

NEW AND COMPLETE
ILLUSTRATION
OF THE
OCCULT SCIENCES:

OR THE

Art of foretelling future Events and Contingencies,

BY THE

ASPECTS, POSITIONS, and INFLUENCES, of the HEAVENLY BODIES.

FOUNDED ON

Natural Philosophy, Scripture, Reason, and the Mathematics.

IN FOUR PARTS.

PART I.

AN Enquiry into, and Defence of, Astrology; with an interesting Discourse on Natural and Occult Philosophy—in which the Wisdom and Omnipotence of God; the intellectual Faculties of Angels, Spirits, and Men; the Order, Harmony, Sympathy, and wonderful Properties, of the Celestial and Terrestrial Worlds; the Signs, Influences, and Effects, of the Heavenly Bodies upon all animal, vegetable, and mineral, Substances; the Number of the Spheres; the Method of erecting the Horoscope to cast Nativities, and the Doctrine of Horary Questions; are clearly exemplified and explained.

PART II.

EXAMPLES for acquiring a Practical Knowledge of Astrology, with Rules for calculating, rectifying, and judging, Nativities; by which the Reader is enabled to discover, with Precision and Accuracy, every material Incident of his future Life and Fortune. Illustrated by a Variety of new, entertaining, and curious, Questions, lately resolved, upon every material Occurrence in public and private Life. With a Collection of the most remarkable Nativities that have been cast for Kings, Princes, and other eminent Men, by the most celebrated Professors of this Science, in all Ages of the World; with astonishing Instances of their exact Completion.

PART III.

METEOROLOGICAL Astrology defined and explained: Wherein certain Rules are laid down for prejudging the Revolutions, Vicissitudes, and Misfortunes, with which every Part of the habitable World may be occasionally threatened. General Effect produced by great Conjunctions, Eclipses, Transits, Comets, Blazing Stars, and other extraordinary Phenomena; with the Art of calculating Eclipses, Tides, and Weather, for any Number of Years to come. To which is added, a Collection of improved TABLES, contrived to answer all the Purposes of Astronomical Calculations.

PART IV.

THE Distinction between Astrology and the Diabolical Practice of Exorcism; in which the Methods used for raising up and consulting Spirits are laid open, with various instances of their Compacts with wicked Men. Account of Apparitions and Spirits; including a general Display of the Mysteries of Witchcraft, Divination, Charms, and Necromancy. Compiled from a Series of intense Study and Application, and founded on real Examples and Experience.

Δεισμον δε Πλαισδος ογνως;

Η φραγμασ Ωριωνος ηνοιξας.—ARGOL. ASTR. Lib. ii. c. 8.

The Sun, Moon, and Stars, hath God distributed unto all Nations under Heaven. They declare the Glory of God, and shew forth his Handywork: Day and Night do continually tell of them, and their Voice is heard in all Languages, and their Words are gone into the Ends of the Earth.—Deut. iv. 19. Psal. xix. 1—5.

By E. SIBLY, M. D. F. R. H. S.

Embellished with Curious COPPER-PLATES.

L O N D O N:

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D E D I C A T I O N.

To the Ancient and Honourable FRATERNITY
of FREE and ACCEPTED MASONS.

GENTLEMEN and BRETHREN,

THE Antiquity of your excellent Fraternity, the universality of its plan, and the moral rectitude and purity of its design, claim a decided pre-eminence over every other Bond of Society into which menkind have ever formed themselves, for the mutual welfare and happiness of each other. The nobleness of soul which first prompted to its institution, and the benevolence of heart which has ever since prevailed throughout all its members, will remain a subject of lasting admiration!

To you, therefore, as the promoters of liberal sentiment, and the guardians of every useful science, I commit this venerable pile of ancient Astrology; a fabric obviously constructed by the Great Architect of the World, primeval with the ordination of nature, and inseparable from one of the grand subjects of your official contemplation.

This Science, by being little known, and less understood, may meet with censure and disapprobation from
that

D E D I C A T I O N.

that description of learned, as well as of illiterate men, whose rule of faith uniformly keeps pace with their own arbitrary conceptions. But the dispassionate part of mankind, with every good Mason, will candidly weigh the evidence “by the balance of the Sanctuary,” and reserve their sentence till after a fair and impartial trial.

Sheltered, therefore, under the wing of your fraternal regard, and patronized by every sober admirer of the secret works of Nature, I shall attempt to lay the Foundation Stone of an illustrious Building, sacred to Urania, upon which some more able and ingenious Workman, sanctioned by your patronage and protection, may hereafter raise the edifice to out-top the skies, and, like Jacob's ladder, pierce the starry region, leading the intellectual faculties of the soul to the most sublime contemplations of God and Nature.

I have the honour to profess myself, with unequivocal attachment and esteem, GENTLEMEN,

Your Accepted Brother,

And faithful Servant,

T O T H E
YOUNG STUDENT in ASTROLOGY.

My FRIEND,

WHOEVER thou art, that shalt with so much ease receive the benefit of my laborious studies, and dost intend to proceed in acquiring this heavenly knowledge of the Stars, wherein the great and admirable works of the invisible and all-glorious God are so manifestly apparent, in the first place consider and adore thy omnipotent CREATOR, and be thankful unto him for thy existence. Be humble, and let nonatural knowledge, how profound and transcendent soever it be, elate thy mind, or withdraw thee from thy duty to that divine Providence, by whose all-seeing order and appointment all things heavenly and earthly have their constant and never-ceasing motion; but the more thy knowledge is enlarged by this comprehensive science, the more do thou magnify the power and wisdom of the Almighty God, and strive to preserve thyself in his favour; having in constant remembrance, that the more holy thou art, and the nearer thou approachest to God in thy religious duties, the purer judgment shalt thou always give. Beware of pride and self-conceit, yet never forget thy dignity. Re-

flect often on the primeval ~~state~~ of thy creation, that thou wast formed in the perfect image of God, and that no irrational creature durst offend Man, the *Microcosm*, but did faithfully serve and obey him, so long as he was master of his reason and passions, or until he suffered his own Free-Will to be governed by the unreasonable part. But alas! when the first father of us all gave up the reins to his disobedient affections, and deserted his reason and his God, then every creature and beast of the field became rebellious and disobedient to his command. Stand fast then, O Man! to thy integrity, and thy religion! consider thy own nobleness, and that all created things, both present and to come, were for thy sake created; nay, for thy sake, even God became man; Thou art that creature, who, being conversant with Christ, livest and conversest above the heavens. How many privileges and advantages hath God bestowed on thee! thou rangeest above the heavens by contemplation, and conceivest the motion and magnitude of the Stars; thou talkest with angels; yea, with God himself: thou hast all creatures within thy dominion, and keepest the Devils in subjection. Thy capacity for acquiring knowledge is unlimited by thy Ma-

ker; and the blessedness of an enlightened mind will bring thee the consolations of joy and happiness---Do not then, for shame, deface thy nature, nor make thyself unworthy of these celestial gifts; do not deprive thyself of the power and glory God hath allotted thee, for the possession of a few imperfect, vain, and illusory, pleasures.

WHEN thou hast perfected the contemplation of thy God, and considered the extent of those faculties with which thou art endued, thou wilt be fit to receive the following instruction, and to know in thy practice how to conduct thyself.---As thou wilt daily converse with the heavens, so instruct and form thy mind according to the image of divinity. Learn all the ornaments of virtue; and be sufficiently instructed therein. Be humane, courteous, familiar to all, and easy of access. Afflict not the unfortunate with the terrors of a severe fate; in such cases, inform them of their hard fortune with sympathetic concern; direct them to call upon God to divert the judgments impending over them; to summon up all their fortitude, and to endeavour to remove the threatened evil, by a manly exercise of that free-will with which the all-merciful God hath endowed them. Be modest in conversation, and affo-

eminence over its twin-sister *Astronomy*, which every one admires and approves. Yet astronomy, divested of this speculation, and regarded only as the explication of celestial phenomena, is like a cabinet without a jewel; but, when united to elementary philosophy, it is replete with useful instruction, and conduces to the salutary purpose of making mankind wiser, happier, and better.

The track of Nature is a straight and obvious road; and yet her footsteps are often so secretly conducted, that great perspicuity is requisite to pursue her with effect. The mind of man is unquestionably too much clouded wholly to comprehend the immense fabric of an all-wise and infinite architect; and he might as well attempt to empty with a cup the immense waters of the deep, which are only as a single drop, compared with the Omnipotence of the Creator, as to attempt to measure, by the utmost stretch of human capacity, the boundless extent of the surrounding heavens. Yet in things which more immediately concern ourselves, and our future fate and fortune, the permanency of empires, and the prosperity and happiness of mankind, as the same result from the natural consequences of good and evil, regulated by our choice of either; so far we are qualified with ability to foresee, by contemplating the influx or influences by which they are governed. Thus, from the writings of the most eminent men in philosophy and the mathematics, improved by my own laborious application and experience, I have at length ascertained those powers and properties in the celestial regions, from whence these influences are conducted, and which open a door for the discovery of secrets in futurity replete with wonder, deduced from the first and efficient properties, passions, motions, sympathies, and active qualities of all things; which, if reason and truth had not repeatedly confirmed, to the full conviction of my senses, I should have condemned and rejected long ago—for reason and truth have uniformly guided the innumerable experiments of my laboratory, and shall ever influence the pen which communicates them to the world.

P O E T I C A L I N V O C A T I O N
T O
U R A N I A .

DESCEND, Urania, with prolific Flame,
And spread the growing Trophies of thy Name;
Disclose to Man a Knowledge of the Skies,
Whose spangling Beauties draw our wond'ring Eyes.
Instruct young Students in their Care to know,
The starry Influence on all Things below;
Unveil to them the strange mysterious cause
Of those Effects deriv'd from Nature's Laws;
As fiery Meteors, Comets, Lightning, Thunder,
Eclipses, Blazing Stars, at which Men wonder.
The boist'rous rolling of the troubled Sea;
The daily Tides, their sov'reign Regency.
Whirlwinds, and Water-spouts, which pleasing show
The compound Colours of the heav'nly Bow;
With ev'ry occult Virtue and Attraction,
The rise, the growth, decay, and putrefaction,
Of all Sublunaries that can be found,
From noble Birth, to Herbs within the Ground.
How Fire and Water, Air and Earth, agree.
When equipois'd, in social Harmony.
That there's a Chain of Concord down descends,
From Heav'n to Earth; then back to Heav'n ascends.
By Nature shew to sober Men of Sense,
Orion's Bands, Pleiades' sweet Influence;
Shew that the Stars, which trim the heav'nly Spheres,
Are set for Signs, for Seasons, and for Years;
Which Day by Day to Man do utter Speech,
And Night to Night this sacred Knowledge teach;
That there's a Time for all Things here below:

A Time to reap, to gather in, and sow ;
 A Time for Birth to Creatures God has giv'n,
 A Time to view the great Expanse of Heav'n.
 What shall befall us, if we're wise to look,
 Is there contain'd, as in a sacred Book ;
 What moves our Inclinations, what our Wills ;
 What gives us Health, what subjects us to ills ;
 What makes one wise ; another raving mad ;
 Another thrifty, yet in rags is clad :
 What makes one born a Beggar, and his Fate
 Shall be to rise unto a great Estate ;
 Another, born in very high Degree,
 Descend therefrom, to abject Poverty.
 What makes us merry, lovers of the Fair ;
 And others hate to come where'er they are.
 What makes some barren, as we daily see,
 While others fruitful are inclined to be.
 What makes one chuse to change a single Life,
 Yet grasp much Mis'ry when he takes a Wife ;
 And why another shall this Path pursue,
 And prove that one is not so blest as two.
 What makes one travel both by Sea and Land ;
 While others hate to move from whence they stand.
 What makes one labour much for well-earn'd Praise,
 While others, undeserving, wear the Bays.
 What makes one Army, going forth to fight,
 By one much smaller quickly put to Flight.
 Is it not plain the starry Influence forces,
 Ordain'd by Heav'n to act in constant Courses ?
 These Truths unshaken stand within this Book,
 Therefore, consider o'er the Leaves, and look ;
 Where Rules enough you'll find to Practice by,
 In the pure Science of Astrology.

A N
I L L U S T R A T I O N
Of the C E L E S T I A L S C I E N C E of
A S T R O L O G Y.
P A R T T H E F I R S T.

SENSIBLE as I am of the rooted prejudices of the times against the venerable science of Astrology, and sensible also of the reproach and obloquy that will be levelled against me by men of obstinate and dogmatical principles; I shall nevertheless venture, upon the basis of TRUTH and EXPERIENCE, to make this feeble effort towards restoring a competent knowledge of that comprehensive science, which in all ages of the world was deemed the chief ornament of society, and the distinguishing excellence of enlightened minds. It is therefore to be lamented that the cultivation of it is become obsolete and unfashionable; and that, owing to the violent disturbances at the close of the last century—to the want of recent information on the subject, and to the too refined notions of modern philosophers, its congenial rays have been so long withheld from shedding their divine light upon these kingdoms.

That an Astrology in the Heavens does really exist, and was ordained of God from the beginning of the world, for the immediate information and direction of his creatures here below, is obviously and incontestibly proved from various parts of those sacred Books, which contain the unerring word of God, and the perfect rule of faith for every good and sober Christian.—To revive the gloomy days of superstition, or to impose on the untaught multitude, precepts of ignorance, is no part of Author's design.—His aim is, to remove the mote from the eyes of prejudiced men; and by just reasoning and fair argument, founded on the principles of religion and morality, to shew them that God is a God of order, and created nothing in vain;—that he framed the world by number, weight, and measure, and fixed the whole system of heavenly and earthly things upon so perfect and immutable a plan, that the whole doth work harmoniously and sympathetically

No. 1. B tically

tically together, so as to answer all the various purposes for which they were first ordained ;—that superiors do uniformly rule inferiors ; and that celestial bodies sensibly act upon and influence all earthly substances, whether animal, vegetable, or mineral ; not by chance or accident, but by a regular inherent cause, implanted in them from the beginning by the omnipotence of God.

It is a maxim with persons of a contumacious turn of mind, to consider every thing as impossible that does not immediately fall within the compass of their own ideas ; forgetting that the operations of Nature are as unsearchable as they are curious, and that the ways of God surpass all human comprehension !—and so warped are they from every sentiment of liberality, that those who discover a willingness to receive instruction, or who differ from them in opinion, are condemned to ridicule and scorn. But, to shew how reprehensible such conduct is, we need only reflect on the unbelieving St. Thomas, and the pointed exclamation of our Saviour upon that occasion. Men of this untoward disposition, will take up my book from the impulse of curiosity, till, recollecting themselves, they will toss it with contempt into some obscure corner, and upbraid its author perhaps in terms not the most liberal or pleasing. And yet, I am bold to say, that even such persons, invulnerable as they may be to the force of reason, might soon be convinced of the purity and excellence of this Science, would they but for a time divest themselves of prejudice, and impartially weigh the evidence brought in its support.—Nay, I have reason to believe, that, how much soever they appear externally to condemn Astrology, they nevertheless feel in their own mind, and vainly attempt to stifle, an internal conviction of its absolute existence. Would they but wisely cultivate this internal evidence, and put on the solid reasoning of dispassionate men, the order of nature would then unfold itself to their view, and the stupendous works of Creation captivate their senses ; till, emulous of attaining the most exalted knowledge, they would seek the vast extent of space, and find the whole canopy of heaven expanded for their contemplation. And thus, familiarized in the wonderful properties of heavenly and earthly things, they would no longer consider Astrology as the parent of wicked compact and insatiation, or the child of imposture, but would be sensible it contains the balsamic nutriment of Truth and Wisdom.

Those, who deny the being of Astrology, have surely never contemplated the mysteries of their own existence, nor the common occurrences that are inseparable from it ; many of which are inexplicable when abstractedly considered, and only cease to strike us with wonder because they are
obvious

obvious and familiar to our senses. If we recollect that the most trivial incident in nature cannot come to pass without a cause; and that these causes are incessantly giving birth to a new fate, which at one time brings us comfort, and at another overwhelms us with misfortunes; that to-day gives us the full enjoyment of our wishes, and to-morrow confounds every imagination of our hearts; it is strange we should deny that such causes exist, when every hour's experience confirms the fact, by the good or ill success that constantly attends all human pursuits. To illustrate this observation more fully, let us attentively consider the stupendous frame or model of Nature, as laid down in the holy Scriptures, and endeavour to deduce therefrom the subordinate dependence of one part upon another, from the interior heavens to the minutest substance upon earth. Hence we may possibly discover the origin of these causes, and prove that Astrology does not exist in imagination only.

The substance of this great and glorious frame, which the Almighty created, we call the world; and the world consists of the heaven and the earth*. The model of it is, as the prophet Ezekiel describes it, in the form of a wheel †; with many wheels within the same, involved one within another. And thus we find it by mathematical demonstration; for the earth is a wheel or globe of sea and land, circumscribed by the atmosphere, as within a greater wheel, which is globous too; and surrounded by the heavens, as by many wheels involved one within another, encircling the sun, moon, and stars, and all the host of them. The power, which first actuated and put these wheels in perpetual motion, was the same which called them into existence; the executioners of whose will are represented by the prophet under the similitude of four living creatures, immeasurably endued with wisdom, courage, agility, and strength. And hence were life, and spirit, and power, and virtue, communicated to the heavens, and from the heavens to the earth, and from the earth to man and beast, and to every plant, and herb, and earthly substance. Hence also are derived the magnetic powers, and wonderful properties of nature; the virtues of sympathy and antipathy, the invisible effects of attraction and expulsion, and all the various influences of the stars and planets.

The proper agents of this noble structure are angels and men; the one composed of a pure etherial spirit, and incorruptible; the other, in his primary state less pure, but incorruptable also until his fall, which brought upon himself and offspring mortality and death. The angels are either good or bad, and ultimately know their reward or doom; but the

* See Gen. i. 1.

† Ezek. i. 15, 16.

works of fallen man are yet upon anvil, and time with us is still going on. But man is now endued, as in his primary state, with the agency of a free will, and hath good and evil, for a test of his obedience, continually set before him, with freedom to choose either. And thus, unconstrained either by the immediate hand of God, or by the operation of the planets as second causes, some embrace life, and others seek condemnation; and hence follow virtue and vice, prosperity and adversity, sickness and health, life and death, and all the vicissitudes of Fortune. And though the rise and fall of empires proceed from the virtues and vices of those men who govern and inhabit them; and these virtues and vices proceed from the free will or agency of those men; and though the incidents good and bad of one man's life are innumerable, and the men who are the subjects of those incidents in one single age are innumerable also; and though the ages of men, since the creation of the world, are innumerable too; yet have all these multiplied incidents, whether trivial or important, come to pass by a regular course or concatenation of causes, originally implanted in the wheels or frame of nature. And with such minute perfection was this stupendous frame constructed, that neither the fall of man, nor the tremendous shock which agitated the world upon that afflicting occasion; not all the wickedness of mankind in after ages, nor the desolations which have rent the earth in consequence thereof; have yet impaired the wheels of this astonishing machine, or for a moment impeded its constant and unceasing motion. And such was the amazing foresight and providence of God, that perceiving, at one view, all the events of futurity, and turnings and windings of every man's will, and the total sum and upshot of all virtue and vice, he at once contrived the fates of prosperity and adversity, of rewards and punishments, so to come up, as precisely to answer the virtues and prayers of the righteous, and the vices and profaneness of the wicked, in all ages of the world, at their fit and appointed seasons.

Now all mankind have each of them, more or less, a certain share of wisdom, power, or wealth, wherewith they occupy in this life, and carry forward all their undertakings. Thus we see some men, by means of riches, courage, or contrivance, grow mighty, and purpose as if nothing could impede the full accomplishment of their designs; and yet we find there are two things which confound the wisest, and greatest, and proudest, of them all, in the very summit of their glory;—these are, Time and Chance—two mighty lords upon earth, which bring to pass many strange and marvellous events. Time is that motion of space which proceeded out of eternity when the world began, and holdeth on unto eternity, which is to succeed at the world's end. Out of this one long time are engendered

dered infinite spaces of time, of a great variety of sorts; and these are either general or special, and each of them either fortunate or unfortunate. There is a time for every purpose under heaven*; a time of pleasure, and another time of pain and grief; a time to rise, and a time to fall; a time to be born, and a time to die. There is a certain lucky time in man's life, wherein if he go out to battle, though with but few men, yet he carrieth the victory; and there is another time wherein, though he go out with ever so complete an army, yet shall he gain nothing but disgrace†. So also there is a time when overtures of marriage shall be successful, but a man's desires answer it not; and again there is a time when desires of marriage shall strongly urge, and all overtures prove ineffectual; but there is a time also when desires and overtures shall exactly correspond, and suit together. In like manner there is a time when prosperity and riches shall offer themselves, and be attained, whether a man sleep or wake; and by and by, though he pursue them with wings, yet so unlucky a time occurs, as renders all his endeavours fruitless. Some men come into the world in a lucky hour, so that let them be wise or foolish, they shall be buoyed up on the wings of fate in all matters of wealth or honour, and succeed in all that they take to; while wiser and better men, smitten with an unlucky time of birth, shall be as undeservedly disparaged, and all their undertakings shall prove unsuccessful and unhappy. Some shall be lucky in the van of their enterprizes, and as unfortunate in the rear; and others again contrariwise. And thus time seems to mock and sport with the men of this life, and to advance, or counteract, all their skill and contrivances, even to a degree infinitely beyond whatever we could reasonably conceive or expect. And yet time of itself is but a dead thing, and a mere instrument; but the wheels of the heavens, turning upon it, imprint riddles in its face, and carve and cut out the various shapes of prosperity and adversity upon the minutest portion thereof. And wonderful it is to observe, that a child, the moment it draws breath, becomes time-smitten by the face of heaven, and receives an impression from the stars therein, which, taking rise from the ascendant, sun, moon, and other principal significators, operate as the impressors stand, and point out, as with the finger of God, the causes whence the fate and fortune of the newborn infant proceed; and, whether it comes before or at its full time, or in what part of the world soever it is born, it matters not; for, as the nature of the significators are that ascend upon the horizon at the birth, such shall certainly be the fortune of the ‡ native. This is a truth that

* See Eccl. iii. 1, 2, &c. † Chap. ix. 11.

‡ This astonishing property of nature will be illustrated more at large, in its proper place, and the reader enabled, by plain and obvious rules, to make the experiment upon himself, upon his own family, or upon any other subjects he may think proper.—The event of his own observations will confirm the fact, and afford him an inexhaustible fund of moral and religious contemplation!

will bear the most minute enquiry, and will be found the ordination of an all-wise and indulgent Providence, for the speculation and improvement of his creature man. And these significators represent, as it were, a series of curious knots, which untie by course; and, as every knot unties, different times seem to fly out, and perform their errands; and of these, sometimes we may observe two, or three, or more, lucky knots opening together, and at other times as many that are inauspicious. Yet *all times are beautiful in their seasons*, if men could hit them; but through the malignity of sin, and an intemperate pursuit of worldly pleasures, we often lose the favourable time afforded us, of embracing the most substantial happiness.

The second great lord over human inventions, is chance. And these chances proceed from a great variety of rare and secret operations of heaven, which throw in the way of men those strange and fortuitous turns of fortune that surpass all human foresight or conception. And yet there is really no such thing as chance in nature; but all those curious hits, that strike in between the cause and its effect, we call chances, as best suiting human ideas, because of the undescribable properties of them. For in shuffling a pack of cards, or in casting the dice, it seems to us a mere chance what cast should happen uppermost, or what card will go to the bottom of the pack; and yet it is evident by experience, that there is a certain luck in nature, which presides over all these adventures, so that a man shall either win or lose in a methodical course. It also happens in the time of battle, and in every pursuit after wealth and honour, that chances fall in upon us, and turn the scale by a secret kind of fate, beyond all that could reasonably have been expected; and thus heaven breathes into all human actions an infinity of these chances, that overturn the wisdom, and power, and all the greatness, of man. These chances are uniformly managed by a certain kind of luck, either good or bad, which drives the nail; and this, by some heavenly influence, that infuses a secret virtue or poison into our actions, as courage into their hearts on one side, or dismay on the other; and skill into some men's heads to pursue the right course to be rich, or folly into others, whereby they run headlong to misery and want; or else fortunateth or infortunateth by mistake of words, signals, or acts, that turn to the best or worst advantage, by strange hits or miscarriages; and thus it happens that a slight mistake in battle begets an utter rout, after a victory made almost complete, by the mere utterance of a wrong word, or steering an improper course. But, which way soever it happens, the whole matter is wrought by a good or ill luck, and the hand of God is at the bottom of it; not by any new contrived act, but by the same regular course of nature ordained from the beginning of the world.

Thus

Thus both Time and Chance are the servants of nature, under whose commands they sway the world, and worldly men; but by her laws are both of them disposed. Time measures out the extent of mens lives, and sets bounds how long they may live by strength of nature, and how much of that time shall be extenuated by means of sin; and it also carves out limits to the particular fates of all mankind; and Chance acts in observance of those limits, and brings about the good and bad success of every fate. And thus, by the service of Time and Chance, nature performs all her great and secret operations, whether upon collective bodies, or places, or persons. It may be thought strange that nature should bring forth men and women at a great distance of years, hours, and places, all destined to die at one time, and by the same manner of death, either by war, plague, pestilence, or shipwreck; and that time and chance should pick them up, and draw them together, from a variety of different pursuits, to partake at last in one and the same destructive fate. Yet this is no more strange than true; for these things frequently happen, and that by the imperceptible influences of those heavenly aspects and stars, which *in their courses fought against Sisera**. And by the same rule, as many men, women, and children, are, on the other hand, gathered together by a similar force and virtue, to enjoy great and good fortune.

Some perhaps will contend, that these operations of nature are incompatible with the free agency of man's will. But, if what has already been premised be attentively considered, this supposition will immediately vanish; for God, who ordained the course of nature, certainly foresaw the minutest turn of every man's will, and eventually contrived his fate to correspond therewith, so as to admit its free and uncontrouled choice. And whoever denies this antecedent principle, or prescience of God in the construction of the world, denies one of his most essential attributes. The will of man, without doubt, in a variety of instances, makes great struggles and wrestlings with the starry influences, both in good and in evil pursuits, and often prevails over them exceedingly;—for, though a person be born under such benevolent or malignant aspects, as shall point out his natural temper and disposition, and indicate the principal transactions, fortunate or unfortunate, that are likely to be the distinguishing marks of his life; yet does it depend entirely upon the free uncontrouled will of that man, whether all those circumstances, so pointed out in his nativity, shall come to pass, or not; because the free will in every man, when fortified by habits of virtue and wisdom, often enable him to over-rule those evil aspects, so as to avoid the commission of any criminal offence, and to guard him against the misfortunes or

* Judg. v. 20.

losses impending over him; while men of a profligate and careless habit not only lose the advantages of a promising nativity, but, if born under malevolent aspects, are often reduced to the last stage of distress, and perish under the very same strokes of nature, which wiser and better men, born in the same inauspicious moments, have endured with much ease. And thus far *sapiens dominabitur astris*, the wise man, above the fool, may rule his stars. But we must not forget, that under these operations of fate, there are many influences so powerful, that no wisdom of man can oppose. Such are the fatal wounds of death, when nature's glass is run out, and such the violent blows of excruciating pain and sickness, and the high tides of prosperity and adversity; in all which cases, we find by experience, *astra regunt homines*, the stars rule and overpower men. Yet nevertheless, such is the infinite prescience and providence of God, that foreseeing the desires and deserts of all wise and holy men, in their different ages and times, he also laid their fates suiting to their actions. He foresaw Joseph's prayers and tears in his captivity, and accordingly provided his advance in nature to correspond therewith*. He foresaw Hannah's fasting, and earnest prayer, and ordained her opening womb to bud forth in course of nature exactly answering thereto†. So that the wisdom and will of man has its full free work, without restraint or controul; and grace and virtue act by their own principles, as they are led by the Holy Ghost; and yet nature, as it was contrived from all eternity, acts freely too. This is the doctrine we are taught by the word of God, which is confirmed by the evidence of our own reason and experience.

Now the science which we call Astrology, is nothing more than the study or investigation of this frame or model of nature, with all its admirable productions and effects; whereby we acquire a knowledge of the secret virtues of the heavens, and the shining luminaries therein contained. It is a science which all may attain to, by common diligence and application; and, the more we delight in it, the more readily do we foresee the motions of future events, and the curiosities of chance and natural accidents, and the courses of luck by which both are governed, and the order of fate, unto which all of them are subservient; together with all the most curious acts of attracting and expelling, alluring and threatening, encouraging and disheartening, and all such-like operations of nature, most secretly and imperceptibly performed, beyond the reach of imagination. And, as by a skill in this study we attain to see and experience things that are past, so by the same skill we attain to a knowledge of things which are to come; and, by knowing the time of our birth, are

* See Gen. xxxvii. and xli. 40. Psal. cv. 18, 19, 20.—† Sam. i. 10, 11, &c.

enabled to read in the heavens the story of our whole lives, our blessings and crosses, honour and dishonour, prosperity and adversity, sickness and health, and all the years of our life, and time of our death; even as though we had seen them transacted and come to pass, in their several times and seasons. For God hath assuredly given this knowledge unto the wise man, *to know the time and the judgment, and the number of our days, that we may be certified how long we have to* live, with comfort and content; that we may be timely prepared for all states of prosperity and adversity, for a long and happy life, or a calamitous and speedy death; and that we may support ourselves with fortitude and resignation, in proportion to our foreknowledge of these events. And no man so fit to foreknow these, as he who is able to say, Major sum quam cui possit fortuna nocere.*

But many men will not believe, that by natural means, all or any of this foreknowledge can be fairly and lawfully obtained; or that the influences attributed to the heavenly bodies, have any foundation in truth. It is therefore necessary, before I enter upon the practical part of the science, to bring such evidence in support of what has been already advanced, as will be found incontrovertible, and decisive; and for this purpose I must refer to the testimony of those sacred writings, which contain the revelation of God, and in which the doctrine of this science is so demonstrably proved, that it will be difficult to believe the one, without admitting the other. Let us consider the account given by Moses, of the creation of the heavenly bodies. God said, “Let there be lights in the firmament of heaven, to divide the *day* from the *night*; the *greater light* to rule the *day*, and the *lesser light* to rule the *night*; and let them be for *signs*, and for *seasons*, and for *days* and *years*.”—These then were the purposes for which they were ordained, and irrevocably fixed by their great Creator—first for lights; for had they not a place in the firmament, or were we deprived of their illuminating rays, we should be instantly overwhelmed with impenetrable darkness. Secondly, they are to divide the day from the night; and this they never cease to do; for when the sun, the *greater light*, is sunk five degrees below our horizon, we call it night; for then the moon and stars appear, and shed their *lesser light*, and darkness in some degree is spread around, and every thing declares it to be the state of night. But when the sun, that glorious fountain of life, light, and motion, begins to touch the eastern verge of the horizon, darkness is dispelled, light begins again to dawn, and the stars which beautifully bespangle our hemisphere, are soon obscured by the full blaze of day; but as days and nights are unequal, and never continue at one stay, these celestial luminaries distinguish their respective reigns. Thirdly, they are for

* Eccl. i. 5. Psal. xxxix. 4, 5.

signs—not to brutes, for they have not the faculty of understanding them; nor to angels, for they continually behold the face of God, and obey his will in the government of the heavenly bodies, at his pleasure. Therefore, when God saith, *Let them be for signs*, he must speak in reference to man, whom he formed a rational creature, capable of distinguishing one sign from another, and of improving by them. Nor are we to look upon them as mere signs, like beacons upon a hill, or as only setting bounds to days, months, and years; but we are to consider them as *signs* and *tokens* of those hidden events of futurity, which it concerns every wise and good man to know; and which he may always foresee, by a virtuous and sober study of these intelligent *signs*, placed by God for that purpose, in the firmament of heaven. And that this was the intent of them, is clearly demonstrated by the words of our Saviour, when he foretold the destruction of Jerusalem, and the final consummation of all things. His apostles asked him, What shall the *sign* of these things be? He replies, Earthquakes, famines, and pestilences; fearful *sights in the heavens*, and *signs in the sun*, in the *moon*, and in the **stars*. Such also was the *sign* by which the Eastern Sages discovered the birth of our Saviour, and the place of his nativity; and numerous other instances may be adduced both from sacred and profane history, in support of this doctrine.—The fourth use of these celestial luminaries, is for *seasons*. This is also obvious; for we find that heat and cold, and drought and moisture, are all guided and governed by the heavenly bodies; and that not only spring and autumn, and summer and winter, bear testimony of it; but we have it confirmed by the evidence of our own constitution and feeling; for when the weather is heavy and lowering, we find ourselves dull and languid; when bright and radiant, we are chearful and merry; and when unsettled and unseasonable, we feel it by indisposition and melancholy; and this is all brought about by the operation of these luminaries upon the seasons of the year, in the due course of nature. The next use allotted them is, fifthly for *days*, and sixthly, for *years*; and that these are measured out, and governed by them, is every way apparent; by the sun's circuit, and the moon's energy.—The sun, like a strong man, rejoices to run his race; he riseth out of the chambers of the east, and with golden rays dispels the morning clouds, and exhales the pearly dew; chearing and refreshing all nature with his presence. Hence it is evident that these luminaries were not only placed in the heavens to give light upon the earth, to govern the seasons, and to set bounds to time; but also to communicate *signs* and *tokens* to mankind, of things to come. We shall now consider how far it is scriptural, and consonant to reason, to allow them those *Influences* attributed to them by Astrology.

* Luke xxi. 6, 7, 11, 25, &c.

That the sun, moon, and all the planets, have a direct and obvious *influence* upon earthly substances, no man of common observation will pretend to deny. The sun is the fountain of heat, and that heat is the nurse of life; and the moon is the fountain of moisture, which tempers the violent heat of the sun, and modifies all his operations. But the sun and moon, and all the planets, have each of them a particular specific property, according to their own innate quality, and according to the nature of that sign or band of stars, under which they happen to be posited. This is a fact established by repeated observation and experience; for when the sun enters the equinoctial sign Aries, the spring begins to shew herself, and all vegetative nature, by the moon's humidity, and the sun's temperate heat, seems to revive and flourish, and, as it were, to rise from the dead; whither the cold blasts of the hyemnal air, had before consigned it. So when his radiant beams enter the sign Taurus, they stir up the benign *Influences* of the Pleiades and Hyades; Hoedi being then to the north, and Orion to the south, and Arcturus sinking below the horizon; and their cold and tempestuous effects begin to cease, as they are succeeded by these benevolent constellations, which produce warm southern winds, and gentle showers, replenishing the earth, and causing vegetation. Again, when the sun rises with the Dog-star, we find an *influence* which causes vehemency of heat, contagion, and infirmity. Medicaments administered under this constellation, prove hard and obnoxious; and we find dogs at this time are apt to run mad; the sea is troubled without any apparent cause, and all nature seems more or less oppressed by it; and yet these effects are never found to be equally violent in any two summers, which clearly proves an *influence* in the stars, as well as in the sun. And again, though the sun keeps the same constant and invariable course through the twelve signs of the Zodiack, for an infinity of annual revolutions, yet we never find the seasons and weather exactly correspond, which they doubtless would do, was it not that cold and heat, and wind and rain, are governed by the configurations the sun has with the planets and fixed stars; and this also evidently proves the force of their *influence*. It is likewise manifest, that whenever the planet Saturn is passing out of one sign into another, the weather is more or less turbulent and unsettled.

But it is not the weather only, nor the inanimate part of the creation alone, that is affected by the influences of the sun, moon, and planets; for we find they operate upon the human species, and upon all animate nature, in every part of the world. The sun, and the quality of the heavens about the torrid zone, naturally occasion those men who are born and live under it; to be quite black, with short crisped hair, of a mean stature, and hot constitution, imbibing a fierce and savage spirit; and **this**

this by reason of the sun's continual stay and power in that fiery region. It is observable, that the inhabitants of the south, are of a better and quicker wit, and much more ingenious and tractable; and this is accounted for by their vertical point being situated nearer the zodiac, in which the planets move. So likewise the inhabitants of the north are of a strong body, but of rude manners and condition, because their vertical point is placed at a great distance from the sun's course; and therefore they abound with cold and moisture, and are of a phlegmatic constitution, of a fair complexion, tall, courageous, and ingenuous. Europe being situated in the north-west part of the earth, is under Mars in Aries, and by reason of this planet ruling in that triplicity, its inhabitants are naturally of a noble and magnanimous spirit, given to martial exploits, and feats of war; of a generous mind, and courteous manners. And thus the sun, modified by the different signs and constellations through which he passes, regulates the climates, and sheds his influence upon all mankind, leaving behind him evident marks of his government and sway. Some, indeed, have attempted to account for the swarthy and black complexion of the savage race, by a variety of other plausible conjectures; but none are to be relied on, that do not attribute its cause to the intense heat and power of the sun in those climates; than which nothing can be more consonant to reason, since we find, even in this country, that if we remain long together in the sun, in the heat of summer, our complexions change, and we become in a degree tanned and swarthy.

Conspicuous as are the *influences* of the sun, those of the moon are no less so. This is evinced by a consideration of that wonderful and never-ceasing operation of the moon upon the ocean, so as to occasion that perpetual flux and reflux of the sea, which we call tides. Here we see the waters of the vast ocean, forgetful, as it were, of their natural rest, move and roll in tides obsequious to the strong attractive power of the moon, and with an increase or diminution of force, in proportion as she appears in strength, or want of aspect. This is an influence so universally admitted, and so peculiar to that luminary, that it establishes at once the doctrine we contend for. But there are numerous other instances of the effects of the moon, no less common than extraordinary, and perfectly well known. Those unhappy persons who labour under a deprivation of sense, and are afflicted with lunacy, have their fits more violent and terrible, in proportion as the moon increases or diminishes in light and motion; and in all chronic and acute diseases, her power and influence are visibly and forcibly felt. Indeed every subject of the creation is more or less affected by the moon's energy; the eyes of cats are observed to swell or fall at the full and change of the moon; and even the shell-fish at the
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bottom of the ocean, are known to feel the weight of her influence. Those who sleep in the fields, or in any place exposed to the open air, by moon-light, find their heads oppressed with water, and their senses inert and heavy; and butcher's meat hung up, and exposed to the moon-light, will soon putrify. The gardener also brings us abundant testimonies of the influence of the moon upon the vegetable world. If peas are sown in the increase of the moon, they never cease blooming; and if fruits and herbs are set in the wane, experience shews they are neither so rich in flavour, nor so strong and healthy, as when planted during her increase; so vines, because they should not spread too fast, are usually pruned in the wane. It is also remarkable that a pomegranate will live only as many years as the moon was days old, when it was planted; and in planting shrubs, or the like, if they are to shoot up strait and tall, and to take little root, they are set when the moon is in an airy sign, and increasing in light; but contrariwise when they are to take deep root, and to strike downwards. And thus we may observe flowers that are under the moon's influence, only open their blossoms in the night; whilst those which are peculiarly under the government of the sun, open every morning when he begins to rise, and close in the evening when he sinks below the horizon. These effects and influences of the moon, are so common; and so generally known, that it were almost needless to repeat them here, but for the purpose of drawing this conclusion, that as one planet has a known and forcible action upon sublunary things, it is natural to believe that all the others are endued, in some degree, with a similar force and virtue. Indeed most physicians know that the planet Saturn rules all climacterical years, as the sun doth critical days, and the moon the crisis of all acute diseases; and that every seventh year Saturn comes to the square or opposition of his place in the radix of every man's nativity; and that after the revolution of the sun, he becomes the chief ruler of critical days; and is often observed, by his configurations with the moon, to set aside the fatal crisis of those desperate disorders, over which the patient was not expected to live. From these physical reasons, we may safely conclude that Saturn is by nature cold and melancholy, as the sun is hot and chearful; and being thus opposite to the sun in quality and effect, so is he in relation to the signs and mansions of the heavens where he bears rule, and therefore inclines always to cold, as the sun does to heat. Hence it follows, that when the sun is in Aquaries, which is the proper sign of Saturn, and opposite to his own sign Leo, the weather inclines more to cold than to heat; and at every conjunction, square, or opposition of Saturn with the two great luminaries, we always find the weather cold, moist, and lowering, even in the midst of summer, unless the rays of Jupiter or Mars interpose, in which case these effects are somewhat less visible. Thus, we

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may presume to affirm, that the influences of the sun, moon, and planets, are established beyond contradiction.

But besides these signiorities of the sun, moon, and planets, the *fixed stars* have also their *principalities* in the heavens. The Lord, who gave the sun for a light by day, gave the *ordinances* of the moon and stars also, for a light by night; and to these stars hath he committed a certain *rule* or *dominion** over the day and night, and that promiscuously. Now the stars have no visible operation upon us, besides that little light they administer to our eyes in a dark and clear night; and that is so very small, that all the stars in heaven, besides the sun and moon, are not to be compared, in this respect, with the smallest wax-light; and this little light too is only to be had when the nights are serene and unclouded. Can it then be supposed that God made these glorious bodies, many of which are bigger than the whole earth, and move in their orbs as so many other worlds in the heavens, merely for a twinkle in the night, and that only when the weather permits? lo! every little daisy that grows upon the cold ground, has a secret and insensible virtue wrapt in its leaves and flowers; and have these celestial bodies no *influences* but what we now and then catch with our eyes, as they occasionally sparkle their dim glances upon us? Yes, they have each of them a secret power and virtue, wherewith they act upon all earthly things, as well by day as by night, and in cloudy as well as in clear weather. But as their operations are not performed by sensible and palpable means, it follows that they have a secret and hidden way of rule, whereby their influences are imperceptibly infused into every concern of this life. And as have the stars, so also have the sun and moon, a secret and imperceptible action, peculiar to themselves; for it is not the mere heat that gives life, nor the mere moisture that sustains it; for if that were the case, then might man make living creatures artificially. It is true that heat may hatch the eggs, but all the ingenuity of man cannot make an egg that can be hatched; for there is a secret operation of the sun and moon, independent of heat and moisture, necessary to the production of life, both in vegetive and sensitive animals. And in these secret and insensible operations, besides the *light* that they give, consists that *rule* which the sun, moon, and stars were ordained to exercise over all the sons of day and night; and herein are written all those *ordinances* of the moon and stars, which are to be a *law* unto mankind, and to the whole body of nature, so long as the world † endures. Thus the stars have their natural influences, assigned to them in the frame of nature, from the beginning of the world; and these influences are diffused upon all earthly things, as far as day and night extend their limits. And this God

* See Jeremiah xxxi. 35. and Gen. i. 18. † Jeremiah xxxi. 35, 36.

himself confirms, when he says to Job, “ Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?—Canst thou bring forth Mazzaroth in his season; or canst thou guide Arcturus with his sons*?” Whence it is evident that the stars called the Pleiades have their *ordinances*, that is, their *sweet influences*, which no power of man is able to restrain. And the stars of Orion have their *ordinances*, and binding faculty, by showers in summer, and frost in winter, bringing such an hard and tough coat of armour upon the ground, as all the contrivances of man are not able to prevent. Thus Mazzaroth and † Arcturus with his sons, have also their ordinances, and the whole host of heaven have their course, by which the purposes of God, and all the events of this life, are uniformly brought to pass.

To this purpose it is said by Deborah the Prophetess, *That the stars of heaven fought in their courses against Sisera ‡*; not by sword or spear, nor by thunder or lightning; but by those fatal and malevolent influences, wherewith Sisera and his host were marked from their cradle, and drawn together by the operations of *time* and *chance*, to partake in one common destruction, in the same day. And to this effect the Almighty discourseth with Job, concerning the *treasures of the snow and hail, which he has hid against the time of trouble, and the day of war and § battle*. Now what can we suppose the meaning of this *hiding* to be, but the order of those meteors, so curiously lodged within the arms of the stars, and withheld by their influences, that they may fall by due course of nature, at such exact periods, as to effect the punishment of the wicked, and of God’s declared enemies, such as was Sisera, at the precise time when their abominations call forth the judgments of an injured and incensed Deity? And after the same manner the light and heat, the wind and rain, the thunder and lightning, the frost and dew, are all of them so admirably contrived in the position of the heavens, that they come to pass in their due and appointed seasons, and *make the grass to grow even in the wilderness, where no man || dwells*. Now it must be obvious to the meanest understanding, that if these things were regulated by a virtue immediately issuing from the bosom of the Deity, then would the light and heat, the wind and rain, and all the rest of them, fall only where men and beasts dwell, who may see and enjoy the blessings of them, and adore and glorify Him who sends them; but since they fall equally where neither man, nor living creature is to be found, it follows, that they fall by virtue of *means*, and that in a continued course, wherever those means lead them, making the

* Job xxxviii. 31, 32, 33.—† See Argol. Astr. ante Ephem. lib. ii. cap. 8. Stellæ tempestuosæ sunt Orion, Arcturus, &c. pluriosæ Pleiades.—‡ Judges v. 20.—§ Job xxxviii. 22, 23, 24, 25, &c.—|| Job xxxviii. 26, 27.

earth fertile and productive, where eaters are not to be found, as well as where they are.

