denotes a person of an indifferent stature of body, reasonably fleshy, a good clear complexion, brown but sometimes black hair, full face; in disposition an ingenious person, inclinable to the study of arts and sciences, of a pregnant wit, apt and inclinable to curious researches and inventions.—In fine, he is a favourer of the learned and an encourager of the ingenious.

Mercury in Pisces gives a person of a low stature, brown hair, thin face, of a pale sickly complexion, generally very hairy upon the body, addicted to the water; in disposition a repining disconsolate person, yet a lover of women, addicted to drinking, and consequently the greatest enemy to himself.

[To be continued.] 223

BIOGRAPHY.

HENRY CORNELIUS AGRIPPA.

HENRY CORNELIUS AGRIPPA, a learned philosopher and astrologer, was born at Cologne on the 14th of September, 1486, and descended from a noble and ancient family of Nettesheim, in Belgia: desiring to walk in the steps of his

L. 2.

ancestors, who for many generations had been employed by the princes of the house of Austria. He entered early in the service of the emperor Maximilian. He had at first the employ of secretary; but as he was equally qualified for the sword and the pen, he afterwards turned soldier, and served the emperor seven years in his Italian army. He signalized himself on several occasions, and as a reward of his brave actions, he was created knight in the field. He wished to add the academical honors to the military, he, therefore, commenced the study of laws and physic.

He was a man possessed of a very wonderful genius, and from his youth applied himself to learning; and by his great natural talents, he obtained an extensive knowledge of almost all arts and sciences, and was early engaged in the search of the philosopher's stone. He had a very extensive knowledge of things in general, and was a complete master of the learned languages. He was pupil to Trithemius, who wrote upon the nature, ministry, and offices of spirits. He was of an unsettled temper, and often changed his situation, and was so unfortunate as to draw upon himself the indignation of the Popish clergy, by his writings, through which he was continually in broils. We find, by his letters, that he had been in France before the year 1507, that he travelled into Spain in 1508, and was at Dole in 1509, where he read public lectures; and to engratiate himself the better with Margaret of Austria, governess of the Austrian Netherlands, he composed a treatise on the excellency of women; but the persecution he suffered from the monks, prevented him from printing it: he came into England, whence he travelled to Cologne, and read public

lectures there; after which, he went into the emperor Maximilian's army, in Italy, and continued there till the Cardinal de Saint Croix sent for him to Pisa.

He read lectures on Mercurius Trismegistus, at Pavia, in 1515, and in 1518 was chosen by the lords of Metz to be their advocate, syndic and orator, where he was again persecuted by the monks, for having refuted the common opinion concerning the three husbands of Saint Ann; and because he protected the innocence of a poor country woman, who was put to the torture on suspicion of a witch, and on no other grounds than her mother having been burnt for one.

In 1524 he went to Lyons, and obtained a pension from Francis I.; but having predicted new triumphs to the Constable of Bourbon, whose nativity he had calculated, and who was at enmity with that prince, he was disgraced, and obliged to look out for another settlement.

He cast his eye on the Netherlands, and having, after long waiting, obtained the necessary passes, arrived at Antwerp, in the month of July, 1528. One of the causes of these delays was, the rough proceedings of the Duke of Vendome, who, instead of signing the pass for Agrippa, tore it up, saying, "he would not sign a pass for a conjuror." In the year 1529, the king of England sent Agrippa a kind invitation to come into his territories, and at the same time, he was invited by the Emperor's Chancellors, by an Italian Marquis, and by Margaret of Austria. He accepted the offer of the latter, and was made historiographer to the emperor, a post procured by that princess. He published

by way of prelude, the history of the government of Charles V.; and soon after he was obliged to compose that princess's funeral oration, whose death was in some manner the life of Agrippa: the same ill office was done him by his imperial majesty. His treatise on the vanity of the sciences, which he caused to be printed in 1530, terribly exasperated his enemies. That which he published soon after, at Antwerp, viz. of the Occult Philosophy, afforded them a still farther pretence to defame him. It was fortunate for him that cardinal Campegius (the Pope's legate), and cardinal De la Mark, bishop of Leige, were his advocates; but, however, their good offices could not procure him his pension as historiographer, nor prevent his being imprisoned at Brussels in 1531; but he was soon released.