Thus far both Scripture and Reason unite, in confirming our belief of the stary influence ; but there are so many other proofs of it, in the ordinary productions of nature, that it would be highly unpardonable, were I to pass them over in silence. The loadstone affords us one very striking example, by its attractive and expulsive faculty, and by the magnetic virtue it has a power of communicating to other distinct bodies. Thus we see a needle, only touched with the loadstone, and placed in the compass, will constantly point towards the north pole ; and though it be ever so far distant, or though rocks and mountains, or even the earth's body intervene, yet it retains this directive property in so extraordinary a degree, that it will continue precisely in the same direction, unless violence be used to prevent it ; and even after it has been removed by force, it will of itself return to its former situation, without the least sensible difference. The properties of the loadstone in many other respects, are so very inexplicable, that the experiments of our most celebrated modern mathematicians, have not been able to afford us a satisfactory definition of them. This however is certain, that it could not possibly imbibe these miraculous properties, without the aid of some celestial matter, which is communicated to it by the influence of the pole-star, or some other of the heavenly bodies within the polar circles, from whence it is manifest the loadstone receives these secret and admirable qualities. Another astonishing effect of this influence, may be observed in the natural production of life and motion ; how it starts up and grows, and continues in the lap of heat and moisture, proportionably conjoined, and perfect in all its parts, beyond the utmost of our comprehension whence it comes, or which way it is maintained, unless by the operation of this secret and invisible influence. And if this be denied, I would wish to ask, Whence the rose, surrounded by ill-scented weeds and thistles, derives its fragrant smell ? or how the plantane, by the pathway side, acquires its admirable virtue of healing sores ? or which way the lily, standing up to its middle in mud and mire, receives its coat of many colours, so beautifully wrought, as many times we see it is ? or how a grain of wheat, thrown into the cold earth, putrifies and *dies, and then starts up into new life, and multiplies into an ear of thirty or forty grains for one ? Or tell me how the matter in an egg, by the sitting of the hen, is in a few weeks animated, and converted into a chicken, that will eat, and walk, and chirp the moment it emerges from the shell ? Or by what means the seed in the womb, without any art, or skill, or knowledge of the mother, coagulates, and

* St. John xii. 24.

turns into flesh and blood, receives life, and is so admirably formed into a perfect child, that learns to cry, and speak, and call? You will say, perhaps, That this is the immediate workmanship and effect of God. But this we already know; the only question is, how he does it; whether by means, or without? If *without means*, then every child that is born, and every seed that grows out of the ground, must of necessity come to pass by a new creation; for to bring things into existence without means, is the same as to produce them without matter; and requires no more; but for the Almighty to say, Let there be men, or, Let there be leaves and flowers; and, as the Word says, they come to pass. But we are certain there never was more than one creation, which was at the beginning of the world, and ever since that time, all things have come to pass by a regular course of nature; and hence it follows that there must be a natural and efficient means, for the production of all things. And if so, then must these things come to pass by an earthly means alone, or else by the aid and assistance of some celestial influence. But by an earthly means alone, it is evident, they cannot come to pass; for we know experimentally, that neither fire, earth, air, or water, can of themselves infuse into the rose its grateful and fragrant smell; it must therefore proceed from the agency of some *spiritual* or *material* substance, far superior in efficacy and virtue to any earthly element. If it proceeds from a spiritual substance, it is effected either by the angels, or by the *soul of the world*. But by the angels we know it cannot be; for they have their peculiar offices allotted them in another way; and though they are subjects of the world, yet are they no part of the great frame of nature, from whence all things in their order are formed. And if it be effected by the *soul of the world*, then certainly must there be such a soul somewhere existing, which at present, is a matter in dispute among the learned; and this soul must have a special seat in the world, worthy of itself, from whence it may inform and actuate every minute particle of the creation. If this be admitted, then it undoubtedly dwells among the celestial matter, and from thence supplies the earth, through the medium of the heavenly bodies, with all that power and virtue, which brings to pass that variety of shape, colour, smell, life, and increase, which we daily see come to pass. But if this hypothesis be denied, and it is insisted that the earth is supplied with all her secret virtues by some supernatural *material* substance; then name any one thing besides the heavenly matter, and the stars of heaven, that can be supposed to form that substance, and the argument ceases; for either way it proves an *influence* and *astrology* in the heavens, beyond contradiction, and there will remain only one question to be decided, which is, Whether these celestial influences *create* the succession of earthly things, by an immediate power from God, or whether there exists

a general soul in the world, through the means of which they come to pass in a due order and course of nature? *Utrum horum mavis accipe*; I contend for no more. “In the beginning God created the heaven and the earth; and the earth was without form, and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters.” Here, when there was nothing but earth and water, and darkness overspread all, the *spirit of God* maintained that chaotic mass, and managed the earth by the water, and the water and darkness by himself. But now both the earth and water are *under the face of heaven*, and the light is *upon this heaven*, and the spirit of God moveth upon the face of the heavens *in that light*; and as he actuates the earth and the waters *by the heavens*, so doth he actuate the heavens *by himself*. And agreeably to this idea speaks the prophet Hosea, when he says, *God will bear the heavens, and they shall bear the earth, and the earth the corn and wine and oil, and they** *Jerreel*; wherein he shews us, that as man lives by corn and wine, so they by the earth, and the earth by the heavens; and if so, then by the heavens is it that the earth receives all its efficacy and virtue, whereby it brings forth smell, colour, taste, and life. Moses also tells us, that *God shall open his good treasure the heavens, to give rain unto the land, and to bless all the † works of our hands*; whence it is evident that there lodges in the celestial influences, a faculty of fortunating civil affairs, as well as of managing natural things; and that the root of all earthly blessings is from heaven. Moses says again, that *the sun, moon, and stars, God hath distributed unto all nations under heaven*; and the Psalmist speaking of the sun and heavenly bodies, says, *they declare the glory of God, and shew forth his handy-work; day and night do continually tell of them, and their voice is heard in all languages, and their words are gone into the ends of the ‡ world*; by which we learn that the heavens, and all the stars therein, are full of such virtues as the whole world hath need of; and that these virtues God hath lodged in the heavens, to be dealt out for the comfort and happiness of his creatures upon earth. *His spirit* (saith Job) *hath garnished the † heavens; and by the spirit of his mouth was the whole army of heaven made*.

The notion, or idea, that there is one general soul actuating the whole world, as there is one soul informing every man's body, was not only the opinion of the Platonists and ancient philosophers, but also of many learned men in later ages; and I must confess, it appears very reasonable to believe, that the world has such a soul. For were there not one and the same general living virtue, comprehending the whole system of nature,

* Hosea ii. 21, 22. † Deut. xxviii. 12. § Deut. iv. 19. Psal. xix. 1. 2, 3, 4, 5.
‡ Job xxvi. 13. Psal. xxxiii. 16.

from the exterior circumference of the heavens to the inmost center of the earth, how could the sympathies and antipathies of nature possibly work such compliances and differences as we know they do, at the amazing distances we see them, and without any visible or imaginable contact; unless some faculty exists in the world, that is capable of sustaining this invisible correspondency between one creature and another? Where life is, these things are easily effected; as the child in the womb is nourished by the food the mother eats; but in the inanimate part of the creation, we are at a loss which way to account for it. Now admitting that there really is such an universal soul existing, yet is it questionable whether this soul be *intellectual*, or merely *vegetive*. That there is an intellectual *power* informing the whole world, as the soul does the body, is not to be doubted; for otherwise the whole frame of nature would be inert and motionless; but then, if we admit the soul of the world to carry this intellect in its own brain, it will follow, that this soul is a God; for an intellectual being, filling heaven and earth with its presence, is an attribute of * Gods. Hence I conclude there is an universal soul in the world, but that it is only *vegetive*, and not *intellectual*; and that in this soul dwells the spirit of Almighty God, who filleth the heavens and the earth with his presence, and from hence garnisheth the heavens, and causeth the precious influences of the sun, moon, and stars, to be distributed into all parts of the § world. And thus God rules *immediately* in the heavens, but rules the world *mediately* by the heavens. It is true, indeed, that God is equally well able to govern and maintain the world without means, as he was at first to constitute and create the frame of nature; but such is His divine will and pleasure, that he has thought fit to bring all things to pass by virtue of means, as ordained from the beginning of the world. It is a common and true maxim, that God and nature have made nothing in vain; and yet it is as true, that grass and herbs grow where no creatures live to eat † them. Now were the world governed by God's immediate presence only, then would the production of this grass and herb be a work in vain; because God's word brings forth all things at pleasure; and having a power of increasing or diminishing its operation in a moment, would certainly not have brought forth this fertility in an uninhabited and desolate country. But nature running her course by a constant and unchangeable decree, has no power to cease her work without a miracle, and therefore though the grass may grow in vain, yet nature's operations are not in vain, since by one and the same cause, it produces vegetation in all parts of the world.

* See Jer. xxiii. 23, 24, 25. § Acts xvii. 28. Job xxvi. 13. Deut. iv. 19.
 † Job xxxviii. 26.

*Known unto God are all his works, from the beginning of the * world*; and therefore it would be derogatory to the attributes of the Deity, not to believe that the minutest events of this world, were foreseen and provided for in that most perfect frame or model of nature, which as we have already seen, may be compared to the construction of a watch, consisting of many small wheels, regulated by one master-wheel, or first mover, which being wound up at the creation, with the line of time, of a seemingly infinite length, has ever since been winding off, unto the present hour; and yet is there still more line upon the wheel; but how much remains, is only in the breast of the Almighty. And when this line shall be entirely wound off, then will the frame of nature find its † period, and all subordinate wheels will cease their motion. But until that time, there is allotted in this frame of nature, unto every one that comes into the world, a certain order or course of life, by which he runs through sickness and health, honour and dishonour, and all the occurrences of life, from his cradle to the grave. For man is, as it were, a little world within himself; and though he stand but as one wheel in the frame of the great world, yet within this one there seems many thousands of wheels, especially in enterprising people, which appear to move one within another almost *ad infinitum*, till the thread turned on the outer wheel break, or else be wound off, and there they make a stop, and die. All these things God, who made man at the first, perfectly knows, and foreknew, from the beginning of the world; and by this order of man's life, he perfectly knows all the passages of our lives, and even the most secret thoughts of our hearts, both sleeping and ‡ waking; and how one thought drives off, and brings on another, and continues so doing till the last moment of our life, when our breath fails. Now every man being, as it were, a wheel of the great world, it will follow that all men move in a certain frame or wheel above themselves, by virtue of which the master-wheel of every man's life is put in motion; and this wheel is subordinate unto others, and these also unto the master-wheel of the whole world, which is the high and mighty wheel of heaven, wherein the sun, moon, and stars are set, to carry on the great works of nature, unto the end of time. And hence comes the original of every man's nativity, and of all natural qualities, passions, and incidents of our lives, except the motions of our free-will and reason, which may be allured and inclined by the works of nature, but cannot be *forced* by them. Now above and beyond this great wheel of nature, there is yet another § wheel, within which the heavens themselves are turned; and herein is that great and hidden line of time, whereby the whole world, with all its dependencies, is made to hold on and continue its motion, unto the final end of all things; and this stu-

* Acts xv. 18. † 2 Peter iii. ‡ John ii. 24, 25. § 2 Cor. xii. 2, 3, 4.

pendous wheel is God himself, who draws out the line of time, and *sitting upon the circles of the earth, he stretches out the heavens as a curtain, and beholdeth all the inhabitants of the world, as grasshoppers under his * feet*; and hence he discerns, as it were, with one view, all the world naked before him, both past, present, and to come.

From what has been advanced, it appears obvious that every occurrence of our lives, and all the various productions of nature, however strange or incomprehensible they may appear, are brought to pass by a regular and established means, decreed by the wisdom of God, at the beginning of the world; and consequently, whatever happens by a contrary effect, must of necessity be produced by the immediate hand of God, and constitutes *a miracle*. Such was the case when the Almighty made the sun and moon stand still; and when, at the prayer of *Isaiah*, he reversed its course, and made it retrograde. Such also were the works of our Saviour, when he raised the dead, and gave sight to men born blind. And such was the work of God, when the sea made a lane for men to pass through on dry ground; and when the fire had no power to scorch, nor to burn those who walked in the midst of † it. These miracles, it is true, had no immediate dependence upon the works of nature; and yet, as God from the beginning saw the necessity of them, and the occasion upon which they would be required, it is reasonable to suppose he set down in his eternal mind the contrivance of these miracles, and so ordained them to keep pace with the works of nature, and to come to pass at their appointed seasons, without disturbing or deranging that universal frame of the world, out of which all natural things proceed, and from whence all the host of heaven derive their faculty of influencing earthly substances. And that the heavenly bodies possess these influences, in an infinitely powerful degree, I believe will not be denied, since both scripture and reason, as we have now seen, substantially prove them. The ancient philosophers were unanimous in subscribing to this opinion, even without the testimony of the sacred writings; and many very learned authors, in later ages, have supported the same doctrine. Milton gives us a very striking proof of his belief of the starry influence, in the following passage of his *Paradise Lost*:

To the blank moon
Her office they prescrib'd; to th' other five,
Their planetary motions and *aspects*,
In sextile, square, and trine, and opposite
Of *noxious efficacy*, and when to join
In synod *unbenign*; and taught the *fix'd*

* *Isaiah* xl. 22, 23, &c. † See *Josh.* x. 12, 13.—2 *Kings* xx. 11.—*John* ix. 6, 7. and xi. 44, 53.—*Exod.* xvi. 21, 22.—*Dan.* iii. 27.

Their *influence malignant* when to show'r ;
Which of them rising with the sun, or falling,
Should prove *tempestuous*, &c. *

The ingenious Mr. Ferguson also proves, in a variety of instances, an efficiency and influence in the sun and moon, though he denies that any such faculty exists in the fixed stars. And yet he has shewn, by very satisfactory observations, that "the fixed stars are so many glorious suns, with systems and worlds surrounding them, similar to our own;" and that "the Almighty would not have placed them at such distances from each other, without proper objects were near enough to be *benefited* by their *influences*." Hence it follows, from his own hypothesis, that the fixed stars do each of them possess a natural † influence, homogeneal to the sun and moon. But to what distance the fixed stars, or any of the heavenly bodies, are capable of extending these influences, is beyond the power of the most enlightened mind to determine; since the celestial matter flows through a boundless and unlimited space, and operates upon every substance that falls within the line of its direction. And now, having made it apparent, by an union of concurrent testimonies, that the sun, moon, and stars have their respective influences, and that an Astrology in the heavens does by consequence exist, it will be proper to consider, how far the study of this noble science is compatible with our moral and religious obligations, and what degree of it is attainable by the human understanding.

That the study and practice of Astrology, is a moral pursuit, becoming sober and religious men, may be collected from the customs of the ancients in all enlightened countries; as well as from the best and wisest of God's chosen people. And that our all-wise and beneficent Creator, originally implanted in the frame of nature, a means whereby mankind may attain to the knowledge of such future contingencies as concern their welfare and happiness, is in no respect to be doubted, since we observe in the brute creation, that even the most inconsiderable creatures upon the earth, are more or less endowed with a gift of foreknowledge. Thus the industrious bee, and laborious ‡ ant, lay in their summer store, to supply the necessary wants of an inclement winter, which they *foreknow*
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* See Paradise Lost, b. x. l. 656. † See Ferguson's Astronomy, 6th edit. 8vo. Sect. 4, 5, 8, 9, 14, 15, &c.

‡ Of all the race of reptiles, the ant, the spider, and the bee, appear to be endowed with the greatest share of sagacity. The wisdom of the ant is conspicuous in forming themselves into a kind of republic, and therein observing, as it were, their own peculiar laws and policies; but the cunning of the spider seems to exceed that of most other insects; its various artifices to ensnare its prey, is no less remarkable than its contrivance of a cell or retreat behind its web, where it feasts upon its game in safety, and conceals the fragments of those carcases it has devoured, without exposing to public view the least remains of its barbarity,

is yet to come. The badger, the hedge hog, and the mole, also provide themselves a magazine of plants and herbs, which they foreknow will enable them to lie concealed in their holes, during the hard frosts of winter, contented with their prison, which affords them safety. Their holes are also constructed with amazing art, and have generally two apertures, that in case one is beset by an enemy, they may escape by the other. The doublings of the hare, and the tricks of the fox, to escape the hounds, are also astonishing indications of foresight and sagacity. The feathered race are likewise endowed with a similar faculty, and often foretel an approaching storm a considerable time before it appears, by retiring in flocks to their holes and hiding places for shelter and protection. The birds of passage seem to inherit this gift in a most remarkable degree; for they assemble together in prodigious flocks, at an appointed hour, and take their leave of us before the approach of winter, which they foresee will destroy the flies and other insects, upon which their own life depends, as they feed upon nothing else. And it is no less extraordinary than true, that these birds return as early as the sun brings forth this class of insects into new life; and they have also the sagacity to find out and repossess their former nests and * habitations. The same provident *forecast*, for self-preservation and safety, is even extended to the innumerable inhabitants of the immense ocean, where we see the fishes, pressed by unceasing hunger, indiscriminately prey upon one another, the large upon the small, even of its own species; whence the smaller fish, in regular gradations, when in danger of being devoured, fly for an assylum to the shallow waters, where they know their enemy cannot, or dares not pursue them. And this pursuit of one species of fish after another, is by no means confined to a single region; for we find shoals of them pursuing one another, from the vicinity of the pole, even down to the equator; and thus the cod, from the banks of Newfoundland, pursues the whiting, which flies before it, even to the southern shores of Spain. It is astonishing also that herrings, which appear to generate towards the north of Scotland, regularly make their way, once a year, to the British Channel. Their voyage is conducted with the utmost regularity; and the time of their departure is fixed from the month of June to August. They always assemble together before they set out, and no stragglers are ever found

which might distinguish its place of abode, or create the least jealousy in any insect, that their enemy was near. Into what history can we look, to find people who are governed by laws equal to what we observe in the republic of bees? What experience can we desire beyond that we observe in the cunning spider, to teach us to guard against the artifices of those, who lay snares, to catch the thoughtless and unwary? Or what can exceed the indefatigable ant, in teaching us lessons of frugality and industry?—Well might the wise man say to the slothful and ignorant, *Go, thou sluggard, to the ant, consider her ways, and be wise.*

* This has been discovered by tying certain marks to their legs, or by cutting off a claw, &c. before they emigrate.—In the ensuing spring, if you preserve their nests, you will find the same birds will inhabit them, or if you destroy them they will rebuild in the same place, or near it.

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from the general † body. It is impossible to assign any cause for this emigration, but it doubtlessly proceeds from the same instinctive impulse, with which all orders of animate nature are more or less endued. Seeing then that the supreme Being, in his paternal regard for the minutest part of his works, has endued the lowest class of animals with a gift of foreknowledge in what immediately concerns their safety and welfare; would it not be derogatory to the equal providence of God, to suppose he had not ordained, in an infinitely superior degree, a means of communicating foreknowledge to man, whom he hath graciously formed in his own express image and likeness, and appointed lord over his vast creation?—A creature whom he hath endowed with a rational soul, capable of paying him adoration and worship; and with an understanding qualified to decypher the golden characters he hath placed in the firmament of heaven, for *signs* of those hidden events of futurity, which are yet to come? If we give the scriptures an attentive perusal, we shall find a variety of passages to confirm this opinion, both in the old and new Testament. And we may gather additional evidence, that the Almighty intended we should study futurity, from the communications given to Adam in Paradise by the angel Gabriel; as well as from the commission Michael the Archangel received from God, to shew him, in a vision, the principal events of futurity, from his fall, to the birth, resurrection, and ascension of * Christ. And I think I am warranted to say, from the authority of our Saviour's own words, that there appears only *one* event, concerning the human race, which the Deity ever proposed to withhold from their knowledge, and that is, the time of the last and terrible day of Judgment. But even of this awful and secret event, we are promised some previous intimations, by signs in the sun, moon, ‡ and stars; which are the common signifiers of all inferior transactions of futurity. For this reason we are told to *watch*, for *no man knoweth the hour when these things shall come*; therefore, those who study the sydereal science, by their watchfulness of the heavenly bodies, and their capability of discovering such signs in the sun, moon, and stars, whenever the tremendous fiat shall be past, will be the first to know that the visitation of God is at hand; whilst those who condemn both the science and its professors, unprepared by any previous intimation, and folded in the arms of incautious repose, will find the fatal hour approach *like a thief in the*

† See Brookes's Nat. Hist. 2d. edit. 12mo. vol. i. p. 25. Introd vol. ii. p. 168. vol. iii. p. 2, 4. vol. vi. p. 9, 20. * See Milton's Paradise Lost, Books v. vi. vii. viii. xi. and xii. Adam, for this purpose, is said to be taken up to the top of an high hill, by Michael, who addresses him in these lines:

Adam, ascend
This hill; let Eve, (for I have drench'd her eyes)
Here sleep below, while thou to *foresight* wak'st;
As once thou sleptst, while she to life was form'd.

‡ Matt. xxiv. 29, 36.—Mark xiii. 24, 25, 32.—Luke xxi. 25.

night §; when petrified and motionless, in bitter anguish and despair, they will too late repent their negligence and incredulity.

Now 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 original. We have already seen that 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

§ I would recommend a serious and attentive perusal of these scriptures, to every person who has doubts concerning the doctrine of Astrology. It is here pointed out, to the understanding of the most unlettered part of mankind, that the great and terrible day of the Lord, the day of judgment, will most assuredly come. Our Saviour's disciples enquire of him, When this day shall be? He replies, "Of that day and hour knoweth no man, no not the angels which are
 " in heaven, neither the Son, but the Father only." They also ask, What shall be the signs hereof? They are told, "There shall be signs in the sun, in the moon, and in the stars; the
 " sun shall be darkened, and the moon shall not give her light; and upon the earth distress of
 " nations, with perplexity; the sea and the waves roaring; with great earthquakes in divers
 " places, and famines, and pestilences; fearful sights and great signs shall there also be in the
 " heavens. Watch, therefore, for in an hour when ye think not, shall these things come; for
 " as in the days that were before the flood, they were eating and drinking, marrying, and giv-
 " ing in marriage, until the day that Noah entered the ark; and they knew not, until the flood
 " came and took them away; so also shall the coming of the Son of man be. Then shall he
 " send forth his angels, and shall gather together his elect from the four winds, from the utter-
 " most part of the earth, to the uttermost part of heaven; then shall two be in a field, the one
 " shall be taken, and the other left; two women shall be grinding at the mill, the one shall be ta-
 " ken, and the other left. Therefore be ye ready, lest coming, he find you sleeping; and what
 " I say to you, I say unto all, WATCH." Now it is clear, from the above, that *signs* of great and direful events, are discoverable not only by the celestial bodies, but also by *fearful sights* in the heavens; by tremendous earthquakes; by total eclipses of the two great luminaries, which deprive them, for a time, of the power of giving light; and by other extraordinary phenomena, which should always be attended to with reverence and awe. These *signs* our Saviour informed his disciples should precede the destruction of Jerusalem; and astrologers, and other historians, have borne record of the exact completion of this prophecy; and it must be self-evident to every thinking mind, that the last day will come to pass, exactly in the way our Saviour has described it. Those, therefore, who *watch* the heavenly configurations, and learn to understand the *signs* our Saviour speaks of, will be timely informed of the approach of this direful day, and found prepared, by repentance and humility of heart, to be *gathered with God's elect*; while unbelieving and impenitent men, given up to sensual and careless habits, will be found *sleeping when the avenger cometh*. "In that day the stoutest heart will tremble, and the countenance of the proudest man will fall, before the face of an incensed Deity."—See St. Matt. xxiv.—Mark xiii. and Luke xxi. * See Jos. Ant. lib. i. cap. 4, 8, 12, &c.

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 consequently 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 Meshach, 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 enquire 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 enquire 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 honorary questions, and predicting future events. The one was evidently effected by supernatural means, and promulgated to the people without

† Orig. tom. in Gen. Diod. Sic. lib. i. cap. 2. ‡ 1 Chron. xii. 32. § Esth. i. 13. Dan. i. 4.

* In some of these schools Abram is said to have been taught; and that Belus, the father of Nimrod, afterwards built the school-house where Daniel was instructed in this science. See Jos. Ant. lib. i. cap. 8. Diod. Sic. lib. i. cap. 8.

†† Dan. i. 4. 5, 11, 17, 18, 19, 20. ii. 13. v. 11. ** 1 Sam. ix. 6, 7, 8, 10.

expencc ; 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, when 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 hy-
 “ pocrites, 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, I will just mention a few of them, by way of corroborating the evidence already brought 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 foretel 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

† 1 Sam. xxiii. 10, 11, 12, 13, 14. || See Matt. xvi. 2, 3. Luke xii. 24, 55, 56:

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 stepped 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 eighteenth 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 ecstasy, 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's 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 sun-rising. 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 honour and power ; but the event justified the predictions ; for in the sedition of Pope Sextius 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

* Vid. Sueton. in Domitian. † Vid. Peucer de Divinat. sect. de Astrolog. ‡ Vid. Annals Florentin. § Jovius, Elog. 35.

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 already sufficiently 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. We will therefore dismiss this argument, and endeavour to explain what the subjects are, that the science of astrology naturally comprehends.

Astrology is compounded of *αστηρ*, *star*, and *λογος*, *discourse*, and literally implies, *The doctrine of the stars*; teaching how to judge of their effects, and secret influences, and to foretel future events, by the order of their different aspects, qualities, and positions; and also how to discover their energy and force upon earthly substances, in the wonderful and abstruse operations of nature. It comprehends the most excellent part of that noble science called Physiology, or natural Philosophy, which is the doctrine of natural bodies, in the construction of the works of nature. The body natural may be conceived either generally, as one perfect and entire body; or specially, as it may be divided into two, or subdivided into many thousand component parts. This grand and perfect body of nature is called the World, or the whole world, which is generally considered as making but one entire body; but this general body admits of many special divisions and subdivisions; and is first divided into two

* Vid. Thuan. l. 15. It is remarkable that this prediction was printed at Venice, and published by Curtius Trojanus, in a book of nativities written by Gauricus, upwards of three years before Marcellus Cervinus was proclaimed Pope. And this is that Pope, who when the Lecturer, as the custom was, read a certain portion of the writings of the Fathers at dinner time, said, "He could not conceive how those who held so high a place, could provide for their own salvation."

branches, making one body natural called Celestial, and another called Terrestrial; and hence arise two distinct sciences, the one termed Uranology, and the other Geology.

Geology is a science treating of the natural body called the earth, and speaks either generally of the whole earth, or specially of the parts, or some particular part thereof; and is either speculative, or practical. Speculative Geology consists in the simple investigation of the earth, either in whole, or in part, and of the principles and affections thereof; and to this purpose it treats either of the common being of any earthly thing, merely as it is a being abstract from all matter, whether intelligible, or sensible; and as it operates thus, it is termed Metaphysical, or Preternatural Philosophy. But if it discourses of a movable being in matter, and that as it is perfectly material, it is then called Natural Philosophy. Or if it speaks of things convariant in matter intelligible, but not sensible, as they are the abstracts of matter, it is named Mathematical, or Abstract Philosophy. Of this sort of science the subject is Quantity, and is either continued, or discreet. If of continued quantity, it is called Geometry, or its subordinate, Perspective; but if the quantity be discreet, it is then termed Arithmetic, or its subordinate, Music. Natural Philosophy properly so called, treats of terrestrial bodies, either simple or mixed. The simple bodies consist of the four elements, called Fire, Air, Earth, and Water, which occupy all places from the utmost and inferior bodies of the heavenly matter, unto the inmost centre of the earth; so that vacuum no where exists under the cope of heaven. The mixed bodies are compounded of these four elements, and are divided into animate, and inanimate bodies. And all animate bodies are endued either with a vegetive, sensitive, or rational faculty. Now while we study the doctrine of this earthly body natural, the sciences of Geography, History, and Chronology, naturally flow from it; the first of which describes the situation and boundaries of the different parts of the earth; the second relates the story of whatever has been seen or transacted upon it; and the third computes and adjusts all the different æras and portions of time, from the creation of the world, to the present hour. And subordinate to these are Topography, or a description of particular places, and Chronologies of certain distinct periods of time. Practical Geology, is that part of natural philosophy which consists in Speculation, for the profit and advantage of mankind; and leaves a track or fruit of its operation remaining, when the act itself is past and gone. And this is a sort of study classed under the denomination of Art, rather than of Science. The subject of it must be either Man himself, or some subordinate substance. If Man be the subject of investigation, then the object will be to teach him precepts of morality; and this we call

Ethical

Ethical Philosophy ; or else to instruct him in the Art of Reasoning, called Logical Philosophy ; or in the Art of Speaking, which we term Grammatical, or Rhetorical Philosophy. But if the Speculation be upon any subordinate substance, then the Earth itself, or the productions of it, become the subject of investigation. If it be the Earth, then the business we contemplate, is to improve and cultivate the soil, for the increase of useful vegetation, which is called Agriculture ; but if it be the productions of the earth, then the study must be so to prepare and manufacture them, as to render them the essentials of Health, Wealth, Food, or Cloathing ; or whatever else is conducive to the comforts or necessities of mankind. And these are severally distinguished by as many significant Terms, as there are occupations or employments, by the invention and use of which all these things are produced.

Uranology is a Science which treats of the natural body of Heaven, after the same manner as Geology describes that of the Earth ; and speaks either generally, of the whole Heaven ; or specially, of some particular or distinct part of it. And as Uranology is a part of Physiology, so has it the same principles, whether internal, as Matter and Form ; or external, as the causes Efficient and Final ; and these are Principles of their own nature ; as Chance and Fortune are Principles by accident. It hath also affections internal, as Motion and Rest, and Finiteness and Infinity ; and the same external, as Time and Place. Uranology is also either speculative, or practical. Speculative Uranology consists in the simple knowledge of the Heavens, either in whole or in part, and of their various Principles and Affections ; and to this purpose it speaks of these things either Mathematically, or Naturally. Mathematically, it treats of Astronomy, or Uranometry, which is a science that points out the magnitude, measure, and motion of the heavens, and of the stars therein ; and Naturally, it defines the qualities, motions, aspects, and operations of the heavenly Bodies, and all their apparent and insensible influences. Practical Uranology is that sublime Art, which being once perfectly known, and rightly understood, enables a man, by his skill in the affections of the Heavens and heavenly Bodies, to unbosom the remotest transactions of futurity, and to trace the mysterious and most obscure operations of Nature to their source ; whence he defines the innate principles and virtues of all animal, vegetable, and mineral substances, and points out their respective uses, for the lasting profit and advantage of mankind.

Having thus shewn what the word Astrology imports, and arranged its component parts by the rules of Science, it will be seen that its collateral branches are so extensive and multitudinous, that most men, of any learning

learning or ingenuity at all, are some way or other conversant in Astrology, without appearing to know it. But the perverseness of human nature is in this instance most strikingly visible, since it leads mankind to a choice of inferior speculations, whilst they utterly neglect an investigation of those curious, indiscernible, insensible, and impalpable tracks of nature, which open to a field of unbounded information, calculated to reform the mind, and enlarge the understanding; and to extirpate the seeds of atheism, by leading to the most sublime and heavenly contemplations of a Supreme Being. The common objections against engaging in this elevated study, are equally absurd and ridiculous; but they proceed only from those men who wilfully neglect, or obstinately persist in a disbelief of Nature's secret and imperceptible works; and yet her operations are so manifest, and so often confirmed by fatal experience, that it is astonishing mankind are not more frequently awakened by them. Thus we see a man instantaneously taken off, by a violent and feverish distemper, and yet no one can possibly conceive how or from what cause it proceeds; nor can the most able physician, by any depth of medical skill, point out its genuine cause, so as to shew that another man under the same symptoms, shall be seized with just such another disorder. But look into the sick man's nativity, by the rules of astrology, and there you will most apparently see the root and cause of his affliction. And hence we demonstrably prove, that it was not so much the effect of catching cold, or of any accident, which brought on the malady, but the evil influence of some malignant aspect, that unperceived and unsuspected gave the fatal blow, while a cold, or some trifling accident, were but mere instruments; for another man shall have a worse cold, and scarcely find himself the least feverish, or exposed to danger.

Thus we find astrology comprehends every operation that proceeds out of the master-wheel or frame of Nature, and furnishes us with a knowledge of the occult virtues of all earthly substances, and of the nature and end of every particle of God's Creation; and to minds that can relish enjoyments superior to those of sense, nothing can furnish more noble and exalted pleasures, than a contemplation and study of these immense works; while nothing surely can give greater proofs of an abject and contracted mind, than to be daily conversant with, and yet stupidly insensible of the amazing miracles of nature. The sun, moon, and stars, were not made by a wise and beneficent Creator, that the wonders of them should open themselves to eyes that see not, or display their influences unregarded, to the incurious inhabitants of the earth. It was indeed principally for the pleasure of Him by whom all things exist, that *they are and were created; who rejoiceth in his works*—in surveying that structure which omnipotence alone could raise; but they are likewise de-
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signed to communicate wisdom and happiness, and intellectual and moral improvement to mankind. And to him who is not barely satisfied with an external admiration of things, they will suggest such reflections as will make him both wiser and better; for at the same time that they feast his imagination, they will enlarge his understanding, and meliorate his heart. Whatever part of the works of nature we cast our eyes upon, we shall find imprinted therein ample lessons of instruction and improvement. Would we contemplate the inexpressible greatness and majesty of God, let us but look up and survey the heavens, which are spread over us like a curtain; *they declare the glory of God, and shew forth his handy work*—they visibly shew it forth to the rude and illiterate; but the mind which is fraught with this comprehensive study, may for ever expand itself in the immensity of the prospect. Even the irrational and inanimate part of the creation, are held forth by the wisdom of God, to direct the Beings of Reason in the way that they should go; and our Saviour in his parables descends to the lifeless emblems of seed sown, of the fig-tree, and of a single grain of mustard seed, to enlighten the understanding of mankind. Is it not then the duty of every rational creature to improve by this divine example, and by a study of that excellent part of astrology called natural philosophy, to increase our imperfect Knowledge in the subjects of creation? Such knowledge as this lies open even to the wayfaring man; it grows in every field, and meets us in all our paths; and as it is most important to be well understood by the reader, before any material progress can be made in the astrology of the heavens, I shall conclude these observations with a short introduction to the study of Nature.

bodies to receive their influence ; therefore every active principle must of necessity be in motion, and every passive principle must be at rest. And accordingly, as the active elements find the earth that they act upon to be pure, or impure, so will the work be that is produced. The earth can bring forth nothing of itself, but is the womb or matrix into which the other elements distil or project their seminal virtues ; and in proportion as it is impregnated by their force and energy, it brings forth, according to the due course of nature. The Earth also receives the celestial rays and influences of all the heavenly bodies, as ordained by God, to be the object, subject, and receptacle of them ; whereby it not only brings forth what is intended to be produced, but also multiplies what it receives, and separates the good from the bad, and the pure from the impure. It likewise contains the seeds or seminal virtues of all elementary bodies, and hath a triplicity in itself, viz. mineral, animal, and vegetive. It is the common fountain or mother from whence all things spring, whose fruitfulness is produced by the three-fold operation of fire, air, and water. And as these elementary bodies possess most extraordinary qualities, it will be proper to consider each of them distinctly, and to explain their several properties more at large.

Fire, the first active element, is an elastic body, composed of infinitely small particles, scarcely, if at all, adhering to each other, and a body in motion. It is in effect, the universal instrument of all the motion and action in the universe ; without fire, all bodies would become immovable, as in a severe winter we actually see our fluids become solid for want of it. Without fire a man would harden into a statue, and the very air would cohere into a firm rigid mass. Fire then is the sole cause of all mutation or change ; for all mutation is by motion, and all motion by fire. Upon the absence of only a certain degree of fire, all oils, fats, waters, wines, ales, spirits of wine, vegetables, and animals, become hard, rigid, and inert ; and the less the degree of fire, the sooner is this induration made. Hence, if there were the greatest degree of cold, and all fire was absolutely taken away, all nature would grow into one concrete body, solid as gold, and hard as diamond ; but upon the re-application of fire, it would recover its former mobility. So that upon this one element of fire, depends all fluidity of humours and juices ; also all vegetation, putrefaction, fermentation, animal heat, and a thousand other things. Fire is in itself but one, though it centers in divers places. It centres in the heavens, and is boundless, where it guards and preserves nature, and enlivens all the creation, giving life, light, and motion to all creatures, and stirs them up to fecundity and fruitfulness. It centres also in the earth, where it generates metals, minerals, and stones ; and by joining itself with the beams of the celestial sun and moon, produces

duces vegetation upon the surface of the earth. It occasions that heat we sometimes observe in springs and fountains; and imparts a principle of its own into whatever it produces, so that whatsoever retains life, retains it by virtue of its own inclosed heat; and whenever this is exhausted or extinguished, it perishes and dies. And as water purgeth, cleanseth, and dissolveth all things that are not fixed, so fire purgeth and perfecteth all things that are fixed; and as water conjoins all things that are dissolved, so fire separates all things that are conjoined; it causes all seeds to grow and ripen; and when they are ripe, it expels them by the sperm into divers places of the earth; and as the situation and temperature of these places are, whether hot or cold, moist or dry, pure or impure, so will the diversity of things be both in the bowels, and upon the surface of the earth. But amongst all the wonderful properties of fire, there are none more extraordinary than this, That though it is the principal cause of almost all the sensible effects that continually fall under our observation, yet it is in itself of so infinitely a subtle nature, that it baffles or defeats our most sagacious enquiries, nor ever comes within the cognizance of our senses.

Fire may be divided into three kinds or species, viz. celestial, subterraneous, and culinary. Celestial fire is that which is peculiar to the celestial regions, where it exists in the greatest purity and perfection, unmixed with smoke, or any of that gross, feculent, or terrestrial matter, found in culinary and subterranean fire; but allowing for this difference, the effects of the celestial fire appear to be the same as those of the culinary. Subterraneous fire is that which manifests itself in fiery eruptions of the earth, volcanoes, or burning mountains, and is always found in the more central parts of the earth, and often in mines and coal-pits. Culinary fire is that which we employ in all chemical operations, and in the common occasions of life. To ascertain the force and power of fire, the learned Boerhaave made innumerable curious experiments, which enabled him to divide it into six degrees. The first degree is that by which nature performs the office of vegetation in plants, and by which chemistry imitates and does the like. This commences from the highest degree of cold, which in Fahrenheit's thermometer is denoted by one, and ends at eighty degrees; since in this whole interval vegetables of one kind or other give indication of life and growth; so that if all plants be examined by the degrees of heat contained within these limits, we shall find all of them come to maturity in one or other of these intermediate degrees. This heat is suited to extracting the native spirits of odoriferous vegetables with oils, as that of roses, jessamin; and the like. Thus the fragrant scent of roses may be communicated to oil, by putting the inodorous and insipid oil of olives in a tall clean chemical glass, and digesting it in a heat of fifty-six degrees,
with

with the most fragrant roses, gathered just as they are opening in a morning; the application of a similar degree of heat would also impregnate alcohol with the purest spirit of saffron. The second degree of fire may be accounted that of the human body, in a healthy state. This degree is always greater than that of the ambient air, and may be supposed to commence at the 40th degree of the thermometer, and end about the 94th. Within this compass animals may live and subsist, that is, if their juices be of any degree of heat within these bounds. The eggs of insects subsist unhurt during hard winters, and hatch in the succeeding spring. Fishes both of the sea and of rivers, live in water which is only thirty-four degrees warm; and fishes that have lungs, and all respiring animals in a state of health, communicate to their humours a warmth of ninety-two degrees; and therefore the utmost limits of this degree are fixed at thirty-three and ninety-four. Within the compass of this heat are included the vital actions of animals, the fermentation of vegetables, and the putrefaction both of vegetables and animals; and likewise the generation, breeding, hatching, birth, and nutrition of animals. This degree is also employed by chemists to prepare elixirs, volatile alkaline salts, and tinctures. The third degree of fire is that which extends from ninety-four degrees of the thermometer to 212, at which last, water usually boils. This degree is required in the distillation of simple and compound waters, the essential oils of vegetables; and will coagulate or consolidate the serum, blood, and other animal juices, and consequently destroy life. The fourth degree of heat may be reckoned from the degree 212 to 600; within which limits all oils, saline lixivium, mercury, and oil of vitriol are distilled; lead and tin will also melt and mix together. The oils, salts, and saponaceous juices of animals and vegetables are rendered volatile and acrid, and become more or less alcaliscent; their solid parts are calcined, and lose their distinguishing qualities and proper virtues; and with this degree of fire, fossil sulphur and sal armoniac are sublimed. The fifth degree is that wherein the other metals melt, and which commences from six hundred degrees of the thermometer, and ends where iron is held in a state of fusion. In this degree most bodies are destroyed; but glass, gold, silver, copper, and iron, remain long unchanged; all other fixed bodies grow red hot in this degree, and all the unvitriifiable stones are calcined. The sixth and highest degree of fire hitherto known, is that of the burning lens, or speculum, by M. Vilette, Tschirnhausen, Buffon, and others. The focus of these lenses will even volatilize what is called the metalline or mercurial part of gold, and vitrify the more terrestrial. The utmost degree of fire is the vitrification of fixed bodies, which the ancient magi, or the astrologers of the east discovered; and they predicted the final end of the world by fire, and its mutation into transparent glass*.

* See Boerhaave's Chemistry, vol. i. part 2. Muschenbroek's Introd. ad Phil. Nat. tom. ii. cap. xviii. Priestley's Exp. and Obs. vol. i. p. 287, &c. Franklin's Letters and Papers on

Air is the next active element that engages our attention, and it is divided into *proper* or *elementary*, and *common* or *heterogeneous*. Elementary air, properly so called, is a subtile, homogeneous, elastic matter; the basis or fundamental ingredient of common air, and that which gives it the denomination. It likewise enters into the composition of most or perhaps all bodies, and exists in ~~them~~ under a solid form, deprived of its elasticity, and most of its distinguishing properties, and serving as the cement, and universal bond of nature; but capable, by certain processes, of being disengaged from them, recovering its elasticity, and resembling the air of our atmosphere. The peculiar nature of this aerial matter we know but little of; what authors have advanced concerning it being chiefly conjectural. We have no way of altogether separating it from the other matter, with which, in its purest state, it is more or less combined, and consequently no way of ascertaining, with satisfactory evidence, its peculiar properties, abstractedly from those of other bodies. Philosophers, both ancient and modern maintain, with great plausibility, that it is the same with the pure ether, or that fine, fluid, active matter, diffused through the whole expanse of the celestial regions, and of the interior heavens; and is supposed to be a body *sui generis*, ingenerable, incorruptible, immutable, present in all places, and in all bodies.

Common, or heterogeneous air, is a coalition of corpuscles of various kinds, which together constitute one common mass, wherein we live and move, and which we are continually receiving and expelling by respiration. The whole assemblage of this makes what we call the *atmosphere*; and where this air or atmosphere ends, there the pure ether is supposed to commence, which is distinguished from air, by its not making any sensible refraction of the rays of light, as air does. This common air, says the ingenious Mr. Boyle, is the most heterogeneous body in the universe; and Boerhaave shews it to be an universal chaos, or *colluvies*, of all kinds of created bodies. Beside the matter of light or fire, which continually flows into it from the heavenly bodies, and probably the magnetic effluvia of the earth, whatever fire can ~~vitalize~~ utilize, is found in the air. Hence the whole fossil kingdom must be found in it; for all of that tribe, as salts, sulphurs, stones, and metals, are convertible into fume, and thus capable of being rendered part of the air. Gold itself, the most fixed of all natural bodies, is found to adhere close to the sulphur in mines; and thus to be raised along with it. Sulphurs also make a considerable ingredient of the air, on account of the many volcanoes, grottos, caverns, and other spiracles, chiefly affording that mineral, dispersed through the globe. All parts of the animal kingdom must also be in the air; for, beside the copious effluvia continually emitted from their bodies, by the vital heat, in the ordinary process of perspiration, by means of which an animal, in the course

course of its duration, impregnates the air with many times the quantity of its own body; we find that any animal when dead, being exposed to the air, is in a certain time wholly incorporated with it*. As to vegetables, none of that class can be wanting in the contribution of their effluvia to the common air, since we know that all vegetables, by putrefaction, become volatile. The associations, separations, attritions, dissolutions, and other operations of one sort of matter upon another, may likewise be considered as sources of numerous other neutral, or anonymous bodies, unknown to the most inquisitive naturalist. Thus air is one of the most con-

* This fact is proved in a very striking manner, by an extraordinary effect produced by those dead bodies, after they became filled with air, which were unfortunately drowned in the Royal George, at Spithead, on the 29th of August, 1782. This ship was heeled on her side for the purpose of some repair, when the water rushed into her lower port-holes, and sunk her almost instantaneously. She went down in fourteen fathom water, and fell upon her side, as was evident from her top-masts, which remained above the water, in an inclined direction. A considerable time after this fatal accident, she suddenly righted, and her masts became nearly perpendicular. No one could account for this extraordinary transaction, which was effected without any apparent cause; and it remained for some time a circumstance equally astonishing and inexplicable. At length some very able anonymous writer published the following ingenious and correct solution of it.