The following year he made a visit to the Archbishop of Cologne, to whom he had dedicated his Occult Philosophy, and from whom he has received a very obliging letter. The fear of his creditors, with whom he was very much embarrassed on account of his salary being stopped, made him stay longer in the country of Cologne than he intended.

He strenuously opposed the inquisitors who had put a stop to the printing of his Occult Philosophy, when he was publishing a new edition of it, augmented and corrected at Cologne. In spite of them, the impression was finished, which is that of the year 1533. He continued at Bonn till 1535, and was then desirous of returning to Lyons. He was imprisoned in France for something he had said against

the mother of Francis I., but was released at the request of certain persons, and went to Grenoble, where he died in the same year, 1535.

Some say he died in the hospital, but this is mere malice, for his enemies reported every thing that envy could suggest to depreciate his worth. He died at the house of the receiver general of the province of Dauphine, whose son was first president of Grenoble. Mr. Allard at p. 4 of the *Bibliothèque of Daphine*, says, that Agrippa died at Grenoble, at the house which belonged to the family of Ferrand, in Clerk-street; and was then in possession of the president Vachon; and that he was buried in the convent of the Dominicians. He lived always in the Roman communion, therefore, it ought not to be affirmed he was a Lutheran, as said by Sixtus Sienensis.

Barnet, in his history of the Reformation, asserts, that Agrippa wrote in favor of the divorce of King Henry VIII. but if we look into Agrippa's letters, we shall find that he was against it; as well in them as likewise in his declaration on the vanity of the sciences, where he says, "I am informed, there is a certain king, at this time of day, who thinks it lawful for him to divorce a wife to whom he has been married these twenty years, and to espouse a harlot. In respect to the charges of magic preferred against him by Martin del Rio and others, who confidently asserted that Agrippa paid his way at iaus, &c. with pieces of horn, casting an illusion over the sense, whereby those who received them took them for real money, together with the story of the boarder of Louvain, who, in Agrippa's absence raised the devil in his study, and thereby lost his life; and

that Agrippa coming home, and seeing the spirits dancing at the top of the house, commanded one of them to enter the dead body, and sent it to drop it down in the market place. All these stories asserted of him, and many others of a similar nature, are not fit to be credited; that he was well versed in many of the chief and most secret operations of nature, cannot be doubted, and that he certainly performed strange things (in the vulgar eye); and being an expert astrologer, physician, and mathematician, he foretold many uncommon things.

Gabriel Naude supposes that the monks, and others of the ecclesiastical order, did not think of crying down his Occult Philosophy till a long time after it was published: he affirms, that they exclaimed against this work only in revenge for the injuries they had sustained in the vanity of the sciences. It is true this latter book gave offence to many; the monks, the members of the universities, the preachers, and the divines saw themselves drawn to the life in it.

[To be continued.]

ASTRONOMY.



COMETS.—M. de Bicla, a Prussian officer, has remarked two important facts respecting the Comet, which he discovered the 30th December 1823. The first of these facts is, that the proximity of Comets has an influence on the luminous state of the Sun, and that it makes apparent, upon the disk of that body, very remarkable spots; and it is now very generally supposed, that these spots have an influence on our temperature. The second fact of which M. Bicla speaks, is, that during the night of the 22d, of January last, the Comet presented two tails, forming between them an obtuse angle.

This phenomenon, extraordinary as it may appear, has already been observed several times at the moment in which different Comets reached their perihelium, — M. de Bicla intends to publish most ample details in *Astronomical Annals* of Dr. Bode of Berlin.

A TABLE

Of the Directions in the Nativity of Oliver Cromwell, with the several Arcs thereof, the Measure of Time agreeing to each of them, and the Year of our Lord when they begun to take effect.

Nomina Directionum.	Arcus Directi Gr.Mi.	Numor Annor. An.M.	Anni Dom.
Sol ad Terminos ♃	0 57	0	11 1600
Sol ad * ♃ Zodiaco	1 0	1	0 1600
Luna ad * ♃ Zodiaco cum Latitudine	1 13	1	3 1600
Luna ad * ♃ Zodiaco	1 52	1	11 1600
Sol ad Corpus ♃	2 8	2	2 1601
Luna ad Terminos ♃	2 44	2	8 1601
Luna ad Terminos ♂	4 17	4	5 1601
Luna ad * ♃ Zodiaco sine Latitudine	4 34	4	8 1601
Luna ad Parellelum ♃ Mundo d.d.	4 40	4	9 1601
Sol ad □ ♃ Mundo d.d.	4 54	5	1 1601
Luna ad Δ ♃ Zodiaco sine Latitudine	5 17	5	5 1604
Sol ad Sesquiquadratum ♃ Mundo d.d.	6 5	6	3 1605
Sol ad Parellelum ♀ Zodiaco	6 23	6	7 1605
Luna ad Parellelum ♃ Zodiaco	6 25	6	7 1605
⊕ ad Parellelum ♃ Zodiaco	6 25	6	7 1605
Ascendens ad * ☉	6 27	6	8 1605
Luna ad Sesquiquadratum ♃ mundo d.d.	6 38	6	10 1606
Luna ad Parellelum ♂ in Zodiaco	7 15	7	5 1606
⊕ ad Parellelum ♂ Zodiaco	7 16	7	5 1606
Sol ad Pleiades cum Latitudine	7 43	7	11 1607
Luna ad Δ ♀ Zodiaco cum Latitudine	7 43	7	11 1607
⊕ ad Parellelum ♂ Mundo d.d.	7 48	8	0 1607
Luna ad Terminos ♃	7 49	8	0 1607
Luna ad Terminos ♃	7 56	8	1 1607
⊕ ad □ ☉ Mundo d.d.	7 57	8	1 1607
Luna ad Parellelum Proprium	8 5	8	3 1607
⊕ ad Parellelum ☾ Zodiaco	8 5	8	3 1607