“ By the muster-roll of this unfortunate ship, it appears that 495 souls perished between her decks; and as the bodies had no way to escape, they of course remained in that situation. Now all bodies in a state of putrefaction ferment, and this fermentation generates large quantities of air, so that a putrifying carcase, inflated by the generation of air, expands itself to a size far exceeding its original bulk, and becomes lighter than water in a very high degree; and will consequently be pressed upwards towards the surface, with a power equal to the weight of a quantity of water, adequate in bulk to the inflated carcase; and would rise immediately to the surface in a perpendicular line, if not obstructed in its passage. Now it is obvious that the 495 carcases, which lay between the decks until fermentation and putrefaction commenced, would rise as soon as the generated air rendered them specifically lighter than sea water: and as fermentation increased their bulk, they would by their expansion, remove a quantity of water from between the decks, on the lowest side of the ship (to which by their gravity they would naturally incline when their breath first left them) equal to their increased bulk; and being then acted upon by the upward pressure of the water, would exert against the under-part of the decks, immediately over them, a power likewise equal to such weight of water as equals their increased bulk. The heaviest side of the ship, being thus first lightened by the displacing so large a quantity of water, and exchanging it for air; and then acted upon by the pressure of the water upwards against the under side of the inflated carcases, lifting hard against the decks on or beneath the center of the ship; and farther by the pressure of the water upwards, against the underside of the hulls, masts, &c. together with the counterpoise of a large weight of water between decks, on the highest side, would cause her to be nearly in equilibrio; and consequently, the first strong tide (as was the case) would swing her on her keel, and right her.

“ To shew that 495 bloated carcases might have power sufficient to produce so strange a phenomenon, let us suppose each carcase at that time equal to a twenty gallon cask, and it could be no less, for when in a state of putrefaction, not only the abdomen and thorax, but even the smallest vessel in the human frame, becomes inflated by the vapour generated in fermentation; so that the limbs swell to the extremities, and become buoyant, which makes the estimate of twenty gallons per carcase less perhaps than the truth.

	“ Then 495	the number of carcases supposed to have remained between the
	20	“ decks, being multiplied by 20, the number of gallons increased in
		“ each carcase, which divided by 252, the number of gallons
		“ contained in a ton liquid measure, quotes 39 tons 72 gallons,
		“ which multiplied by 3, to answer the treble power, make
• • 72		“ near 118 tons; a difference of weight between the two
39 72		“ sides fully sufficient, with the assistance of a spring tide, to
	3	“ lift the ship to a balance, which the tide, though ever so
117 Tons, 3 hhds. 27 gal.		“ strong, could not have effected without it.”

siderable and universal agents in all nature, being concerned in the preservation of life, and the production of most of the phenomena relating to this world. Its properties and effects, including a great part of the researches and discoveries of the modern philosophers, have in a considerable degree been reduced to precise laws and demonstrations; in which form they make a very extensive and important branch of the mixed mathematics, called Pneumatics; for a more perfect knowledge of which, I beg leave to recommend the curious reader to Dr. Priestley's invaluable Experiments and Observations on different kinds of air. But I shall just observe further, that to the pressure of air, we are to attribute the cohesiveness of the parts of bodies. Breathing too, on which depends animal life, is owing to the pressure and spring of the air; and to the same cause may be attributed the production of fire and flame, as appears from the sudden extinction of fire when deprived of air. It is likewise necessary for the existence and propagation of sounds, for the germination and growth of plants, for conveying all the variety of smells, and for receiving and transmitting the rays and influences of the celestial world, to the terrestrial. Air acts upon all bodies by its common properties of weight and elasticity, and by the peculiar virtues of the ingredients whereof it is composed. These properties of weight and elasticity in the air, when engendered in large quantities in the bowels of the earth, and heated by the subterranean fire, occasions earthquakes, and other vehement commotions of nature. And by some late experiments of M. de la Hire, it is found that a certain quantity of condensed air, if heated to a degree equal to that of boiling water, will produce an explosion sufficient to tear asunder the solid globe. By means of a corroding acid, air dissolves iron and copper, unless well defended by oil; even gold in the chemist's laboratory, when the air is impregnated with the effluvia of aqua regia, contracts a rust like other bodies. It fixes volatile bodies, and volatilizes those which are fixed. From the different effluvia diffused through the air, proceed a variety of effects. Near mines of copper, it will discolour silver and brass; and in London, where the air abounds with acid and corrosive particles, metalline utensils rust much sooner than in the country. Stones also undergo the changes incident to metals. Thus Purbeck stone, of which Salisbury cathedral is built, is observed to become gradually softer, and to moulder away in the air; and Mr. Boyle gives the same account of Blackington stone. It is very difficult to obtain oil of sulphur in a clear dry air, as its parts are then more ready to evaporate; but in a moist cloudy air, it may be obtained in abundance. All salts melt most readily in cloudy weather; and separations proceed best in the same state of the air. If pure wine be carried into a place where the air is full of the fumes of wine then fermenting, it will begin to ferment a-fresh. The wholesomeness and unwholesomeness of air, is certainly

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owing to the different effluvia with which it abounds. The best air is to be found in open champaign countries, where the soil is dry, and spontaneously produces wild thyme, wild marjoram, and the like sweet-scented plants. The morning air is more refreshing than that of the evening, and air agitated with breezes, than ~~that~~ which is serene and still. As good air contributes greatly to health, so that which is bad or infectious, is no less prejudicial to it, as is evident in contagious diseases, plagues, murrains, and other mortalities, which are spread by an infected air. But this infected air may be corrected, and the body preserved from its fatal effects, by the effluvia of aromatic and strong-scented herbs and flowers. From observations on bleeding in rheumatisms, and after taking cold, it is evident the air can enter with all its qualities, and vitiate the whole texture of the blood, and other juices. From palsies, vertigoes, and other nervous affections, caused by damps, mines, &c. it is evident that air thus qualified, can relax and obstruct the whole nervous system. And from the cholics, fluxes, coughs, and consumptions produced by damp, moist, and nitrous air, it is evident it can corrupt and spoil the noble organs of the whole human structure. Thus air is an instrument which nature is universally applying in all her works §, consequently a knowledge of its properties seems highly necessary not only to the chemist and physician, but to the philosopher and divine.

Water, the third active element, is the menstruum of the world, and is of two kinds; first, Pure Water, which is a limpid, and colourless liquor, without smell or taste, simple and volatile, and is peculiar to the celestial regions. Secondly, Gross Water, which is a pellucid fluid, convertible into ice by cold, naturally pervading the strata of the earth, and flowing on its surface, and with the body of the earth, constitutes the terraqueous globe. The figure of the component parts of water appears to be smooth and spherical, like those of quicksilver; whence it becomes extremely moveable and penetrating. Thus it readily enters the pores of wood, leather, skins, chords, and musical strings, and is capable of moving and agitating particles of matter less active than itself; and so proves the more immediate physical agent of fermentation, putrefaction, solution, and the like; and thus it also conveys earthy and saline matter through filters of paper, stone, &c. and even raises some proportion of them in distillations. Its particles appear to be extremely minute, and so have a large share of surface. Hence water is admirably fitted for a

§ For more on this important subject see Hales's *Veget. Stat.* ch. vi. Sir Isaac Newton's *Optics*, Qu. 31. p. 371, 372. Buffon's *Hist. Nat. Supp.* vol. i. M. de la Hire, *Mem. de l'Acad. An.* 1793. *Phil. Transf.* vol. lvi. p. 152, &c. Bacon, *Nov. Organ.* lib. ii. app. 13. Lavoisier's *Physical and Chemical Essays*, vol. i. Black's *Ess. and Obs. Phys. and Liter.* vol. ii. *Chamb. Cyclop. new Edit.* Art. Air; and the ingenious Dr. Priestley's *Exp. and Obs.* vol. i. p. 71. vol. iii, p. 72.

solvent, or for readily entering the pores of salts, and coming into full contact with all their particles; and thus it will pass where air cannot, on account of its moisture, or lubricating power, whereby it fastens mucilaginous matters, and will therefore soak through the close pores of a bladder. It penetrates ~~the~~ atmosphere very copiously, by means of the continual distillations of ~~the~~ ocean and rivers, raised up by the heat of the central sun, and draws along with it a warm unctuous vapour, which causes a natural generation of whatever the earth, as a matrix, is impregnated with. Water always contains an earthy substance, and is found in the hardest bodies, and in the driest air. It is the proper menstruum of salts, and by the readiness with which it imbibes the different kinds of air, is easily rendered, by a lately discovered chemical process, to possess the same qualities and virtues of the most esteemed mineral waters hitherto discovered. Water is also of infinite use in all the works both of nature and art, as without it there could be no generation, nutrition, or accretion performed in any of the animal, vegetable, mineral, marine, or atmospherical regions. The blood could not flow in the veins, the sap in the vessels of vegetables, nor the particles of minerals concrete and grow together, without water. It is this that makes the largest part of our blood, our drink, and other aliments. There could be no corruption, fermentation, or dissolution carried on without it; no brewing, no distilling, no wines, no vinegar, no spirits, made without it. We also meet with water under an infinite variety of forms, and in an infinite variety of bodies, as that of air, vapour, clouds, snow, hail, ice, sap, wines, blood, flesh, bone, horn, stone, and other bodies, through all which it seems to pass unaltered, as an agent or instrument that suffers no alteration by re-action, but remains capable of resuming the form of water again upon any occasion. In its own common state, water appears to be a combination of all the elements together, as containing a quantity of fire, which keeps it fluid; a quantity of air, and a quantity of earth; whence it is not at all surprising, that water alone, as it appears to the senses, should suffice for vegetation in some cases, where little earth is wanted, or for supporting animal and mineral life, where no great degree of nutriment is required; and hence it proves a glue or cement to some bodies, and a solvent to others; thus it consolidates brick, plaister of Paris, stone, bone, and the like; but dissolves salts, and subtile earth approaching to salts, and becomes the instrumental cause of their action. Water also conveys nourishment, or a more fixed and solid matter to the parts of vegetables, where having deposited it, the finer fluid perspires into the atmosphere, which gives us the physical cause of the dampness and unwholesomeness of woody countries, as they remarkably find in America. For all large vegetables act after the manner of forcing-pumps, continually drawing in large quantities of water at their roots, and discharging it

it at their leaves; which intimates a method of collecting water in dry countries, and likewise of making salt water fresh. It is also observable, that water in passing through plants, after having deposited its more terrestrial part, does not always go off pure, but impregnated with the finer effluvia, or more subtile particles of the vegetable; thus making an atmosphere around every plant according to its nature, odoriferous or otherwise, which supplies us with a rule for procuring the odoriferous waters of vegetables by distillation. But the particles, not fine enough to go off thus along with the water, are left behind upon the surface of the leaves and flowers of plants, being now thickened or strained from their moister parts, and remaining in the form of honey, manna, gums, or balsams, according to the nature of the vegetable. And hence we deduce the physical cause why plants prove more odoriferous and sweet when the air is both warm and moist, as is the case immediately after a summer shower. Water is likewise of the utmost use in divers of the mechanical arts and occasions of life, as in the motion of mills, engines, fountains, and all other machines which act by the † laws of Hydrostatics.

The fourth element, which is passive and fixed, is Earth, and consists of a simple, dry, and cold substance; and is an ingredient in the composition of all natural bodies. It must be observed, that pure native earth, is a very different matter from the earth whereon we tread, and this pure earth is supposed to be the basis, or substratum of all bodies, and that wherein the other principles reside. It is all that is solid in an animal, or vegetable body, all the real vascular parts, the rest being juices. This earth may be found in and separated from all animal and vegetable substances, and is the same in all, and is the basis of all. It remains after the separation of the other principles by chemistry, from all animal and vegetable substances, and neither coheres together, nor suffers any change in the fire. The assayers acknowledge no difference between the earth of animals and vegetables, but make their tests for the nicest uses equally of both. If water be poured upon this earth, it acquires some degree of tenacity, so as to become capable of being formed into vessels; but if oil be added, it coheres into a much stronger and more compact mass; hence it appears that oil and earth are the principles which give consistence and tenacity to plants. This oil, as well as this earth, seems the same in all, and possesses nothing of the poisonous or medicinal virtues of the plant, or whatever it is extracted from; they being all separable by decoction, distillation, and other processes of that kind, and never remain either in

† For the further properties and effects of Water, see Deflag. Exp. Phil. vol. ii. Cotes's Hyd. and Pneum. Lectures. Phil. Transf. No. 203, 220, 337. Ferguson's Lectures, 4to. p. 68, &c. Chamb. Cyclop. Art. Water, Fluids, Hyd. &c.

the earth, or in this connecting oil. Long drying will divest plants of all their virtues; so that nothing but these principles shall remain in them, and these giving solidity and figure, preserve the plant in its former appearance; but these only remaining, it possesses none of its virtues. This pure earth may be procured by drawing off the spirit, sulphur, phlegm, and salts of wine; and what remains will be a tasteless, scentless, dusty matter, not capable of being raised by distillation, or dissolved by solution, but will preserve the same state and form even in the fire; and this is called pure earth, or *caput mortuum*. It may also be obtained pure and unmixed from the common class of vegetables and other bodies, by letting the remaining mass, after distillation, be thoroughly calcined, then boiled in several waters to get out all its salt, and after this dried in a clear fire, or in the sun; and this dried mass will be pure || earth. Thus, from the different qualities and operations of the four elements upon one another, we may observe, that the fire preserves the earth from being overwhelmed or destroyed by water; the air preserves the fire that it is not extinguished; and the water preserves the earth, that it is not burnt; but if either of these active elements were to become predominant in any great degree, the world would be destroyed; as was the case at the time of the deluge, by the predominancy of water.

Of these four elements the whole terrestrial world is composed, with all its productions and appendages; and over these Man hath the dominion, as God's vicegerent upon earth, being compounded of the most perfect and noble part of earthly matter, and formed after God's own image and likeness. Hence Man is called the Microcosm, from *μικρο*, *little*, and *κοσμος*, *world*, literally signifying, *the little world*, which is applied to Man by way of eminence, as being an epitome of all that is excellent and wonderful in Nature. If we attentively consider the structure and faculties of man, we shall clearly perceive his existence upon earth, in a character subordinate to that of angels, is only intended by the Deity for a state of probation; and as this corporeal life shall terminate, either in acts of piety, or profaneness, so shall follow the retributions of an impartial and just Judge, in a future state of everlasting duration. Man is composed of three distinct essences, Spirit, Soul, and Body; as St. Paul evinces when he says, *Let your Spirits, Souls, and Bodies be kept blameless at the coming of the Lord Jesus Christ*. And these three essences are compounded of the three lesser worlds; the Soul of Man is formed of the ethereal world; the Spirit, of the celestial world; and the Body, of the elementary world. Hence is deducible the influences of the sun, moon,

|| For more on this subject, see Boerhaave's *Chemist.* part. ii. p. 21. Shaw's *Lectures*, p. 151, *Phil. Trans.* No. 3. Hill's *Hist. of Fossils.* Linn. *Syst. Nat.* tom. iii. 1770. De *Costa's Fossils*, p. 119, &c. *Swed. Mem.* 1760.

and stars, upon Man's body, because he hath a microcosmical sun, moon, and stars within himself, that bear a sympathy with the celestial bodies, and in the centre of which shines the divine Spirit. For the sensual, celestial part of man, is that whereby we move, see, feel, taste, and smell, and have a commerce with all material objects; and through these the influences of the divine Nature are conveyed to the more refined and sensible organs. This celestial spirit actuates and influences the elementary essence, and stirs it up to the propagation of its like, and to every other purpose for which Nature designed it. And this spirit is even discoverable in herbs and flowers, which open when the sun rises, and close when he sets; which motion is produced by the spirit being sensible of the approach and departure of the sun's influence. Next to these, in Man, shines that pure, ethereal, angelic part, called the rational soul; which is a divine light or stream flowing immediately from the Great Creator, uniting Man with God, and raising him above all other parts of animated nature. This Soul, when once it enters the body, runs parallel with eternity; and joins in with the celestial spirit, through the sphere of the planets; and is conducted by a divine Genii, to an hypostatical union with the elementary body; so that there exists two active principles in the body of man, to one passive; and as the Superior Rules in the celestial world are situated at the time of man's nativity, so will his constitution and disposition be framed. And here we derive the cause of all those astonishing variations of temper, disposition, and constitution, which are not only peculiar to different subjects, but even to one and the same person; for every one will bear testimony of this fact, that we find ourselves sometimes cheerful, and at other times melancholy; to day in perfect health, and to-morrow in pain and anguish; this hour composed, affable, and complacent, and the next austere, petulant, and peremptory; and these contrarieties, are evidently produced by the continual resistance and opposition of the four elements in man's body, which alternately dispose him to the various affections discoverable in human nature. The cause of this is deduced from the natural enmity of the elementary matter, viz. heat and cold, and dryness and moisture; each of which occasionally predominates in man's body, according to the motion and influence of those heavenly bodies, that rule, govern, and modify the operation of the four elements, in and upon every terrestrial substance. Thus it is evident, that the understanding and intellectual faculties of Man are formed of the ethereal world; the sensitive powers of life and action are derived from the celestial world; and the gross and corruptible part, the flesh and blood, consists of the elementary world; which are all subordinate the one to the other. Under this idea of the workmanship and construction of Man, Job exclaimed, that *he was fearfully and wonderfully made*; in possessing the three-fold essences, of spirit, soul and body.

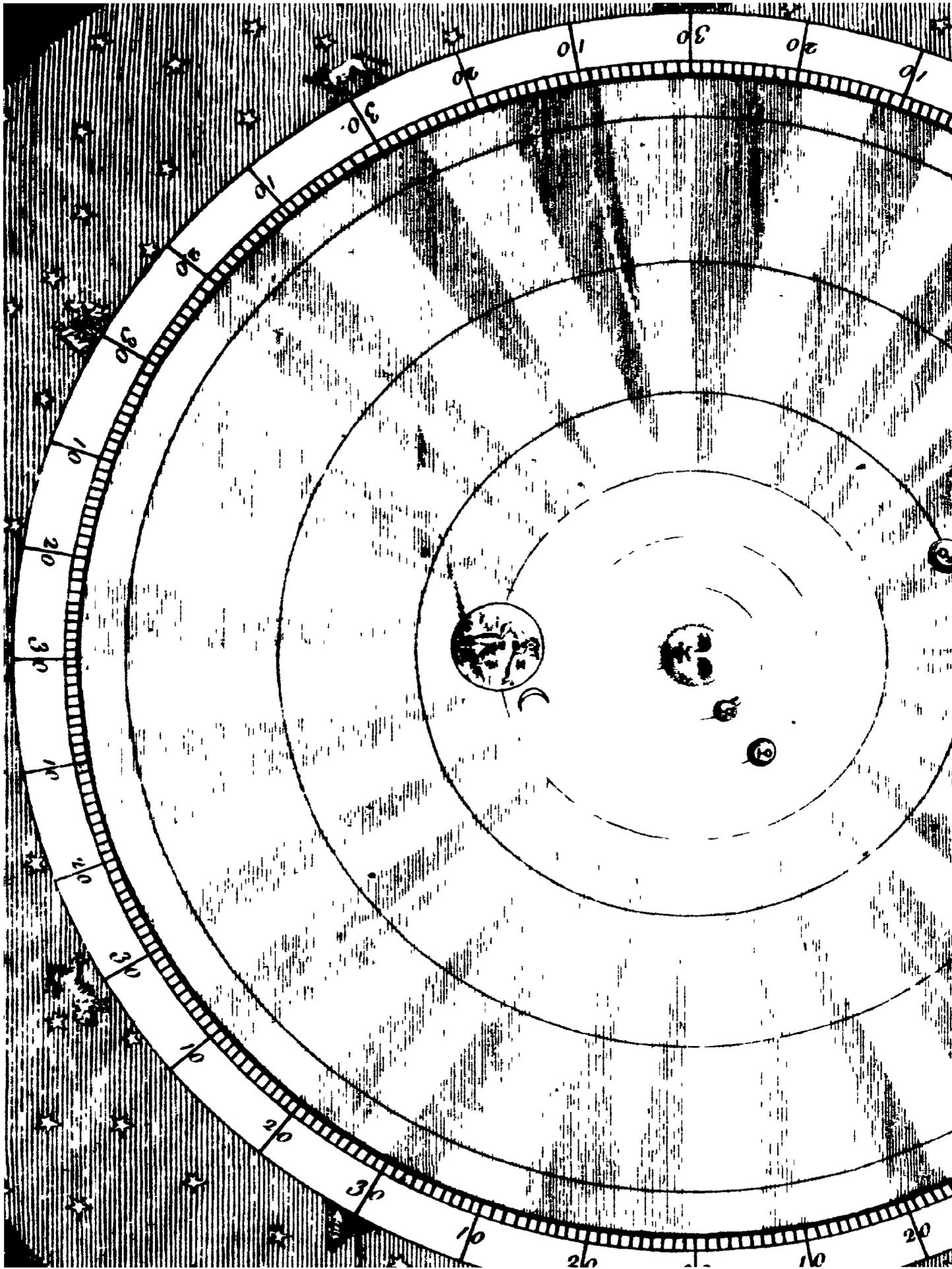
Sceptical and atheistical writers, indeed, have attempted to overturn this system of nature in the construction of man, by denying the immortality of the soul, and a future distribution of rewards and punishments ; contending that the soul is an indivisible part of the body, and has its dissolution in the common course of mortality. But these tenets are so extremely absurd, so vague, and so destitute of evidence, that the rational mind is at a loss to conceive how such an inconsistent doctrine could have ever been broached ; for, the same philosophical reasoning that enables us to define the nature and existence of the body, will likewise prove the nature and existence of the soul. It is only from the primary or essential qualities of body, its extension, and solidity, that we form any idea of it ; and why may we not form the complex idea of a soul or spirit, from the operations of thinking, understanding, willing, and the like, which are experiments in ourselves ? This idea of an immaterial substance, is as clear as that we have of a material one ; for though the notion of immaterial substances may be attended with difficulties, we have no more reason to deny or doubt of its truth, than we have to deny or doubt of the existence of the body. That the soul is an immaterial substance, appears from hence—that the primary operations of willing and thinking, are not only unconnected with the known properties of body, but seem plainly inconsistent with some of its most essential qualities. For the mind not only discovers no relation between thinking, and the motion and arrangement of parts ; but it likewise perceives, that consciousness, a simple act, can never proceed from a compounded substance, capable of being divided into many parts. To illustrate this, let us only suppose a system of matter endowed with thought ; then, either all the parts of which this system consists must think, which would make it not one, but a multitude of distinct conscious beings ; or its power of thinking must arise from the connection of the parts one with another, their motion, and disposition, which, all taken together, contribute to the production of thought. But it is evident, that the motion of parts, and the manner of combining them, can produce nothing but an artful structure, and various modes of motion. Hence all machines, however artfully their parts are put together, and however complicated their structure, though we conceive innumerable different motions, variously combined, and running one into another with an endless variety, yet never produce any thing but figure and motion. If a clock, or watch, tells the hour and minutes of the day, it is only by the motion of the different hands, pointing successively at the different figures marked upon the hour-plate for that purpose. We never imagine this to be the effect of thought or intelligence, nor conceive it possible, by any confinement of structure, so to improve the composition, as that it shall become capable of knowledge and consciousness ; and the reason is plainly this, that
thought

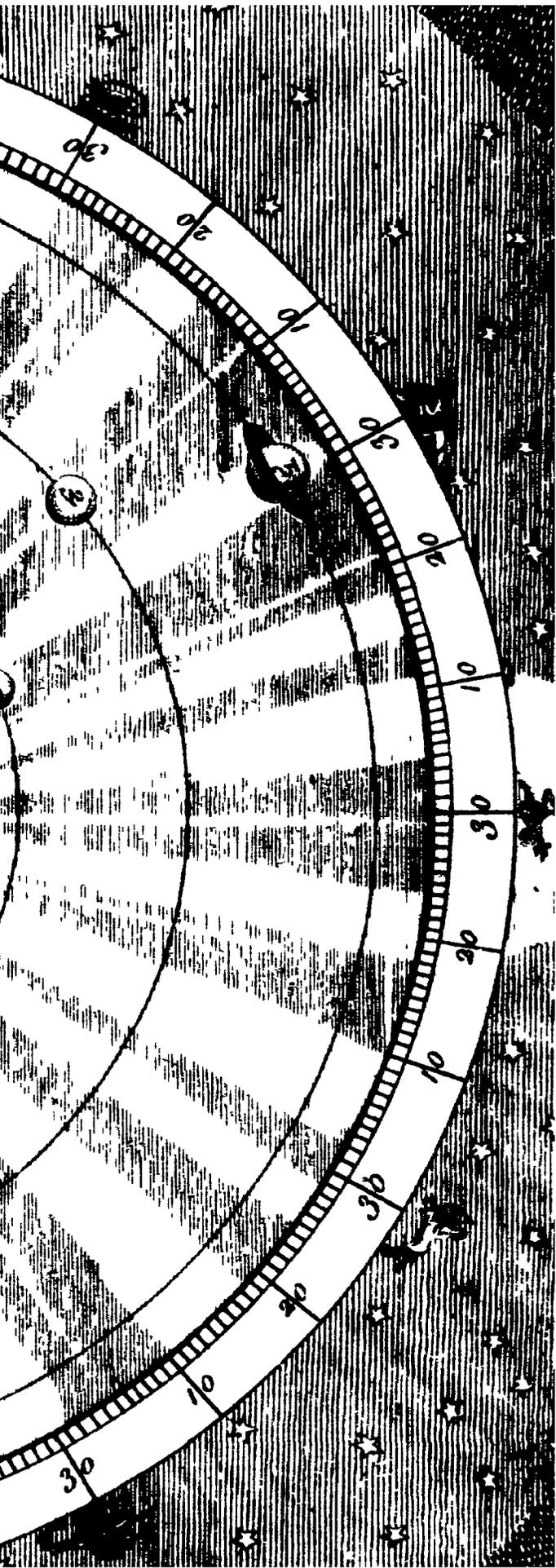
thought being something altogether different from motion and figure, without the least connection between them, it can never be supposed to result from them. This then being evident, that intelligence cannot arise from an union, or combination of unintelligent parts; if we suppose it to belong to any system of matter, we must necessarily attribute it to all the parts of which that system is composed; whereby, instead of one, we shall, as was before observed, have a multitude of distinct conscious beings. And because matter, how far soever we pursue the minuteness of its parts, is still capable of repeated divisions, even to infinity, it is plain that this absurdity will follow us through all the suppositions that make thought inherent in a material substance. Wherefore, as consciousness is incompatible with the cohesion of solid separable parts, we are necessarily led to place it in some other substance of distinct Nature and Properties—and this substance we call Spirit, which is altogether distinct from body, nay, and commonly placed in opposition to it; for which reason, the beings of this class are called immaterial; a word that implies nothing of their true nature, but merely denotes its contrariety to that of matter, or material substances.

As to the immortality of the human soul, the arguments to prove it may be reduced to the following heads; first, The nature of the soul itself, its desires, sense of moral good and evil, and gradual increase of knowledge and perfection; and secondly, The moral attributes of God. Under the former of these considerations, it is apparent that the soul, being an immaterial intelligent substance, as has been already proved, does not depend upon the body for its existence; and therefore may, and absolutely must exist after the body, unless annihilated by the same power which gave it a being at first, which is not to be supposed, since there are no instances of annihilation in nature. This argument, especially if the infinite capacity of the soul, its strong desire after immortality, its rational activity and advancement towards perfection, be likewise considered, will appear perfectly conclusive to men of a philosophical turn; because nature, or rather the God of nature, does nothing in vain. But arguments drawn from the moral attributes of the Deity, are not only better adapted to convince men unacquainted with abstract reasoning, but equally certain and conclusive with the former; for as the justice of God can never suffer the wicked to escape unpunished, nor the good to remain always unrewarded; therefore arguments drawn from the manifest and continual prosperity of the wicked, and the frequent misfortunes and unhappiness of good and virtuous men in this life, must convince every thinking person, that there is a future state wherein all will be set right, and God's attributes of wisdom, goodness, and justice, fully vindicated. Had the religious and conscientious part of mankind no hopes of a future state, they would be of all men the most miserable; but as this is absolutely

lutely inconsistent with the moral character of the Deity, the certainty of such a state is clear to a demonstration.

Thus far we have considered the elementary world, which is the lowest in dignity; and man, the chief subject thereof. The celestial world, which is next in eminence, is constituted of a body natural, most simple, spherical, clear, fluid, and moving constantly in a circle, and this by virtue of an innate power always within itself; comprehending and containing the sun, moon, planets, and stars, fixed in distinct orbs by the great Architect of Nature, and bearing sympathy with all terrestrial substances, as being formed out of the same chaotic mass, at the beginning of the world. This celestial heaven is what Moses calls קִיָּץ the firmament, which was the work of the second day's creation, and literally signifies an *expanse* of *extension*; a term very well adapted by the prophet to the impression which the heavens make on our senses; whence in other parts of the Scriptures, the heaven is compared to a curtain, or a tent stretched out to dwell in. Through the medium of this celestial world, and the heavenly bodies therein contained, the supreme Being rules, governs, and actuates the elementary world; and this is apparent, because that thing which we term obedience, is only to be found in elementary bodies. And since motion is the cause of all mutation and change, and as all motion originates with the heavenly bodies, by the revolutions of which even Time itself is measured out and divided, so we find these celestial influences produce all the variations of heat and cold, dryness and moisture, generation and corruption, increase and decrease, life and death, and all the vicissitudes of nature, without even varying themselves, or being subject to the least change or alteration; whilst the elementary bodies are perpetually changing, and never continue in one stay. Hence it is apparent that the celestial bodies are active, and the elementary passive; so that the celestial bodies give the form and stamp to all the productions of nature, and the elementary bodies subminister matter to receive this form. And as the positions and affections of the heavenly aspects are when this form or stamp is given; and as the quality of the elementary matter shall be when subministered, so will the nature and quality of the subject be, that receives this celestial form or stamp. And were it not for this active and passive principle, then would all elementary things be alike, without a possibility of existing. It is, therefore, a perfect knowledge of this mediate or celestial world, its various affections and dispositions, the nature, tendency, and effect of the luminaries, their motions, aspects, and positions, which enable us to judge of future contingencies, and to discover the secret and abstruse operations of nature: But to attain this knowledge in any competent degree, we must trace these heavenly intelligencers throughout the whole celestial regions, and acquaint ourselves with their general and
essential





essential qualities. I shall for this purpose, after treating of the ethereal world, make this speculation a leading clue to the art of calculating nativities.

The Etherial world, which is the superior, and the highest in dignity, is that which the inspired writers, and the ancient philosophers, called the Empyrean Heaven, and is conceived to be the abode of God, and blessed spirits, of angels, and the souls of the righteous departed; wherein the Deity is pleased to afford a nearer and more immediate view of himself, a more sensible manifestation of his glory, and a more adequate perception of his attributes, than in the other parts of the universe, where he is likewise present. But the most exalted conceptions we can possibly form of this blissful abode, are extremely inadequate and imperfect; nor is it in the power of the most enlarged understanding to frame suitable ideas of the Godhead, or of the angelic host that perpetually surround his throne. As much, however, as the human comprehension is able to contain, the Almighty has been graciously pleased to reveal to us in the Scriptures, by the inspired writers, particularly Isaiah, Ezekiel, and St. John the Divine, who have given us very magnificent descriptions of the heavenly mansions, their structure, apparatus, and angelic attendance. From this divine Revelation the Hebrew writers, and other learned men, have described the Harmony of the Universe, and the necessary subordination and dependence of one thing upon another, from the interior heaven, to the remotest corner of the earth. We shall therefore presume to follow these authors in speaking of God and his angels; and whoever sufficiently contemplates the subject, will be secure against the impious doctrines of Atheists, of Free-thinkers, of immoral and irreligious men.

God is an immaterial, intelligent, and free Being; of perfect goodness, wisdom, and power; who made the universe, and continues to support it, as well as to govern and direct it by his providence. By his immateriality, intelligence, and freedom, God is distinguished from fate, nature, destiny, necessity, chance, and from all other imaginary beings. In scripture, God is defined by, I am that I am; Alpha and Omega; the beginning and end of all things. Among philosophers, he is defined a Being of infinite perfection; or in whom there is no defect of any thing which we conceive might raise, improve, or exalt his nature. Among men, he is chiefly considered as the first cause, the first Being, who has existed from the beginning, has created the world, or who subsists necessarily, or of himself; and this knowledge of God, his nature, attributes, word, and works, with the relations between him and his creatures, make the extensive subject of Theology, the sister science of Astrology.

Sir Isaac Newton considers and defines God, not as is usually done, from his perfection, his nature, existence, or the like; but from his dominion. The word God, according to him, is a relative term, and has a regard to servants; it is true it denotes a Being eternal, infinite, and absolutely perfect; but a Being, however eternal, infinite, and absolutely perfect, without dominion, would not be God. The same author observes, that the word God, frequently signifies Lord; but every lord is not God; it is the dominion of a spiritual being or lord, that constitutes God; true dominion, true God; supreme, the supreme; feigned, the false god. From such true dominion it follows, that the true God is living, intelligent, and powerful; and from his other perfections, that he is supreme, or supremely perfect: he is eternal, and infinite; omnipotent, and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known; he is not eternity, nor infinity, but eternal, and infinite; he is not duration or space, but he endures, and is present; he endures always, and is present every where; and by existing always, and every where, he constitutes the very thing, duration and space, eternity and infinity. He is omnipresent, not only virtually, but also substantially; for power without substance cannot subsist. All things are contained, and move in him, but without any mutual passion; he suffers nothing from the motions of bodies; nor do they undergo any resistance from his omnipresence. It is confessed that God exists necessarily; and by the same necessity he exists always, and every where. Hence, also, he must be perfectly similar; all eye, all ear, all brain, all arm, all the power of perceiving, understanding, and acting; but after a manner not at all corporeal, after a manner not like that of men, after a manner wholly to us unknown. He is destitute of all body, and all bodily shape; and therefore cannot be seen, heard, or touched; nor ought to be worshipped under the representation of any thing corporeal. We have ideas of the attributes of God, but do not know the substance even of any thing; we see only the figures and colours of bodies, hear only sounds, touch only the outward surfaces, smell only odours, and taste tastes; but do not, cannot, by any sense, or any reflex act, know their inward substances; and much less can we have any notion of the substance of God. We know him by his properties, and attributes; by the most wise and excellent structure of things, and by final causes; but we adore and worship him only on account of his dominion; for God, setting aside dominion, providence, and final causes, is nothing else but fate and * nature.

The admirable metaphysician and divine, Dr. Clarke, has demonstrated the being of a God, with that clearness and force of reasoning, for which

* See Newton's *Philos. Nat. Princip. Math.* in calce.

he is so eminently distinguished, by a series of propositions, mutually connected and dependent, and forming a complete and unanswerable argument in proof of the attributes of the Deity. Something, he says, has existed from all eternity; for, since something now is, something always was: otherwise the things that now are, must have been produced out of nothing, absolutely and without cause, which is a plain contradiction in terms. There must have existed from all eternity some one unchangeable and independent Being; or else, there has been an infinite succession of changeable and dependent beings, produced one from another in an endless progression, without any original cause at all. For without, this series of beings can have no cause of its existence, because it includes all things that are or ever were in the universe; nor is any one being in this infinite succession self-existent or necessary, and therefore it can have no reason of its existence within itself; and it was equally possible, that from eternity there should never have existed any thing at all, as that a succession of such beings should have existed from eternity. Consequently their existence is determined by nothing; neither by any necessity in their own nature, because none of them are self-existent; nor by any other being, because no other is supposed to exist.—That unchangeable and independent Being, which has existed from eternity, without any external cause of its existence, must be self-existent; it must exist by an absolute necessity originally in the nature of the thing itself, and antecedent in the natural order of our ideas to our supposition of its being. For whatever exists, must either come into being without a cause; or it must have been produced by some external cause; or it must be self-existent: but the two former suppositions are contrary to the two first propositions. From this last proposition it follows, that the only true idea of a self-existent or necessarily existing being, is the idea of a being, the supposition of whose non-existence is an express contradiction; and this idea is that of a most simple being, absolutely eternal and infinite, original and independent. It follows also, that nothing is so certain as the existence of a supreme independent cause; and likewise, that the material world cannot possibly be the first and original being, uncreated, independent, and of itself eternal; because it does not exist by an absolute necessity in its own nature, so as that it must be an express contradiction to suppose it not to exist. With respect both to its form and matter, the material world may be conceived not to be, or to be in any respect different from what it is, without a contradiction. The substance or essence of the self-existent being is absolutely incomprehensible by us; nevertheless, many of the essential attributes of his nature are strictly demonstrable, as well as his existence.—The self-existent being, having no cause of its existence but the absolute necessity of its own nature, must of necessity have existed from everlasting, without beginning; and must of necessity exist to everlasting, without end.—The self-existent being must of necessity be infinite and omnipresent.

sent. Such a being must be every where, as well as always unalterably the same. It follows from hence, that the self-existent being must be a most simple, unchangeable, incorruptible being, without parts, figure, motion, divisibility, and other properties of matter, which are utterly inconsistent with complete infinity. The self-existent being must of necessity be but one; because in absolute necessity there can be no difference or diversity of existence; and, therefore, it is absolutely impossible, that there should be two independent self-existent principles, such as God and matter.—The self-existent and original cause of all things must be an intelligent being. This proposition cannot be demonstrated strictly and properly *à priori*; but *à posteriori*, the world affords undeniable arguments to prove that all things are the effects of an intelligent and knowing cause. The cause must be always more excellent than the effect; and, therefore, from the various kinds of powers and degrees of excellence and perfection, which visible objects possess; from the intelligence of created beings, which is a real distinct quality or perfection, and not a mere effect or composition of unintelligent figure and motion; from the variety, order, beauty, wonderful contrivance, and fitness of all things to their proper and respective ends; and from the original of motion, the self-existent creating being is demonstrated to be intelligent. The self-existent and original cause of all things is not a necessary agent, but a being endued with liberty and choice. Liberty is a necessary consequent of intelligence; without liberty, no being can be said to be an agent, or cause of any thing; since to act necessarily, is really and properly not to act at all, but to be acted upon. Besides, if the supreme cause be not endued with liberty, it will follow, that nothing which is not, could possibly have been; that nothing which is, could possibly not have been; and that no mode or circumstance of the existence of any thing, could possibly have been in any respect otherwise than what it now actually is. Farther, if there be any final cause in the universe, the supreme cause is a free agent; and on the contrary supposition, it is impossible that any effect should be finite; and in every effect, there must have been a progression of causes *in infinitum*, without any original cause at all.—The self-existent being, the supreme cause of all things, must of necessity have infinite power; since all things were made by him, and are entirely dependent upon him; and all the powers of all things are derived from him, and perfectly subject to him; nothing can resist the execution of his will.—The supreme cause and author of all things must of necessity be infinitely wise. This follows from the propositions already established; and the proof *à posteriori*, of the infinite wisdom of God, from the consideration of the exquisite perfection and consummate excellency of his works, is no less strong and undeniable.—The supreme cause and author of all things must of necessity be a being of infinite goodness, justice, and truth, and all other moral perfections; such as become the supreme governor and judge of the world.

world. The will of a being, infinitely knowing and wise, independent and all-powerful, can never be influenced by any wrong affection, and can never be misled or opposed from without; and, therefore, he must do always what we know fittest to be done; that is, he must act always according to the strictest rules of infinite goodness, justice, and truth, and all other moral perfections; and, more particularly, being infinitely and necessarily happy and all-sufficient, he must be unalterably disposed to do and to communicate good or *happiness.

To this more abstruse argument *à priori*, for the existence of God, we may add another, more generally obvious, and carrying irresistible conviction, which is deduced from the frame of the world, and from the traces of evident contrivance and fitness of things for one another, that occur through all the parts of it. These conspire to prove, that the material world, which in its nature is originated and dependent, could not have been the effect of chance or necessity, but of intelligence and design. The beautiful, harmonious, and beneficial arrangement of the various bodies that compose the material system; their mutual dependence and subserviency; the regularity of their motions, and the aptitude of these motions for producing the most beneficial effects; and many other phenomena resulting from their relation, magnitude, situation, and use, afford unquestionable evidences of the creating power and wise disposal of an intelligent and almighty agent. The power of gravity, by which the celestial bodies persevere in their revolutions, deserves our particular consideration. This power penetrates to the centres of the sun and planets, without any diminution of its virtue, and is extended to immense distances, regularly decreasing, and producing the most sensible and important effects. Its action is proportional to the quantity of solid matter in bodies, and not to their surfaces, as is usual in mechanical causes; and, therefore, seems to surpass mere mechanism. But however various the phenomena that depend on this power, and may be explained by it, no mechanical principles can account for its effects; much less could it have produced, at the beginning, the regular situation of the orbs, and the present disposition of things. Gravity could not have determined the planets to move from west to east, in orbits nearly circular, almost in the same plane; nor could their power have projected the comets, with all the variety of their directions. If we suppose the matter of the system to be accumulated in the centre by its gravity, no mechanical principles, with the assistance of this power, could separate the huge and unweildy mass into such parts as the sun and planets; and, after carrying them to their different distances, project them in their several directions, preserving still the equality of action and re-action, or the state of the centre of gravity of

* See Clarke's Demonstration of the Being and Attributes of God.

the system. Such an exquisite structure of things could only arise from the contrivance and powerful influences of an intelligent, free, and most potent agent. The same powers, therefore, which at present govern the material world, and conduct its various motions, are very different from those, which were necessary to have produced it from nothing, or to have disposed it in the admirable form in which it now proceeds.

But we should exceed the limits of our plan, if, confining our observation to the earth, our own habitation, we were to enumerate only the principal traces of design and wisdom, as well as goodness, which are discernible in its figure and constituent parts, in its diurnal and annual motion, in the position of its axis with regard to its orbit, in the benefit which it derives from the light and heat of the sun, and the alternate vicissitudes of the seasons; in the atmosphere which surrounds it, and in the different species and varieties of vegetables and animals with which it is replenished. No one can survey the vegetable productions of the earth, so various, beautiful, and useful, nor the various gradations of animal life, in such a variety of species, all preserved distinct, and propagated by a settled law, each fitted to its own element, provided with proper food, and with instincts and organs, suited to its rank and situation, and especially with the powers of sensation and self-motion, and all more immediately or remotely subservient to the government and use of man, without admiring the skill and design of the original Former. But these are more signally manifested in the structure of the human frame, and in the noble powers and capacities of the human mind; more especially in the moral principles and faculties, which are a distinguishing part of our constitution, and lead to the perception and acknowledgment of the existence and government of God. In those instances that have now been recited, and a variety of similar instances suggested by them, or naturally occurring to the notice of the curious and reflecting mind, contrivance is manifest, and immediately, without any nice or subtle reasoning, suggests a contriver. It strikes us like a sensation; and artful reasonings against it may puzzle us, without shaking our belief. No person, for example, that knows the principles of optics, and the structure of the eye, can believe that it was formed without skill in that science; or that the ear was formed without the knowledge of sounds; or that the male and female, created and preserved in due proportion, were not formed for each other, and for continuing the species. All our accounts of nature are full of instances of this kind. The admirable and beautiful structure of things for final causes, exalt our idea of the contriver; and the unity of design shews him to be one. The great motions in the system, performed with the same facility as the least, suggest his almighty power, which gave motion to the earth and the celestial bodies, with equal ease as to the minutest particles; the subtilty of the motions and actions in the

internal parts of bodies, shews that his influence penetrates the inmost recesses of things, and that he is equally active and present every where. The simplicity of the laws that prevail in the world, the excellent disposition of things, in order to obtain the best ends, and the beauty which adorns the works of nature, far superior to any thing in art, suggest his consummate wisdom. The usefulness of the whole scheme, so well contrived for the intelligent beings who enjoy it, with the internal disposition and moral structure of those beings, shews his unbounded goodness. These are arguments which are sufficiently open to the views and capacities of the unlearned, while at the same time they acquire new strength and lustre from the discoveries of the learned. The Deity's acting and interposing in the universe, shew that he governs it, as well as that he formed it; and the depth of his counsels, even in conducting the material universe, of which a great part surpasses our knowledge, tends to preserve an inward veneration and awe of this great Being, and disposes us to receive what may be otherwise revealed to us concerning him. His essence, as well as that of all other substances, is beyond the reach of all our discoveries; but his attributes clearly appear in his admirable works. We know that the highest conceptions we are able to form of them, are still beneath his real perfections; but his dominion over us, and our duty towards him, are abundantly * manifest.