Nomina Directionum.	Arcus.		Numer.		Anni Uom
	Directi	Gr. Mi.	Annor.	A .M.	
☉ ad Terminos ♃	8	17	8	5	1607
Luna ad ☐ ♃ in Mundo d.d.	9	14	9	5	1608
Medium Cœli ad Δ ♃	9	30	9	8	1608
Sol ad Pleiades sine Latitudine	10	9	10	4	1609
Medium Cœli ad Δ ♃	10	26	10	7	1609
⊕ ad Parellelum ♃ Mundo d.d.	10	29	10	8	1609
Luna ad Terminos ♃	10	42	10	11	1610
⊕ ad Δ ♃ in Mundo d.d.	11	13	11	5	1610
⊕ ad Corpus Jovis d.d.	11	37	11	10	1611
Luna ad ♃ ♃ in Zodiaco cum Latitudine	12	11	12	5	1611
Medium Cœli ad * ♃	12	13	12	5	1611
Luna ad Δ ♀ Zodiaci sine Latitudine	12	19	12	7	1611
Luna ad Corpus ♃ Zodiaci sine Latitudine	18	52	13	1	1612
Sol ad Terminos ♃	13	00	13	3	1612
Luna ad ☐ ♃ Zodiaco sine Latitudine	14	27	14	9	1614
Luna ad Terminos ♃	14	31	14	10	1614
Sol ad Corpus ♀ Zodiac	14	48	15	1	1614
Sol ad Terminos ♃	14	55	15	3	1614
Luna ad * ♃ in Mundo d.d.	16	13	16	7	1615
Luna ad Spicam ♃ cum Latitudine	16	24	16	9	1616
Sol ad Quintilem ♃ Mundo d.d.	16	25	16	9	1616
Sol ad Parellelum ♀ Zodiaco	16	31	17	2	1616
Ascendens ad Semiquadratum ☉	17	52	18	1	1617
Luna ad ♃ ♃ Zodiaco cum Latitudine	17	48	18	00	1617
Luna ad Terminos ♀	17	54	18	1	1617
Luna ad Corpus ♃ Zodiaco sine Latitudine	18	29	18	9	1618
Sol ad Parellelum ♃ motu rapto	19	27	18	9	1619
Ascendens ad Semiquadratum ♃	19	42	20	00	1619
Sol ad Aldebaran sine Latitudine	19	43	20	00	1619
Ascendens ad Semiquadratum ♃	20	1	20	3	1619
Luna ad ☐ ♃ Zodiaco sine Latitudine	20	16	20	6	1619
Ascendens ad Sextilem ♀	20	38	20	10	1620
Sol ad Δ ♃ in Mundo d.d.	20	39	20	10	1620
Luna ad Terminos ♃	21	15	21	7	1621
⊕ ad Quadratum ♀ in Mundo d.d.	21	35	22	00	1621
Sol ad Terminos ♃	21	50	22	3	1621
Ascendens ad ♃ ♃	22	2	22	6	1621
Medium Cœli ap II ♃	22	2	22	6	1621
Sol ad ♃ ♃ motu convers	22	15	22	9	1622
Luna ad Spicum ♃ sine Latitudine	22	22	22	10	1622
Sol ad Aldebaran cum Latitudine	22	42	23	2	1622

Nomina Directionum.	Arcus		Numor	Anni
	Directi	Gr. Mi.	Annor.	Dom
			An. M.	
Luna ad Quintilem ♃ Mundo d d	23	55	24	5 1623
Sol ad * ♃ in Mundo d d	24	9	24	8 1624
Luna ad Parellelum ♄ Zodiaco	24	47	25	4 1624
⊕ ad Parellelum ♄ Zodiaco	24	47	25	4 1624
⊙ ad * Zodiaco	25	15	25	9 1625
⊕ ad Sesquiquadratum ♄ in Mundo dd.	25	31	26	00 1625
Luna ad Terminos ♀	26	13	26	6 1625
Sol ad Δ ♃ Zodiaco	26	38	26	11 1626
Luna ad Sesquiquadratum ♄ Mundo, motu convers.	26	44	27	00 1626
⊕ ad Parellelum ⊙ dd.	27	58	28	3 1627
Luna ad Terminos ♄	28	41	28	11 1628
Luna ad Semiquadratum ♃ Mundo motu convers.	28	45	29	00 1628
Mediana Cœli ad Δ ⊙	29	17	29	7 1628
Sol ad * ♀ Mundo motu convers.	29	27	29	9 1629
Sol ad ♀ ♃ Zodiaco	29	33	29	10 1629
Ascendens ad Δ ♃	29	36	29	11 1629
Luna ad Parellelum ♀ Zodiaco	29	45	30	1 1629
⊕ ad Parellelum ♀ Zodiaco	29	45	30	1 1629
Sol ad Terminos ♀	29	54	30	3 1629
Luna ad ♄ ⊙ cum Latitudine	29	54	30	3 1629
Sol ad * ♄ Mundo dd.	29	59	30	4 1629
Luna ad Sextilem. propriam cum Lat. Ascendens ad Semiquadratum ♀	30	30	30	8 1630
Medium Cœli ad Δ ♃	30	37	30	11 1630
Luna ad Δ ♃ Zodiaco cum Latitudine	30	38	30	11 1630
⊕ ad Δ ⊙ in Mundo dd.	30	47	31	1 1630
⊕ ad Δ ♄ in Mundo dd.	31	6	31	5 1630
Luna ad ♄ ♄ Zodiaco cum Latitudine	31	24	31	9 1631
Luna ad Parellelum ♃ motu raptō	31	39	32	0 1631
Luna ad Terminos ♃	33	6	33	2 1632
Sol ad Semiquadratum ♃ in Mundo dd.	33	44	33	10 1633
Luna ad Terminos ♃	33	52	34	00 1633
Sol ad Parellelum ♃ Zodiaco	34	23	34	6 1633
Sol ad Parellelum ♃ Mundo dd.	35	6	35	2 1634
Luna ad □ ♃ in Mundo dd.	35	23	35	6 1634
Luna ad Parellelum ♃ Zodiaco	35	24	35	6 1634
⊕ ad Parellelum ♃ Zodiaco	35	24	35	6 1634
Sol ad Parellelum ♃ motu raptō	36	33	36	7 1635
Luna ad ♄ ⊙ Zodiaco sine Latitudine	37	7	37	1 1636

Nomina Directionum.

	Arcus Directi		Numor Annor. Dom	
	Gr.	Min.	An.	M.
Luna ad Terminos ♃	37	22	37	4
Luna ad * ♃ Zodiaco sine Latitudine	37	34	37	6
Luna ad Δ ♃ Zodiaco sine Latitudine	37	54	37	10
Ascendens ad Corpus ♃	38	16	38	2
Medium Cœli ad □ ♃	38	16	38	2
Luna ad Parellelum ♃ motu raptō	38	30	38	5
Sol ad Quintilem ♀ motu convers.	38	35	38	6
Luna ad ♀ ♃ Zodiaco sine Latitudine	38	42	38	8
⊕ ad Parallelum ♀ Mundo dd.	39	39	39	8
⊕ ad Semiquadratum ♃ dd.	40	22	40	3
Sol ad Terminos ♃	40	33	40	5
Luna ad ♀ ♃ Zodiaco cum Latitudine	40	46	40	8
Medium Cœli ad Δ ♀	40	52	40	9
Luna ad Terminos ♃	40	53	40	9
Luna ad Δ ♀ Mundo motu convers.	40	55	40	10
Ascendens ad ♀ ♃	41	21	41	2
Medium Cœli ad □ ♃	41	21	41	2
Luna ad Parallelum proprium motu con.	41	47	41	8
Sol ad Parallelum ♃ Mundo motu con.	41	48	41	8
⊕ ad Sesquiquadratum ♃ Mundo dd.	42	2	41	10
⊕ ad Δ ♀ Mundo dd.	42	5	41	11
Sol ad □ ♃ Mundo dd.	42	1	42	00
⊕ ad Sesquiquadratum ⊙ in Mundo dd.	42	12	42	00
⊕ ad Cor Leonis dd.	43	41	43	5
Luna ad Δ ♃ Mundo dd.	44	26	44	2
Luna ad * ♃ Mundo motu convers.	44	34	44	4
Luna ad Parallelum ♀ motu raptō	44	40	44	5
Sol ad Semiquadratum ♀ Mundo dd.	45	11	44	1
Sol ad * ⊙ Mundo motu convers.	45	31	45	3
Luna ad Cor ♃ Zodiaco cum Latitudine	45	36	45	4
Sol ad Terminos ♃	45	57	45	7
Sol ad Parallelum ♃ motu raptō	46	3	45	8
⊕ ad Parallelum ♃ motu raptō	46	11	45	9
Sol ad * ♃ in Mundo dd.	46	11	45	9
Luna ad ♀ ♀ sine Latitudine	48	30	48	1
Medium Cœli ad ♀ ♃	48	44	48	4
Ascendens ad □ ♃	48	44	48	4
⊕ ad * ♃ Mundo dd.	49	57	49	6
Medium Cœli ad Δ ♃	50	27	50	0
Luna ad Δ ♀ Zodiaco cum Latitudini	50	39	50	2
Luna ad * ♃ Zodiaco cum Latitudine	51	52	51	3

Nomina Directionum.