Another substantial argument to prove the existence of God, as the creator and governor of the universe, may be deduced from the universal consent of mankind, and the uniform tradition of this belief through every nation and every age; it is impossible to conceive, that a fallacy, so perpetual and universal, should be imposed on the united reason of mankind. No credible and satisfactory account can be given of this universal consent, without ascribing it to the original constitution of the human mind, in consequence of which it cannot fail to discern the existence of a Deity, and to the undeniable traces of his being, which his works afford. Fear, state-policy, and the prejudices of education, to which the concurrence of mankind in this principle has been sometimes resolved, are founded on this universal principle, suppose its being and influence, and are actuated by it. It is much more reasonable to imagine, that the belief of a God was antecedent to their operation, than that it should have been produced by them; and that it was dictated by reason and conscience, independent of the passion and policy of men. The uniform and universal tradition of this belief, and of the creation of the world by the divine power, affords concurring evidence both of the principle and of the fact. The existence of God is also farther evinced by those arguments which have been usually alledged to prove, that the world had a beginning, and, therefore,

* See Maclaurin's Account of Sir Isaac Newton's Phil. Disc. b. iv. chap. 9. Baxter in his *Matho*, Derham, Ray, Nieuwentyt, De laPluche in his *Nature displayed*, Chamb. Cyclop. &c.

that it must have been created by the energy of divine power. In proof of this, the history of Moses, considered merely as the most ancient historian, deserves particular regard. His testimony is confirmed by the most ancient writers, among the heathens, both poets and historians. It may be also fairly alledged, that we have no history or tradition more ancient than that which agrees with the received opinion of the world's beginning, and of the manner in which it was produced; and that the most ancient histories were written long after that time. And this consideration is urged by Lucretius, the famous Epicurean, as a strong presumption that the world had a beginning:

— Si nulla fuit genitalis origo
Terrarum & cœli, semperque æterna fuere:
Cur supra bellum Thebanum, & funera Trojæ,
Non alias alii quoque res cecinere poetæ?

Besides the origin and progress of learning, and the most useful arts, confirm the notion of the world's beginning, and of the common æra of its creation; to which also may be added, that the world itself, being material and corruptible, must have had a beginning; and many phenomena occur to the observation of the astronomer and mathematician, which furnish a strong presumption, that it could have had no long duration, and that it now gradually tends to dissolution. From these considerations we may infer the absolute being and providence of God; which also demonstrate the existence of his angels and ministering spirits, who are the messengers of his will, and the proper inhabitants of the ethereal world, and consequently the next subjects of our enquiry.

An Angel is a spiritual, intelligent substance, and the first in rank and dignity of all created beings; though the word *Angel*, ἄγγελος, is not properly a denomination of nature, but of office; denoting a *messenger*, or *executioner* of the will of some superior power or authority. In this sense they are frequently mentioned in Scripture, as ministering spirits sent by the Almighty to declare his will, and to correct, teach, reprove, and comfort. God also promulgated the law to Moses, and appeared to the old patriarchs by the mediation of angels, who represented him, and spoke in his name. The existence of angels is admitted in all religions; the Greeks and Latins acknowledged them under the names of genii and demons; and in the Alcoran we find frequent mention of them; the professors of the Mahometan religion assigned them various orders and degrees, as well as different employments, both in heaven, and on earth. The Sadducees also admit their existence; witness Abufaid, the author of an Arabic version of the Pentateuch; and Aaron, a Caraïte Jew, in his comment on the Pentateuch; both extant in manuscript in the king of France's library. The heathen philosophers and poets were also agreed as to the existence of intelligent beings, superior to man; as is shewn by

St. Cyprian, in his treatise on the vanity of idols, from the testimonies of Plato, Socrates, and Trismegistus. Authors are not so unanimous about their nature as of their existence; Clemens Alexandrinus believed they had bodies, which was also the opinion of Origen, Cæsarius, Tertullian, and several others; but Athanasius, Basil, Gregory, Nicene, Cyril, and Chrysostom, hold them to be mere spirits. Authors are also divided as to the time of the creation of angels; some will have it to have been before the creation of our world, or even from eternity; while others maintain that they were created at the same time with our world. The most probable conjecture is, that they were created at different periods, whenever it pleased the Almighty to call them into existence. But, though we cannot so clearly demonstrate the precise nature and duration of angels, we may nevertheless conclude, that, though they are of an order highly superior to that of men, yet are they not complete and perfect; for, had they been created thus originally, they could not have fallen, as Adam did, nor have sinned, which the scriptures inform us some of them did by rebelling against the Almighty, and in contending with him for supreme authority. For this reason, as they are themselves imperfect beings, they can in no one respect be considered proper objects of human adoration, which we are bound to pay alone to that ONE SUPREME, who is omnipotent, immortal, infinite, the source and centre of every thing that is great, and good, and perfect.

Theologists have divided angels into different ranks or subordinations, which they term Hierarchies, from *ἁγίος*, *holy*, and *ἀρχή*, *rule*, signifying, *holy command*, or to *rule in holy things*. Dionysius, and other ancient writers, have established nine choirs or orders of these celestial spirits, namely, seraphim, cherubim, thrones, dominions, principalities, powers, virtues, angels, and archangels; and these they form into three Hierarchies, appointing them their respective offices in the performance of adoration and praise, and in executing the word and will of God. The Rabbins and Jewish writers, who had obviously a more immediate knowledge of the angelic host, by the inspiration of their prophets, and the revelation of God's true religion, have defined one rank of angels, or intelligent beings, superior to all the foregoing, which answer to or are contained in the ten distinguishing names of God, and are the pure essences of his spirit, or stream through which his will and pleasure is communicated to the angels and blessed spirits, and through which his providence extends to the care and protection of all his works. The first of these divine essences is denominated *יהוה*, *Jehovah*, and is peculiarly attributed to God the Father, being the pure and simple essence of the Divinity, flowing through *Hajoth Hakados*, to the angel *Metatron*, and to the ministering spirit *Re chith Hagalalim*, who guides the *primum mobile*, and bestows the gift of being upon all things. To this spirit is allotted the office of bring-

bringing the souls of the faithful departed into heaven; and by him God spake to Moses. The second is יה *Jah*, and is attributed the Person of the Messiah, or Λόγος, whose power and influence descends through the angel Masleh into the sphere of the Zodiac. This is the spirit or word which actuated the chaos, and divided the unwrought matter into three portions; of the first, or most essential part, was the spiritual world composed; of the second, was made the visible heavens and the luminous bodies; and of the third, or inferior part, was formed the terrestrial world, out of which was drawn the elemental quintessence, or first matter of all things, which produced the four elements, and all creatures that inhabit them, by the agency of a particular spirit called Raziel, who was the ruler of Adam. The third is אהיה *Ehjah*, and is attributed to the Holy Spirit, whose divine light is received by the angel Sabbathi, and communicated from him through the sphere of Saturn. This is the *principium generationis*, the beginning of the ways of God, or the manifestation of the Father and the Son's light in the supernatural generation. And from hence flow down all living souls, entering the inanimate body, and giving form to unsettled matter. The fourth is אל *El*, through the light of whom flows grace, goodness, mercy, piety, and munificence, to the angel Zadkiel; and, thence passing through the sphere of Jupiter, fashioneth the images of all bodies, bestowing clemency, benevolence, and justice, on all. The fifth is אלוהי *Elohi*, the upholder of the sword and left-hand of God, whose influence penetrates the angel Geburah, and thence descends through the sphere of Mars, giving fortitude in war and affliction. The sixth is צבאות *Tsebaoth*, who bestoweth his mighty power through the angel Raphael into the sphere of the Sun, giving motion, heat, and brightness, to it, and thence producing metals. The seventh is עליון *Eliou*, who rules the angel Michael, and descends through the sphere of Mercury, giving benignity, motion, and intelligence, with elegance and consonance of speech. The eighth is אדוני *Adonai*, whose influence is received by the angel Haniel, and communicated through the sphere of Venus, giving zeal, fervency, and righteousness of heart, and producing vegetables. The ninth is שדי *Shaddai*, whose influence is conveyed by cherubim to the angel Gabriel, and falls into the sphere of the Moon, causing increase and decrease of all things, governing the genii and protectors of men. The tenth is אלהים *Elohim*, who extends his beneficence to the angel Jesodoth, into the sphere of the earth, and dispenseth knowledge, understanding, and wisdom. The three first of these ten names, viz. יהוה *Jehovah*, יה *Jah*, and אהיה *Ehjah*, express the essence of God, and are proper names; but the other seven are only expressive of his attributes. The principal and only true name of the Godhead, according both to the Hebrews and Greeks, is כנאדנצאותיהוה *the name of four letters*, with which the Godhead, in most languages, is observed to be expressed; thus in Hebrew the Supreme Being

Being is called יהוה Jehovah ; in the Greek, θεός ; in Latin, *Deus* ; in Spanish, *Dios* ; in Italian, *Idio* ; in French, *Dieu* ; in the ancient Gaulish, *Diex* ; in ancient German, *Diet* ; in the Slavonic, *Buch* ; in Arabic *Alla* ; in the Polish, *Bung* ; in the Pannonian, *Istu* ; in the Egyptian, *Tenu* ; in the Persian, *Sire* ; and in the language of the ancient Magi, *Orsi*. Thus God is conceived to work by the ideas of his own mind, and these ideas dispense their seals, and communicate them to whatever is formed or created.

In the exterior circle of the celestial heaven, in which are placed the fixed stars, the *Anima Mundi* hath her particular forms, or seminal conceptions, answering to the ideas of the Divine Mind ; and this situation approaching nearest to the empyrean heaven, the seat of God, receives the spiritual powers and influences which immediately proceed from him. Hence they are diffused through the spheres of the planets and heavenly bodies, and communicated to the inmost centre of the earth, by means of the terrestrial elements. Thus have the wise and learned men among the Jews deduced the construction and harmony of the world and shewn that God performs all his secret and stupendous works by the medium of the celestial bodies. He acts and governs immediately by himself, but mediately by the heavenly bodies, which are the instruments of his Providence, and the secondary causes, by which the earth and all similar systems are regulated ; and these, perhaps, regulate one another, by a reciprocal influence and sympathy, communicated to them in the ordination of nature. And hence comes the original or ground-work of all men's nativities, and all manner of natural questions and things, and the story of all that may happen or proceed out of natural causes, to the full end of time. To demonstrate this more satisfactorily, we shall now define the natural properties of the celestial world, with its particular divisions, quantity, motion, and measure, as laid down by the rules of Astronomy ; and this will lead us to the doctrine of nativities.

AN ASTRONOMICAL SURVEY of the CELESTIAL WORLD;
with the Places, Order, and Motions, of the HEAVENLY BODIES.

IT was formerly a subject of dispute among Philosophers, whether the earth, or the Sun was the centre of the celestial system; but the latter opinion has been generally received since the time of Copernicus, who about the year 1543 published his six books *De Orbium Cœlestium Revolutionibus*, wherein he proves the Sun to be very near the centre of gravity of the whole system, and in the common focus of every one of the planetary orbits. Next the Sun, Mercury performs his revolution around him; next to Mercury is the orbit of Venus; and next to Venus, our earth, with its attendant or secondary the Moon, perform a joint course, and by their revolution measure out the annual period. Next to the earth is Mars, the first of the superior planets: next to him is Jupiter; and, last of all, Saturn. These and the comets are the constituent parts of the Copernican or solar system, which is now received and approved as the only true one, because most agreeable to the tenor of nature in all her actions; for, by the two motions of the earth all the phenomena of the heavens are resolved, which by other hypotheses are inexplicable, without a great number of other motions contrary to philosophical reasoning. It is also more rational to suppose that the earth moves round the Sun, than that the huge bodies of the planets, the stupendous body of the Sun, and the immense firmament of stars, should all move round the earth every twenty-four hours. The harmony which runs through the solar system wonderfully confirms this hypothesis, viz. that the motions of all the planets, both primary and secondary, are governed and regulated by one and the same law, which is, that the squares of the periodical times of the primary planets are to each other as the cubes of their distances from the Sun; and likewise the squares of the periodical times of the secondaries of any primary are to each other as the cubes of their distances from that primary. Now the Moon, which, in the Copernican system, is a secondary of the earth, in the other hypothesis is considered as a primary one; and so the rule cannot take place, because the periodical time stated as that of a primary one does not agree therewith. But this single consideration is sufficient to establish the motion of the earth for ever; viz. if the earth does not move round the Sun, the Sun must move with the Moon round the earth. Now the distance of the Sun to that of the Moon being as 10,000 to 46, and the Moon's period being less than twenty-eight days, the Sun's period would be found no less than two hundred and forty-two years; whereas, in fact, it is but one year. The Sun also being the fountain of light and heat, which it irradiates through all the

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system

system, it must of course be placed in the centre, in order that the planets may at all times have it in an uniform and equable manner. For, if the earth be supposed in the centre, and the Sun and planets revolve about it, the planets would then, like the comets, be scorched with heat when nearest the Sun, and frozen with cold in their aphelia, or greatest distance; which is not to be imagined. But, if the Sun be supposed in the centre of the system, we then have the rational hypothesis of the planets being all moved round the Sun, by the universal law or power of gravity arising from his vast body, and every thing will answer to the laws of circular motion and central forces; but otherwise we are wholly in the dark, and know not how to define these operations of nature. Fortunately, however, we are able to give not only reasons, but demonstrable proofs, that the Sun does possess the centre of the system, and that the planets move about him in the order above-mentioned. The first is, that Mercury and Venus are ever observed to have two conjunctions with the Sun, but no opposition, which could not happen unless the orbits of these planets lay within the orbit of the earth. The second is, that Mars, Jupiter, and Saturn, have each their conjunctions and oppositions to the Sun alternately and successively, which could not be, unless their orbits were exterior to that of the earth. In the third place, the greatest elongation or distance of Mercury from the Sun is about twenty degrees, and that of Venus forty-seven degrees; which answers exactly to their distance in this system; but, in the other, they would be seen one hundred and eighty degrees from the Sun, in opposition to him. Fourthly, in this disposition of the planets, they will all of them be sometimes much nearer to the earth than at others; the consequence of which is, that their brightness and splendor, and also their apparent diameters, will be proportionally greater at one time than another; and this we observe to be true every day. Thus, the apparent diameter of Venus, when greatest, is near sixty-six seconds, but, when least, not more than nine and a half; of Mars, when greatest, it is twenty-one seconds, but, when least, no more than two seconds and a half; whereas, by the other hypothesis, they ought always to be equal. The fifth is, that, when the planets are viewed with a good telescope, they appear with different phases, or with different parts of their bodies enlightened. Thus Venus is sometimes new, then horned, and afterwards dichotomized, then gibbous, afterwards full, and so increases and decreases her light in the same manner as the Moon, and as this system requires. The sixth proof is, that the planets, all of them, do sometimes appear direct in motion, sometimes retrograde, and at other times stationary. Thus Venus, as she passes from her greatest elongation westward to her greatest elongation eastward, will appear direct in motion, but retrograde as she passes from the latter to the former; and, when she is in those points of greatest distance from the Sun, she seems

for some time stationary; all which is necessary upon the Copernican hypothesis, but cannot happen in any other. The seventh is, that the bodies of Mercury and Venus, in their lower conjunctions with the Sun, are hid behind the Sun's body, and in the upper conjunctions are seen to pass over the Sun's body, or disk, in form of a black round spot, which is necessary in the Copernican system, but impossible in any other. The eighth is, that the times in which these conjunctions, oppositions, stations, and retrogradations, of the planets happen, are not such as they would be if the earth were at rest in its orbit, but precisely such as would happen were the earth to move round the Sun, and all the other planets in the periods assigned them; and therefore this, and no other, can be the true system of the world.

But, the better to determine the places of the celestial bodies, and to understand the constitution of the heavens more clearly, astronomers have conceived or described several circles, called the circles of the sphere, by which the celestial world is divided and measured out. Some of these are called great circles, as the equinoctial, ecliptic, meridian, &c. and others small circles, as the tropics, parallels, &c. The equinoctial line is a circle which we imagine to invest the whole world, and is so called, because, whenever the Sun, in his progress through the ecliptic, comes to this circle, it makes equal days and nights all round the globe, as he then rises due east, and sets due west, which he never does at any other time of the year. This equinoctial line is conceived to be three hundred and sixty degrees in its whole circumference; and each of these degrees are divided into sixty minutes, or sixty equal parts of a degree, and these again into as many seconds. The meridian is another great circle, consisting also of three hundred and sixty degrees, extending from one polar point to the other, and twice cutting the equinoctial line, compassing the whole world from north to south, as the equinoctial does from east to west, and terminates at the same point where it began. The equinoctial line is fixed and immutable, and is of necessity always conceived to be in one and the same place; but the meridian is mutable, and may circle the world in any or in all degrees of the equator, as we may have occasion to conceive or imagine; it must however, uniformly divide the sphere into two equal parts, which are called hemispheres. The polar points are those two points in the immense ball of the world which are equidistant from the equinoctial line, the one in the utmost northern, and the other in the utmost southern, point. The three hundred and sixty degrees of the equinoctial line are called the longitude of the world, because they are in order as the Sun and stars move in their circuits through the spacious heavens in their respective orbs. But the three hundred and sixty degrees of the meridian are called the latitude of the world, because they

mete out that distance wherein the Sun and all the stars, in a certain breadth one from another, move in their circuits from east to west.

Now the Sun, in his annual progress from west to east, does not keep the equinoctial line, but declines from it at one part of the year to the north, and at another part of the year to the south; and the planets also observe the same order in their progress, except that the Sun always keeps the same constant track, whereas the planets often vary in their declinations from the equinoctial line. Hence another great circle is conceived in the heavens, called the Zodiac, which is likewise divided, as all the great circles are, into three hundred and sixty degrees; but this circle being as it were the high road of the planets, and comprehending so much of the heavens as the Sun and planets swerve in their declinations, is conceived to be twenty degrees broad; and it is confined to this space, because none of the planets ever reach beyond ten degrees north, or ten degrees south, from the equinoctial line; and the Sun's path or track in the Zodiac is called the ecliptic line, because the eclipses only happen when the Moon is also in this line.

The Zodiac is also divided into twelve equal parts, called the twelve Signs; or *houses of heaven*; and, these beginning where the Sun enters the equinoctial to the northward, the first sign is named Aries, and the rest in order are called Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquaries, and Pisces. These signs consist of thirty degrees each; and, being all of them divided into four equal parts, determine the four seasons of the year. Now, when the Sun enters into the sign called Cancer, he is in his greatest north declination, and at that time is distant from the equinoctial line twenty-three degrees to the north; which occasions another circle to be described, called the tropic of Cancer, the center of which being the north pole, it comprehends as much of the extremity of the round world as falls under twenty-three degrees and a half from the equator to the northward. And, when the Sun enters the sign Capricornus, he is in his utmost south declination, and occasions another circle to be described, called the tropic of Capricorn, as many degrees from the equator to the south as the other tropic is to the north. At the distance of forty-five degrees from each of these tropics two other circles are imagined, called the arctic and antarctic circles, which, being but little more than twenty degrees distant from each pole, do likewise encircle some small portion of the extremities of the world. The inferior circles, called parallels, run from east to west, and serve to divide the heavens into several spaces between the greater circles.

Ancient tradition has handed down to us the origin of that important circle called the Zodiac, with the reason why it is so named, and the ingenious method which the first men made use of to know exactly the line which the Sun describes under the heavens in the perpetual changings of its place, and to divide the year into equal portions. This tradition is found in two ancient authors, the one Roman, the other Greek. The first attributes it to the Egyptians; the other, to the first inhabitants of Chaldea. They every day saw the Sun and the whole heavens turning and passing from east to west. In the mean time they observed that the Sun, by a motion peculiar to it, from day to day receded from some certain stars, and took its place under others, always advancing towards the east. Whilst the Moon was making twelve times that revolution, the Sun made it only once; but she began the thirteenth again, before the Sun had as yet compleated its own. The habit of dividing the year into pretty near twelve lunations, made them wish that they had twelve divisions of a year perfectly equal, or twelve months, which might be exactly equivalent to the year itself, and which might, as it were, be pointed at with one's finger in the heavens, by shewing some certain stars under which the Sun passes during every one of these months. Here is then the method in which they divided the course of the Sun in twelve equal portions or collections of stars, which are called asterisms or constellations. Our astronomers took a couple of brass open vessels, the one pierced at the bottom, and the other without any orifice below. Having stopped the hole of the first, they filled it with water, and placed it so as that the water might run out into the other vessel, the moment the cock should be opened. This done, they observed in that part of the heaven, where the Sun has its annual course, the rising of a star, remarkable either for its magnitude or brightness; and, at the critical instant it appeared on the horizon, they began to let the water flow out of the upper vessel into the other during the rest of the night, and the whole following day, to the very moment when the same star, being come to the east again, began to appear anew on the horizon. The instant it was again seen, they took away the under vessel, and threw the water that remained in the other on the ground. The observers were thus sure of having one revolution of the whole heaven, between the first rising of the star and its return. The water, which had flowed during that time, might then afford them a means of measuring the duration of one whole revolution of the heaven, and of dividing that duration into several equal portions; since, by dividing that water itself into twelve equal parts, they were sure of having the revolution of a twelfth part of the heaven during the efflux of a twelfth part of the water; they then divided the water of the under vessel into twelve parts perfectly equal, and prepared two other small vessels capable of containing exactly one of those portions, and no more. They again poured

poured into the great upper vessel the twelve parts of water all at once, keeping the vessels shut. Then they placed under the cock, still shut, one of the two small vessels, and another near it to succeed the first as soon as it should be full.

All these preparations being ready, they, the next night, observed that part of the heaven towards which they had for a long while remarked that the Sun, the Moon, and the planets, took their courses, and staid for the rising of the constellation which is since called Aries. The Greeks, perhaps, gave that name to some stars different from those which went by it before the flood; but this enquiry is not necessary at present. The instant Aries appeared, and they saw the first star of it ascending, they let the water run into the little measure. As soon as it was full, they removed it, and threw the water out. In the mean time they put the other empty measure under the fall. They observed exactly, and so as to remember very well, all the stars that rose during all the periods which the measure took in filling; and that part of the heaven was terminated in their observations by the star which appeared the last on the horizon, the moment the measure was just full: so that, by giving the two little vessels the time necessary to be alternately filled to the brim three times each during the night, they had, by that means, one half of the course of the sun in the heaven, that is, one half of the heaven itself; and that half again was divided into six equal portions, of which they might shew and distinguish the beginning, the middle, and the end, by stars, which, from their size, number, or order, were rendered distinguishable. As to the other half of the heaven, and the six other constellations which the sun runs over therein, they were forced to defer the observation of them to another season. They waited till the sun, being placed in the middle of the now known and observed constellations, should leave them at liberty to see the other during the night.

Doubtless, some precautions were necessary, not to mistake as to the fall of the water, which must flow more slowly in proportion as its mass is less high. However, after having, by this or some such means, made themselves sure of the great annual course which the sun faithfully follows in the heavens, and of the equality of the spaces filled by the twelve collections of stars that limit that course, the observers thought of giving them names. They in general called them the stations or the houses of the sun, and assigned three of them to each season. They then gave each constellation a peculiar name, whose property did not only consist in making it known again to all nations, but in declaring, at the same time, the circumstance of the year (which was of concern to mankind) when the sun should arrive at that constellation.

By a particular care of Providence, the dams of the flock commonly happen to be pregnant about the end of autumn; they bring forth during the winter and in the beginning of the spring; whence it happens that the young ones are kept warm under the mother during the cold, and afterwards easily thrive and grow active at the return of the heat. The lambs come the first, the calves follow them, and the kids fall the last. By this means the lambs, grown vigorous and strong, may follow the ram to the fields, as the fine days come on. Soon after the calves, and at last the kids, venture abroad, and, by increasing the flock, begin to augment the revenues of their master.

Our ancient observers, seeing that there were, during the spring, no productions more useful than lambs, calves, and kids, gave the constellations, under which the sun passes during that season, the names of the three animals which enrich mankind most. The first was named Aries, the second Taurus, the third the two kids, Gemini, the better to characterize the fecundity of goats, which more commonly bring forth two young ones than one, and an abundance of milk more than sufficient to nourish them.

The bulk of mankind had already very often remarked, that there was a point to which the sun raised itself in its coming towards them, but which it never exceeded; and that it afterwards sunk daily, in receding from them, for six months together, till it arrived at another point a great way under the first, but below which it never descended. This retreat of the sun, made very slowly, and always backward, gave the observers the occasion of distinguishing the stars, which follow the two kids, or Gemini, by the name of the animal that walks backward, viz. the crab. When the sun passes under the next constellation, it makes our climate feel sultry heats, but chiefly the climates where men were at that time all gathered together. When poets attribute to that constellation the fierceness and raging of the lion, of which it bears the name, it is very easy to guess at what might determine that choice from the beginning. Soon after, the housing of the hay and the corn is entirely over throughout the east; there remain on the ground only a few ears scattered here and there, which they caused to be gleaned by the least necessary hands; this work is left to the youngest girls. How then could they represent the constellation, under which the sun sees no longer any crops on the ground, better than by the name and figure of a young maid gleaning; The wings you see her have in the spheres are ornaments added of later date, after the introduction of fables. The virgin, which follows the Lion, is certainly no other than a gleaning girl, or, if you will, a reaper; and, lest we should mistake her functions, she besides has in her hand a cluster of ears; a very natural proof of the origin here attributed to her.

The perfect equality of days and nights, which happens when the Sun quits the sign Virgo, caused astronomers to give the next sign the name of Libra, that is, of a balance. The frequent diseases which the Sun leaves behind him, or causes by his retiring, procured the next sign the name of Scorpio; because it is mischievous, and drags after it a sting and venom. Towards the end of autumn, the fall of the leaf exposes wild beasts, leaving them less covering: vintage and harvest are over; the fields are free; and it is of ill consequence to suffer the propagation of beasts at the approach of winter. Every thing then invites us to hunt, and the sign, in which the Sun is at that time, has from thence obtained the name of Sagittarius; that is, the archer, or huntsman. What is the proper and distinctive character of the wild goat, or Capricorn, of which the first sign of winter has the name? it is to look for its food, getting from the foot of the mountains to the highest summit, and always climbing from rock to rock: the name of Capricorn was then fit to inform men of the time when the Sun, having reached the lowest verge of its course, was ready to begin to ascend again towards the highest, and to continue to do so for six months together. This is quite the reverse of the crab (Cancer); and the happy concurrence of the opposite characters of these two animals is a proof of what directed the first observers in the imposition of all these names. Aquaries and Pisces, without any difficulty, mark out the rainy season, and the time of the year when fishes, fatter and nicer than in any other time, bring on again the profit and pleasure of fishing. It may be remarked, that, of the twelve constellations, there are ten, the names of which are borrowed from several animals; which caused astronomers to give the annual circle, which they compose, the name of Zodiac. It is as much as if you would say, *the circle of animals*.

By this very plain industry, men acquired a new method of measuring time, and of regulating all their works. They already knew, without any trouble or care, how to regulate the order of their feasts and common business, by inspection only of the phases of the Moon. From the knowledge of the Zodiac, they obtained an exact knowledge of the year: the constellations became to them so many very significant signs, which, both by their names and respective situations, informed them of the order of their harvests, and of the cautions they were to take, in order to bring them about, openly and daily shewing them how long they were to stay for them; the people were neither obliged to cast up the days, nor mark out the order of times, to regulate themselves. Twelve words, applied to twelve different parts of the heaven, which every night revolved before their eyes, were to them a part of knowledge no less convenient and advantageous than easy to be acquired. When men, after the setting of the Sun, saw the stars of the sign Aries ascend the opposite horizon, and distant from the Sun by one half of the heaven, they then knew that
the

the sun was under the sign Libra, which, being the seventh of the celestial signs, was distant from the first by one whole half of the Zodiac.— When at the approach of day they saw in the middle of the heaven, and at an equal distance from east and west, the finest star of the sign Leo, they easily understood that the sun, then ready to rise, was at the distance of three signs from Leo, and removed towards the east one quarter part of its circle. Thus, without seeing the stars which the sun drowned by its brightness as he came under them, they said, with a perfect assurance, that the sun is now in Scorpio; two months hence we shall have the shortest day. They could, on sight of a single constellation, placed in the eastern, or middle, or western, part of the heaven, immediately say where the sun was, how far the year was advanced, and what kind of work it was fit they should busy themselves about. After this manner shepherds and farmers still regulate their works; and, if we at present are now ignorant of the stars, if we are not able to determine the distance between one constellation shewn us and the actual place of the sun, it is because we can read and write. The first men perused the heavens for want of writing; and it is on account of the conveniency of writing that the generality of men now dispense with looking among the stars for the knowledge of the operations and order of the year. But writing itself, that so useful invention, is one of the products of astronomy; and it may be easily shewn also, that the names given the twelve celestial signs gave birth to the invention both of painting and writing. The history of the heavens still promises further novelty, and it will continue to inform us of the helps for which we are indebted to the study of nature.

Now, merely to know and to understand these divisions of the heavens is nothing more than speculative astrology, commonly called Astronomy; but, to attain to the knowledge of Astrology in general, we must be conversant in the *affections* and *qualities* of the heavenly matter, and of the planets and fixed stars. It is generally imagined that the fixed stars are fastened in the eighth orb of the celestial heaven, and only move as that orb doth, and uniformly together, about one minute's space in a whole year; but reason has not absolutely determined this point, so as to leave it quite satisfactory, or incontrovertible. The fixed stars are observed to differ from the planets by their twinkling or sparkling; whence philosophers have conceived them to shine with their own innate light, the same as the sun does. The number of stars discoverable in either hemisphere is not above a thousand. This at first may appear incredible, because they seem to be without number; but the deception arises from our looking confusedly upon them, without reducing them into any order*. If we but look stedfastly upon a pretty large portion of the sky, and count the

* See Ferguson's Astronomy, Sect. 355, &c.

stars in it, we shall be surpris'd to find them so few ; and, if we consider how seldom the moon meets with any stars in her way, although there are as many about her path as in other parts of the heavens, we may soon be convinc'd that the stars are much thinner sown than people are aware of. The British catalogue, which, besides the stars visible to the naked eye, includes a great number which cannot be seen without the assistance of a telescope, contains no more than three thousand in both hemispheres. From what we know of the immense distances of the fixed stars, the nearest may be computed at 32,000,000,000,000 of miles from the earth, which is farther than a cannon-ball would fly in seven million of years ! These stars, on account of their apparently various magnitudes, are distributed into several classes or orders ; those which appear largest are called *stars of the first magnitude* ; the next to them, in size and lustre, *stars of the second magnitude* ; and so on to the *sixth*, which consist of the smallest that can be seen by the naked eye. This distribution having been made long before the invention of telescopes, the stars which cannot be seen without the help of these instruments are distinguished by the name of *telescopic stars*.

For the same reason that the stars within the belt or circle of the zodiac were divided into constellations, so have been those on either side of it ; viz. to distinguish them from one another, so that any particular star may be readily found in the heavens, by the help of a celestial globe, upon which the constellations are so delineated as to put the most remarkable stars into such parts of the figures which represent them as are most easily distinguished ; and those stars which could not be brought into any part of these figures are called *unformed stars*. The number of the ancient constellations is forty-eight : viz. upon the zodiac twelve ; upon all that region of the heavens on the north-side of the zodiac, twenty-one ; and upon the south-side fifteen more ; making in the whole forty-eight constellations. But, the more modern philologists and astrologians having added a number of others, I shall set the whole down in their proper order.

T A B L E of the Ancient C O N S T E L L A T I O N S.

		Ptolemy.	Tycho.	Hevel.	Flamst.
Urfa minor	The Little Bear	8	7	12	24
Urfa major	The Great Bear	35	29	73	87
Draco	The Dragon	31	32	40	80
Cepheus	Cepheus	13	4	51	35
Bootes, <i>Arctophilax</i>		23	18	52	54
Corona Borealis	The Northern Crown	8	8	8	21
Hercules, <i>Engonasin</i>	Hercules kneeling	29	28	45	113
No. 5.	T				Lyra

		lemy.	Tycho.	Hevel.	Flamst.
Lyra	The Harp	10	11	17	21
Cygnus, <i>Gallina</i>	The Swan	19	18	47	81
Cassiopea	The Lady in her Chair	13	26	37	55
Perseus	Perseus	29	29	46	59
Auriga	The Waggoner	14	9	40	66
Serpentarius, <i>Ophincus</i>	Serpentarius	29	15	40	74
Serpens	The Serpent	18	13	22	64
Sagitta	The Arrow	5	5	5	18
Aquila, <i>Vultur</i>	The Eagle	15	12	23	71
Antinous	Antinous		3	19	
Delphinus	The Dolphin	10	10	14	18
Equulus, <i>Equi sectio</i>	Horse's Head	4	4	6	10
Pegasus <i>Equus</i>	Flying Horse	20	19	38	89
Andromeda	Andromeda	23	23	47	66
Triangulum	The Triangle	4	4	12	16
Aries	The Ram	18	21	27	66
Taurus	The Bull	44	43	51	141
Gemini	The Twins	25	26	38	85
Cancer	The Crab	23	15	29	83
Leo	The Lion	35	30	49	95
Coma Berenices	Berenice's Hair		14	21	43
Virgo	The Virgin	32	33	50	110
Libra, <i>Chelæ</i>	The Scales	17	10	20	51
Scorpius	The Scorpion	24	10	20	44
Sagittarius	The Archer	31	14	22	69
Capricornus	The Goat	28	28	29	51
Aquarius	The Water-bearer	45	41	47	108
Pisces	The Fishes	38	36	39	113
Cetus	The Whale	22	21	45	97
Orion	Orion	38	42	62	78
Eridanus, <i>Fluvius</i>	Eridanus, <i>the River</i>	34	10	27	84
Lepus	The Hare	12	13	16	19
Canis major	Great Dog	29	13	21	31
Canis minor	Little Dog	2	2	13	14
Argo	The Ship	45	3	4	64
Hydra	Hydra	27	19	31	60
Crater	The Cup	7	3	10	31
Corvus	The Crow	7	4		9
Centaurus	Centaur	37			35
Lupus	The Wolf	19			24
Ara	The Altar	7			9
Corona Australis	Southern Crown	13			12
Pisces Australis	Southern Fish	18			24
					The

The NEW SOUTHERN CONSTELLATIONS.

Columba Naochi	Noah's Dove	10
Robur Carolinum	The Royal Oak	12
Grus	The Crane	13
Phœnix	The Phenix	13
Indus	The Indian	12
Pavo	The Peacock	14
Apus, <i>Avis Indico</i>	The Bird of Paradise	11
Apis, <i>Musca</i>	The Bee or Fly	4
Chamælion	The Camelion	10
Triangulum Australis	South Triangle	5
Piscis volans, <i>Passer</i>	Flying Fish	8
Dorado, <i>Xiphias</i>	Sword Fish	6
Toucan	American Goose	9
Hydrus	Water-Snake	10

HEVELIUS'S CONSTELLATIONS made out of the unformed Stars.

		Hevel.	Flamst.
Lynx	The Lynx	19	44
Leo minor	The Little Lion		53
Asteron & Chara	The Greyhounds	23	25
Cerberus	Cerberus	4	
Vulpecula & Anser	The Fox and Goose	27	35
Scutum Sobieski	Sobieski's Shield	7	
Lacerta	Lizard		16
Cameleopardalus	Cameleopard	32	58
Monoceros	Unicorn	19	31
Sextans	Sextant	11	41

These constellations, or groupes of fixed stars, have doubtless their distinct energy and influence in the operations of nature; although we have not means sufficient to distinguish them all, according to their peculiar virtues. The nearer they are situated to the ecliptic line, and the zodiac, so much the apter are they to operate in the common acts of nature; and so much the more easily allured into the opportunities of our acquaintance. Of the first magnitude we have extraordinary instances of that star in Leo, called *Cor Leonis*, in twenty-five degrees of the sign, to be of the nature of Mars and Jupiter mixed together; and is a star greatly contributing to noble qualifications, and kingly favour. Famous also is the knowledge of *Spica Virginis*, a star of Virgo by constellation, but in the sign Libra: this star partakes both of the nature of Venus and Mars, and contributes greatly to ecclesiastical preferments. After these are very well known the stars called *Aldebaron* in Gemini, and *Antares*

Antares in Sagittary, both stars of the nature of Mars, provoking to courage and magnanimity, but inclining to violence and cruelty. Of the second magnitude are the *South Balance*, and the *Head of Pollux*, both stars of a furious and violent nature. Of the third magnitude, the *Head of Medusa*, or *Algol*, is famous for its mischievous inclinations; and so are the *two Asses*, stars of the fourth magnitude. Of the fifth magnitude are the *Pleiades*, stars of remarkable influence, and celebrated for their sweet and benevolent nature. Stars of the sixth magnitude are very small; yet, notwithstanding this, they are not without their operations upon earthly things; as in the breast of the Crab, called *Præsepe*, are several little stars which appear only like a white cloud, and yet the force of this constellation has been often felt in the affairs of mankind. These fixed stars also often prove their force in the change of weather, as they happen to rise, culminate, or set, with the sun, moon, and planets.

But the constellations which form the twelve signs of the zodiac have obviously the most powerful and most immediate operation upon man; and the reason is, because they form the pathway of the sun, moon, and planets, in all their peregrinations, and thereby receive from them a more forcible power and energy. And, as these signs form a considerable part of the Science of Astrology, we shall consider them under all their various qualities and assertions, both with respect to their operations upon man's body and upon the four seasons of the year. These signs are known or distinguished by the following characters:

♈ Aries	♋ Cancer	♎ Libra	♏ Capricornus
♉ Taurus	♌ Leo	♍ Scorpio	♐ Aquaries
♊ Gemini	♍ Virgo	♎ Sagittarius	♑ Pisces

They are placed in this order, and divided into four equal parts, answering to the four quarters of the year, because the equator cuts and divides the circle of the zodiac at the point beginning with Aries, and at the opposite point of Libra, dividing the whole into two equal parts, consisting of six northern and six southern signs. But the reason why the sun's course begins and is reckoned from Aries is, as tradition informs us, because the sun, when first brought into existence, was placed in this sign. And this is not an unreasonable conjecture, since the spring quarter begins when the Sun enters Aries, and brings with it increase and length of days, and all nature begins to multiply and flourish, and, as it were, to rise into new life. The six northern signs terminate with Virgo, and the six southern commence with Libra; but the northern signs have always been considered of a more efficacious and more powerful nature than the southern.

Philosophers have also assigned another reason for this order and division of the twelve signs of the zodiac, namely, That Nature works by opposition and contrariety, and thus brings about the four states of all elementary bodies, viz. generation, conservation, corruption, and annihilation. As therefore generation is the first state, and is produced and nourished by heat, they begin with the fiery sign Aries. The next quality being conservation, or durability, they signify the same by placing an earthy sign next in order, since earth gives permanency and fixation to corruptible bodies. The third quality being corruptible, it is represented by an airy sign, because air is known to be the source of putrefaction. The last state of an elementary body is its final end, or dissolution; and, as water dissolves all corruptible bodies, so have they described it by placing a watery sign the last of all. In this arrangement of the signs of the zodiac we may further observe, that two passive principles are placed between two active ones; and, as our all-wise Creator hath so constructed nature, that the opposition of one thing should occasion the existence or duration of another, so we may observe it in the divisions of the zodiac; for instance, Aries, a fiery sign, is placed opposite to Libra, which is an airy sign; and in all respects resembles a man sitting before a fire with a pair of bellows in his hands, blowing to keep it burning: for, without air, fire is soon extinguished. In the same manner it is with the water and the earth; but, to make these observations more apparent, we will arrange the signs of the zodiac under all their different qualities and forms.

The Divisions of the Twelve SIGNS of the ZODIAC.

Signs opposite are the { γ δ π ζ Ω Υ Northern and commanding.
 first six to the last six { Λ μ \dagger ν \approx \times Southern and obeying.

They are divided also according to their four Triplicities and Nature

Fiery	γ Ω \dagger	Hot and dry.
Earthy	δ Υ ν	Cold and dry.
Airy	π Λ \approx	Hot and moist.
Watery	ζ μ \times	Cold and moist.

Some are Masculine, as γ π Ω Λ \dagger \approx Fiery and airy, masculine.
 Some are Feminine, as δ ζ Υ μ ν \times Earthy and watery, feminine.

Equinoctial	γ	Λ		
Tropical		ζ	ν	
Fixed	δ	Ω	μ	\approx
Common	π	Υ	\dagger	\times
Moveable	γ	ζ	Λ	ν

These signs are termed *fixed*, *common*, and *moveable*, because, whenever the sun is in any one of them, it answers to the season of the year; the weather being then either moveable, or fixed; or between both.

They are also divided into the four quar- ters of the year, as	{	Spring quarter	♈	♉	♊
		Summer quarter	♋	♌	♍
		Autumn quarter	♎	♏	♐
		Winter quarter	♑	♒	♓

Aries begins the spring quarter, for which reason all the revolutionary figures, either for the world or for particular states, are set from the sun entering the first point of the equinoctial sign Aries.

Bicorporal or double bodied	}	♊	♓	the first part of the sign only.	
		♈			
Fruitful Signs		♋	♏	♓	
Barren		♊	♌	♍	
Humane or courteous		♊	♍	♎	<i>♈ first part only.</i>
Mute signs, or slow of speech		♋	♏	♓	
Feral signs		♌	♈		<i>the last part only. of ♈</i>

Signs of right or long ascensions	♋	♌	♍	♎	♏	♐
Signs of short and oblique ascensions	♑	♒	♓	♈	♉	♊

Signs broken	♌	♓				
Signs whole	♎	♒	♊	♏		
Signs fortunate	♈	♊	♌	♎	♐	♒
Signs unfortunate	♉	♋	♍	♏	♑	♓
Signs sweet	♊	♌	♎			
Signs bitter	♈	♌	♐			
Signs weak	♈	♐	♑			
Signs strong	♌	♏	♒			

Some signs are controvertible in their nature, according to their accidental situation in the heavens, as ♊ and ♌ in the east are hot and dry, ♉ and ♍ hottish, ♈ cold and moist, ♑ cold and dry. In the west ♊ ♍ and ♑ are cold and moist, ♉ cold, ♈ hot and dry. These qualities are absolutely necessary to be observed in judging of the weather.

When the moon, or lord of the ascendant, is posited, at a nativity, in any of the signs we term hot, the native will be manly and vigorous, and

and choler will abound in him ; but, if any of those signs we term cold, he will then be meek, womanish, and effeminate ; all which affections proceed from phlegm.

There are signs called quadrupedian, or four-footed, as Υ ϑ Ω \ddagger ♄ , because those creatures from whence they are named have four feet ; and in a nativity, where either of them ascend, they import that the constitution of the native partakes much of the nature of that creature they represent ; for instance, if Aries ascends, then he will be hot and dry, and partake of the qualities of the ram ; if Taurus be lord of the ascendant, he will be furious, as the bull ; if Leo ascend, he will be in nature bold and magnanimous ; if Sagittarius, he will be persevering and intrepid ; if Capricorn, he will be lustful and libidinous, like the goat. So there are signs of humanity, as ♁ ♂ ♆ ♃ , and the first part of \ddagger ; and in nativities where any of these signs ascend, or in which the lord of the ascendant is placed, it signifies that the native is of a friendly disposition. humane, affable, and courteous ; of an excellent carriage, and engaging behaviour. Again, some signs are called fruitful, as ♄ ♁ ♃ ; and, if the ascendant or his lord, or the moon, be placed in any one of these, or if the cusp of the fifth house has one of these upon it, or if his lord be posited in one of them, the native will have many children, or will be of a prolific constitution ; but, if barren signs possess the aforesaid places, then, according to the plain course of nature, sterility and barrenness will follow. There are also some signs termed mute, as ♄ ♁ ♃ . If any of these ascend in a nativity, and Mercury, who is the general significator of speech, be afflicted by the planet Saturn and the Dragon's Tail in an evil house of heaven, and the ascendant also vitiated, the native will be born dumb ; if Mercury be free, and the ascendant only afflicted, or if the ascendant be free, and Mercury afflicted, the native will be generally silent, and slow of speech. But, if signs of voice ascend in a nativity, as ♁ ♂ ♆ \ddagger ♃ , the native will possess a volubility of speech, and be a good orator. Again, some signs are feral, i. e. brutish, or savage ; such are Ω and the last part of Sagittarius. Some are termed hoarse, or whistling, as Υ ϑ Ω ♄ ; and whenever Leo, or the last part of Sagittarius, ascend in a nativity, the native will be brutishly inclined, and possess an unfeeling and cruel disposition. Those persons, in whose nativity Υ ϑ Ω ♄ are horoscopical, have a constant hoarseness or whistling in their delivery and speech, though otherwise quick and voluble enough ; and those persons are generally crooked, deformed, or imperfectly born, who have ϑ ascending, and Caput Algol posited in the ascendant.

There are also degrees which are termed masculine, feminine, light, dark, smoky, pitted, azimene or deficient, and increasing fortune ; these are all exhibited at one view in the following table.

A TABLE

A N I L L U S T R A T I O N

A TABLE exhibiting the AFFECTIONS and SIGNIFICATIONS of the DEGREES in each SIGN of the ZODIAC.