	Arcus	Numor	Anni
	Direct	Annor.	Dom
	Gr. M.	An. M.	
⊕ ad Corpus Lunæ dd.	52	5 51	5 1650
Ascendens ad Corpus ☉	52	9 51	6 1650
Medium Cœli ad ☉	52	9 51	6 1650
Sol ad ☐ ♀ Mundo motu convers.	52	17 51	8 1651
⊕ ad Sesquiquadratum ♀ Mundo dd.	52	20 51	9 1651
Ascendens ad Corpus ♀	52	30 51	11 1651
Medium Cœli ad ☐ ♀	52	30 51	11 1651
Luna ad Cor Scorpii sine Latitudine	52	31 51	11 1651
Luna ad Terminos ♀	53	30 52	11 1652
Luna ad Δ ♃ in Mundo dd.	54	33 53	11 1653
Sol ad Terminos ♀	54	45 54	1 1653
Luna ad ☐ proprium Zodiaco cum Lat.	54	46 54	1 1653
Sol ad * ♀ in Mundo dd.	55	26 54	9 1654
Luna ad Δ ♂ Zodiaco sine Latitudine	57	16 56	6 1655
Sol ad ☐ ♂ Zodiaco	57	25 56	8 1656
Sol ad Parallelum ♃ Zodiaco	57	53 57	2 1656
Luna ad * ♃ Zodiaco sine Latitudine	58	29 57	8 1657
Sol ad ☐ ♃ Zodiaco	58	56 58	2 1657
Sol ad Quintilem ♃ Mundo dd.	59	13 58	5 1657
Luna ad Parallelum ♂ Mundo convers.	59	56 59	2 1658
Luna ad Parallelum ♂ Mundo dd.	60	7 59	4 1658
Sol ad ☐ ♂ in Mundo dd.	60	34 59	9 1658
Luna ad ☐ ♃ Zodiaco sine Latitudine	61	4 60	3 1659
Sol ad * proprium Zodiaco	61	18 60	6 1659
Luna ad Parallelum ♃ Mundo convers.	62	18 61	6 1660
Luna ad Parallelum ♃ Mundo dd.	62	51 62	0 1661
Sol ad ☐ ♃ in Mundo dd.	63	18 62	6 1661
Luna ad ☐ ♃ Mundo motu convers.	66	56 66	0 1665
Luna ad ☐ ♂ Mundo motu convers.	69	17 68	3 1667

The above Table of Directions should have been placed in No. 8, between the 23d and 24th lines, but in consequence of the Astronomical Tables not being completed for 1781, we were obliged to keep these Tables back for the want of room.

PARTRIDGE'S OPUS REFORMATUM.

[Continued from page 189.]

EXTRACT IX.

Of the Natives Diseases, &c—Seeing all people are subject to some distemper of body or other, it will not be amiss to say something on this point also. And before I begin it, I will ask J. G. what disease, or diseases the *Protector* had that were fixed, chronick and durable, because he hath placed *Saturn* (in the nativity he hath made him) on the cusp of the seventh, a little towards the sixth house, in *opposition* to *Mars* on the cusp of ascendent, the only two points in the whole scheme to give broken bones, dislocated joints, and chronick diseases; and yet I do not remember that it was ever said he was subject to either of them, (*perhaps now and then a wound, the honorable mark of a soldier*) but a brave, lusty, jolly gentlemen, as I myself can testify, having seen him some score times. And to this purpose, I will give yon *Ptolemy's* own words in the case, as you will find it, *lib. 3, cap. 17, De Lesionibus* and *morbis Corporum*. And he begins with these words following, when he comes to inquire into the hurts and diseases of the body. *Universalis vero regula hæc est, Duo Cardines Horizontis Inspiciantur, videlicet is, qui est in ortu, and alter qui est in occasu. Præcipua vero consideretur is, qui est in occasu and Locus Antecedens, qui prorsus non est Corpulatus Ascendenti. Et observetur quomodo malefici Planetæ ea Loca adspiciunt. Si enim gradibus qui Ascidunt in dictis Locis, juncti sunt Corpore, aut adspiciunt eos quadrato adspectu, vel ex opposito:*