Signs	Degrees Masculine	Degrees Feminine	Degrees Light	Degrees Dark	Degrees Smoky	Degrees Void	Pitied or Deep Degrees	Deficient or Azimene Degrees	Degrees Increasing Fortune
♈	8 15 30	9 22	8 20 29	3 16	0	24 30	6 11 16 23 29	0	19
♉	11 21 30	5 17 24	7 15 28	3 30	0	12 20	5 12 24 25	6 7 8 9 10	3 15 27
♊	16 26	5 22 30	4 12 23	7 27	0	16 30	2 12 17 26 30	0	11
♋	2 10 23 30	8 12 27	12 28	14	20	18 30	12 17 23 26 30	9 10 11 12 13 14 15	1 2 3 4 15
♌	5 15 30	8 23	30	10	20	25	6 13 15 22 23 28	18 27 28	2 5 7 19
♍	12 30	8 20	8 16	5 30	22	10 27	3 13 16 21 22	0	3 14 20
♎	5 20 30	15 27	5 18 27	10 21	0	30	17 20 30	0	3 15 21
♏	4 17 30	14 25	8 22	3 30	24	14 29	9 10 22 23 27	19 28	7 18 20
♐	2 12 30	5 24	9 19 30	12	23	0	7 12 15 24 27 30	1 7 8 18 19	13 20
♑	11 30	19	10 19	7 22 30	15	25	7 17 22 24 29	26 27 28 29	12 13 14 20
♒	5 21 27	15 25 30	9 21 30	13	4	25	1 12 17 22 24 29	18 19	7 16 17 20
♓	10 23 30	20 28	12 22 28	6 18 30	0	25	4 9 24 27 28	0	13 20

In the first column against ♈ you find 8. 15. 30, under the column of masculine degrees ; and under the column of feminine, you have 9. 22, which shews that the first eight degrees of ♈ are masculine, and the ninth degree feminine ; from 9 to 15 are masculine, and from 15 to 22 feminine ; and from 22 to 30 are masculine. The use of which is, that, if the principal significator in a nativity be posited in the degrees and signs masculine, be the native male or female, it argues, that he or she shall inherit a more masculine temper and resolution than ordinary. But, if the significator be in feminine signs and degrees, then the native will be more effeminate, timid, and less robust. The same observation holds good with respect to the other signs and degrees, as in the table they stand directed. The fourth column points out that there are certain degrees in each sign, which are termed *light* ; and, if either of these ascend

in a nativity, the native will be of a fairer and clearer complexion than ordinary. The fifth column shews that there are degrees termed *dark* or *obscure*; and, whenever these happen to be horoscopical in a nativity, they declare the native to be of a dark or fallow complexion, and, if he should be born deformed, his deformity will be considerably greater. The sixth column shews which degrees of the zodiac are called *smoky*; and, if any of them arise on the eastern fineter at the time of birth, they declare the native of a mixed complexion, neither fair nor swarthy, but partaking of both; and similar to his complexion will be his understanding. The seventh column shews which of the degrees of the zodiac are called *void*; and, if the ascendant in the radix of any nativity be posited in them, it declares an imbecility in the judgment and understanding of the native; and, the farther he enters into conversation or business, the more obvious will this defect appear. The eighth column points out what degrees in each of the twelve signs are called *deep* and *pitted*; and these, in a nativity, signify, that if the ascendant, his lord, or the moon, be situated in any of them, the native will be of a hasty and imperfect speech, incapable of expressing his desires, or of declaring his sentiments; and will be always involved in vexatious litigations and disputes; and, like a man in a *pit* or *snare*, will want the assistance of another to help him out. The ninth column distinguishes the *azimene*, *lame*, or *deficient*, degrees; and, if in a nativity any one of these ascend, or the lord of the ascendant, or the moon, be in any of them, the native will be crooked, lame, or deformed, or in some manner vitiated in the member or part of the body that the sign governs in which such azimene degrees shall happen to be. This rule is so unexceptionable and invariable, that it ought to be well considered in the judgment of every nativity. The tenth column points out all the degrees in the twelve signs that are augmentors or increasers of fortune; and the knowledge to be derived from them is, that if, in a nativity, the cusp of the second house, or lord of the second, *Jupiter*, or part of fortune, be in degrees augmenting, they then become arguments of much wealth; and presage that the native shall, according to his capacity or situation in life, attain to still greater honour, riches, and preferment.

But, besides these general properties, each of the signs possess a particular efficacy and virtue peculiar to themselves, or to that part of the heavens wherein they bear rule. For, as upon earth all ground will not bring forth the same fruit, so in the heavens all places or parts thereof will not produce the same effects. Upon the earth, a man in his journey rides over ten miles, more or less, upon the sands; at another time, he traces over as many miles more upon the clay; and, after that, he proceeds on another ten miles upon the marl and gravel. Similar to this, by the most correct observation, appears to be the alternate variations of

the heavenly matter. This we shall render apparent, by examining the different and distinct qualities of every sign throughout all the degrees of the zodiac. And first

Of A R I E S, ♈.

This sign, observation and experience both inform us, is hot and dry, like a high gravelly or sandy ground; and, when this sign ascends at a birth, or if the sun or moon be posited in it, it usually contributes unto the native a dry body, lean and spare, strong and large bones and limbs, piercing eyes, a swarthy or fallow complexion, and sandy-coloured or red hair, and inclines him to be choleric, brutal, violent, and intemperate; that is, this sign naturally produces these effects. But, if the planets Jupiter or Venus be in the ascendant, or in this sign, it very materially alters both the constitution and complexion of the native for the better; but, if Saturn or Mars be posited there, then it is altered considerably for the worse*. For, as some land will bear wheat, and other land only rye, and yet, by adding compost to it, or by ordering it accordingly, the nature of the mold may oftentimes be changed, and made to bring forth fruit contrary to its own nature:—just the same it is when the planets, or their aspects, fall strongly into a sign; they quite change its nature and effect; but, if none of these happen, then the sign Aries, and the rest, unalterably pursue their own nature.

Aries is an equinoctial, cardinal, diurnal, moveable, fiery, choleric, hot and dry, luxurious, violent, sign; eastern, and of the fiery triplicity. It is the day-house of Mars, and consists of twelve stars. The diseases produced by this sign are the small-pox and falling sickness, apoplexies, head-ach, megrims, baldness, and all diseases of the head and face, hair-lips, ring-worms, measles, fevers, convulsions, and the dead palsy.—The regions over which Aries presides, are England, France, Bastarnea, Syria, Palestine, the Upper Burgundy, Germany, Switzerland, the Upper Silesia, the Lesser Poland, Denmark, and Judea; the cities of Naples, Capua, Ancova, Imolia, Ferrara, Florence, Verona, Lindavia, Brunswick, Craconia, Marselles, Saragossa, Borganum, Cæsarea, Padua, Augusta, and Utrecht. In man, it governs the head and face; and the colour it rules is white mixed with red.

T A U R U S, ♉.

Taurus differs greatly from the preceding sign, being in nature cold and dry, as if out of a hot and sandy soil a man were on a sudden to enter into a cold deep clay country. If this sign ascends at a birth, or is

* See Doct. of Nat. lib. i. cap. 10. sect. 1.

posited in the sun or moon's place, it usually renders a person with a broad brow, thick lips, dark curling hair, of qualities somewhat brutal and unfeeling; melancholy, and slow to anger; but, when once enraged, violent and furious, and difficult to be appeased. Hence it follows that this is an earthy, cold, dry, melancholy, feminine, fixed, nocturnal, sign; southern, and of the earthy triplicity; the night-house of Venus; and contains twenty-three stars. The diseases incident to this sign are, cold and dry melancholic habits, fluxes of rheum, wens in the neck, sore throats, king's-evil, quinseys, and consumptions. The regions over which it presides are, Persia, Media, Parthia, Cyprus, the islands of the Archipelago, the Lesser Asia, White Russia, the Greater Poland, Ireland, Lorraine, Helvetia, Rhetica, Franconia, and Switzerland; with the cities of Mantua, Borronia, Parma, Sens, Terentia, Bythia, Panorum, Hierapolis, Leipzig, and Nantz. In man, it governs the neck and throat; and the colour it rules is red mixed with citron.

G E M I N I, ♊.

Gemini is in nature hot and moist, like a fat and rich soil; and produces a native fair and tall, of straight body and sanguine complexion, rather dark than clear; the arms long, but oftentimes the hands and feet short and fleshy: the hair and eyes generally a dark hazle, of perfect sight, and lively wanton look, the understanding sound, and judicious in worldly affairs. Gemini is defined an airy, hot, moist, sanguine, double-bodied, masculine, diurnal, western, sign, of the airy triplicity. It is the day-house of Mercury; and consists of eighteen fixed stars. The diseases produced by this sign are, all the infirmities of the arms, shoulders, and hands, phrenzy-fevers, corrupt blood, fractures, and disorders in the brain. The regions over which it presides are, the west and south west of England, Brabant, Flanders, America, Lombardy, Sardinia, and Wittembergia; the cities of London, Mentz, Corduba, Bruges, Hasford, Norringberg, Louvaine, Mogontia, and Versailles. In man he governs the hands, arms, and shoulders; and rules all mixed red and white colours.

C A N C E R, ♋.

This sign, like a watery moorish land, is by nature cold and moist; and, when it ascends at the time of birth, it yields a native fair and pale, of a short and small stature, the upper part of the body generally large, with a round face, brown hair, and grey eyes; of qualities phlegmatic and heavy, effeminate constitution, and small voice; if a woman, inclined to have many children. Cancer is the only house of the moon, and

is the first sign of the watery or northern triplicity; it is a watery, cold, moist, phlegmatic, feminine, nocturnal, moveable, fruitful, solstitial, sign; and comprehends nine fixed stars. Peculiar to this sign are all disorders of the breast and stomach, pleurifies, indigestion, shortness of breath, want of appetite, cancers, coughs, phthysics, dropsies, surfeits, imposthumes, asthmas, and consumptions. The regions which are more immediately under the government of this sign, are Scotland, Holland, Zealand, Grenada, Burgundy, Numidia, Africa, Bythia, Phrygia, Choleis, and Carthage; together with the cities of Constantinople, Tunis, York, St. Andrew's, Venice, Algiers, Genoa, Amsterdam, Magdenburg, Cadiz, St. Lucia, and New-York. In man, it governs the breast, ribs, lungs, liver, pleura, and ventricle of the stomach; and the colour it rules is green and russet.

L E O, ♌.

Leo is the only house of the sun, by nature fiery, hot, dry, masculine, choleric, barren, and commanding; eastern, and of the fiery triplicity; and claims twenty-seven of the fixed stars. When this sign ascends in a nativity, it denotes that the native will be of a large masculine body, broad shoulders, and austere countenance; dark or yellowish hair, large commanding eye, sprightly look, and strong voice; the visage oval, and ruddy, or sanguine; a resolute and courageous spirit, aspiring mind, free and generous heart, with an open, bold, and courteous, disposition. It must however be remarked, that the beginning and middle of this sign produce all the above faculties in the greatest degree of strength; and that, in the latter part of the sign, the native will be rather spare and thin, with light flaxen hair, and of a weaker constitution and temperature. The diseases produced under Leo, are all the passions and affections of the heart, as convulsions, swoonings, tremblings, qualms, violent fevers, plagues, pestilences, small pox, measles, yellow jaundice, pleurifies, sore eyes, and all diseases arising from choler, and all pains in the back, ribs, and bowels. The provinces under the rule of Leo are, Italy, the Alps, Silicia, Bohemia, Phœnicia, Chaldea, part of Turkey, and Apulia; also the cities of Rome, Damascus, Cremona, Prague, Linzinius, Philadelphia, Syracuse, Bristol, Crotona, and Ravenna. In man, it governs the heart and back, the vertebra of the neck, and pericranium. It rules the colours red and green.

V I R G O, ♍.

Virgo is an earthy, cold, dry, barren, feminine, southern, nocturnal, melancholy, sign, of the earthy triplicity, and the house and exaltation of Mercury, consisting of twenty-four fixed stars. When this sign ascends,
it

it personates a decent and well-composed body, slender, and above the middle stature, of a ruddy brown complexion, black or dark brown lank hair, the visage somewhat round, the voice small and shrill, a witty and ingenious mind, studious, but rather unstable; and, if the ascendant be free from the malevolent aspects of Saturn, and this sign ascends with Mercury therein, the person who hath them so situated at his birth will be an excellent orator. The particular diseases of this sign, are those produced by worms, wind, and obstructions; hardness of the spleen, mother, hypocondriac melancholy, cholic, and iliac passion. The regions under the government of Virgo, are Babylon, Mesopotamia, Assyria, Achaia, Greece, Croatia, Corinthia, Crete, the Duchy of Athens, part of Gallia Comata, part of Rhenus and the Lower Silesia; with the cities of Jerusalem, Corinth, Navarre, Arethium, Brundisium, Padua, Toulouse, Paris, Basil, Cratistavia, Heidelberg, Sigina, Erphordia, and Lyons. In man it governs the belly, bowels, spleen, omentum, navel, and diaphragm; and it rules the colour black speckled with blue.

L I B R A, ♎.

Libra is a sign aerial, sanguine, hot, and moist, equinoctial, cardinal, moveable, masculine, western, diurnal, and humane; the day-house of Venus, of the airy triplicity, and consists of eight stars. At a birth it produces one of a tall, stait, and well-made, body; of a round, lovely, and beautiful, visage, a fine sanguine complexion in youth, but in old age commonly brings pimples, or a very deep red colour in the face; the hair yellow, or somewhat tending to flaxen, long and lank, grey eyes, of a courteous friendly disposition, with a mind just and upright in all its pursuits. The diseases common to this sign are, the stone, gravel, heat, wind, cholic, and diseases in the loins, imposthumes or ulcers in the reins, bladder, or kidneys; corruption of blood, weakness in the back, and gonorrhœas. The regions under its peculiar sway, are Bactriana, Caspia, Seres, Oasis, Æthiopia, Sabandia, Alfatia, Sundgavia, Livonia, Austria, Pannonia, Portugal, and the Dukedom of Savoy. Also the cities of Lisbon, Spria, Placentia, Lauday, Friesbury, Heilborn, Antwerp, Frankfort, Vienna, Olysiptonis, Arafatum, Cajeta, Charles-Town, Succsa, Argentum, Velk-kirchium, and Halafrisinga. In man it governs the reins, kidneys, and bladder; and the colours under its rule are black, dark crimson, or tawney.

S C O R P I O, ♏.

Scorpio is a moist, cold, phlegmatic, feminine, nocturnal, fixed, northern, sign; the night-house and joy of Mars, and is of the watery trigon; and includes twelve stars. It gives a strong, robust, corpulent,
 No. 5. Y body,

body, of middle stature, broad visage, brown complexion, and brown curling hair; an hairy body, short neck, and short thick legs, quick in bodily motion, but reserved and thoughtful in conversation. The diseases incident to Scorpio, are the stone and gravel in the bladder, stranguary, and other imperfections in the urinal passage; ruptures, fistulas, hemorrhoids, venereal disease, running in the reins, priapisms, scurvy, and piles. It bears rule over the regions of Matragonitida, Commagena, Cappadocia, Judea, Idumea, Mauritania, Getulia, Catalonia, Norwegia, the West Silesia, and the Upper Bavaria, the kingdom of Fez, and Barbary; together with the cities of Algiers, Valentia, Trapizuntia, Aquila, Pof-toria, Camerinum, Petavium, Messina, Vienna of the Allobroges, Gandandum, Crema, Ariminum, and Frankfort upon Oder. In man it governs the privities, seminal vessels, groin, bladder, and fundament; and prefers a brown colour.

S A G I T T A R I U S, ♐.

Sagittarius is a fiery, hot, dry, masculine, diurnal, eastern, common, bicorporal, sign, of the fiery trigon; the house and joy of Jupiter; containing thirty-one stars. At a birth it endows the native with a well-formed body, rather above the middle stature; with an handsome comely countenance, a visage somewhat long, ruddy complexion, chestnut-coloured hair, but subject to baldness; the body strong, active, and generally makes a good horseman; stout-hearted, intrepid, and careless of danger. The diseases proper to this sign, are the sciatica, windy gouts, running sores, heat of the blood, pestilential fevers, and disorders produced by intemperateness, and falls from horses. The regions under its government are those of Arabia Felix, Tyrrhenia, Celtica, Hispaniola, Dalmatia, Slavonia, Hungaria, Moravia, Misnia, Provincia, Lyguria, and Spain; the cities of Toledo, Mutina, Narbonne, Avignon, Cologne, Agrippina, Stutgardia, Rottemburgus, Cullen, Tuberinum Indemburges, and Buda. In man it governs the thighs, hips, and os sacrum, and rules the yellow green colour, tending to red.

C A P R I C O R N, ♑.

Capricorn is an earthy, cold, dry, melancholy, feminine, nocturnal, moveable, cardinal, solstitial, domestic, southern, quadrupedian, sign, of the earthy triplicity, the house of Saturn, and exaltation of Mars; and contains twenty-eight stars. When this sign governs a nativity, it produces a slender stature, of a dry constitution, long thin visage, small beard, dark hair, long neck, and narrow chin and breast; with a disposition collected, witty, and subtle. The diseases peculiar to Capricorn, are the gout, sprains, fractures, dislocations, leprosy, itch, scabs, and

and all diseases of melancholy, and hysterics. The regions over which it bears sway, are those of India, Ariana, Macedonia, Illyria, Thracia, Bosnia, Mexico, Bulgaria, Greece, Muscovy, Lithuania, Saxony, Morea, the Orcades, Stiria, Romandiola, Marchia, Hestia, Teringia, and Albany. Likewise the cities of Juliacum, Chevonis, Berga, Mecklinberg, Gaudanum, Vilna, Oxford, Brandenburg, Augusta, Constantia, Derrhona, Feventra, Fortona, and Pratum. In man it governs the knees and hams; and rules the black or dark brown colour.

A Q U A R I E S, ♈.

Aquaries is an airy, hot, moist, rational, fixed, humane, diurnal, sanguine, masculine, western, sign; of the airy triplicity; the day-house of Saturn, and comprehends, in its degrees of the zodiac, twenty-four stars. In a nativity, it denotes a person of well-set, thick, robust, strong, body, long visage, and pale delicate countenance; clear sanguine complexion, with bright sandy or dark flaxen hair. The diseases common to this sign are, lameness and bruises in the ancles, fractures and dislocations, corruption and putrefaction of the blood, gouts, cramps, and rheumatisms. The regions under its government are, Oxiana, Sogdiana, the Deserts of Arabia Petrea, Azania, Sarmatia, Great Tartary, Wallachia, Red Russia, Dania, the south part of Sweden, Westphalia, Mosseiani, Pedemantum, part of Bavaria, Croatia, Germany, and Muscovy; with the cities of Hamburg, Breva, Montserrat, Trent, Pisaurum in Italy, Salisburgus, Ingolstadius, Forum, Sempronium, and Bremen. In man it governs the legs and ancles; and rules the sky-colour, or blue.

P I S C E S, ♉.

Pisces is a watery, cold, moist, feminine, phlegmatic, nocturnal, common, bicorporal, northern, idle, effeminate, sickly, fruitful, sign, of the watery triplicity, the house of Jupiter, and the exaltation of Venus; and consists of twenty-four stars. It produces a native of a short stature, pale complexion, thick shoulders, brown hair, of a fleshy body, not very upright; round-shouldered, with an incurvating of the head. The diseases produced by this sign, are gouts, lameness, and pains incident to the feet; salt phlegm, biles, pimples, and ulcers proceeding from putrified blood; also all cold and moist diseases. The regions it governs are Phazonia, Nazomontidis, Garmatia, Lydia, Pamphilia, Silesia, Calabria, Portugai, Normandy, Galicia, Lusitania, Egypt, Garomentus; and the cities of Alexandria, Sibilis or Hyspali Compostella, Parantium, Rhotomagum, Normatia, Ratisbonne, and Rhemes. In man it governs the feet and toes, and presides over the pure white colour.

It may perhaps be thought, by some of my readers, that the foregoing influences, attributed to the twelve signs of the zodiac, are merely conjectural and imaginary. But the artist, whoever he be, that has the good sense to determine for himself, by the standard of experience and observation only, will carefully attend to all that has been stated, as the particular effect and virtue of each respective sign. For, without an intimate acquaintance with them, no correct judgment can be formed upon any nativity; but, on the contrary, if the foregoing are strictly attended to, no one who tries them will ever find an error in his calculations.

Considerations on the Natural Properties, Influences, and Effects, of the
S U N, M O O N, and P L A N E T S.

THE importance of these celestial luminaries in the scale of Nature, and the force of their operations upon the animal and vegetable systems, require that they should be thoroughly investigated, and their properties well understood, before any advances are made in calculating nativities, or resolving horary questions. We shall begin with Saturn, the most remote of the superior planets, and consider them individually, in the following order :

Saturn	♄		Mars	♂		Venus	♀
Jupiter	♃		Luna	♁		Mercury	☿
And the central Sun ☉.							

There are also other characters which we shall have occasion to speak of. The Dragon's Head ☉, the Dragon's Tail ☊, and the Part of Fortune ☽. And first,

O f S A T U R N, ♄.

Saturn is the most supreme, or most elevated, of all the planets, being placed between Jupiter and the firmament, at about seven hundred and eighty millions of miles from the sun. It travels in its orb at the rate of eighteen thousand miles every hour, and performs its annual revolution round the sun in twenty-nine years, one hundred and sixty-seven days, and five hours, of our time ; which makes only one year to that planet. And, though it appears to us no larger than a star of the third magnitude, yet its diameter is found to be no less than sixty-seven thousand English miles ; and consequently near six hundred times as big as the earth ! This planet is surrounded by a thin broad ring, somewhat resembling the horizon of an artificial globe ; and it appears double when seen through a good telescope. It is inclined thirty degrees to the ecliptic, and is about twenty-one thousand miles in breadth ; which is equal to its distance from Saturn on all sides. There is reason to believe that the ring turns round its axis, because, when it is almost edge-ways to us, it appears somewhat thicker on one side of the planet than on the other ; and the thickest edge has been seen on different sides at different times. But, Saturn having no visible spots on his body, whereby to determine the time of his turning round his axis, the length of his days and nights and the position of his axis are wholly unknown to us. He has two degrees forty-eight minutes north, and two degrees forty-nine minutes south, latitude. He

is retrograde one hundred and forty days, and stationary five days before and five days after his retrogradation.

Saturn is in nature cold and dry, occasioned by his being so far removed from the heat of the sun; abounds in moist vapours, and is a melancholy, earthy, masculine, solitary, diurnal, malevolent, planet; and the greater infortune. His effects, when lord of the ascendant, or principal ruler of a nativity, with all his qualities, are as follow: he produces a middle stature, with a dark, swarthy, or pale, complexion, small leering black eyes, broad forehead, lean face, lowering brow, thick nose and lips, large ears, black or brown hair, broad shoulders, thin beard, with small lean thighs and legs. If this planet is well dignified at the time of birth, the native will be of an acute and penetrating imagination; in his conduct, austere; in words, reserved; in speaking and giving, very spare; in labour, patient; in arguing or disputing, grave; in obtaining the goods of this life, studious and solicitous; in his attachments, either to wife or friend, constant and unequivocal; in prejudice or resentment, rigid and inexorable. But, if this planet be ill dignified at the time of birth, the native will be naturally sordid, envious, covetous, mistrustful, cowardly, sluggish, outwardly dissembling, false, stubborn, malicious, and perpetually dissatisfied with himself, and with all about him. When Saturn is oriental, the human stature will be shorter than usual, and, when occidental, thin, lean, and less hairy. If his latitude be north, the native will be hairy and corpulent; if without any latitude, he will be of large bones and muscles; and, if meridional, fat, smooth, and fleshy; in his first station, strong and well-favoured; and, in his second station, weak and ill-favoured. These remarks likewise hold good with respect to all the other planets. It is also to be remarked, that, when Saturn is significator of travelling, he betokens long and laborious journeys, perilous adventures, and dangerous imprisonment. Saturn governs the spleen, right ear, bones, teeth, joints, and retentive faculty, in man; and rules every thing bitter, sharp, or acrid. His government and effects in all other respects are as follow.

Diseases under Saturn.—All melancholy and nervous affections, quartan agues, falling sickness, black jaundice, tooth-ach, leprosy, defluxions, fistulas, pains in the limbs and joints, goūt, rheumatism, hemorrhoids, deafness, insanity, palsy, consumption, dropsy, chin-cough, Fractures, apoplexies, and all phlegmatic humours; and, in conceptions, he rules the first and the eighth months.

Herbs and plants under Saturn.—Barley, fumatory, beech-tree, bifoil, birdsfoot, bistort, buckshorn plantane, vervane, spinach, bearsfoot, wolfbane,

bane, fern, sage, box, poppy, angelica, tamarind, capers, rue, willow, yew-tree, cypress-tree, hemp, pine-tree, wild camions, pilewort, cleavers, clowns woundwort, comfrey, cudweed, crosswort, darnel, dodder, epithymum, elm-tree, osmond royal, flea-wort, flix-weed, gout-wort, stinking gladden, winter-green, hound's tongue, hawk-weed, hemlock, henbane, horsetail, knap-weed, knot-grafs, medlar, moss, mullen, nightshade, polypody, quince, rupture-wort, rushes, Solomon's seal, yarrow, cetrach, Saracen's confound, service-tree, tamarisk, black-thorn, melancholy thistle, thorowax, tutfan, aconite, asphodil, agnus castus, starwort, orach, shepherd's purse, black hellebore, mandrake, opium. In gathering his herbs, the ancients turned their faces towards the east, in his planetary hour, when in an angle, and essentially fortified, with the moon applying to him by sextile or trine.

Stones, metals, and minerals —The sapphire, and lapis lazuli, or that stone of which azure is made; likewise all unpolished black and blue stones; the loadstone, tin and lead, and the drois of all metals.

Animals under Saturn.—The afs, the cat, the hare, mouse, dog, wolf, bear, elephant, basilisk, crocodile, scorpion, adder, serpent, toad, hog, and all creeping things produced by putrefaction. Also the tortoise, the eel, and all kinds of shell-fish. Among birds, the crow, lapwing, owl, bat, crane, peacock, thrush, blackbird, ostrich, and cuckow.

Weather and winds.—He brings cloudy, dark, obscure, weather, with cold biting winds, and thick, heavy, condensed, air. These are his general effects; but the more particular and immediate alterations of weather produced by this planet are only to be known by his several positions and aspects with other planets, fortitudes, and debilities, of which I shall treat at large in my third book. Saturn delights in the eastern quarter of the heavens, and causeth the eastern winds. He is friendly to Jupiter, Sol, and Mercury, but at enmity with Mars, Venus, and the Moon.

Triplicity and signs.—He governs the sign Capricorn by night, and Aquaries by day, and the airy triplicity by day. Of the weekly days he rules Saturday, the first hour from sun rising, and the eighth hour of the same day, and the first hour of Tuesday night.

Regions under Saturn.—Bavaria, Saxony, Stiria, Romandiola, Ravenna, Constantia, and Ingoldstadt.

Years.—Saturn's greatest year is four hundred and sixty-five; his great is fifty-seven; his mean, forty-three and a half; and his least, thirty. The signification of which, in astrology, is, that, if a kingdom, city, town,

town, principality, or family, takes its rise when Saturn is essentially and occidentally strong, and well fortified, it is probable the same will continue in honour and prosperity, without any material alteration, for the space of four hundred and sixty-five years. Again, if in a nativity Saturn is well dignified, is lord of the geniture, and not afflicted by any cross-aspects, then the native, according to the common course of nature, may live fifty-seven years; if the planet be but meanly dignified, then the native will not live more than forty-three years; and, if he be weakly dignified, he will not live more than thirty years; for the nature of Saturn at best is cold and dry, which are qualities destructive to health and long life in man.

Orb.—Saturn's orb is nine degrees before and after any aspect; that is, his influence begins to operate, when either he applies, or any planet applies to him, within nine degrees of his perfect aspect; and his influence continues in force until he is separated nine degrees from the aspect partial.

J U P I T E R, 4.

Jupiter is the next planet below Saturn, and called the *greater fortune*. He appears to our sight the largest of any star in magnitude except Venus; and is of a bright resplendent clear aspect. Modern astronomers have proved him to be four hundred and twenty-six millions of miles from the sun, and above a thousand times bigger than our earth; he goes in his orbit at the astonishing rate of near twenty-six thousand miles an hour, and his diameter is computed at eighteen thousand English miles, which is more than ten times the diameter of the earth. He completes his course through the twelve signs of the zodiac in eleven years, three hundred and fourteen days, and twelve hours. He is considerably swifter in motion than Saturn; but to us his mean motion is four minutes fifty-nine seconds; his swifter motion fourteen minutes. He has exaltation in fifteen degrees of Cancer; suffers detriment in Gemini and Virgo, and receives his fall in fifteen degrees of Capricorn. His greatest latitude north is one degree thirty-eight minutes; and his greatest latitude south one degree and forty-minutes. He is retrograde one hundred and twenty days; and stationary five days before and four days after his retrogradation. His orb, or radiation, is nine degrees before and after any of his aspects.

Jupiter is a diurnal, masculine, planet, temperately hot and moist, airy and sanguine; author of temperance, modesty, sobriety, and justice. He rules the lungs, liver, reins, blood, digestive virtue, and natural

ral faculties of man. When he presides over a nativity, he gives an erect and tall stature, a handsome rosy complexion, an oval visage, high forehead, large grey eyes, soft thick brown hair, a well-fitted comely body, short neck, large wide chest; robust, strong, and well-proportioned, thighs and legs, with long feet; his aspect is serene and manly, and his conversation grave and commanding. And, if well dignified at the birth, this planet betokens most admirable manners and disposition to the native. He will be in general magnanimous, faithful, and prudent, honourably aspiring after high deserts and noble actions, a lover of fair dealing, desirous of serving all men; just, honest, and religious; of easy access, and of affable manners and conversation; kind and affectionate to his family and friends; charitable and liberal to the utmost extent of his abilities; wise, prudent, and virtuous, hating all mean and sordid actions. But, if Jupiter be ill-dignified and afflicted with evil aspects at the time of birth, he then betokens a profligate and careless disposition, of mean abilities, and shallow understanding; a bigot in religion, and obstinate in maintaining erroneous doctrines; abandoned to evil company; easily seduced to folly and extravagance; a sycophant to every one above him, and a tyrant in his own family. If the planet be oriental at the birth, the native will be more sanguine and ruddy, with larger eyes, and more corpulent body, and generally has a mole or mark upon the right foot. If occidental, then it bestows a most fair and lovely complexion, particularly to a female; the stature somewhat shorter, the hair light brown, or approaching to flaxen, but thin round the temples and forehead.

Diseases under Jupiter.—All infirmities of the liver, obstructions, pleurifies, apoplexies, inflammation of the lungs, infirmities in the left ear, palpitations of the heart, cramps, pains in the back, disorders in the reins, proceeding from corruption of blood; quinseys, windiness, fevers, proceeding from a superabundance of blood; all griefs in the head, pulse, feed, arteries, convulsions, pricking and shooting in the body, and putrefaction of the humours. In generation, he governs the second and the ninth months.

Herbs and plants.—Agrimony, Alexander, asparagus, avens, bay-tree, elecampain, beets, betony, borage, bilberries, bugloss, chervil, colts-foot, sweet Cicely, cinquefoil, alecost, dandelion, docks, bloodwort, quickgrass, endive, harts-tongue, hyssop, liverwort, lungwort, sweet-maudlin, oak-tree, red roses, sage, saucealone, scurvy-grass, succory, cherries, lady's thistle, barberries, strawberries, liquorice, apples, mulberries, myrobolans, olives, peaches, pear-tree, self-heal, wheat, madder, mastic, sugar, honey, rhubarb, violets, pomegranate, mint, saffron, daisy, feverfew, nutmegs, gillyflowers, mace, cloves, flax, balm, fumitory, wild

and sweet marjoram, St. John's wort, almond-tree, hazel, fig-tree, gooseberry-tree, pine-tree, coral-tree, ivy, and the vine. Rule for gathering, the same as under Saturn.

Stones, metals, and minerals.—The topaz, amethyst, marble, emerald, chrystal, sapphire, hyacinth, bezoar, and freestone. Tin, lead, and pewter.

Animals.—The unicorn, doe, hart, stag, ox, elephant, horse, sheep, and all domestic animals that do not fly the dominion of man. Also the whale, dolphin, sea-serpent, and sheth-fish. Among birds, the eagle, stork, peacock, pheasant, partridge, stock-dove, snipe, lark, &c.

Weather and winds.—Jupiter produces pleasant, healthful, and serene, weather; and governs the north and north-east winds. He is friendly with Saturn, Sol, Venus, Mercury, and Luna; but at enmity with Mars. We call Thursday his day; and he rules on Sunday night. His influence commences an hour after sun rise, and he governs the first hour and the eighth.

Signs and triplicity.—He rules the celestial sign Sagittary by day, and Pisces by night. The effect of which is, that, if Jupiter be significator in the revolution of any year, by day, and in Sagittary, he is so much the more fortified; and, if in Pisces, in a nocturnal revolution, the effect is the same. The observation extends to all the other planets. He presides over the fiery triplicity by night; so that, if Jupiter be in twenty degrees of Aries, or the tenth degree of Leo, in any *diurnal* revolution, he shall be accounted peregrine, as not having any dignity therein, being neither in his house, exaltation, term, triplicity, or face; but, in a *nocturnal* revolution, he would not be accounted peregrine, for then he would have triplicity in both these signs.

Journeys.—When he is significator, he denotes pleasant travelling, good success, safety, health, and mirth.

Countries under Jupiter.—Spain, Hungary, Babylon, Persia, and Cullen.

Colours under Jupiter.—Sea-green, blue, purple, ash-colour, a mixed yellow and green.

Years.—Jupiter's greatest year is four hundred and twenty-eight; the longest year he gives is seventy-nine; his mean year is forty-five; and, his least year is twelve.

MARS,

M A R S, δ .

Mars is next located to Jupiter, and is the first planet above the earth and Moon's orbit. His distance from the Sun is computed at one hundred and twenty-five millions of miles; and, by travelling at the rate of forty-seven thousand miles every hour, he goes round the Sun in six hundred and eighty-six of our days, and four hours; which is the exact length of his year, and contains six hundred and sixty-seven days and three quarters; but every day and night together is forty minutes longer than with us. His diameter is four thousand four hundred and forty-four miles, which is but a fifth part so large as the earth. He is of a deep fiery red colour, and, by his appulses to some of the fixed stars, seems to be encompassed by a very gross atmosphere. His mean motion is thirty-one degrees twenty-seven minutes; and his swift motion from thirty-two to forty-four minutes. His exaltation is in twenty-eight degrees of Capricorn; his fall in twenty-eight degrees of Cancer, and his detriment in Libra and Taurus. His greatest north latitude is four degrees thirty-one minutes; and his greatest south latitude six degrees forty-seven minutes. He is retrograde eighty days, and stationary two or three days before retrogradation, and two days before direction. His orb or radiation is seven degrees before and after any of his aspects.

Mars is a masculine nocturnal planet, in nature hot and dry, choleric and fiery, the lesser infortune, author of quarrels, dissensions, strife, war, and battle; and rules the gall, left ear, head, face, smell, imagination, and attractive faculty, of man. This planet, presiding at a birth, renders up a strong well-set body, of short stature, but large bones, rather lean than fat; a brown ruddy complexion, red, sandy, flaxen, or light brown, hair; round face, sharp hazel eyes, confident bold countenance, active and fearless. If well dignified, the native will inherit a courageous and invincible disposition; unsusceptible of fear or danger; hazarding his life on all occasions, and in all perils; subject to no reason in war or contention; unwilling to obey or submit to any superior; regardless of all things in comparison of triumphing over his enemy or antagonist; and yet prudent in the management and direction of his private concerns. If the planet be ill dignified, and afflicted with cross aspects, the party will then grow up a trumpeter of his own fame and consequence, without decency or honesty; a lover of malicious quarrels and affrays; prone to wickedness and slaughter, and in danger of committing murder, of robbing on the highway, of becoming a thief, traitor, or incendiary; of a turbulent spirit, obscene, rash, inhuman, and treacherous, fearing neither God nor man; given up to every species of fraud, violence, cruelty, and oppression. If the planet
be

be oriental at the nativity, the native will be above the middle stature, very hairy, and of a clearer complexion. If occidental, the native will be short, of a more ruddy complexion, a small head, with yellow hair, and a dry constitution.

Diseases under Mars.—Pestilential fevers, plagues, murrains, tertian agues, megrims, carbuncles, yellow jaundice, burnings and scaldings, ringworms, blisters, phrenzy-fevers, all hot and feverish complaints in the head, bloody flux, fistulas, diseases of the genitals, wounds of every description, stone in the reins and bladder, the disuria, iscuria, diabetes, stranguary, small-pox, shingles, St. Anthony's fire, cholera, and all choleric diseases, wounds or bruises by iron or fire, overflowing of the gall, and all effects proceeding from intemperate anger and passion.

Herbs and plants.—Artesmart, assarum, barberry-bush, broom, sweet basil, rape, butcher's broom, bramble, brooklime, betony, crow-foot, madder, wake robin, crane's bill, cotton-thistle, toad-flax, garlic, hurt-bush, hawthorn, hops, mallow-wort, rocket, mustard, hedge-mustard, onions, dittany, cardus benedictus, radish, horse-radish, rhubarb, rhapontic, monk's rhubarb, thistles, woolly thistle, star-thistle, treacle-mustard, dyers weed, wormwood, birthwort, camelion thistle, danewort, eslave, cornel-tree, euphorbium, spearwort, white-hellebore, sponge, laurel steel, monk's hood, leeks, icammony, colloquintida, elaterium, devil's milk, nettles, ginger, pepper, red sanders, briars, comstock, horehound, and all trees that are prickly, and thorny.—Rule for gathering, the same as before.

Stones, metals, and minerals.—The bloodstone, load-stone, jasper, touchstone, adamant, amethyst of divers colours; antimony, stone-sulphur, vermilion, white arsenic, &c.

Animals.—The mastiff, wolf, tyger, cockatrice, panther, and all such beasts as are ravenous and wild. Also the shark, pike, barble, fork fish, all stinging water serpents, and voracious fish. Of birds, the hawk, kite, raven, vulture, owl, cormorant, crow, magpie, and all birds of prey.

Weather and winds.—Of Mars proceedeth thunder and lightning, fiery meteors, pestilential air, and all strange phenomena in the heavens. He rules the western winds; and is friendly with all the planets except the Moon. Tuesday is his day, he rules the first and the eighth hours, and Friday nights.

Signs and triplicity.—Aries is his day-house, and Scorpio his-night. He bears rule over the watery trigon, viz. Cancer, Scorpio, and Pisces.

Regions

Regions under Mars.—Jerusalem, the Roman Empire, Evento, Sarmatia, Lombardy, Batavia, Ferraria, Gothland, and the third climate.

Journeys.—In journeys he portends danger of robbery, loss of life, and all the other perils attendant upon the traveller.

Years.—His greatest revolution year is two hundred and fourteen; his great year is sixty-six; his mean year is forty; his least year is fifteen.

The M O O N, ♀.

The Moon is next below Mars, being a satellite or attendant on the earth, and goes round it from change to change in twenty-nine days twelve hours and forty-four minutes; and round the Sun with it every year. The Moon's diameter is two thousand one hundred and eighty miles; and her distance from the earth's centre is two hundred and forty thousand miles. She goes round her orbit in twenty-seven days seven hours and forty-three minutes, moving about two thousand two hundred and ninety miles every hour? and turns round her axis exactly in the time that she goes round the earth, which is the reason of her always keeping the same side towards us, and that her day and night taken together are as long as our lunar month. She is an opaque globe, like the earth, and shines only by reflecting the light of the Sun; therefore, whilst that half of her which is towards the Sun is enlightened, the other part must be dark and invisible. Hence she disappears when she comes between us and the Sun; because her dark side is then towards us. When she is gone a little way forward, we see a little of her enlightened side; which still increases to our view as she advances forward, until she comes to be opposite the sun, and then her whole enlightened side is towards the earth, and she appears with a round illumined orb, which we call the *Full Moon*; her dark side being then turned away from the earth. From the full she seems to decrease gradually as she goes through the other half of her course, shewing us less and less of her enlightened side every day, till her next change, or conjunction with the Sun, and then she disappears as before. Her mean motion is thirteen degrees, ten minutes, and thirty-six seconds; her swift, or diurnal motion often varies, but never exceeds fifteen degrees two minutes in twenty-four hours. Her greatest north latitude is five degrees and seventeen minutes; and her greatest south latitude is five degrees and twelve minutes, or thereabouts. She is never stationary nor retrograde, but always direct; though, when she is slow in motion, and goes less than thirteen degrees in twenty-four hours, she is considered equivalent to a retrograde planet. Her exaltation is in the third degree of Taurus, her detriment in Capricorn, and her fall in three degrees of Scorpio. Her

orb, or radiation, is twelve degrees before and after any of her aspects; and she rules over all infants until the seventh year of their age.

The Moon is feminine, nocturnal, cold, moist, and phlegmatic. Her influence, in itself, is neither fortunate nor unfortunate, but as she happens to fall in with the configurations of the other planets, and is then either malevolent or otherwise, as those aspects happen to be. And under these circumstances she becomes the most powerful of all the heavenly bodies in her operations, by reason of her proximity to the earth, and the swiftness of her motion, by which she receives and transmits to us the light and influence of all the superiors, by her configurations with them. When she has rule in a nativity, she produces a full stature, with fair and pale complexion, round face, grey eyes, lowering brow, very hairy, short arms, thick hands and feet, smooth body, inclined to be fat, corpulent, and phlegmatic. If she be impeded of the Sun at the time of birth, she leaves a blemish on or near the eye; if she be impeded in succedent houses, the blemish will be near the eye; but if with fixed stars, and in unfortunate angles, the blemish will fall in the eye, and will affect the sight. If she be well dignified at the nativity, the native will be of soft engaging manners and disposition, a lover of the polite arts, and of an ingenious imagination, fond of novelties, and given to travelling, or rambing about the country; unstable, and providing only for the present time, careless of futurity; timorous, prodigal, and easily affrighted; but loving peace, and desiring to live free from the cares and anxieties of the world. If the native be brought up to a mechanical employment, he will be frequently tampering with a variety of different trades, but pursuing none of them long together. If the Moon be ill dignified at the birth, the native will be then slothful, indolent, and of no forecast; given up to a drunken, disorderly, beggarly, life, hating labour, or any kind of business or employment. When oriental, she inclineth more to corpulence; but, when occidental, rather lean, awkward, and ill-formed.

Diseases under the Moon.—The palsy, cholic, complaints of the bowels, the stone and gravel, overflowings or obstructions of the terms, dropsy, fluxes and dysentery, all cold and rheumatic complaints, worms in the belly, disorders of the eyes, surfeits, coughs, convulsions, falling sickness, king's-evil, imposthumes, small-pox, lethargy, measles, phrenzies, apoplexies, vertigo, lunacy, and all crude humours in any part of the body. In conception she rules the seventh month; and governs the brain, the stomach, bowels, bladder, the left eye in man, and the right eye in woman, and the whole expulsive faculty.

Herbs and plants.—Adder's tongue, cabbages, colewort, duck's-meat, water-flag, lily, water lily, flower de luce, lettuce, fluellin, moonwort, loose-strife, mouse-ear, orpine, poppies, purflane, privet, rattlegrafs, turnips, white roses, white and burnt saxifrage, wall flowers, willow-tree, toad-stool, water plantane, water agrimony, water betony, houseleek, moon-herb, hyssop, cucumber, endive, mushrooms, poppies, linseed, rapeseed, and all such herbs as turn towards the Moon, and increase and decrease as she doth; the palm-tree, which sends forth a twig every time the Moon rises, and all such trees and plants as participate or sympathize with her, and are juicy and full of sap. In gathering her herbs, the same rule is to be observed as with the other planets.

Stones and metals.—All stones that are white and green, the marcasite, the chrystal, the senenite, and all soft stones. Silver, and all hard white metals. And the colours white, pale green, and pale yellow.

Animals under the Moon.—All amphibious animals, or such as delight in water, and all that sympathize with the Moon, as the camelion, dog, hog, frog, hind, goat, baboon, panther, cat, the civet cat, mice, rats, &c. Among fishes, the ælurus, whose eyes increase and decrease according to the course of the Moon, and all other fishes of the like nature; the tortoise, the echeneis, the eel, crab, oyster, lobster, cockle, muscle, and all kinds of shell-fish. Among birds, the goose, swan, duck, dive-dapper, moorhen, the night-owl, night-raven, bat, and all sorts of of water-fowl.

Weather and winds.—She produces weather according to her configurations with other planets, viz. with Saturn, cold, moist, and cloudy, weather; with Jupiter, warm and temperate air; with Mars, winds, clouded sky, and sudden storms; with the Sun, she varies the weather according to the time of the year; with Venus, warm and gentle showers; with Mercury, stormy winds, and rain. But in the third part of this work, we shall treat on this subject more particularly. The Moon always occasions those winds signified by the planet to which she applies in her configurations.

Signs and triplicity.—Of the celestial signs, she has only Cancer allotted to her for her house. She rules the earthy triplicity by night viz. Taurus, Virgo, and Capricorn. She is in friendship with Jupiter, Sol, Venus, and Mercury; but at enmity with Saturn and Mars. Of the weekly days she rules Monday, and Thursday nights,

s.—She has dominion over Denmark, Holland, Zealand, Flanders, Noringberg, and North America.

Years.—Her greatest year is three hundred and twenty; her great is one hundred and eight; her mean year is sixty-six; and her least year is twenty-five.

V E N U S, ♀.