seu alter planeta maleficus, seu uterque : Laesiones and morbi natis accident. Thus you see in the nativity that J. G. made for the *Protector*, this very rule of *Ptolomy* takes place positively; for there we find *Saturn* upon the cusp of the seventh, in direct opposition to *Mars* on the cusp of the ascendant. And you see also both the angles of the horizon in that figure are afflicted, which, by *Ptolomy's* rule (which I suppose they dare not deny), ought to give hurts and diseases to his body: but on the contrary, he was a brave, bold, healthy, fortunate man; and none more free from wounds, hurts, or diseases of the body than himself: so that this is another strong argument to prove that figure false, and that the *figure maker* did not know any thing of the matter he pretended to give the world an account of. And yet to add more, neither J. G. nor any man else can show me a true nativity where the two infortunes were in opposition from the tenth and fourth, or first and seventh, and that native prove a fortunate man or woman throughout their whole life, as did this gentleman. And so I come to consider the figure of his nativity, (which I call the true one,) and to see what disease or injuries to his body are predictable, according to the doctrine and principles of the forementioned author.

Both the angles of the *east* and *west*, are free from the malefick beams of *Saturn* and *Mars*, &c.; and the sixth house, which is his *locus antedens* is possessed by the benign *Jupiter*, and there is no ill ray cast to the cusp of the first and seventh houses, but the square of *Venus* from the cusp of the fourth; and, besides, the *Moon* who is lady of the seventh, is in *Sextile* to *Jupiter* in the sixth

house, and the *Sun* in *Sextile* to him also : which position are no ways likely to give any chronick disease r hurts, and accidents of detriment to his body ; neither indeed had he any that was remarkable and visible ; and for those that are not so, I think they are inconsiderable, especially, if we consider all men are subject to some little defects in nature, which may be impediments, but not diseases in Ptolemy's Sense and Meaning ; for in the chapter before mentioned, he does thus distinguish between hurts and diseases. *Differunt enim hæc interse. Læsiō semel corrumpit membrum aliquod, nec alfit postea Crucisatus Intensionem : morbus vero, aut assidue, aut per Intervella correptos excruciat.*

But to consider what he might be subject to, let us consider *Mars* and *Saturn* in *opposition*, and both in *square* to *Jupiter* ; these might give him something of the *gravel* in the *kidnies*, with a heat in, or about those parts ; he might also be subject to the *head-ache*, or some little disorder there, coming from the *stomach* and *spleen* ; for we find both the *Malefics* in *square* to *Jupiter* in *Cancer* ; and besides this, he might also be liable to some obstructions of his *lungs*, either by *colds*, &c. but none of these continual, but accidental, and only happening upon bad directions, transits, returns, &c.

[To be continued.]

TO CORRESPONDENTS.

We beg to return our sincere thanks to Mr. L. P. of V. — Place, for his good wishes, and to inform him that the society respecting which he enquires, is at present confined to a circle of intimate friends: should its members (*which is not improbable*) determine on extending the society, Mr. P. may depend on receiving the earliest intelligence.

T. H. is informed that we have no room for his figure of the horary questions in the present number; our opinion is, that from the position of the Moon, who is placed in the twelfth house, indicating the anxiety of the querent, having just past the trine of Venus in the fifth, clearly points out the quesited is as she affirms.

Mr. Elliot is informed that we should recommend Wilson's Astrological Dictionary, as a better book for a beginner. We can say nothing of the *correctness* of the instrument to which he alludes.

ERRATA.

In some few copies in No. IX. the Moon's south node is in 22° libra, instead of 22° of Virgo in the second house.

All communications to be addressed to the Editor, post-paid, at Messrs. DAVIS and DICKSON, 17, St. Martin's-le-Grand.

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