Venus is the next planet below the earth and Moon, having her orbit within that of the earth. She is computed to be fifty-nine millions of miles from the Sun, and, by moving at the rate of sixty-nine thousand miles every hour, she passes through the twelve signs of the zodiac in two hundred and twenty-four days seventeen hours of our time nearly. Her diameter is seven thousand nine hundred and six miles, and by her diurnal motion she is carried about her equator forty-three miles every hour, besides the sixty-nine thousand above-mentioned. When she appears west of the Sun, she rises before him in the morning, and is called the *morning star*; but, when she appears east of the Sun, she shines in the evening after he sets, and is then called the *evening star*; and continues alternately for the space of two hundred and ninety days in each of these situations. It may perhaps be thought surprising at first, that Venus should continue longer on the east or west side of the Sun than the whole time of her period round him; but the difficulty vanishes when we consider that the earth is all the while going round the Sun the same way, though not so quick as Venus; and therefore her relative motion to the earth must in every period be as much slower than her absolute motion in her orbit as the earth during that time advances forward in the ecliptic, which is two hundred and twenty degrees. To us she appears through the telescope in all the various shapes of the Moon. Her mean motion is fifty-nine minutes eight seconds; and her daily or swift motion is from sixty-two minutes to one degree twenty-two minutes; but never greater. Her utmost latitude, either north or south, never exceeds nine degrees two minutes. Her exaltation is in twenty-seven degrees of Pisces, her detriment in Aries and Scorpio, and her fall in twenty-seven degrees of Virgo. She continues retrograde forty-two days, and is stationary two days before and two days after her state of retrogradation. Her orb, or radiation, is seven degrees before and after any of her aspects. In the human structure she governs the reins, back-bone, seed, and seminal vessels; also the neck, throat, breasts, and expulsive faculty; and rules the light blue and white colours.

Venus is a feminine planet, temperately cold and moist, nocturnal, the smaller fortune, author of mirth and conviviality, alluring to procreation and to the propagation of the species. When she ascends at a nativity, she gives a handsome, well-formed, but not tall, stature; complexion fair and lovely, bright sparkling eyes, of a dark hazel or black, the face round, regular, smooth, and engaging; the hair light brown, hazel, or chestnut,
shining

shining and plentiful; the body regular and well-proportioned; of a neat, smart, and airy, disposition; generally with dimples in the cheeks or chin, and often in both; the eyes wandering, and naturally amorous; in motion light and nimble; in voice soft, easy, sweet, and agreeable, inclined to amorous conversation, and early engagements in love. If well dignified at the time of birth, the native will be of a quiet, even, and friendly, disposition, naturally inclined to neatness, loving mirth and cheerfulness, and delighting in music; amorous and prone to venery, though truly virtuous, if a woman; yet she will be given to jealousy, even without cause. If the planet be ill dignified, then will the native be riotous, profligate, abandoned to evil company and lewd women, regardless of reputation or character; a frequenter of taverns, night-houses, and all places of ill-fame; delighting in all the incitements to incestuous and adulterous practices; in principle a mere atheist, wholly given up to the brutal passions of unbridled and uncultivated nature. If Venus be oriental at the time, the stature will be tall, upright, and straight; but, if occidental, short and stooping, though comely and well-favoured. If she be significatrix, in a journey, and well-dignified, she portends much mirth, pleasure, and success, and promises safety and good fortune by the way.

Diseases under Venus.—All disorders of the belly and womb, suffocation, palpitation, heart-burn, dislocation, priapism, impotency, hernias, diabetes, all stages of the venereal complaint, and all disorders of the genitals, kidneys, reins, navel, back, and loins.

Herbs and plants.—Ale-hoof, alder-tree, apple-tree, stinking arach, alkakengi, archangel, beans, burdock, bugle, ladies' bed-straw, bishop's weed, blights, chickweed, chick-pease, clary, cock's head, cowslips, daisies, devil's bit, elder, eringo, featherfew, figwort, filapendula, fox-gloves, gromwel, groundsel, kidney-wort, ladies' mantle, mallows, herb Mercury, mint, motherwort, mugwort, parsnip, penny royal, periwinkle, primrose, ragwort, roses, sow-thistles, spinach, tansey, teasels, violets, vervain, maiden-hair, coriander, melilot, daffodil, stone-parsley, sanders, satyrian, wild thyme, musk, the fig-tree, pomegranate, the Cyprus, sweet-apple tree, peach, myrtle, walnut-tree, almond-tree, apricots, the fig-tree, turpentine-tree, ambergris, gum, laudanum, frankincense, and all sweet odoriferous plants, as the lily, rose, &c. In gathering, the same rule is to be observed as with the other planets.

Animals under Venus. All such as are of a hot and amorous nature, as the dog, coney, bull, sheep, goat, calf, panther, and hart. Among fishes, the pilchard, gilthead, whiting, crab, dolphin, and tithymallus. And, among birds, the swan, water-wagtail, swallow, pelican, nightingale,
 No. 6. C c pigeon,

pigeon, sparrow, turtle-dove, stock-dove, crow, eagle, burgander, partridge, thrush, blackbird, pye, wren, &c.

Stones and metals.—The beryl, chrysolite, emerald, sapphire, cornelian, marble, green jasper, ætites, the lazuli, coral, and alabaster; also copper, brass, and silver. She governs the light blue, and white, colour.

Weather and wind.—She denotes gentle showers in winter, and temperate heat in summer; and she rules the south wind.

Signs and triplicity.—Of the celestial signs she hath for her houses Taurus and Libra. She rules over the earthy triplicity by day, viz. Taurus, Virgo, and Capricorn. She is friendly with Jupiter, Mars, Mercury, and the Sun and Moon; but is at enmity with Saturn. She presides over Friday, and Monday night.

Years.—Her greatest year is one hundred and fifty one; her great year is eighty-two; her mean year is forty-five; and her least year is fifteen.

M E R C U R Y, ☿ .

Next to Venus, and within the orbits of all the other planets, is Mercury, and of course, the nearest of them all to the central sun. He completes his revolution, or traverses through the twelve signs of the zodiac, in eighty-seven days and twenty-three hours of our time nearly; which is the length of his year. But, being seldom seen, on account of his proximity to the Sun, and having no spots visible on his surface or disk, the time of his rotation upon his own axis, and the length of his days and nights, are as yet unknown to us. His distance from the Sun is computed to be thirty-two millions of miles, and his diameter two thousand six hundred. He moves round the Sun at the rate of ninety-five thousand miles every hour; and receives from that luminary a proportion of light and heat almost seven times as great as that of the earth. At the times he becomes visible, he appears of a bright silver colour, though generally faint and dusky to the naked eye. His mean motion is fifty-nine minutes and eight seconds, and sometimes sixty minutes; and his diurnal motion is most times one hundred minutes a day. His greatest latitude, both north and south, is three degrees thirty-three minutes. His exaltation is in fifteen degrees of Virgo; his detriment in Sagittarius and Pisces; and his fall in fifteen degrees of Pisces. He is retrograde twenty-four days; and is stationary one day before and one day after retrogradation. His orb or radiation is seven degrees before and after any aspect. He presides over Wednesday, and Saturday night; and governs the brain, tongue, hands, feet, and intellectual faculty of man.

Mercury

Mercury is the least of all the planets ; in nature cold, dry, and melancholy ; but author of the most pointed wit, ingenuity, and invention. He is occasionally both masculine and feminine ; and lucky, or unlucky, as his position in the heavens may happen to be. When he is in conjunction with a masculine planet, he is masculine, when with a feminine planet, feminine ; good and fortunate, when joined with the fortunes ; but evil and mischievous, when in conjunction with malevolent aspects. When he governs a nativity, he renders up a tall, straight, thin spare body, narrow face, and deep forehead ; long straight nose, eyes neither black nor grey ; thin lips and chin, with but little beard ; brown complexion, and hazel or chesnut coloured hair ; the arms, hands, and fingers, long and slender ; and thighs, legs, and feet, the same. If orientally posited, the stature will be shorter, with sandy hair, and sanguine complexion, somewhat sun-burnt ; the limbs and joints large and well set, with small grey eyes. But, if occidental, the complexion will be quite fallow, lank body, small slender limbs, hollow eyes, of a red cast, and of a dry constitution. If Mercury be well dignified at the nativity, the person will inherit a strong subtil imagination, and retentive memory ; likely to become an excellent orator and logician, arguing with much eloquence of speech, and with strong powers of persuasion ; is generally given to the attainment of all kinds of learning ; an encourager of the liberal arts ; of a sharp, witty, and pleasant, conversation ; of an unwearied fancy ; and curious in the search of all natural and occult knowledge : with an inclination to travel or trade into foreign countries. If brought up in the mercantile line, he will be ambitious of excelling in his merchandize, and will most times prove successful in obtaining wealth. But, if the planet be ill-dignified, then the native will betray a disposition to slander, and abuse the character of every one without distinction ; he will be a boaster, a flatterer, a tycophant, a busy-body, a tale-bearer, given to propagate idle tales and false stories ; pretending to all kinds of knowledge, though a mere idiot in his intellectual faculty, and incapable of acquiring any solid or substantial learning ; apt to boast of great honesty, yet very much addicted to mean and petty thievery.

Dignities under Mercury.—All disorders of the brain, vertigoes, madness, defects of the memory, convulsions, asthmas, imperfections of the tongue, hoarseness, coughs, snuffing in the nose, stoppages in the head, dumbness and whatever impairs the intellectual faculty, and gout in the hands and feet. In conceptions he governs the sixth month.

Herbs and plants.—Calamint, carrots, carraways, champignon, dill, fern, fennel, hogs fennel, germander, horehound, hazel nut, liquorice, sweet marjoram, mulberry-tree, oats, parsley, pellitory of the wall, samphire,

samphire, savory, smallage, southern-wood, trefoil, valerian, honey-suckle, annas, columbine, juniper-tree, piony, the herb Mercury, lugwort, dragons-wort, cubebs, vervain, hiera, treacle, and diombra wallnuts. In gathering, the same rules are to be observed as with the other planets.

Stones and metals.—The emerald, agate, red marble, topaz, mill-stone, marcasite, and such as are of divers colours. Also, quicksilver, block-tin, and silver marcasite.

Animals.—The dog, and all sagacious animals, and such as do not fly the dominion of man; the ape, fox, weazle, hart, hyena, mule, hare, civet-cat, squirrel, spider, pisinire, serpent, adder, &c. Among fishes, the trochius, the fox-fish, the mullet, the pourcontrel, and the fork fish. And among birds, the linnet, parrot, popinian, swallow, martin, pye, and bulfinch.

Weather and winds.—He usually causes rain, hail-stones, thunder, lightning, &c. according to the nature of the planet he happens to be in configuration with. He delights in the northern quarter of the heavens, and produces such winds as are signified by the planet to which he applies in aspect.

Signs and triplicity.—He has for his houses the celestial signs Gemini and Virgo; and he rules the airy triplicity by night, namely, Gemini, Libra, and Aquaries.

Regions.—Flanders, Greece, Egypt, and the East and West Indies.

Years.—His greatest year is four hundred and fifty; his great is seventy-six; his mean year is forty-eight; and his least year is twenty.

S O L, ☉.

Sol, or the Sun, is an immense globe or body of fire, placed in the common centre, or rather in the lower focus of the orbits of all the planets and comets; and turns round his axis in twenty-five days and six hours, as is evident by the motion of the spots visible on his surface. His diameter is computed to be seven hundred and sixty-three thousand miles; and, by the various attractions of the circumvolving planets, he is agitated by a small motion round the centre of gravity of the system. He passes through the twelve signs of the zodiac in three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds, which forms the tropical or solar year, by which standard all our periods of time are measured. His mean motion is fifty-nine minutes and eight seconds; but

but his swift or diurnal motion is sixty minutes, and sometimes sixty-one minutes, six seconds. He constantly moves in the ecliptic, and is therefore void of latitude; and, for the same reason, is never stationary or retrograde. His exaltation is in nineteen degrees of Aries; his detriment in Aquaries; and his fall in nineteen degrees of Libra. His orb or radiation is fifteen degrees before and after all his aspects. In man, he governs the heart, back, artèries, the right eye of the male, and left of the female; and the retentive faculty. He presides over Sunday, and Wednesday night. He is friendly with Jupiter, Mars, Venus, Mercury, and the Moon; but is constantly at variance with Saturn.

The Sun is in nature masculine, diurnal, hot, and dry, but more temperate than Mars, and, if well dignified, is always found equivalent to one of the Fortunes. When he presides at a birth, the native is generally of a large, boney, strong body, of a fallow sun-burnt complexion, large high forehead, with light or sandy curling hair, but inclined to be soon bald; a fine, full, piercing, hazel eye; and all the limbs straight and well proportioned. If he is well dignified, the native will be of a noble, magnanimous, and generous, disposition; high-minded, but very humane; of a large and benevolent heart, affable, and courteous; in friendship, faithful and sincere; in promises slow, but punctual. The solar man is not of many words; but, when he speaks, it is with confidence, and to the purpose; he is usually thoughtful, secret, and reserved; his deportment is stately and majestic; a lover of sumptuousness and magnificence; and possesses a mind far superior to any sordid, base, or dishonourable, practices. If the Sun be ill-dignified, then will the native be born of a mean and loquacious disposition; proud and arrogant; disdainful of all his inferiors, and a sycophant to his superiors; of shallow understanding, and imperfect judgment; restless, troublesome, and domineering; of no gravity in words, or soberness in actions; prone to mischievousness, austerities, uncharitableness, cruelty, and ill nature.

Diseases of the Sun.—All palpitations and trembling of the heart, fainting and swooning, weakness of sight, violent fevers, cholera, disorders of the brain, tympanies, cramps, foul breath, all disorders of the mouth and throat, catarrhs, defluxions, and king's evil. In conception, he presides over the fourth month.

Herbs and plants.—Angelica, avens, ash-tree, balm, one-blade, lovage, burnet, butter-bur, camomile, celadine, centaury, eye-bright, fig-tree, St. John's wort, marigolds, mistletoe, piony, Peter's wort, pimpnel, raisins, rosa solis, rosemary, rue, saffron, tormentil, turnsole,

vipers bugloss, walnut-tree, cloves, mace, nutmegs, scabions, sorrel, wood-sorrel, borage, gentian, ivy, lavender, bay-tree, myrtle, olive-tree, mints, date-tree, oranges, citrons, thyme, vine, zedoary, myrrh, frankincense, aloes, lapis calaminaris, lemon-tree, musk, sweet marjoram, ginger, vervaine, cinquefoil, barley, and pepper honey. In gathering these herbs, the custom has been to do it in the Sun's proper hour, which may be found by the table calculated, for that purpose, in this work, when he is in an angle, well fortified essentially, and no way impeded; and let the Moon apply to him by trine or sextile.

and metals.—Ætites, the stone called the eye of the Sun, because it is like the apple of the eye in form, the carbuncle, chrysolite, the stone called iris, the heliotropion, hyacinth, topaz, pyrophyllus, pantaurus, pantherus or pantochras, the ruby, and diamond. Also pure gold, and all yellow metals.

Animals.—The Sun rules all stately, bold, strong, furious, and invincible, animals, as the lion, tyger, leopard, hyena, crocodile, wolf, ram, boar, bull, horse, and baboon. Among fishes, he rules the sea-calf, whose nature is to resist lightning; all shell-fish, the star-fish for its remarkable heat, and the fishes called strombi. Among birds, the eagle, phœnix, swan, cock, hawk, buzzard, lark, and nightingale.

Weather and winds.—He produces weather according to the proper season of the year; in the spring, warm and gentle showers; in summer, if in aspect with Mars, extremity of heat; in autumn, fogs and mists; and in winter, small drizzling rain. He delights in the eastern part of the heavens, and brings eastern winds.

Signs and triplicity.—Of the celestial signs, he has only Leo for his house. He rules the fiery triplicity by day, viz. Aries, Leo, and Sagittarius.

Regions.—He rules the fourth climate, Italy, Bohemia, Sicilia, Chaldaea, the Roman Empire, and North and South America.

Years.—His greatest year is one thousand six hundred and forty: but others say, only four hundred and sixty-one; his great year is one hundred and twenty; his mean year is sixty-nine; and his least is nineteen.

The DRAGON's HEAD ♁, and DRAGON's TAIL ♁.

The Head of the Dragon is masculine, partaking of the nature both of Jupiter and Venus; but the Dragon's Tail is feminine, and of a direct opposite quality to the head. These are neither signs nor constellations, but are only the nodes or points wherein the ecliptic is intersected by the orbits of the planets, and particularly by that of the Moon; making with it angles of five degrees and eighteen minutes. One of these points looks northward, the Moon beginning then to have northern latitude; and the other points southward, where she commences her latitude south. But it must be observed, that these points do not always abide in one place, but have a motion of their own in the zodiac, and retrograde-wise, three minutes and eleven seconds per day; completing their circle in eighteen years and two hundred and twenty-five days; so that the Moon can be but twice in the ecliptic during her monthly period; but at all other times she will have a latitude or declination from the ecliptic. The Head of the Dragon is considered of a benevolent nature, and almost equivalent to one of the Fortunes, and when in aspect with evil planets, is found to lessen their malevolent effects in a very great degree. But the Dragon's Tail I have always found of an evil and unhappy tendency, not only adding to the malevolence of unfortunate aspects, when joined with them; but lessening considerably the beneficial influences of the Fortunes, and other good aspects, whenever found in conjunction with them.

Should the reader be desirous of more particular information on the planetary system, I beg leave to recommend to his attentive perusal, the astronomical works of the ingenious Mr. Ferguson. And, in order to bring all the foregoing particulars, concerning the periods, distances, bulks, &c. of the planets, into one point of view, I subjoin his following comprehensive table.

A TABLE of the PERIODS, REVOLUTIONS, MAGNITUDES, &c. of the PLANETS,

As formerly computed by Astronomers.—For their nearly true Distances from the SUN, as determined from Observations of the Transit of Venus, in the Year 1761.

SUN and Planets.	Annual pe-riod round the Sun.	Diurnal ro-tation on its Axis.	Diame-ter in English miles.	Mean diam. as seen from the Sun.	Mean dis-tance from the Sun in English miles.	Excentri-city of its Orbit in miles.	Axis inclin-ed to Orbit.	Orbit inclin. to E-clip-tic.	Place of its Aphelion.	Place of its Af-cending Node.	Proportion of diame-ters.	Proportion of Bulk.	Pro. of Gravity on the surface.	Proportion of Denti-ty.
SUN		25d. 6h.	763000				80° 0'				10000	877650	24	25½
Mercury	87d 23	Unknown.	2600	20"	32,000,000	6,720,000	Unkn.	6° 54'	♄ 13° 8'	♄ 14° 43'	34⅞	⅓	Unkn.	Unkn.
Venus	224d 17h	24d. 8h.	7906	30"	59,000,000	413,000	75° 0'	3° 20'	♃ 4° 20'	♃ 13° 59'	103½	1	Unkn.	Unkn.
Earth	365d 6h	1d. 0h.	7970	21"	82,000,000	1,377,000	23° 29'	0° 0'	♃ 8° 1'		104½	1	1	100
Moon	3 5d 6h 29d. 12½h.		2180	6"	82,000,000	13,000	2° 10'	5° 18'		Variable.	28½	⅓	⅓	123½
Mars	686d 23h 24b. 40m.		4444	1"	125,000,000	11,430,000	0° 0'	1° 52'	♂ 0° 32'	♂ 17° 17'	58⅞	⅓	Unkn.	Unkn.
Jupiter	4332d 12h 9h. 56m.		81000	37"	426,000,000	20,352,000	0° 0'	1° 20'	♃ 9° 10'	♃ 7° 29'	1061⅓	1049	2	19
Saturn	10759d 7h Unknown.		67000	16"	780,000,000	42,735,000	Unkn.	2° 30'	♄ 2° 50'	♄ 21° 13'	878⅞	586	1½	15

SUN and Planets.	Proportion of Light and Heat.	Proportion of quantity of Matter.	Hourly motion in its Orbit.	Hourly motion of its Equator.	Square miles in surface.	Cubic miles in solidity.	Would fall to the Sun in	Jupiter's Moons. No.	Periods round Jupiter. D. H. M.	Saturn's Moons. No.	Periods round Saturn. D. H. M.
Sun	45010	227500		3818	1,828,911,000,000	232,577,115,137,000,000	days hrs.				
Mercury	6½	Unkn.	95000	Unkn.	21,236,800	9,195,534,500	15 13	1	1 18 36	1	1 21 19
Venus	1½	Unkn.	69000	43	691,361,300	258,507,832,200	39 17	2	3 13 15	2	2 17 40
Earth	1	1	58000	1042	199,859,860	265,404,598,080	64 10	3	7 3 59	3	4 12 25
Moon	1=	⅓	2200	9½	14,898,750	5,408,246,000	64 10	4	16 18 30	4	15 22 41
Mars	⅓	Unkn.	47000	556	62,038,240	45,969,335,840	121 0	5		5	79 7 48
Jupiter	⅓	220	2500	25920	20,603,970,000	278,153,595,000,000	290 0				
Saturn	⅓	94	18000	Unkn.	14,102,562,000	155,128,182,000,000	767 0				

If the Moon's projectile force were destroyed, she would fall to the earth in four days twenty-one hours.

Besides the foregoing natural influences of the planets, which they produce on the human frame, as often as they bear absolute rule at a birth; it must also be remembered, that they differ in their effects, according as they are posited, or impeded by other aspects, at the time; and these variations must be attentively perused and digested, before any correct judgment can be formed on the circumstances of a nativity. I shall therefore arrange them under distinct heads, and shew, in the first place, how their natural qualities are changed, by their different aspects and positions in the heavens.

The ☉ in ♈ ♉ and ♊ is sanguine, and produces heat and moisture, as in spring.

The ☉ in ♌ ♍ and ♎ is choleric, and causes heat and dryness, as in summer.

The ☉ in ♏ ♐ and ♑ is melancholy, and brings cold and dryness, as in autumn.

The ☉ in ♒ ♓ and ♊ is phlegmatic, and causes cold and moisture, as in winter.

The ☽ from the new unto the first quarter occasions heat and moisture.

The ☽ from the first quarter to the full causes heat and dryness.

The ☽ from the full to the last quarter produces cold and dryness.

The ☽ from the last quarter to the new brings cold and moisture.

The planet Saturn, oriental, causes cold and moisture.

The planet Saturn, occidental, brings dryness.

The planet Jupiter, oriental, produces heat and moisture.

The planet Jupiter, occidental, occasions moisture.

The planet Mars, oriental, causes heat and dryness.

The planet Mars, occidental, gives dryness only.

The planet Venus, oriental, produces heat and moisture.

The planet Venus, occidental, causes moisture.

The planet Mercury, oriental, causes heat.

The planet Mercury, occidental, brings dryness.

The Moon, of her own nature, is cold and moist, and always intermixes her influences with every planet that joins in aspect with her, or from which her aspect is separated. Her effects also increase or decrease as follows: increasing with ♈, she causes heat and dryness; but, decreasing with ♉, she produces cold and moisture.

TABLE shewing the **FORTITUDES** and **DEBILITIES**
of the **PLANETS**.

ESSENTIAL DIGNITIES.		DEBILITIES.	
A Planet in his own house, or mutual reception by house, shall have dignities	5	In detriment	5
In exaltation, or reception by exaltation	4	In fall	4
In triplicity	3	Peregrine	5
In terms	2		
In decant or phasis	1		
ACCIDENTAL FORTITUDES.		ACCIDENTAL DEBILITIES.	
In medium cœli or ascendant	5	In the 12th house	5
In the 7th, 4th, or 11th, house	4	In the 8th or 6th house	4
In the 2d or 5th house	3	Retrograde	5
In the 9th house	2	Slow in motion	2
In the 3d house	1	♄ ♀ or ♂ occidental	2
Direct	4	♀ or ♂ oriental	2
In hayz	1	♃ decreasing in light	2
Swift in motion	2	Combustion of the ☉	5
♄ ♀ or ♂ oriental	2	Under the Sun's beams	4
♀ ♀ or the ♃ occidental	2	Besieged by ♄ and ♂	6
Free from combustion	5	Partial conjunction of ♂	4
In cazimi or in the heart of ☉	5	Partial conjunction with ♄ or ♂	5
Besieged by ♄ and ♀	5	Partial opposition of ♄ or ♂	4
Partial conjunction of the ♂	4	Partial quartile of ♄ or ♂	3
In partial conjunction with	5	In conjunction with Caput Al-	
	4	gol, in 21 degrees of ♄ or	
In partial trine of ♄ or ♀	4	within 5 degrees	
In partial sextile of ♄ or ♀	3	In the term of ♄ or ♂	
In conjunction with Cor Leo-			
nis, in 25 degrees of ♄			
In conjunction with Spica Vir-			
ginis, in 18 degrees of ♄			
In the terms of ♄ or ♀			

O F A S T R O L O G Y.

TABLE of the FORTITUDES and DEBILITIES of the Part of FORTUNE.

DIGNITIES.		DEBILITIES.	
The Part of Fortune in γ or κ	5	In μ , ν , or ζ	
In α , Ω , or $\var�$	4	In the 12th house	
In π	3	In the 6th house	
In μ	2	In the 8th house	4
In the ascendant, or medium cœli	5	In conjunction of η or δ	5
In the 7th, 4th, or 11th, houses	4	In conjunction of ϑ	3
In the 2d or 5th house	3	In opposition of η or δ	4
In the 9th house	2	In quartile of η or δ	3
In the 3d house	1	In terms of η or δ	2
In conjunction of γ or φ	5	In conjunction of Caput Algol	
In trine of γ or φ	4	in 21 degrees of γ	4
In sextile of γ or φ	3	Combust	5
In conjunction of the $\var�$	2		
In conjunction of Regulus in 25 degrees of Ω	6		
In conjunction of Spica Virginis in 19 degrees of α	5		
Not combust	5		

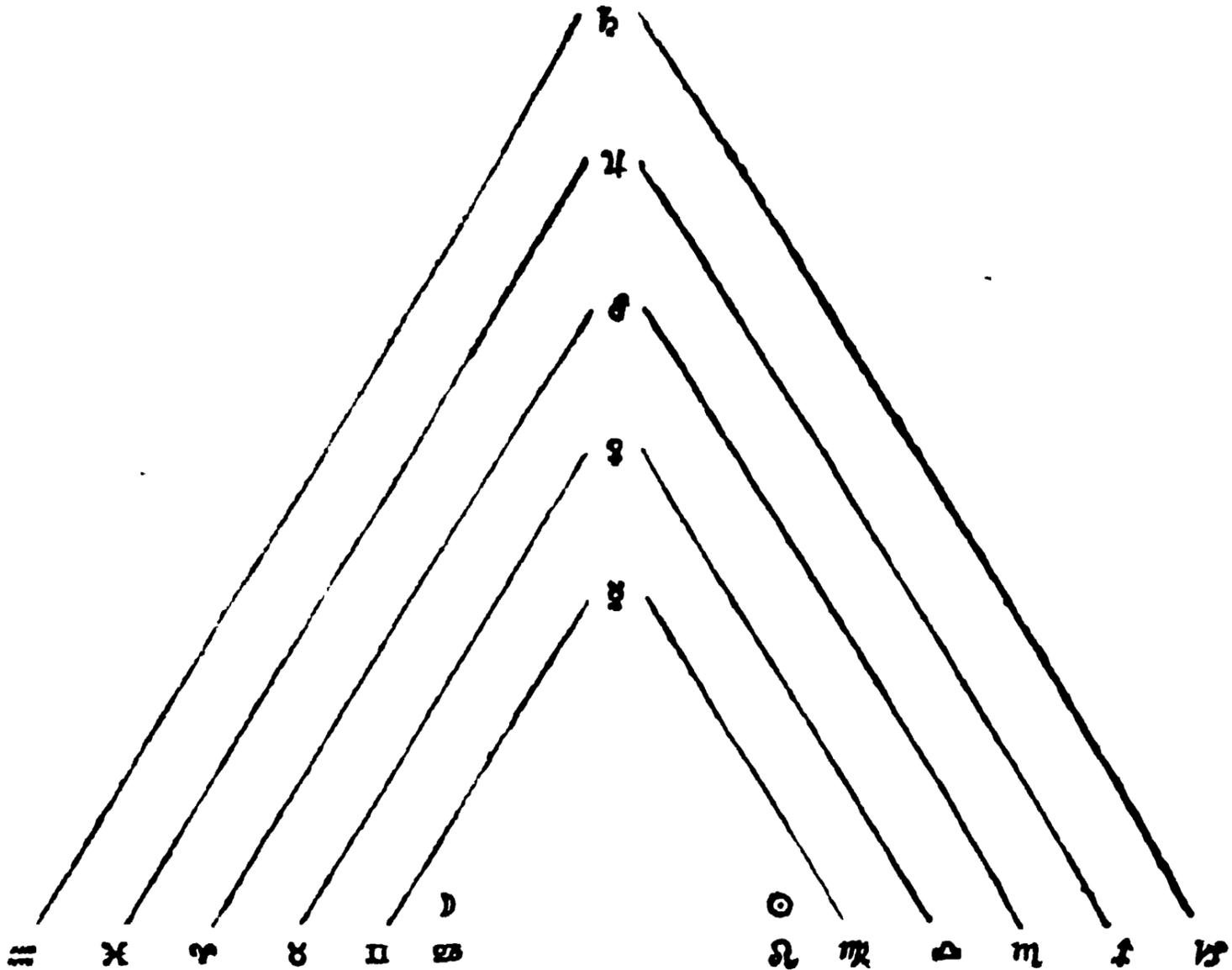
The ν in conjunction or opposition of the \odot , η , δ , or the $\var�$, is impeded two days, viz. one day before, and one day after.

The ν in quartile of the \odot , η , or δ , is impeded twelve hours before and after.

To arrive at a proper degree of correctness in our researches into futurity, we must be well versed in the true nature and strength of the planets' fortitudes and debilities, so as to give them their due weight in the scale of nature, according to the experienced rules of the science, and no further. For the more a man endeavours to strain a judgment beyond the natural tendency of the planets, and the more he swerves from truth in putting down their strength or debility, the more he augments his error, and betrays his inexperience. To avoid this, let the student acquaint himself perfectly with these tables; and, in practice, whenever he has occasion to collect the fortitudes and debilities either of the planets or Part of Fortune, let him subtract the less number from the greater, and the remainder will be the planet's excess of superiority or debility; according to which will be his operation upon the subject of his investigation.

Of the PLANETARY HOUSES, and their EFFECTS.

To give a more substantial idea of the nature and arrangement of the twelve houses of the planets, we shall consider them according to the following diagram:



In this scheme, Cancer and Leo have assigned unto them the two great luminaries, Sol and Luna; because they are agreeable to each other in nature; for the Sun, being naturally hot and dry, shews his effects more forcibly when posited in Leo than he doth in either Aries or Sagittarius. And the Moon, for the same reason, has Cancer allotted to her government, because she is cold and moist, and of the nature of this sign; and, being the first of the watery triplicity, and next to the Sun's house, she receives her light from him; and all things are generated by their joint influence.

Saturn is naturally cold, and therefore an enemy to heat; and, being the highest and most remote from the luminaries of all the other planets, has for his mansion the signs Capricorn and Aquaries; which are the opposite signs to Leo and Cancer, and are consequently cold and moist. Saturn is accounted the most obnoxious and most malevolent of all the planets, because he opposes the two great luminaries, which are the fountains of life, light, and nutrition.

Jupiter

O F A S T R O L O G Y.

Jupiter is placed under Saturn, and has the two signs that go before and after Capricorn and Aquaries allotted for his houses; namely, Sagittary and Pisces, which are in trine to the houses of the two luminaries; Pisces, his night-house, is in trine to Cancer, the house of the nocturnal luminary; and Sagittary, his day-house, in trine to Leo, the house of the diurnal luminary. Jupiter, being naturally temperate, and having these amicable aspects, is deemed the most benevolent of all the planets to mankind, and the *greater fortune*.

Mars next in order follows Jupiter, being placed under him; and therefore those signs that go before and after the houses of Jupiter are allotted to Mars, viz. Scorpio and Aries, which are in quartile to the houses of the Sun and Moon, as Aries's day-house is to Cancer, and Scorpio's night-house is to Leo. And, since a quartile is found to be an aspect of enmity, he is accounted malignant and unfortunate in an inferior degree to Saturn, who beholds the luminaries with an opposition; therefore he is called the *lesser infortunate*.

Venus, a more temperate planet, hath appointed unto her those houses that go before the houses of Mars, viz; Libra and Taurus, which are in a sextile to the houses of the two luminaries, and form an aspect of love and amity; but, because a sextile is not so strong and perfect an aspect as a trine, she is accounted the *lesser fortune*.

Mercury, being situated within the orbits of the other planets, has signs allotted him which precede the two houses of the great luminaries, namely, Gemini and Virgo; and, because Mercury is never distant from the Sun above one sign, he naturally inclines neither to good nor evil, but participates either in the good or evil influences of whatever planet he is joined with in aspect.

The EXALTATIONS and FALLS of the PLANETS.

The Sun, which is the fountain of life, takes his exaltation in nineteen degrees of Aries, because he is then in the highest northern point of the ecliptic, making all things to spring and flourish, and producing fine warm weather, and length of days. And he is said to have his fall in Libra, because it is the opposite in the heavens to Aries, in which the Sun declines to the utmost southern point, and occasions shortness of days, and cold winterly blasts, destructive to the fruits of the earth. Now the Moon being contemporary with and partner to the Sun, and receiving all her light from him, enables her to be visible to us first in Taurus; and, because it is the first sign wherein she has a triplicity, her exaltation takes place in Taurus, wherein she increases in light and motion.

tion. But Scorpio being the sign opposite to Taurus, in which she decreases in light, it is hence allotted for her fall, being the sign immediately after Libra, and opposite to Aries, the house of the Sun's exaltation.

Saturn, the most remote planet, is the author of cold, as the Sun is of heat, and is therefore exalted in that sign wherein heat is diminished and cold increased, viz. Libra; and his fall takes place in that sign where cold is diminished and heat increased, viz. Aries; which are quite contrary in nature to the Sun.

Jupiter is exalted in Cancer, and has his fall in Capricorn; for Jupiter delights in the northern part of the heavens, where he stirs up northern winds, which increase fertility and vegetation; and, his highest declination northwards being in Cancer, he is therein exalted. For the contrary reason he has his fall in Capricorn.

Mars is naturally hot and dry; and, because his influence and effects are most powerful in Capricorn, a southern sign, where the sun is generally hottest about noon, he is for this reason exalted therein; and he takes his fall in Cancer, quite contrary to the nature of Jupiter; for Mars is hot and violent, and Jupiter cool and temperate.

Venus is naturally moist, especially in Pisces, in which sign the spring is mentored and forwarded in the increase and strength of nature; and therefore she has the sign Pisces for her exaltation; and, as Venus is the mother of generation and procreation, she has her fall in Virgo, in the autumn, when all things wither and fade.

Mercury, because he is dry, and contrary in nature to Venus, is exalted in Virgo, and has his fall appointed him in Pisces. Virgo is both his house and joy.

The TRIPLICITIES of the PLANETS.

A Triplicity means three signs of the zodiac, of one and the same nature, making a perfect triangle; and of these triplicities among the signs there are four, answering to the four elements; viz. the fiery triplicity, which consists of Aries, Leo, and Sagittary; the airy triplicity, consisting of Gemini, Libra, and Aquaries; the watery triplicity, containing Cancer, Scorpio, and Pisces; and the earthy triplicity, which includes Taurus, Virgo, and Capricorn. These signs apply to each other in a trine in the same manner as a planet in a fiery sign applies to another planet in a fiery sign (if in the same number of degrees) in a trine; and

thus a planet in an airy sign beholds another planet in an airy sign with a trine; and so the watery and earthy signs apply in the same manner; and each of these trine aspects consists of one hundred and twenty degrees.

The Sun and Jupiter have dominion over the fiery triplicity; the Sun by day, and Jupiter by night. The Sun by day, because he is hot and fiery, and of the nature of these signs; and Jupiter by night, because he is temperate, and moderates the extremity of heat. This is called the eastern triplicity.

Saturn and Mercury have dominion over the airy triplicity, which is western; Mercury by night, and Saturn by day. But, as Libra is the exaltation of Saturn, and Aquaries the house and sign wherein he has most joy, and as Gemini is only the house of Mercury, it follows that Saturn has the principal government in this triplicity.

Mars, both night and day, governs the watery triplicity, which is northern; and it seems that Mars was appointed to this triplicity to temper and abate his violent heat; for we find he is more powerful in his malignant effects in the sign Leo than he is in Cancer, therefore he has his fall appointed him in Cancer, though he is peregrine in Leo.

Venus and the Moon bear rule over the earthy triplicity, which is feminine and southern, cold and moist, producing south-east winds and cold moist air; hence this triplicity is assigned to the care of feminine planets.

The TERMS of the PLANETS.

A Term is a certain number of degrees, in each house or sign of the zodiac, wherein the planets Saturn, Jupiter, Mars, Venus, and Mercury, have a certain priority; but the Sun and Moon have no terms. Their degrees are called terms, ends, or bounds; for the planets have each their proportions so allotted therein, that, at the end of a certain number of degrees, the terms of one planet cease, and those of another begin. For instance, from the first degree of Aries to the sixth are the terms of Jupiter; from the sixth to the fourteenth are the terms of Venus; and so of all the rest. Ptolemy, Albumazer, and Bonatus, have all shewn that the greater years of the planets are discovered by their several terms or bounds through the zodiac; which is done by finding what number of degrees each of the planets have allotted them in each sign; and then, by adding them together, the sum will be the number of each of their great years, as will appear more obviously by the following example:

No. 7.

G g

TERMS.

		T E R M S.				
		♄	♃	♂	♀	♁
In the Sign	♈	4	6	5	8	7
	♉	2	7	6	8	7
	♊	4	6	6	7	7
	♋	3	7	6	7	7
	♌	6	6	5	6	7
	♍	6	5	6	6	7
	♎	6	8	6	5	5
	♏	3	8	6	7	6
	♐	6	8	5	6	5
	♑	6	7	5	6	6
	♒	6	5	5	8	6
	♓	5	6	5	8	6
Great years		<u>57</u>	<u>79</u>	<u>66</u>	<u>82</u>	<u>76</u>

These great years, being added together, make just three hundred and sixty degrees, being the whole extent or circumference of the zodiac.

The degrees are in this manner divided into terms, to shew what planet has most dignities in a sign, whether by exaltation and house, triplicity and house; or house, exaltation, or triplicity, alone; and to that planet, which has two or more dignities, we assign the first term, whether he be a fortune or an infortune. If an infortune has not two dignities in a sign, he is placed last, and the first term is given either to the lord of the exaltation, or to the lord of the triplicity, or to the lord of the house, uniformly preferring that planet which has two dignities to those that have only one. But an exception to this rule extends to the signs Cancer and Leo; for Cancer being the opposite sign to the exaltation of Mars, which is in Capricorn, occasions the first term of Cancer to be assigned to Mars; and, because Leo is the opposite sign to the house and joy of Saturn, the first term of Leo is for this reason given to Saturn. To the infortunes are allotted the last degrees of all the signs, excepting those of Leo, which are given to Jupiter. The quantity of terms are divided according to the following method: when Jupiter and Venus have not two dignities in the same sign, nor in the second, third, or fourth, house, they have seven degrees allotted for their terms. Saturn and Mars, because they are infortunes, (except in their own houses,) have but five, and sometimes only four, three, or two, degrees each. Mercury, because he is of a mixed nature, has usually six degrees allotted him; but, when any of the planets are essentially dignified, they claim each one degree more; as Venus in the first term of Taurus has eight degrees, and

Saturn in the first term of Aquaries claims six. But, because Venus has eight degrees in Taurus, Saturn has only two, being very weak in Taurus; and again, in Sagittary, Jupiter is increased one degree, because he is strong, and Mercury is diminished one degree, because he is weak; so that Jupiter takes eight degrees, and leaves Mercury but five.

It is also necessary to observe, that a planet in his own term is strong, and that the more dignities he gains therein, the stronger will his influence be; for example, Jupiter in the first term of Sagittary is stronger and more powerful than in the first term of Aries, though they are both equally his terms; and the reason of this is, because the sign Sagittary is both his house and triplicity, and Aries is his triplicity only; wherefore he has the first eight degrees of Sagittary for his term, and only six in Aries. Hence it becomes apparent, that the nearer a planet is in nature to the place of his term, the stronger will his influence be therein. Jupiter, being hot and moist, has but five degrees for his term in Virgo, which is a cold and dry sign; but in Gemini, which is hot and moist, he has six degrees, because it agrees with his nature; and yet in Cancer, which is cold and moist, he possesses seven degrees, although it does not agree with his nature; and the reason is, Cancer is the house of Jupiter's exaltation, and therefore the greater term is allotted him.— In like manner, if a planet that is cold and dry be posited in a term of the same temperature, his coldness and driness will be greatly increased thereby, and he will operate the more powerfully in his influences. The same rule holds good in respect to all the other qualities of the planets; and it must be remembered, that a planet is always increased in strength by being situated in houses or places of his own temperature and quality. Thus, a planet that is hot and dry loses much of his natural vigour in a term that is cold and moist; and a planet that is cold and moist loses considerably of its nature in a term that is hot and dry. And, in like manner, if a planet that is a fortune be posited in a fortunate term, his beneficent effects are the more increased, and he is fortified with greater power and strength to operate upon whatever subject he is the significator of. And, on the contrary, if an evil and malevolent planet be in an evil sign and term, its effects will be thereby rendered still more mischievous. And the lord of a term, when posited in that term, be the sign what it may, has more power therein than the lord of the sign, or than the planet that has the sign for its exaltation. Again, if the lord of any term be posited in his term, and the lord of the sign be situated in another sign in aspect with him, the lord of the term will have more power in the sign where he is than the lord of the sign, and shall be the principal significator; but, if the lord of the term be posited in his own term and sign also, then his strength and energy will be still more considerable. It may also be observed,

is such, that, when a planet is weak in a sign, his debility would be very much lessened should he chance to be situated in that part of the sign wherein he has terms. Whenever a planet is posited in a term and sign both of his own nature, it is a very strong and fortunate aspect.

The PHASES of the PLANETS.

The planets phases consist of the twelve signs of the zodiac, divided each into three equal parts; so that one phasis contains ten degrees, and every sign three phases. They are called phases, because they signify or represent the forms, natures, and inclinations, of the several planets appropriated to them. A planet's term divides a phasis; a phasis divides a sign; a sign divides a triplicity; and a triplicity divides the whole zodiac.

To ascertain the proper phases of each planet, we begin with Mars in the equinoctial sign Aries, because it is the house of this planet; wherefore, the first ten degrees constitute the phasis of Mars; the second ten degrees are the phasis of the Sun; and the third, which make up the whole thirty degrees of Aries, constitute the phasis of Venus. The first ten degrees of Taurus make the phasis of Mercury; the second ten degrees are the phasis of the Moon; and the third ten constitute the phasis of Saturn. The first ten degrees of Gemini make the phasis of Jupiter; the second ten the phasis of Mars; and so on, in the following order, throughout the twelve signs of the zodiac.

Mars hath the first phasis in Aries: which is the phasis of strength, magnanimity, and courage; of resolution, confidence, and intrepidity. The Sun hath the second phasis in Aries: and this is the phasis of renown, majesty, and might; of candour, generosity, and nobleness of soul; and herein the Sun has his exaltation. Venus has the third phasis in Aries: which is the phasis of effeminacy and wanton merriment; of joy, sport, and play.

In Taurus, the first phasis is attributed to Mercury: and it is the phasis of mechanical arts, agriculture, and learning; of refined wit, logic, and oratory. The moon has the second phasis in Taurus: and it is the phasis of power, ambition, and authority; of violent force, compulsion, and arbitrary sway. Saturn has the third phasis in Taurus: which is the phasis of cruelty, oppression, and bondage; of poverty, servitude, and menial occupations.

Jupiter hath the first phasis in Gemini: and this is the phasis of numeration, algebra, and all figures; of decyphering hieroglyphic characters,
writings,

writings, and sculptures. Mars has the second phasis in Gemini: which is a phasis of study, perseverance, and labour; of trouble, grief, and painful anxiety. The Sun has the third phasis in Gemini: and it is the phasis of boldness, contempt, and disdain; of indolence, forgetfulness, and ill manners.

The first phasis in Cancer belongs to Venus: it is the phasis of a good understanding, mirth, and wit; of cheerfulness, complacency, and love. The second phasis in Cancer belongs to Mercury: it is the phasis of wealth, honour, and preferment; of fruitfulness, fertility, and success in business. The third phasis in Cancer belongs to the Moon; and it is the phasis of success in arms, law, and opposition; of travelling, perseverance, and strength.

Saturn has the first phasis in Leo: it is the phasis of violence, rage, and tyranny; of lust, cruelty, and mischievousness. Jupiter has the second phasis in Leo: it is the phasis of disputation, contention, and strife; of hostility, violence, and battle. Mars hath the third phasis in Leo: which is a phasis of esteem and friendship, of union in the public cause, and of success in arms.

The Sun has the first phasis in Virgo: it is the phasis of riches, property, and wealth; of industry, improvement, and cultivation. Venus hath the second phasis in Virgo: it is the phasis of avarice, covetousness, and sordid gain; of meanness, penuriousness, and parsimony.—Mercury has the third phasis in Virgo: and it is the phasis of advanced age, infirmity; and weakness; of gradual decline, dissolution, and decay.

The Moon has the first phasis in Libra: it is the phasis of justice, mercy, and truth; of humanity, liberality, and benevolence. Saturn has the second phasis in Libra: it is the phasis of advantage, emolument, and gain; of watchfulness, labour, and subtilty. Jupiter has the third phasis in Libra: which is the phasis of lasciviousness, luxury, and licentiousness; of dissipation, drunkenness, and depravity.

Mars has the first phasis in Scorpio: it is the phasis of violent strife, contention, and slaughter; of thieving, murdering, and robbing. The Sun has the second phasis in Scorpio: it is a phasis of injustice, deceitfulness, and envy; of discord, malice, and detraction. Venus hath the third phasis in Scorpio: and it is a phasis of lewdness, fornication, and adultery; of flattery, seduction, and deceit.

Mercury possesses the first phasis in Sagittary: it is a phasis of strength, valour, and intrepidity; of jollity, openness, and festivity. The Moon

has the second phasis in Sagittary : it is the phasis of affliction, sorrow, and perturbation of mind ; of internal woe, suspicion, and mistrust. Saturn has the third phasis in Sagittary : and it is the phasis of obstinacy, obdurateness, and tyranny ; of wilfulness, mischievousness, and cruelty.

Jupiter has the first phasis in Capricorn : it is the phasis of hospitality, benevolence, and honesty ; of conviviality, merriment, and sport. Mars hath the second phasis in Capricorn : it is the phasis of inordinate desires, of unbridled passions, and intemperate lusts ; of discontentedness, peevishness, and disappointment. The Sun has the third phasis in Capricorn : and it is a phasis of exalted understanding, manliness, and wisdom ; of sobriety, integrity, and honour.

Venus hath the first phasis in Aquaries : it is a phasis of continual anxiety for gain, of laborious toil, and unwearied application ; of disappointment, misfortune, and loss. Mercury has the second phasis of Aquaries : it is the phasis of modesty, clemency, and good nature ; of gentleness, mildness, and complacency. The Moon hath the third phasis of Aquaries : and it is the phasis of dissatisfaction, repining, and discontent ; of jealousy, ingratitude, and envy.

Saturn hath the first phasis of Pisces : it is a phasis of thoughtfulness, sedateness, and temperance ; of sobriety, reputation, and success in business. Jupiter hath the second phasis in Pisces : it is the phasis of austerity, haughtiness, and ambition ; of pride, vain-glory, and self-conceit. Mars hath the third and last phasis in Pisces : and it is the phasis of concupiscence and lust ; of debauchery, lewdness, and profligacy.

The advantage to be derived by a perfect knowledge of the planets' phases will hereafter appear in the judgment of a nativity ; for, if the ascendant on the cusp of any person's nativity be found in these phases, then will the native's natural disposition, manners, occupation, and general pursuits, be regulated by them, according to the strength or debility of the other aspects ; for, if the lord of the ascendant, or the Moon, or planet applying to the ascendant in aspect, or beholding the lord of the ascendant, or Moon, are both posited in phases of the same nature, then will their effects upon the native be most powerful and efficacious.

The JOYS of the PLANETS.

The planets are said to be in their joys, when they are posited in those houses wherein they are most strong and powerful ; as,

The planet	}		{	
	}	joyeth in	{	♈
	}		{	♉
	}		{	♊
	}		{	♋
	}		{	♌
	}		{	♍
	}		{	♎
	}		{	♏
	}		{	♐
	}		{	♑
	}		{	♒
	}		{	♓

It may perhaps be enquired, why Saturn joyeth not in Capricorn, as well as in Aquaries, since both these signs are his houses? The reason is, that in Aquaries he has both house and triplicity, and is therefore better dignified, and more potent, in Aquaries than in Capricorn. So likewise Jupiter joyeth in Sagittary, and not in Pisces, because in the former sign he has both house and triplicity, but in the latter he has house only. The same observation extends to the other planets. The Moon, indeed, has no triplicity; but she joyeth in Cancer, because it is a sign of her own quality and nature. Hence it appears that Saturn, though strong and well dignified in Capricorn, is much stronger, and has more dignities, in Aquaries; Jupiter also has strong influences when posited in Pisces, but much stronger in Sagittary; Mars is potent in Aries, but infinitely more so in Scorpio; Venus has great operation in Libra, but in Taurus her effects are more powerful; and Mercury, for the same cause, operates much more forcibly in Virgo than he does in the sign Gemini. The efficacy of these rules having been proved by repeated experience, it is necessary for every student to consider them with attention.

The ANTISCIONS of the PLANETS.

A planet's antiscion is a certain virtue or influence it acquires by being posited in conjunction with any star or planet, in degrees equally distant from the two tropical signs, Cancer and Capricorn, in which degrees the Sun, when it arrives, occasions equal day and night all over the world. For example, when the Sun is in the tenth degree of Taurus, he is as far distant from the first degree of Cancer as when in the ~~first~~ degree of Leo; therefore, when the Sun, or any planet, is posited in the tenth degree of Taurus, it sends its antiscion to the twentieth degree of Leo; that is, it gives additional force and virtue to any planet at that time in the same degree by conjunction, or that casteth any aspect to it. The planets' antiscions may at all times be found by the following table.

A N I L L U S T R A T I O N

TABLE of the ANTISCIONS of the PLANETS*.

		Deg. into deg.		Min. into min.	
♈	into ♎	1	29	1	57
♉	♋	2	28	2	58
♊	♍	3	27	3	57
♌	♈	4	26	4	56
♍	♊	5	25	5	55
♎	♌	6	24	6	54

The foregoing table shews, that a planet, situated in one degree one minute of Aries, sends his antiscion into twenty-nine degrees fifty-nine minutes of Virgo; a planet, in two degrees two minutes of Taurus, into twenty-eight degrees fifty-eight minutes of Leo; and so on through the table. These antiscions are considered, in the rules of astrology, equivalent to a sextile or a trine, particularly if the planets are of the benevolent or fortunate kind. These planets have also their contra-antiscions, which are of the nature of a quartile, or opposition. To know where these fall, it only requires to find the antiscion, and in the opposite sign to that will be the contra-antiscion. For instance, suppose Jupiter in one degree of Aries, his antiscion will then fall in twenty-nine degrees of Virgo, and his contra-antiscion in twenty-nine degrees of Pisces, because Pisces is the sign immediately opposite to Virgo, where the antiscion falls.

The A S P E C T S of the P L A N E T S.

The strongest or most forcible rays, aspects, or configurations, peculiar to the planets, are the following: a conjunction, denoted by this character, δ ; a trine, Δ ; a quartile, \square ; a sextile, $*$; and an opposition, \circ .

A conjunction, δ , is not properly an aspect, though frequently so called; for, when two planets are both in the same degree and minute of a sign, they are said to be in conjunction, consequently cannot at that time be in aspect to each other. The effects of conjunctions are either good or bad according to the nature and quality of the planets that compose them, or as the planets in conjunction are friends or enemies to one another, or to the subject then under consideration.

A sextile aspect, $*$, implies two of the heavenly bodies posited at the distance of sixty degrees in longitude, or one sixth part of the zodiac,

* The Antiscions, according to the system of Argol and Morinus, are followed here, though discontinued by some modern professors. The Placidian method, however, will be given in the course of the work.

from

from each other ; for which reason it is sometimes called a sexangular aspect, or an hexagon. The sextile is termed an aspect of imperfect love, amity, or friendship ; because, when two planets, or significators, are in sextile to each other, they import that any matter in dispute, treaty of marriage, or other subject of enquiry, may be happily terminated, or brought about, by the intervention of friends ; or that for want thereof, the contrary may happen. And, though the sextile aspect is sometimes over-ruled by the more powerful influences of malignant ones, yet it is generally considered an omen of the favourable kind.

By a quartile aspect, \square , two planets are understood to be posited at ninety degrees, or one fourth part of the circle of the zodiac, from each other ; whence it is also called a quadrangular or tetragonal aspect. The quartile is considered an aspect of imperfect hatred ; and acts *vice versa* with the sextile, inclining rather to malignancy, contention, and misfortune, as the other does to friendship, harmony, and good fortune.

A trine aspect, Δ , imports the planets to be situated at the distance of one hundred and twenty degrees, or one third part of the circle of the zodiac, from each other ; and is sometimes called a trigonal aspect, or a trigonocrater, implying rule or dominion in a certain trigon or triplicity. This is an aspect of the most perfect unanimity, friendship, and peace ; and it is so considered, because, when the planets are in a Δ aspect they are posited in signs precisely of the same triplicity and nature ; that is to say, they are both in an earthy, airy, fiery, or watery, sign ; and consequently both contribute the same influences unimpeded. But, in a $*$, which is an aspect of imperfect amity, the planets are posited in signs of only a partial nature, viz. fiery with an airy, or an earthy with a watery, sign ; and, as the fiery sign is hot and *dry*, and the airy hot and *moist* ; the earthy cold and *dry*, and the watery cold and *moist* ; so the planets thus posited, agreeing only in one point out of two, give but an imperfect influence. Thus the distinctions between a $*$ and Δ aspect, and between a \square and γ , are founded in reason and experience.

The opposition γ of two planets, signifies their being posited at one hundred and eighty degrees, or just half the distance of the zodiac, apart, which places them diametrically opposite to one another in the heavens, whence it is called a diametrical radiation. This is considered an aspect of perfect hatred, or of inveterate malice and enmity, as malignant in its effects as the trine is benevolent ; and of double the destructive tendency of the \square aspect. To instance this, let us suppose two kingdoms, states, societies, or private gentlemen, at variance, and it is enquired whether the cause of dispute may be amicably adjusted ? If a figure be erected

for the positions of the heavenly bodies, and the two significators, representing the two adversaries, be in a quartile aspect. I should infer, that, notwithstanding the then subsisting enmity of the parties, with all the threatened mischiefs attending it, harmony may be restored, if proper means were used for that purpose. But, if the significators are found in actual opposition, the dispute in question would most probably occasion hostility, war, litigation, or duel, or be attended with some alarming consequences, before the matter would subside. Wherefore an 8 is justly termed an aspect of perfect enmity.

These aspects are all divided, for the sake of perspicuity, into *partile* and *platic* aspects. A *partile* aspect considers two planets exactly so many degrees from each other as make a perfect aspect; that is, if Venus be in nine degrees of Aries, and Jupiter in nine degrees of Leo, they are in partile trine aspect. Again, if the Sun be in one degree of Taurus, and the Moon in one degree of Cancer, they are in a partile sextile aspect; so that all perfect aspects are partile; and imply the matter or thing threatened, whether good or evil, to be near at hand.

By a *platic* aspect, we are to understand two planets so posited, as to admit half the degrees of each of their own rays or orbs; for instance, if Saturn be posited in sixteen degrees of Aries, and Jupiter in twenty-four degrees of Gemini, then Saturn would be in a platic sextile aspect to Jupiter, because Saturn would be situated within the moiety of both their orbs, which are nine degrees each. The same circumstance applies to the aspects of all the planets; for, if their distance from each other brings them within one half of each of their orbs or radiations, when added together, they will then form a platic aspect. It must also be carefully observed in these platic aspects, whether the co-operation of the two planets is going off, or coming on. In the above example, the effect of Saturn's platic sextile aspect with Jupiter was going off; but, if we reverse their situations, and place Saturn in twenty-four degrees of Gemini, and Jupiter in sixteen degrees of Aries, then the aspect would be coming on with all its force and influence, and would proportionably affect the subject, whatever it be, under consideration.

To enable the reader to find the platic aspects more readily, I subjoin the following table of the planets orbs, mean motion, and latitude.

TABLE of the ORBS and MEAN MOTION of the PLANETS.

ORBS.		MEAN MOTION.	
Saturn	10 degrees	2 minutes	1 second
Jupiter	12 degrees	4 minutes	59 seconds
Mars	7 degrees	31 minutes	27 seconds
Moon	12 degrees 30 min.	13 deg. 10 min.	36 sec.
Venus	8 degrees	59 minutes	8 seconds
Mercury	7 degrees 30 min.	59 minutes	8 seconds
Sun	17 degrees	59 minutes	8 seconds

TABLE of the PLANETS LATITUDE.

	North Latitude.			South Latitude.		
	D.	M.	S.	D.	M.	S.
Saturn	2	48	0	2	49	0
Jupiter	1	38	0	1	40	0
Mars	4	31	0	6	47	0
Moon	5	0	17	5	0	12
Venus	9	2	0	9	2	0
Mercury	3	33	0	3	35	0

The Sun, always moving in the ecliptic, can have no latitude.

Now it must be observed, that these aspects of the planets are projected or cast contrary ways, either onward in a line progressively with the signs of the zodiac, which are termed sinister aspects; or else backward, in a line reverseways to the order of the zodiac, which are termed dexter aspects. The whole of these appear at one view in the following table.

TABLE of the RADIATIONS, or SINISTER and DEXTER ASPECTS, of all the PLANETS.

		* □ Δ ♂		* □ Δ ♂		* □ Δ ♂
Dexter	♄	♌ ♍ ♎ ♏	♐	♑	♒	♓
Sinister	♄	♈ ♉ ♊ ♋	♌	♍	♎	♏
Dexter	♃	♈ ♉ ♊ ♋	♌	♍	♎	♏
Sinister	♃	♌ ♍ ♎ ♏	♐	♑	♒	♓
Dexter	♂	♈ ♉ ♊ ♋	♌	♍	♎	♏
Sinister	♂	♌ ♍ ♎ ♏	♐	♑	♒	♓
		* □ Δ ♂		* □ Δ ♂		* □ Δ ♂

In the foregoing table, at the top of the third column, note the ~~the~~ characters of the aspects, sextile $*$, quartile \square , trine \triangle , and opposition δ , as placed over the signs of the zodiac. In the first column, observe the words dexter and sinister; and in the second column, the sign Aries γ . These are intended to shew, that a planet, posited in γ , would send his sextile aspect, dexter to Aquaries, and sinister to Gemini; his quartile, dexter to Capricorn, and sinister to Cancer; his trine, dexter to Sagittary, and sinister to Leo; and would be in opposition to a planet posited in equal degrees of Libra. The same rules apply throughout the table; but it must not be forgotten, that sinister aspects go in the same order with the signs of the zodiac, and dexter contrarywise; and that the dexter aspects are more strong and powerful than the sinister. And thus, according to the operations of the planets and stars, are the natures of all men, as the planets have predominancy in them; and such are the natures of all manner of herbs and plants that grow in the field. Some are influenced by Saturn, and thence are cold and dry; others by Jupiter, and thence are hot and moist; one by an order of Mars draws nothing but poison to its roots, and another by the sweet influence of Venus sucks nothing but the sweet sap of the earth into all its fibres. If Saturn or Mars rise with a birth, it is ten to one but the child dies that year, unless Jupiter or Venus interpose, by throwing their friendly influences strongly into the sign. And in these respects we have as incontestible proofs of the truth of what we advance as the physician has of the nature of herbs when he tastes them; he, from that demonstration, declares them to be hot or cold, and good either to cure or kill; but we can ascertain this without tasting them, because we know the source from whence they derive these opposite qualities.

It were needless for me to dwell longer upon an explanation of the different virtues and effects of the planets and signs. Sufficient has now been said, to point out their operations and natural influences to the understanding of the most limited capacity. It therefore only remains for my readers, or such of them as intend to make any progress in the study, to familiarise themselves with the subject by a frequent perusal of it; and particularly to acquire a correct knowledge of all the characters by which the signs, planets, and aspects, are severally distinguished. It will then be proper to understand the following terms peculiar to this Art.

E X P L A N A T I O N of the T E C H N I C A L W O R D S and
T E R M S of A R T used in A S T R O L O G Y.

DIRECTION signifies a planet moving on in its natural course, from west to east, according to the succession of the signs in the zodiac; thus, a planet is direct, when it moves *in consequentia*, from Aries to Taurus, from Taurus to Gemini, &c. Direction is also a *calculus*, whereby to find the time of any accident or remarkable event that will happen to the person who propounds a question, or has his nativity cast. For instance, a person enquires how many years he may live, by the course of the planets at the time of birth? Having established the Sun, Moon, or ascendant, as significators of life, and Mars or Saturn as promissors or portents of death, the *direction* is a calculation of the length of time in which the significator will be in meeting the promissor; and this resolves the question. In these calculations, the significator is sometimes termed *apheta*, or giver of life, and the promissor *anareta*, or giver of death. The directions of all the principal points of the heavens, planets, and fixed stars, as the ascendant, mid-heaven, Sun, Moon, and part of fortune, are worked by the same rule.

STATIONARY is understood of a planet, when, to the eye or senses of a beholder here on earth, it appears to stand still, without any progressive motion in its orbit. Not that a planet ever is or can be naturally in this state, but is only rendered so in appearance, by the inequalities which arise from the positions and motions of the earth; for, were the planets to be viewed from the Sun, or *centre* of the system, they would always appear uniform and regular.

RETROGRADATION implies an apparent motion in the planets, whereby they seem to go backwards in the ecliptic, and to move *in antecedentia*, or towards the antecedent signs, viz. from east to west, contrary to the order of direction and to the succession of the signs of the zodiac. This also is an appearance produced by an opposite motion of the earth to that of the planets.

APPLICATION signifies the approach of two planets together, either by conjunction or aspect, and is of three kinds: the first is, when a planet, swift in motion, applies to one of slower progress; for example, suppose Mercury posited in sixteen degrees of Gemini, and Mars in twenty-one degrees of the same sign, both being direct in motion; Mercury, by having the greater apparent projectile force, would overtake and form a

conjunction with Mars, which is termed a *direct application*. The second kind is formed by two retrograde planets; as, supposing Mercury in sixteen degrees of Gemini, and Saturn in fifteen degrees of the same sign, both retrograde, Mercury, being the lighter planet, applies to the body of Saturn, a more ponderous planet, by retrogradation; and this is termed a *retrograde application*. The third kind is occasioned by one planet going direct in motion, and meeting another planet that is retrograde; for instance, suppose Mercury retrograde in sixteen degrees of Gemini, and Saturn direct in twelve degrees of the same sign; here Mercury, being the lighter planet, applies to a conjunction of Saturn by a retrograde motion; and these two last are deemed evil applications. It must also be observed that the superior planets never apply to the inferior but by a retrograde motion; whereas the inferior planets apply both ways.

SEPARATION is understood of two planets that have either been in partile conjunction or aspect, and are just departed or separated from it. Thus, if we suppose Saturn in twelve degrees of Sagittary, and Jupiter in thirteen degrees of the same sign, Jupiter will be then separated one degree from a perfect or partile conjunction with Saturn; but they would still be in a platic conjunction, because they are within the moiety of each others radiations, which is four degrees and a half each, consequently these planets would continue in platic conjunction until they were separated nine degrees, and then the aspect would entirely cease. The exact knowledge of every degree of the separations of these aspects is of the utmost consequence in giving judgment upon various important occasions. For instance, suppose it were demanded whether a certain treaty of marriage would take place, or not? When all the aspects are collected upon the horoscope, and the two planets, that are significators of the parties, are found applying to each other in a conjunction, and in common or fixed signs, the marriage may probably take place in some length of time. If the significators are posited in moveable signs, angular, and approaching swift in motion to a conjunction, it may then be consummated in a very short time; but, if the significators are separated from a conjunction only a few minutes of a degree, one may safely conclude that there has been great probability, only a few days before, that the wedding would have taken place; but by this aspect the parties appear to be hanging in suspense, and some dislike or change of sentiment seems to have taken place: and, as the significators gradually separate from the partile and platic conjunctions, in the same gradation will the treaty and affections of the parties alienate and wear away; and, by the comparative time that the aspect will occupy before it entirely ceases, so will the time be so many weeks, months, or years, before the parties shall wholly relinquish the connection.

PROHIBITION indicates the state of two planets that are significators of some event, or the bringing of some business to an issue or conclusion, and are applying to each other by conjunction; but, before such conjunction can be formed, a third planet, by means of a swifter motion, interposes his body, and destroys the expected conjunction, by forming an aspect himself; and this indicates that the matter under contemplation will be greatly retarded, or utterly prevented. For example, suppose Mars were posited in seven degrees of Aries, Saturn in twelve degrees, and the Sun in six degrees, of the same sign; Mars is the significator of the business in hand, and promises the issue or completion of it so soon as he comes to a conjunction with Saturn; but the Sun, being swifter in motion than Mars, passes him, and prevents their conjunction, by forming the aspect himself. This indicates, that whatever was expected from the approaching conjunction of Mars and Saturn is now prohibited by the Sun's first impeding Mars and then Saturn; and this is termed a *conjunctional* or *bodily prohibition*. There is also a prohibition by aspect, either sextile, quartile, trine, or opposition; and this happens when two planets are going into conjunction. Suppose Mars to be in seven degrees of Aries, Saturn in thirteen degrees of the same sign, and the Sun in five degrees of Gemini; the Sun, being swifter than Mars in his diurnal motion, will quickly overtake him, and pass by the sextile dexter of Mars, and form a sextile dexter with Saturn, before Mars can reach him; by this means their conjunction is prohibited.

FRUSTRATION imports a swift or light planet approaching to an aspect with one more slow and ponderous; but, before they can approach near enough to form that aspect, the weighty planet is joined to some other, by which the first aspect is frustrated. To instance this, suppose Saturn posited in sixteen degrees of Gemini, Jupiter in fifteen degrees of Leo, and Mars in eleven degrees of the same sign; here Mars applies to a conjunction with Jupiter, but, before he can reach it, Jupiter meets a sextile aspect from Saturn, which frustrates the conjunction of Mars, and, in practice, utterly destroys whatever was promised by it.

REFRANATION is the state of a planet in direct motion, applying to an aspect or conjunction with another planet, but before they can meet becomes retrograde, and thus *refrains* to form the aspect expected. Suppose Jupiter in the twelfth degree of Gemini, and Mars in the eighth; here Mars, the swifter planet, promises very soon to overtake Jupiter, and form a conjunction with him; but just at the instant falls retrograde, and refrains from the conjunction, by taking an opposite course from Jupiter.

TRANSLATION of LIGHT and NATURE. This happens when a light planet separates from a weighty one, and joins with another more ponderous, and is effected in this manner: let Saturn be placed in twenty degrees of Aries, Jupiter in thirteen degrees, and Mars in fourteen degrees of the same sign; here Mars separates from a conjunction with Jupiter, and translates the light and nature of that planet to Saturn, to whom he next applies. The effect of this in practice will be, that, if a matter or thing be promised by Saturn, then whoever was represented by Mars shall procure all the assistance that the benevolent planet Jupiter could bestow, and translate it to Saturn, whereby the business in hand would be the better effected, and more happily concluded; and this, being a very fortunate position of the planets, is very proper to be known, since it promises much in lawsuits, marriages, and all other questions of the kind.

RECEPTION is when two planets, that are significators in any question or nativity, are posited in each other's dignity, as the Sun in Aries, and Mars in Leo, which is a reception by houses, and is deemed the most powerful and efficacious of all receptions. But reception may be by exchange of triplicity, term, or phase, or by any essential dignity; as Venus in Aries, and the Sun in Taurus, is a reception by triplicity, if the question or nativity happen by day. Or if Venus be in the twenty-fourth degree of Aries, and Mars in the sixteenth degree of Gemini, it is a reception by terms. The use of these positions in practice is considerable; for, suppose the event of any question required be denied by the aspects, or the significators are in no aspect with each other; or it is doubtful what may happen from a quartile or opposition of the significators; yet, if the principal significators are found in mutual reception, the thing desired will shortly come to pass, and probably to the satisfaction and content of all the parties concerned.

PEREGRINATION describes a planet to be situated in a sign, or in such certain degrees of a sign, where it has no essential dignity, either by house, exaltation, triplicity, term, or phase; as Saturn in the tenth degree of Aries, is peregrine; and the Sun, in any part of Cancer, is peregrine, having no dignity whatever in that sign. In all questions of theft, it is very material to know the peregrine planet; for it has been uniformly found, by almost every regular professor of this Art, that the thief may be almost constantly discovered by the peregrine planet posited in an angle, or in the second house.

COMBUSTION is the state of a planet, when situated within eight degrees thirty minutes of the body of the Sun, either before or after him. Suppose Mercury in the twenty-first degree, the Sun in the twenty-fifth degree,

degree, and Venus in the twenty-seventh degree of Aquaries ; here Mercury and Venus would be both combust ; but Venus would be more affected by it than Mercury, because the Sun applies to, or moves towards Venus, and recedes from Mercury, whereby his rays afflict her more forcibly on his nearer approach, and become weaker upon Mercury by his recess from him.

CAZIMI represents a planet in the heart of the Sun ; that is, if a planet be only seventeen minutes before or after the Sun, as if the Sun were in fifteen degrees thirty minutes of Taurus, and Mercury in fifteen degrees twenty minutes of the same sign, Mercury would be then in cazimi, or in the heart of the Sun. All authors agree that a planet in cazimi is fortified thereby, and is of greater efficacy ; whereas a planet in combustion is of a malignant nature. If the significator of a querent, or person propounding a question, be combust, it shews him or her to be under fearful apprehensions, and threatened to be over-powered, or greatly injured by some superior person. It should be carefully observed, that all planets may be in combustion with the Sun, but the Sun cannot be in combustion with any planet ; and that combustion can only be by personal conjunction in one sign, and not by any aspect, either sextile, quartile, trine, or opposition ; the Sun's quartile or opposite aspects are afflicting, but they do not combure, or render the planet combust. A planet is always considered under the sun-beams, until he is elongated seventeen degrees before or after his body.

VOID OF COURSE, is when a planet is separated from another planet, and does not, during its continuance in that sign, form an aspect with any other. This most usually happens with the Moon ; and in practice, it is observed, that if the significator of the thing propounded be void of course, the business under contemplation will not succeed, nor be attended with any satisfactory or pleasing consequences.

BESIEGING, signifies a planet situated betwixt the two malevolent planets Saturn and Mars ; for instance, if Saturn were placed in the twelfth degree of Aries, Mars in the sixteenth, and Jupiter in the fourteenth, degree, Jupiter would then be besieged by Saturn and Mars.

INCREASING in LIGHT, is when a planet is separating from the Sun or the Sun from a planet ; thus the Moon, at her greatest distance from the Sun, appears with the greatest degree of light, having her whole orb illumined.

ORIENTAL and OCCIDENTAL. A planet, when oriental, rises before the Sun ; and when occidental, sets after him, and is seen above the horizon after the Sun is down ; consequently when a planet is oriental, it is posited in the east, and when occidental, in the west.

SUPERIORS and INFERIORS. Saturn, Jupiter, and Mars, are distinguished by the name of the superior, ponderous, and more weighty planets ; and Venus, Mercury, and the Moon, are called the inferior planets. A superior always governs or over-rules an inferior ; this is an observation that holds good throughout the whole system of nature.

SWIFT OF COURSE, is when a planet moves farther than his mean motion in twenty-four hours ; and he is *slow of course* when he moves less than his mean motion in the same portion of time.

ALMUTION, signifies a planet that bears principal rule in a sign or figure ; which planet must consequently have the most essential dignities.

HAYZ, implies a masculine diurnal planet to be situated above the horizon in the day-time, or a feminine nocturnal planet posited below the horizon in the night-time ; which is an accidental fortitude the planets delight in, and gives a favourable omen in all figures wherever they are found.

LONGITUDE and LATITUDE. The longitude of any star or planet, is the degree of the ecliptic or zodiac in which they are found, numbered from the first point of the sign Aries. The latitude of a star, or planet, is its distance north or south from the Sun's path or ecliptic line, numbered by the degrees of the meridian.

DECLINATION, is the distance a planet swerves either north or south, from the equator or equinoctial line, in his circuit through the twelve signs of the zodiac.

RIGHT ASCENSION, is the number of degrees and minutes of the equinoctial line, reckoned from the beginning of Aries, and comes to the meridian with the Sun, Moon, star, or planet, or any portion of the ecliptic.

OBLIQUE ASCENSION, is the degree and minute of the equinoctial line, that comes to, or rises with, the degree of longitude of any star or planet in the horizon ; or it is the degree of the equinoctial line that comes to the horizon with any star or planet in an oblique sphere.

OBLIQUE DESCENTION, is the degree of the equinoctial line that sets in the horizon, with the degree of longitude of any star or planet, in an oblique sphere; making any oblique angle with the horizon.

ASCENSIONAL DIFFERENCE, is the distinction between the right and oblique ascension of any planet or star, reckoned in the equator.

POLE OF POSITION, signifies the elevation of the poles of the world above the circle of position of any star or planet.

CIRCLES OF POSITION, are circles passing through the common intersections of the horizon and meridian, and through any degree of the ecliptic, or the centre of any star, or other point in the heavens, and are used for finding the situation or position of any star or planet.

HOROSCOPE, is a figure or scheme of the twelve houses of heaven, wherein the planets and positions of the heavens are collected for any given time, either for the purpose of calculating nativities, or answering horary questions. It also signifies the degree or point of the heavens rising above the eastern point of the horizon, at any given time when a prediction is to be made of any future event; but this is now most commonly distinguished by the name of *the Ascendant*.

COLOURS. The colours given by, or peculiar to, each of the planets and signs, is of great importance in the determination of all questions where the complexion of a person, or the colour of a thing is necessary to be known. The reader must therefore be careful to remember, that of the planets, Saturn gives a black colour; Jupiter red mixed with green; Mars, a red fiery colour; the Moon, all white spotted, or light mixed colours; Venus, white and purple colours; Mercury, light blue or azure colour; the Sun, all yellow colours, or inclined to purple. Of the twelve signs, Aries gives a white mixed with red; Taurus, white mixed with citron; Gemini, white mixed with red; Cancer, green or russet; Leo, red or green; Virgo, black speckled with blue; Libra, black or dark crimson, or swarthy colour; Scorpio, dark brown; Sagittary, yellow, or a green sanguine colour; Capricorn, black or russet; Aquaries, light blue or sky-colour; Pisces, a glistening light colour. Thus, by knowing the colour or complexion attributed to each of the planets and signs, it is easy to determine the complexion of the native, or of any person or thing enquired after; for as the complexion or colour of the lord of the ascendant, or the sign, or significators are, that represent the party, such will be their colour or complexion. So if it be asked concerning two cocks just going to pit, Which shall be the winner?

winner? Erect the figure, and the two planets representing the distinguishing colours of the two cocks, shall be their significators, and that planet which is the superior, or that has most essential dignities, and is most strongly fortified, shall by his colour point out the cock that shall win his battle. So of any other question determinable by colours.

And since this Art cannot be understood, nor the work read with any pleasure or improvement, without a perfect and familiar knowledge of all the characters peculiar to the signs, planets, &c. I shall insert them in this place all together, that they may be at any time referred to with ease; recommending at the same time to all my readers, not to proceed any further, till they have learned them by heart.

CHARACTERS representing the **TWELVE SIGNS** of the **ZODIAC**, **DRAGON'S HEAD**, **DRAGON'S TAIL**, and part of **FORTUNE**.

Aries	♈	Scorpio	♏
Taurus	♉	Sagittary	♐
Gemini	♊	Capricorn	♑
Cancer	♋	Aquaries	♒
Leo	♌	Pisces	♓
Vigo	♍	Dragon's Head	♁
Libra	♎	Dragon's Tail	♂
		The Part of Fortune	⊕.

CHARACTERS of the **PLANETS**.

Saturn	♄	Moon	☾
Jupiter	♃	Venus	♀
Mars	♂	Mercury	♁
		The SUN	☉.

CHARACTERS distinguishing the several **ASPECTS** of the **PLANETS**.

Sextile	*	Trine	△
Quartile	□	Opposition	♁
		And the Conjunction	♄.

EXPLANATION

EXPLANATION of the TWELVE HOUSES of HEAVEN, with DIRECTIONS for erecting the HOROSCOPE.

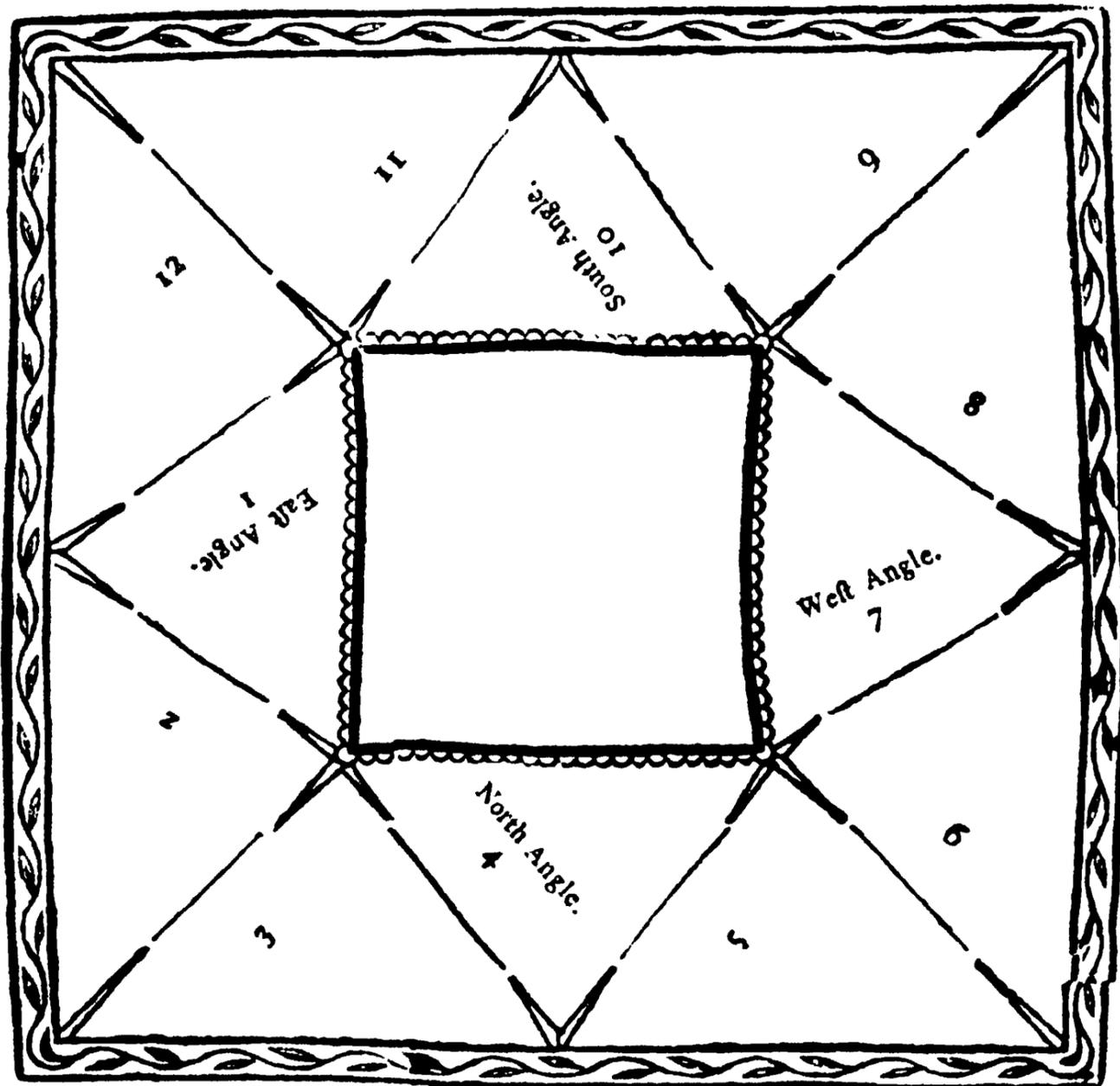
HAVING shewn what the essential qualities are, which the planets and heavenly matter derive from an inherent principle of nature, it follows that I should explain the accidental qualities they receive by their different positions in the twelve houses of heaven; for, as the heavens are perpetually in motion, either ascending or descending, and since it is beyond the reach of human penetration to define what star or planet shall ascend at the nativity of children yet unborn, so, in reference to human ideas, it is purely accidental what dignities the planets shall acquire, or what houses they shall be posited in, at the time of birth.

That the reader may form a competent idea of what is meant by the twelve houses of heaven, let us suppose the whole celestial globe, or sphere of heaven, divided into four equal parts by the horizon and meridional line, and each of these into four quadrants, and each quadrant into three equal parts, by lines drawn from points of sections in different parts of the horizon and meridian equidistant from each other. By this operation, the whole globe or sphere will be apportioned into twelve equal parts, which constitute what we call, *the twelve houses of heaven*. And these houses, as observation and experience abundantly shew, make up that great wheel of nature, whereon depends the various fortunes contingent to all sublunary matters and things.

In this division of the heavens, the first quadrant is described by a parallel line, drawn from the point of the east angle to the south, or midheaven; and contains the twelfth, eleventh, and tenth, houses, called the oriental, vernal, masculine, sanguine infant quarter. The second quadrant is described by a similar line, running from the exterior point of the midheaven to the point of the western angle, and contains the ninth, eighth, and seventh, houses, called the meridian, estival, feminine, youthful, choleric quarter. The third quadrant is formed by a parallel line running from the extreme point of the eighth house to the north angle; and contains the sixth, fifth, and fourth, houses, called the occidental, autumnal, masculine, melancholic, manly, cold and dry quarter. The fourth quadrant is described by a line drawn from the extreme point of the north angle to the extremity of the line which describes the first quadrant, both meeting in the east angle of the heavens, and contains the third, second, and first, houses, called the northern, wintery, feminine, phlegmatic quarter, the seat of old age, decrepitude, and decay. The lines thus drawn describe the following figure, or horoscope, into which the signs and planets are severally introduced, and re-

presented as in their true places in the heavens, before any question can be solved, or nativity calculated. The space in the centre, were the figure drawn circular, might represent the vacuum in which the earth moves; but it is generally used to write down the day, year, and hour of the day, when the figure was erected, with the purpose of it, whether for a nativity or question resolved.

FIGURE of the HOROSCOPE, or TWELVE HOUSES of HEAVEN.



These twelve houses are each distinguished by their respective figures, and are either *angular*, *succedent*, or *cadent*. The angular houses are four, called the ascendant, midheaven or medium cœli, the seventh house, and the bottom of the heaven; these are deemed the most powerful and most fortunate houses. The succedent houses are the eleventh, second, eighth, and fifth; and are ranked next in force and virtue to the angles. The third class, or cadent houses, are the third, twelfth, ninth, and sixth; and are considered of the least efficacy of them all. But, notwithstanding they are divided into only three classes, or orders, whereby their force and efficacy are estimated, yet is there a regular gradation in this respect running through the whole, whereby one house is subordinate to the other, from first to last. Considered in this order, they stand thus;

1 10 7 4 11 5 9 3 2 8 6 12.

According

According to this rule, if we find two planets, equally strong and of the same dignities, one posited in the first house and the other in the tenth, we judge the planet in the first house, or ascendant, to have superiority over the planet in the tenth house; and, in practice, we infer, from such a position, that the person, whose significator was in the first house would get the better of his opponent, whose significator was in the tenth house; but, both being so nearly equal in point of dignity, great struggles and difficulties would intervene, as the nature of the case in point may happen to be. This rule holds good from the tenth house to the seventh; the seventh to the fourth, and so on through the whole; but it should always be remembered that planets in angles, that is, those which are seated in the angular houses, are the *most* forcible and potent in their operation.

The first house, which is denoted by the figure 1, is called the *ascendant*, because, the point of its angle being level with the horizon, whatever planet ascends from under the earth must ascend upon this line, and become visible first in this house. The line upon which the planets ascend, or move, is called the cusp of the houses; and that of the ascendant is generally reckoned to extend about five degrees above the earth and twenty-five degrees beneath, ready to ascend. But, if signs of long ascensions ascend, then half five degrees above the earth, and thirteen below, are its utmost limits. If signs of short ascensions ascend, then five degrees above the horizon, and fifty degrees below, are usually allowed. Now the quality of whatsoever part of the heavens occupies or fills up the degrees of this house, carries along with it the health, life, and nature, of every infant or thing that is conceived or brought forth within its jurisdiction. And hence hath this point of the heavens a faculty of attracting or receiving the virtues of the celestial matter that is accidentally ascending in that part of heaven at the birth; and also of the planets and fixed stars in their transits; and all the rays of the planets, in their aspects and conjunctions, are attracted into this part of heaven, in order to the formation of the shape, stature, temperature of the body, quality of the mind, and all accidents and contingencies which shall befall the native's body, or health, or life, unto his dying day; such a sympathy is there between this part of the heavenly frame and of every act and thing that is produced or that receives life under it. For, as the seed in the ground, after it has taken root, buds forth, and appears above ground, so the heavenly intelligencers, after they have framed the embryo, and the temperament thereof, under the earth, give it life and being of its own, putting forth level with them just as they ascend. We do not however suppose, that the temperature and qualities of the native were wholly framed at the exact
time

time of birth, although the situation of the heavens at that time never fails exactly to describe them; we have every reason to believe, that the temperature and qualities of the body, and the disposition of the mind, are formed in regular gradations from the conception to the time of birth; but that the birth describes them is indisputably clear, because it cannot happen at any moment of time, in any part of the world, but it must fall even with that part of the heavenly matter ascending from the lower unto the upper horizon, which is interested in, and therefore points out, those temperatures and qualities. For any man to be satisfied in this point, let him but note what the nature of this ascending point of heaven is, with all the stars and planets posited therein, or having aspect with them from other houses, giving each of them their due weight and influence, according to their nature and dignity, neither strained one way nor the other; and, just as these are found at the time of birth, just so shall be found the qualities and endowments of that native, with the principal actions and events of his life, which this point ascending takes the charge of. And in this trial will the reader find more substantial proofs of the truth and existence of Astrology than the most acute arguments can intil into his mind.

Now, since the first house, or ascendant, gives birth and life to the native, it follows that those houses which are the attendants on and upholders of life, should be joined with it; and, as children, or the native's offspring, are the upholders of life in this world, and religion and learning the grand means of upholding it unto eternity in the other world, so the houses, which contribute these blessings to the life already given, are joined in an harmonious trine with the first house, making up that three-fold cord, which, as Solomon saith, *can never be broken*; the one is a succedent house, called the fifth house, and the other a cadent house, called the ninth house; and, to be convinced of the effects of this fifth house, note the heavenly matter, planets, stars, and aspects therein posited at the time of birth, according to the rules here laid down, and they shall truly represent the number and state of the native's offspring, and all other particulars relative to children, and to breeding or barren women. So also examine the state of the ~~the~~ ninth house; and, as that represents, so shall the native be in respect of religion and science; for the heavenly matter, planets, stars, and aspects therein, shall shew what and how the man shall prove, whether wise or foolish, devout or schismatical, and what study or occupation he shall be inclined to follow; and these furnish matter for grace to work upon; but, as for grace itself, nature can have no power over it; grace may rule nature, but nature cannot sway grace.

The second angular point of the houses of heaven is called the midheaven, which is that point which culminates, being the very top or highest point of the heavenly frame. And, whatever part of the heavens happens to be culminating in this point at the birth of any person or thing, that takes charge of, and carries along with it, ever after, the preferment, honour, profession, situation, and authority, of the native; and, as the nature of the planets, stars, aspects, and heavenly matter, happens to be, that are situated in this point, or in the degrees pertaining to it, so shall the native prove in his life-time, in point of dignity, advancement, and reputation, in this world, whether high or low, fortunate or unfortunate, favoured or disgraced. The attendants upon, and upholders of, man's honour and dignity, as the Scriptures and every day's experience perpetually shew us, are wealth and servants. The first of these is attached to the midheaven in a succedent house, called the second house of heaven; and the other in a cadent house, called the sixth house of heaven; and these two are situated in an harmonious trine with the angular point of the midheaven. And now well observe what the planets, stars, aspects, and heavenly matters, are in either of these houses at the time of birth, and such shall the native's fortune prove in point of riches and subordinate dependants; in the first of these houses for wealth, and in the other for servants or dependants.

The third angle of the figure of heaven is the seventh house, or point of the heavens and degrees contingent, which are always *descending*, or setting out of our horizon, and sinking under the earth; and this point is directly opposite to the eastern angle or ascendant. Now, as the rising heaven, or ascendant, is the beginning and conduit of life, so this setting heaven, level with the ascendant, is the bringing all mundane affairs level with life, such as our entrance into the state of marriage; our contracts and enterprizes in business, war, and travel; and our connections and success therein, whether with friends, strangers, or enemies; and these whether honest men, parasites, or thieves. And the heavenly matter, planets, stars, and aspects, situated in this angle at a nativity, apparently shew how a man shall fare in respect to wives, more or less, any or none, good or bad; and, in matters of business or adventure, how fortunate or unfortunate he may be likely to prove; and, with enemies or thieves, how far he is likely to be injured by them. Necessary upholders of marriage, supporters in trade and travel, and defenders against thieves, plunderers, and enemies, are friends, relations, and neighbours. And these, in a trine to the seventh house, are brought forth, the first out of the eleventh house of heaven a succedent house, and the other out of the third house of heaven, a cadent house. The eleventh house, by the planets,

nets, stars, aspects, and heavenly matter, therein, points out the state of a man's friends and hopes in this life; and the third house describes, by the same means, how happy or unhappy a man shall prove in his relations, connections, and neighbours.

The last angle of heaven is the fourth house, called the bottom of heaven, and represents that point which in our conception seems to hang at the very bottom of the round ball of the celestial world, being diametrically opposite to the exterior, or midheaven. And, as that shews what a man in the course of nature shall rise to in the world, this, on the contrary, declares what and when shall be his fall, decay, and death. This house has therefore signification of the end of every worldly concern, and, amongst other ends, of the grave, which is the end of all men living, however dignified or great. And the planets, stars, and aspects, posited in this house at the time of birth, never fail to shew what kind of end the native is likely to find; for, as the twelve signs have each their particular and visible effects upon and over every part of man's body, and as the planets and their aspects shew in what sign the native shall be impeded, that is, in what part of the body the root of his natural infirmity shall be placed, and what accidents shall befall him during life, so is it an easy process to point out the manner of his death, and whether natural, honourable, or ignominious. The upholders of this angle are the houses of tribulation and death; the one a succedent house, called the eighth house, or house of death; and the other a cadent house, called the twelfth house. And now let it be carefully observed what planets, stars, aspects, and heavenly matter, occupy those houses at the time of nativity; and they shall point out, in the twelfth house, all the principal misfortunes, afflictions, and tribulations, of the native's life, and in the eighth house the time and manner of his death.

Independent of the faculties hitherto specified, each of these houses of heaven have other significations and effects, which they demonstrate in various other ways. For instance, the ascendant represents the native coming into the world, and the fourth house at the same time represents the parents of the native going out; for *one generation goes off, and another always comes in*†, according to the course of nature. Of these parents, the father is more especially signified by the fourth house; and then, secondarily, but not so forcibly, the mother of the native is signified by the tenth house, and the grandfather by the seventh; and uncles, aunts, and relations, on the father's side, by the sixth; and uncles, aunts,

† See Eccles. i. 4.

and relations, on the mother's side, by the twelfth. Hence also it comes to pass, that by the fourth house are signified houses and lands, and all degrees of patrimony, left by the father; and by the eighth house are shewn all goods and legacies left by will of the deceased. The second and sixth houses in half-trine to the house of the grave, and in opposition to the eighth and twelfth, have a secondary signification of sickness and death.

Such are the qualities and operations of the twelve houses of heaven in the common course of nature; but these qualities are sometimes materially altered, and changed for the better or worse, by means either of the moon or some other of the celestial motions or affections. It is certain that the Moon circleth the earth once in every twenty-eight days; but in this perambulation she neither keeps the Sun's pathway in the ecliptic, nor continues her course constantly on the same side of it; but once in every fourteen days she crosses the ecliptic, alternately to her north and south declination; and it is found by long and correct observation, that the point in the heavens where she crosses this line is very strongly affected by her motion. The Moon is the great body of life and growth; and, when she passes the ecliptic to the north, which brings her nearer into this northern world, she then gives an extraordinary degree of fruitfulness, which wonderfully strengthens with its influence whatsoever happens within the line of its jurisdiction. And this point, wherever it falls, is called the moon's north node, but is distinguished in astrological works by the name of the Dragon's Head, as already explained in page 125. If this point happens to ascend in a nativity, it strengthens life with a robust and lively constitution; if it falls in the mid-heaven, it promises great honour and preferment; if in the eleventh house, prosperity and riches. If Jupiter or Venus happen to be in these degrees, it makes them much stronger and more efficacious in their benevolent operations; but, if Saturn or Mars be posited there, it gives them, on the contrary, a stronger inclination to prove mischievous and unfortunate. When the moon intersects the ecliptic line to her southern declination, she leaves that point of the heavens where she crosses it, which is termed the Dragon's Tail, as barren to all intents and purposes as the other was fruitful. Hence this point ascending at a nativity blemishes life, and leaves a stain upon it; impairs honour and advancement in the mid-heaven, and wastes riches, and brings adversity, in the eleventh house; and it weakens as well the benevolent auspices of Jupiter and Venus as the evil inclinations of Saturn and Mars. How these circumstances operate beyond the equinoctial experience is yet silent; but it seems reasonable to suppose that the Dragon's Tail is there the fruitful point, and the Head the barren point, since, when the Moon is going off from us, her influences must be coming on with them.

Next to the nodes, the *part of fortune* has its operations upon these twelve celestial houses. The point, which we term the part of fortune, is the distance of the Moon's place from the Sun's, added to the degrees of the ascendant; and the nature of it is, as constant observation ascertains, that, if this point falls among fortunate stars, or in a fortunate part of the heavens, then it promises great success in health or wealth, honour or offspring, or any other species of prosperity, according as it is seated either in the first, eleventh, or fifth, houses, or in any others. The reason of this appears to be, that the Sun, Moon, and Ascendant, being the prime conduits through which the stream of life flows, this seat of the part of fortune is the harmony of all three concentrating and uniting in the same acts of benevolence.

Now, besides these, there are yet other qualities, accidentally affected, which concern either particular persons or times. Thus, the places of Saturn, or Mars, or the Tail of the Dragon, in the vernal figure, are unfortunate in the highest degree for the whole of that year; or, if they happen in any of the quarter figures, they portend affliction and misfortune for that quarter. But the places of Jupiter and Venus in a vernal figure are as fortunate as the others are unfortunate for the same time. The places of an eclipse of the Sun or Moon, and of the comets, are also fortunate or unfortunate, as their situation may be, or as persons, countries, or states, may be concerned in them. The place of Saturn or Mars in a man's nativity proves unfortunate to him all the days of his life; and the place of either of them in a revolutional figure is equally bad for that year. But the place of Jupiter or Venus in a nativity, or in a revolutional figure, is always as fortunate, either for a man's life-time, or for the year, as the other is unfortunate. Also the places of the twelfth house, or eighth, or sixth, as they were in the native scheme, have always bad significations unto a man, whensoever they come up upon any of his concerns. And the places of the tenth house, of the eleventh, of the ascendant, and of the second house, generally promise as much good as the other houses do evil upon all the common occasions of life.

Thus far we have seen the operations of the twelve houses of heaven, as they appertain to the time and circumstances of a nativity. We shall now explain their properties in that system of nature upon which the doctrine of horary questions is grounded. And such has been the industry and indefatigable labour of our forefathers, in bringing this science to maturity, and in discovering and distinguishing the particular significations and effects of all positions of the planets in these twelve houses of heaven, that whoever takes the pains to inform himself sufficiently of them will

not be in want of competent grounds whereon to judge, or give rational answers to every interrogation or question on the common occurrences of life, or any contingent accidents or undertakings, with the consequences and success of them.

The first house bears signification of the life of man, and of the stature, colour, complexion, form, and shape, of him who propounds a question; and, as all the vicissitudes of nature depend upon the periods of man's life, so all questions are resolved by this house **that** relate to sickness, health, or long life; and also all accidents by **which** life may be endangered or impaired; what part of one's days will **be** the most happy and prosperous; whether any absent friend or relation be living or dead; or whether any journey, voyage, or ship at sea, will be attended with success and safety, or meet with any accident fatal to life or destructive to the ship.—In short, all questions relating to circumstances that affect life are to be answered from the first house. In state-astrology, and in eclipses, great conjunctions, appearances of comets, and other luminous and extraordinary phenomena in the heavens; and, upon the Sun's annual ingress into the equinoctial sign Aries, the first house bears signification of the community at large, or of that state, empire, or kingdom, where the figure is erected. Of colours, the first house gives a white; from which is to be understood, that, if a planet be posited in this house that governs a light colour, and a question be propounded from any party relative to a person, matter, or thing, where colours are concerned, and this planet be the significator thereof, then the person's complexion and hair, or, if cattle, then their colour, shall be of a white, pale, or lightish kind; and, though this may appear ridiculous and insignificant to the understanding of some readers, yet the fact stands unshaken in practice. Now, as every one of the twelve houses of heaven have their significators, so have they also their *co-significators*, which have frequent operation, and therefore ought to be considered. A co-significator is a planet either fallen into conjunction, or joined in aspect with the principal significator; in which cases the planet either assists or opposes in the matter under consideration; if it be joined with a benevolent planet, it imports good; but, if it happens to the contrary, it either denotes destruction to the subject of enquiry, or great disturbance in the effecting it. The co-significators of this house are Saturn and Aries; and, if Saturn is moderately well dignified in this house, and in any benevolent aspect with Jupiter, Venus, or the Sun or Moon, it promises a good sober constitution of body, and generally gives long life. If Mercury is lord of this house, and well dignified, the person shall be a powerful and good speaker.

From the second house we form judgment upon all questions relating to wealth or poverty, prosperity or adversity, and loss or gain in any undertaking that may be propounded by the querent; and also concerning moveable goods, money lent, or employed in speculation. In suits of law or equity, it shews a man's friends or assistants; in private duels, it describe the querent's second; in eclipses, it shews the growing prosperity or adversity of a state or people; and, at the Sun's entrance into Aries, it expresses the strength of the empire where the figure is erected, in its internal resources, in its allies, and in all other requisites of war, or self-defence. It gives a green colour, of which a similar use is to be made as is described in the first house; and the same observation will hold good in all other houses, and in questions that relate to colours. The co-significators to the second house are Jupiter and Taurus; for, if Jupiter be placed in this house, or is lord thereof in full dignity, it implies the acquisition of an estate or fortune; but the Sun and Mars never promise good in this house; either of them indicate dispersion of substance, according to the capacity and quality of him who proposes the question.

The third house having signification of brethren, sisters, kindred, and neighbours; and of all inland journeys, and of removing one's manufacture or business from one place to another, so all questions that are founded upon any subjects relative thereto are answered from the planets situated in this house. Its co-significators are Mars and Gemini; which is one reason why Mars, unless joined with Saturn, is not found so generally unbenevolent in this house as in the others. If the Moon be posited here, it is always an argument to the querist of much restlessness, travelling, and change of situation. This is a succedent house, and gives a yellow, red, or sorrel, colour.

From the fourth house we resolve all questions in any way relating to or concerning the father of the querist. Also all enquiries relating to lands, houses, or estates; or to towns, cities, castles, or intrenchments, besieged; of treasures hidden in the ground, and all other questions relating to the earth; are answered out of this house, which is called the *imum cali*, or the angle of the earth. Its co-significators are the Sun and Cancer; and therefore, if the Sun be posited in this house, it denotes the father of the querist to be of a generous and noble disposition. It governs the red colour.

By the fifth house we form all our predictions relative to children, and to women in the state of pregnancy; also, all questions concerning the present health of absent sons or daughters, or the future health of those at home; enquiries relating to the real and personal effects of one's father,

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ther, or concerning the success of messengers, ambassadors, or plenipotentiaries; or respecting the ammunition or internal strength of a place besieged; are all answered from this house. Its co-significators are Venus and Leo, and therefore unfortunate when occupied either by Saturn or Mars, both of which indicate base and untoward children to the enquirer. It indicates a mixed black and white or sanguine colour.

The sixth house resolves all questions that in any respect appertain to servants or cattle. Also enquiries concerning the state of a sick person, whether curable or not; the nature of the disease, and whether of short or long duration; particulars relating to uncles and aunts, and all kindred on the father's side; also concerning one's tenants, stewards, or the like; are resolved by the disposition of the stars and planets situated in this house. Its co-significators are Mercury and Virgo; and, when Mars and Jupiter are found in conjunction here, it is a strong argument of a good physician, whenever it comes up upon a question propounded in behalf of a patient who is visited by a gentleman of the faculty. This house, having no aspect with the ascendant, is always deemed unfortunate. It gives a black or dark colour.

By the seventh house, we are enabled to resolve all questions on love-affairs and marriage, and to describe the person of either the man or woman that the querist will be joined with in marriage. It likewise answers all enquiries of the defendant in law-suits and litigations; or concerning our public enemies in time of war. In thefts, it enables us to describe the person of the robber, by his shape, stature, complexion, and condition of life. In an annual ingress, it usually indicates whether peace or war may be expected; and, prior to an engagement, betokens which side shall prove victorious; it discovers fugitives, out-lawed men, and offenders escaped from justice. The co-significators to this house are the Moon and Libra; and, when Saturn or Mars are found herein, it is deemed an unfavourable omen, productive of great sorrow and wretchedness to the querist in any matrimonial engagement. It gives a dark blue, black, or brown, colour.

From the eighth house we solve all questions concerning death, its time, quality, and nature; with all matters relating to legacies, wills, and last testaments; or who shall inherit the fortune and estates of the deceased. Enquiries on the dowry or portion of maids or widows; in duels, concerning the adversary's second; in law-suits, relative to the defendant's success and friends; and questions on public or private enemies, or concerning the substance and security of those we connect ourselves with in business; are all answered by the situation of the planets in
this

this house. Its co-significators are Saturn and Scorpio; and its colours are green and black.

By the ninth house we are enabled to answer all questions on the safety and success of voyages and travels into foreign countries; also, enquiries of the clergy concerning church preferments, benefices, advowsons, and the like, and all questions relative to kindred and relations on the wife's side; and the same on the husband's side, if the wife be the querist; and all matters relating to the arts and sciences are likewise resolved from this house. **Jupiter** and Sagittarius are its co-significators; for, if Jupiter be posited herein, it naturally indicates a man of religious and exemplary manners, and of modest carriage and behaviour; but, if Saturn, Mars, or the Dragon's Tail, are found herein, it indicates a person of atheistical and irreligious principles; instances of which, from the nativities of many unhappy men of this cast, are almost innumerable. The colours betokened by this house are green and white.

The tenth house, being the medium cœli, or most elevated part of the whole heavens, resolves all questions concerning kings, princes, dukes, earls, marquises, and all noblemen, judges, principal officers of state, commanders in chief, all orders of magistrates, and other persons in power and authority. Enquiries after preferment, honours, dignity, offices, places, pensions, or sinecures; or concerning the state of kingdoms, empires, provinces, commonwealths, counties, cities, or societies of men; are all resolved from the mid-heaven. The co-significators of this house are Capricorn and Mars; and, whenever Jupiter or the Sun are posited herein, it gives the strongest presumptions of success in whatever pursuits the querist may be engaged in. But, if Saturn or the Dragon's Tail afflict the significators in this house, it denies honour, success, or preferment, to persons of quality or eminence; and to common people it denotes vexation and disappointment in the common functions of their occupation or employment. Its colours are the red and white.

By the eleventh house we answer all enquiries concerning friends and friendship, hope, trust, expectation, or desire; also whatever relates to the fidelity or perfidiousness of friends; or to the counsellors, advisers, associates, favourites, flatterers, or servants, of kings, princes, or men in power. The co-significators of this house are the Sun and Aquarius; and its colour is either saffron or deep yellow.

The twelfth house, being the house of contribution, resolves all questions of sorrow, affliction, anxiety of mind, trouble, distress, imprisonment, persecution,

persecution, malice, secret enemies, suicide, treason, conspiracy, assassination, and every thing appertaining to the misfortunes and afflictions of mankind. Its consignificators are Venus and Pisces ; and Saturn greatly joyeth in this house, being the parent of malevolence and malignity. The colour it gives is green.

From the foregoing circumstantial survey of the twelve houses of heaven, I trust the reader will be enabled to form such an idea of the nature of predicting by the horoscope, as will enable him not only to proceed to place the stars and planets therein with correctness and precision, but also to form an accurate and distinct judgment of their power and influence, under whatever aspects or positions he may occasionally find them ; for, until he can accomplish this, it will be in vain for him to attempt any examples in the doctrine of horary questions or nativities, which will be the next object of our plan, after explaining the tables for finding the places of the planets every hour and minute of the day, and directing the reader how to place them in the horoscope. But I cannot dismiss this subject, without giving my readers the definition of the twelve houses of heaven, from the works of the learned and much-esteemed philosopher and astrologian, Morinus ; and in doing this, I shall adhere as much to the spirit and letter of the author as the nature of a translation will admit.

“ It is a fact, says this excellent author, which preponderates in the balance of reason, and highly claims our sober consideration, that the life of man is resolvable into four distinct periods or ages ; namely, infancy, youth, maturity, and old age ; though it may be said with strict truth, that scarce half the human race attain to the conclusion of only their third period. In the construction of man, therefore, we discover four affections, into which all other things appear to be reducible, as it were to their first beginning ; namely, life, action, marriage, and passion. These agree with the rise, perfection, declination, and termination of all things, and comprise the whole effects and operations of nature. For man is truly said to rise into the world, the moment he receives respiration and life ; to be in perfection, when he attains to manhood and maturity, and to the propagation of his species ; to decline, when he begins to lose the innate radical principle of heat and moisture ; and to sustain the last passion of life, when he ceases to breathe, and silently sinks into the grave. The life, action, marriage, and passions, of men, are therefore governed by the same celestial principle, which regulates the birth, perfection, declination, and dissolution, of all other things. Wherefore life, in the system of nature, is regulated by the east angle of the heavens, called the ascendant ; action, by the south angle, or mid-heaven ; marriage, by the west angle ; and passion, by the north angle of the heavenly frame. And hence

arise four triplicities of the same genus or generical nature, and twelve houses, as heretofore described. The first triplicity is of the eastern angle, or ascendant, attributed to infancy, and called the triplicity of life, and includes the first, ninth, and fifth, houses, which behold each other in a partile trine in the equator, where this rational division of the twelve houses is made.

“ Man either does or ought to live in a three-fold respect, in himself, in God, and in his posterity ; for the great ends for which he was created, are to worship and glorify his Maker, and to propagate his species. The life of man in himself is therefore the first and prime object in the order of nature ; for without this all other parts of the creation would be vain, being *made for man's use and benefit*. For this cause, the life of man appertains to the first and principal house in the division of the heavens. But man's life in God, consisting in his image of the Divinity, in the rationality of his soul, and in the purity of his morals, claims, for this reason, the ninth house, according to the motion of the equator, which is the house of piety and religion. And, as man's life is continued in his posterity, according to one and the same unchangeable law presiding over all nature, so the house of infancy and children, which is the fifth house, is appropriated for this purpose. And these three concerns being confessedly the grand object of man's life, the three houses of heaven, under which they are respectively nourished and fostered, form a trine with each other, in a chain of mutual harmony and concord.

“ The second triplicity consists of the angle of the mid-heaven, with the sixth and second houses. This triplicity wholly appertains to the second stage of man's life, namely, that of vigour and action ; and therefore comprehends all worldly attainments, with the advantages flowing from them ; for every thing that worketh physically, worketh for some physical good ; and, as the motion of the equator is from the east angle to the mid-heaven, so is the progress made in all our earthly acquisitions. The highest degree of man's elevation in this world is to that of majesty, power, honour, dignity, preferment, or magistracy, or to any of those situations by which he acquires superiority and affluence. These, consisting of immaterial matter, and forming the first order of earthly dignity, claim the angular house of this triplicity, or the mid-heaven. The second degree of worldly honour is conceived to arise from subjects, servants, tenants, vassals, and domestics ; and these, being formed of matter material and animated, are placed under the sixth house. The third advancement to earthly grandeur is by matter material and animate, such as gold, jewels, and other valuable effects, accumulated by industry and *sweat of the brow* ; which being under the second house, these three houses

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are also joined by sympathy in a partile trine, applying to each other in concord and unanimity.

“ The third triplicity comprehends worldly connections, whether by marriage, consanguinity, or friendship ; and these, holding on in the order of nature, even as the progress is made from the mid-heaven to the western angle, apply to the progressive tendency of youth to manhood and maturity. In this stage of life, man is joined in a three-fold tie or obligation ; in body, in blood, and in friendship. First, he is joined in body, by the most sacred of all earthly ties, matrimony ; sanctioned under the seal of God’s primary command, “ *increase and multiply.*” Secondly, he is joined in consanguinity, not only by the propagation of his like, but by all orders of his kindred in blood. Thirdly, he is joined in friendship under that sacred bond of benevolence and love, which the Almighty commands every man to exercise towards his neighbour. This is the very cement of society, and medicine of life, performing those good offices in civil life, which the tree of life promised in our more perfect state, and these are the sentiments of friendship, which alone can give a true relish to every enjoyment of this world. The most important of these obligations, being marriage, is for that reason placed under sanction of the angular or superior house ; the second tie, being that of blood, claims the government of the third house ; and the eleventh house, which perfects this triplicity, is sacred to friendship. These three houses, from an union of nature, behold each other in a partile trine, according to the motion of the equator.

“ The fourth and last triplicity is that of passion, which comprehends the three classes of human afflictions. The first, or angular house of this triplicity, in allusion to its position in the lower horizon, is termed the dark angle, the depth of night, and bottom of heaven ; the den and cave of the stars and planets. To this house is committed the first order of our woes, agreeable to the course of nature : these are, insupportable misfortunes, and visible decline of life ; the first consequences of original sin, by which man is devoted to corruption and decay, and to all the infirmities of nature. The second order of human afflictions is tribulation, sorrow, and disease ; arising either from the treachery and persecution of enemies, from the chains of servitude and bondage, or from poverty and want : these, with a long train of consequent miseries, are appropriated to the twelfth house. The last shock that can be sustained by human nature, is death, the final end of all men : this is under government of the eighth house, termed, on this account, the house of death. And these houses likewise, from the conformity of their nature and qualities, constitute a partile trine in the equator.

“ Thus

“ Thus the termination of this temporal life is the beginning of life eternal. For nature knows no annihilation. All the works of Omnipotence are resolvable or changeable from one state to another; but God, having created nothing in vain, suffers nothing to be annulled. Wherefore, according to the second motion of the planets, which is from west to east, an entrance is made out of the eighth into the ninth house, which is the house of life in God, wherein man is taught, by the revelation of the SUPREME WILL, that he shall pass, by the second motion of the soul, which is attributed to the mind or reason, (as the first or wrapt soul or sensitive appetite is to the body,) from this life of anxiety and peril, to an eternal life of peace and rest. And therefore, whatever is first in dignity in the order of nature, possesses the first and more noble houses in these triplicities, in regular subordination, according to the motion of the ecliptic and planets.

“ And now, WHAT MAN IS HE, who, confiding in the strength of his own wisdom, will dare to measure the works of his CREATOR by the standard of his own comprehension? or will venture to affirm, that these operations and divisions of the twelve celestial houses, conjoined with such wonderful harmony, contrivance, and concord, are the effects of chance or accident; or that will say, such admirable consents, so excellently formed, and mutually dependant on each other, are casually found in things so complicated and abstruse? If he obstinately persists that these are altogether fictitious, let him point out the thing wanting to complete the evidence in support of the natural foundation and excellency of them? But he can do neither; and therefore, as this division of the heavens is founded in reason, and obviously contrived by supernatural wisdom and prescience, it comprehends genethliacally all things that in the course of nature can possibly be enquired of or concerning the works of man. For as much as the knowledge of contrarieties is universally the same, so an affirmative, or a negative, may be sought out, and found to be comprised in the twelve houses of the zodiac answering to the division.”

DIRECTIONS for erecting the FIGURE of HEAVEN, and placing the PLANETS in the HOROSCOPE.

WITHOUT being expert at finding the true places of the planets and stars, at any hour or minute required, either by day or night ; and without knowing how to dispose them in the horoscope, so as to represent their exact situations in the heavens ; nothing can possibly be known or predicted by Astrology. This acquisition, therefore, is the next step to be attained ; and, though it may at first appear a task of some difficulty and labour, yet, by the help of a common Ephemeris, which is published annually, and the following tables, which are calculated and subjoined for this purpose, the reader may in a few hours become perfect master of this very essential part of the science.

The Ephemeris, of which Mr. White's is the best, is calculated to shew the exact places of the Sun, Moon, and planets, every day at twelve o'clock ; consequently, by referring to it, a figure may be accurately set to that exact time. But it may seldom or ever happen, that a figure is wanted precisely at that hour, and therefore it is necessary the young practitioner should know how to rectify the daily motions of the planets, by the number of degrees they move every twenty-four hours, so as to erect the figure, and introduce the true places of the signs and planets, whenever required. This, by referring to the Ephemeris for the stations of the planets at noon, may be done extremely easy, by the common process of figures ; but, that every reader may be enabled to do it without trouble, I have subjoined an easy table, whereby the planetary motions are reduced to hours and minutes, and may be found for either day or night.

It is likewise of importance to know the planetary hours, that is, the hour in which every planet has its particular rule ; for hereby we are enabled to determine various points, and to draw many useful conclusions, either in our judgment on nativities or horary questions. In gathering herbs for medicinal purposes, the planetary hour is certainly of consequence, however modern refinement, might have exploded the idea. In nature, the most simple remedies are frequently found to produce the most salutary effects ; and in earlier times, when the art of physic was less obscured, and practised more from motives of benevolence, the world was less afflicted with disease, and the period of human life less contracted. The supreme Being, in his abundant mercies to mankind, has furnished ample remedies in the laboratory of nature, were nature but adhered to, for the removal of every curable disorder in-

cident to the human frame ; for, notwithstanding all the parade of compound medicines, the art of physic does not consist so much in preparing the remedy, as in knowing how to apply it. Hence it happens that old women, without education or experience, by the help of a simple herb, gathered in the planetary hour, in which hour it imbibes its greatest degree of strength and specific virtue, will sometimes perform very extraordinary cures, in cases where gentlemen of the faculty are absolutely at a loss how to treat them*. The planetary hours always begin at Sun rising, and each planet governs in rotation, according to the following table.

A TABLE of PLANETARY HOURS for every Day in the Week, beginning at SUN RISING.

Sunday Pla. H.	Monday Pla. H.	Tuesday Pla. H.	Wednes. Pla. H.	Thursday Pla. H.	Friday Pla. H.	Satur. Pla. H.
☉ 1	♃ 1	♁ 1	♄ 1	♅ 1	♀ 1	♁ 1
♀ 2	♁ 2	☉ 2	♃ 2	♁ 2	♄ 2	♅ 2
♄ 3	♅ 3	♀ 3	♁ 3	☉ 3	♃ 3	♁ 3
♃ 4	♁ 4	♄ 4	♅ 4	♀ 4	♁ 4	☉ 4
♁ 5	☉ 5	♃ 5	♁ 5	♄ 5	♅ 5	♀ 5
♅ 6	♀ 6	♁ 6	☉ 6	♃ 6	♁ 6	♄ 6
♁ 7	♄ 7	♅ 7	♀ 7	♁ 7	☉ 7	♃ 7
☉ 8	♃ 8	♁ 8	♄ 8	♅ 8	♀ 8	♁ 8
♀ 9	♁ 9	☉ 9	♃ 9	♁ 9	♄ 9	♅ 9
♄ 10	♅ 10	♀ 10	♁ 10	☉ 10	♃ 10	♁ 10
♃ 11	♁ 11	♄ 11	♅ 11	♀ 11	♁ 11	☉ 11
♁ 12	☉ 12	♃ 12	♁ 12	♄ 12	♅ 12	♀ 12
♅ 13	♀ 13	♁ 13	☉ 13	♃ 13	♁ 13	♄ 13
♁ 14	♄ 14	♅ 14	♀ 14	♁ 14	☉ 14	♃ 14
☉ 15	♃ 15	♁ 15	♄ 15	♅ 15	♀ 15	♁ 15
♀ 16	♁ 16	☉ 16	♃ 16	♁ 16	♄ 16	♅ 16
♄ 17	♅ 17	♀ 17	♁ 17	☉ 17	♃ 17	♁ 17
♃ 18	♁ 18	♄ 18	♅ 18	♀ 18	♁ 18	☉ 18
♁ 19	☉ 19	♃ 19	♁ 19	♄ 19	♅ 19	♀ 19
♅ 20	♀ 20	♁ 20	☉ 20	♃ 20	♁ 20	♄ 20
♁ 21	♄ 21	♅ 21	♀ 21	♁ 21	☉ 21	♃ 21
☉ 22	♃ 22	♁ 22	♄ 22	♅ 22	♀ 22	♁ 22
♀ 23	♁ 23	☉ 23	♃ 23	♁ 23	♄ 23	♅ 23
♄ 24	♅ 24	♀ 24	♁ 24	☉ 24	♃ 24	♁ 24

To

* Although the author cannot too severely censure the ambiguous garb in which the modern practice of physic is attired, yet he wishes not to hurt the feelings of those good men, whose lives have been devoted to the study of medicine, and who moved, like the good Samaritan,

To understand the preceding table, the reader must recollect that we have already assigned to each planet his respective rule over every day in the week; for instance, the Sun governs Sunday, the Moon Monday, Mars Tuesday, Mercury Wednesday, Jupiter Thursday, Venus Friday, and Saturn Saturday. Each planet begins his rule the moment the Sun appears above the horizon, and continues for one planetary hour, at the expiration of which the next planet in order commences his rule, and continues the same portion of time, and then the third planet in order governs, and so on through the whole week. So that, if I want to know what planet rules in any particular hour of the day or night, I take the planet which begins rule that day, and reckon in order till I find it. For example on Sunday the Sun rules the first hour, Venus the second, Mercury the third, the Moon the fourth, Saturn the fifth, Jupiter the sixth, Mars the seventh, the Sun the eighth, Venus the ninth, and so on through the whole day and succeeding night, till the Sun rises again; by which mode of reckoning it will be uniformly found, that each planet will begin his government at Sun rising, according to the order above described, to the end of the world. This also evidently appears by the table: for, if we begin with the first column, and reckon down the whole twenty-four hours, we find the Moon begins his government at the top of the second column on Monday morning, when the sun rises. If we reckon down the second column, in the same order, we find Mars begins his rule at the top of the third column, on Tuesday morning. So the planets will be found to observe the same regular order throughout all the other columns, which take in the hours of every day and night throughout the week; and for the ensuing week the table begins again in the same order, and will so continue without alteration or error, to the end of time. By referring to the figures, which represent the respective hour of every day

ritan, with bowels of compassion, administer balm to the bleeding issues of their afflicted brethren. The many invaluable discoveries lately added to the Pharmacopœia, both from the vegetable and mineral worlds, are strong arguments of the necessity of regular practice, and of professional education, in forming the physician. But, were the bulk of these gentlemen to consult a little more the planetary influences, both on vegetable and mineral substances, and apportion them in their prescriptions according to the nature and constitution of the patient, uniformly consulting the effects of Saturn and the Moon in each crisis and critical day, I am persuaded that more immediate relief, in most cases where nature is not too far exhausted, might be afforded to the languishing patient. Surgery too, which like a guardian angel steps in to prevent the ruinous accidents of the unfortunate, would gain much improvement from these considerations. It is not therefore the regular-bred practitioners of either Physic or Surgery that the author means to arraign; but that baneful description of empirics and quacks which now pervade the kingdom; and, like a swarm of locusts from the east, prey upon the souls of mankind. These monsters in the shape of men, with hearts callous to every pang of compassion, have only fees in view. Governed by this sordid principle, they stand unmoved amidst the bitter anguish and piercing groans of the desponding patient; till, too far gone for human aid to restore, they abandon him to despair and death. For the sake of humanity, and the honour of a Christian country, let the legislative power check this growing enormity!

and night throughout the week, the reader may always see what planet governs in that hour, as its character is placed in the same line with the figure. For example, suppose I want to know what planet rules the fifth hour on Sunday morning; I look down the first column of the table, over which is placed Sunday planetary hour, and at the 5th hour I find Saturn governs. Again, suppose it be required to know what planet governs the ninth hour on Friday afternoon: Look down the column over which Friday planetary hour is printed, and in the 9th hour it will be seen that Mercury governs. Or if it be asked, what planet rules the nineteenth hour on Wednesday night? Look down the column over which Wednesday planetary hour is prefixed, and at 19, which signifies the 19th hour, or the seventh hour after the Sun is set, it will be found that Mars governs; and so for any other time required.

But a planetary hour not agreeing with the common division of time, and being peculiar to astronomy and astrology only, we shall explain it more fully. The planetary hours are reckoned from the time of the Sun's rising to its setting, which space of time is divided into twelve equal parts, and these are termed the twelve planetary hours of that day. Then the time from the Sun's setting to its rising the next morning, is in the same manner divided into twelve equal parts, and these constitute the twelve planetary hours for that night. Hence it is obvious, that when the days are short, a planetary hour does not consist of above forty minutes, more or less, according to the twelfth part of the whole time from the Sun's rising to its setting; and the nights being then long, a planetary hour by night may consist of an hour and ten or twenty minutes, or more; and so *vice versa*, when the days are long, and the nights short, so that the duration of planetary hours, both by day and night, are continually varying, and never agree with the common measure of time, except on those two days in every year when the Sun enters Aries and Libra, and then equal night and day are dispensed to all parts of the world. Therefore, to enable the reader to find the length of the planetary hours without the trouble of calculating, I subjoin the following table, by which they may be found both night and day for ever.

TABLE of the PLANETARY HOURS for every DAY and NIGHT in the Week.

Length of the Day.		Length of the Planetary Hours by Day.			Length of the Planetary Hours by Night.		
H.	M.	H.	M.	S.	H.	M.	S.
6	0	0	30	0	1	30	0
6	30	0	32	30	1	27	30
7	0	0	35	0	1	25	0
7	30	0	37	30	1	22	30
8	0	0	40	0	1	20	0
8	30	0	42	30	1	17	30
9	0	0	45	0	1	15	0
9	30	0	47	30	1	12	30
10	0	0	50	0	1	10	0
10	30	0	52	30	1	7	30
11	0	0	55	0	1	5	0
11	30	0	57	30	1	2	30
12	0	1	0	0	1	0	0
12	30	1	2	30	0	57	30
13	0	1	5	0	0	55	0
13	30	1	7	30	0	52	30
14	0	1	10	0	0	50	0
14	30	1	12	30	0	47	30
15	0	1	15	0	0	45	0
15	30	1	17	30	0	42	30
16	0	1	20	0	0	40	0
16	30	1	22	30	0	37	30
17	0	1	25	0	0	35	0

The first column of the above table is intended to shew the time between the rising and setting of the Sun, from six hours to seventeen, which takes in more than the longest or shortest days. Then suppose the time from the Sun's rising to its setting be only six hours; the planetary hours that day would be each thirty minutes long, as specified in the second column, and the planetary hours the night following would be each one hour and thirty minutes long, as expressed in the third column. Again, suppose the time between the Sun's rising and setting be thirteen hours and thirty minutes, what would be the length of the planetary hours that day and night? Look in the first column of the table

for thirteen hours and thirty minutes, and in the same line in the second column stand one hour seven minutes and thirty seconds, which is the exact length of each planetary hour that day; and in the same line in the third column stand fifty-two minutes thirty seconds, which is the length of the planetary hours that night. By the same rule the length of the planetary hours may be easily found in this table every day and night through the year. The length of time between the rising and setting of the Sun may always be found in the Ephemeris. This table is calculated within thirty-minutes of the Sun's real time every day, which is sufficiently near for all the purposes required.

TABLE to reduce the MOTION of the PLANETS to any Hour of the Day or Night.

Diurnal Motion	One Hour's Motion.			Diurnal Motion	One Hour's Motion.			Diurnal Motion	One Hour's Motion.		
	D. or M.	D. M. S. M. S. T.			D. or M.	D. M. S. M. S. T.			D. or M.	D. M. S. M. S. T.	
1	0	2	30	22	0	55	0	43	1	47	30
2	0	5	0	23	0	57	30	44	1	50	0
3	0	7	30	24	1	0	0	45	1	52	30
4	0	10	0	25	1	2	30	46	1	55	0
5	0	12	30	26	1	5	0	47	1	57	30
6	0	15	0	27	1	7	30	48	2	0	0
7	0	17	30	28	1	10	0	49	2	2	30
8	0	20	0	29	1	12	30	50	2	5	0
9	0	22	30	30	1	15	0	51	2	7	30
10	0	25	0	31	1	17	30	52	2	10	0
11	0	27	30	32	1	20	0	53	2	12	30
12	0	30	0	33	1	22	30	54	2	15	0
13	0	32	30	34	1	25	0	55	2	17	30
14	0	35	0	35	1	27	30	56	2	20	0
15	0	37	30	36	1	30	0	57	2	22	30
16	0	40	0	37	1	32	30	58	2	25	0
17	0	42	30	38	1	35	0	59	2	27	30
18	0	45	0	39	1	37	30	60	2	30	0
19	0	47	30	40	1	40	0	61	2	32	30
20	0	50	0	41	1	42	30	62	2	35	0
21	0	52	30	42	1	45	0	63	2	37	30

To

To find the true place of each planet, at any hour when we have occasion to erect a figure, it only requires to turn to the Ephemeris for the planets' places at noon ; those being found, note how many degrees or minutes they move in the zodiac by twelve o'clock the next day, or from noon the preceding day ; and then, by the help of the foregoing table, it will be seen how many degrees, minutes, or seconds, they move in an hour. For example, suppose a planet moves one degree in twenty-four hours, how far does it move in one hour ? At the top of the first column is the figure 1, and in the same line of the second column is 2 minutes and 30 seconds ; which shews, that, if a planet be twenty-four hours in moving one degree, it then moves at the rate of two minutes and thirty seconds in an hour. Or suppose a planet only moves two minutes in twenty-four hours ; look into the first column of the table for the figure 2, opposite, in the second column, stand 5 seconds, which shews that, if a planet moves two minutes in twenty-four hours, it then only moves five seconds in an hour. Again, if a planet's diurnal motion be thirteen minutes, what is its hourly motion ? Look into the first column for 13, and opposite is 32, 30 ; which indicates, that, if a planet moves thirteen minutes in twenty-four hours, it moves thirty-two seconds and thirty thirds in an hour. The same rules hold good for the motions of all the planets ; it must however be carefully observed, that, if the diurnal motion of any planet be in degrees, then you must enter the first column of the table under the denomination of degrees, and the second column with minutes and seconds ; but, if the diurnal motion of the planet be only in minutes, then you must begin to reckon in the first column only with minutes, and in the second column with seconds and thirds. This is indicated by the initial letters placed over each column, which signify degrees or minutes in the first column, and, in the second, degrees and minutes, minutes and seconds, seconds and thirds. Then, suppose a planet moves one degree and thirteen minutes in twenty-four hours, how far does it move in an hour ? Refer to the table, and say,

One degree in 24 hours is 2 min. 30 sec. 0 thirds per hour.

Thirteen min. in 24 hours is 0 min. 32 sec. 30 thirds.

Answer 3 . 2 30

And thus any quantity of a planet's diurnal motion may be reduced to time in the same manner.

But, as no figure can be erected without the help of an Ephemeris, and tables to shew the Sun's place in each of the twelve signs, unless by entering into long and tedious calculations, I shall therefore insert in this place the two pages of White's Ephemeris for June 1784, and the tables above-mentioned, with an explanation of the whole.

AN ILLUSTRATION

(C O P Y).

WHITE'S EPHEMERIS, FOR JUNE 1784.

JUNE hath XXX Days.

Full moon the 3d day, at 34 minutes past 4 afternoon.
 Last quarter the 10th day, at 28 minutes past 8 morning.
 New moon the 17th day, at 6 minutes past 6 evening.
 First quarter the 25th day, at 33 minutes past 10 at night.

M. D.	Sundays and other remarkable days	☉ riles	☉ sets	☉'s declin.	☽'s declin.	☽ riles & sets	☽ south	Clock after ☉	
1	Whit-Tuesday	Nicom	8 8	22n 11	20 s 7	1m 52	10 a 17	2 31	
2	Ember Week	3 51	8 9	22 10	4 15	2 14	11 15	2 22	
3		3 50	8 10	22 26	27 2	☽ riles	morn	2 12	
4	K. Geo. III. born	3 49	8 11	22 33	28 3	10 a 3	0 16	2 2	
5	Pr. Ern. Aug. born	3 49	8 11	22 4	27 7	10 49	1 21	1 52	
C	Trinity Sunday	3 48	8 12	22 46	24 1	1 22	2 25	1 41	
7		3 47	8 13	22 51	19 55	1 46	3 25	1 30	
8		3 47	8 13	22 57	14 24	morn	4 20	1 19	
9	Oxford T. begins	3 46	8 14	23 2	8 11	0 4	5 12	1 7	
10	Prs. Amelia born	3 46	8 14	23 6	1 41	0 18	6 0	0 56	
11	St. Barnabas	3 45	8 15	23 10	41 47	0 29	6 46	0 44	
12		3 45	8 15	23 14	10 55	0 41	7 32	0 31	
C	1 Sun. aft. Trin.	3 44	8 16	23 17	16 28	0 55	8 19	0 19	
14		3 44	8 16	23 20	21 9	1 11	9 8	0 6	
15		3 44	8 17	23 22	24 46	1 31	9 59	obef. 6	
16		3 43	8 17	23 24	27 5	2 2	10 51	0 19	
17	St. Alban	3 43	8 17	23 26	28 1	☽ sets	11 45	0 32	
18		3 43	8 17	23 27	27 32	9 a 34	0 a 35	0 45	
19		3 43	8 17	23 28	25 44	10 4	1 29	0 58	
C	2 Sun. aft. Trin.	3 43	8 17	23 28	22 47	10 26	2 17	1 11	
21	Longest day	3 43	8 17	23 28	18 54	10 44	3 2	1 25	
22		3 43	8 17	23 28	14 19	10 57	3 45	1 37	
23		3 43	8 17	23 27	9 11	11 8	4 25	1 50	
24	St. John Baptist	3 43	8 17	23 25	3 43	11 19	5 5	2 3	
25		3 43	8 17	23 24	15 57	11 28	5 44	2 16	
26		3 44	8 16	23 22	7 40	11 38	6 26	2 2	
C	3 Sun. aft. Trin.	3 44	8 16	23 19	3 14	11 52	7 10	2 41	
28		3 44	8 16	23 16	18 24	morn	7 59	2 53	
29	St. Peter	3 45	8 15	23 13	22 51	0 9	8 52	3 5	
30	Trinity Term ends	3 45	8 15	23 9	26 9	0 36	9 51	3 16	
Days	Day morn af	Length of day.	Helioc long ♀	Helioc long ♀	Helioc long ♂	Helioc long ☉	Helioc long ♀	Helioc long ♂	☽ riles
1	8 33	16 7	19 31	25 21	13 42	11 30	26 27	19 14	10 a 53
7	8 42	16 26	19 42	25 53	16 21	17 11	6 8 2 6	13 33	10 28
13	8 46	16 30	19 53	26 25	18 59	22 58	15 39	23 3	10 3
19	8 50	16 34	20 4	26 57	21 3	28 42	25 1	10 1	9 38
25	dec 2	16 3	20 15	27 29	24 1	4 5	4 11	56 28	15 9 12

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Aries.

A. R. D. M.	Time from Noon.		10 House.	11 House.	12 House.	Ascendant D. M.	2 House.	3 House.
	H.	M.	°	D & M	D & M	°	D & M	D & M
0 0	0	0	0	8 40	22 27	26 42	12 49	2 33
0 55	0	4	1	9 46	23 21	27 23	13 20	3 22
1 50	0	7	2	10 52	24 15	28 2	14 4	4 12
2 45	0	11	3	11 58	25 9	28 42	14 48	5 2
3 40	0	15	4	13 3	26 2	29 21	15 31	5 52
4 35	0	18	5	14 8	26 54	0 [♈] 1	16 13	6 42
5 30	0	22	6	15 12	27 46	0 40	16 57	7 31
6 25	0	26	7	16 16	28 38	1 20	17 38	8 21
7 21	0	29	8	17 19	29 29	2 0	18 20	9 11
8 16	0	33	9	18 22	0 [♈] 20	2 39	19 3	10 2
9 11	0	37	10	19 25	1 10	3 19	19 46	10 52
10 6	0	40	11	20 28	1 59	3 59	20 29	11 43
11 2	0	44	12	21 31	2 49	4 38	21 13	12 33
11 57	0	48	13	22 34	3 38	5 17	21 56	13 24
12 53	0	51	14	23 37	4 27	5 57	22 40	14 15
13 48	0	55	15	24 40	5 16	6 36	23 23	15 6
14 44	0	59	16	25 42	6 5	7 15	24 7	15 57
15 40	1	3	17	26 44	6 53	7 55	24 50	16 48
16 31	1	6	18	27 46	7 41	8 35	25 34	17 40
17 35	1	10	19	28 47	8 30	9 14	26 18	18 31
18 27	1	14	20	29 48	9 18	9 53	27 2	19 22
19 23	1	18	21	0 [♈] 49	10 6	10 34	27 46	20 14
20 20	1	21	22	1 50	10 55	11 12	28 30	21 5
21 16	1	25	23	2 50	11 43	11 52	29 14	21 57
22 12	1	29	24	3 51	12 31	12 32	29 58	22 49
23 9	1	33	25	4 51	13 19	13 12	0 [♈] 42	23 41
24 6	1	36	26	5 50	14 8	13 52	1 27	24 33
25 2	1	40	27	6 50	14 57	14 34	2 12	25 25
25 59	1	44	28	7 49	15 43	15 24	2 57	26 18
26 57	1	48	29	8 48	16 30	15 51	3 42	27 11
27 54	1	52	30	9 47	17 16	16 31	4 28	28 4

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Taurus.

A. R. D. M.	Time From Noon.		10 House.	11 House.	12 House.	Ascendant ♈		2 House.	3 House.
	H.	M.	♈	D II M	D III M	D.	M.	D III M	D III M
27	54	1	52	0	9 47	17 16	16 31	4 28	28 4
28	51	1	55	1	10 45	18 3	17 11	5 13	28 57
29	49	1	59	2	11 43	18 51	17 55	5 59	29 50
30	46	2	3	3	12 41	19 39	18 31	6 44	0 = 43
31	44	2	7	4	13 38	20 26	19 12	7 29	1 37
32	42	2	11	5	14 35	21 13	19 52	8 14	2 31
33	40	2	15	6	15 32	22 0	20 32	9 0	3 25
34	39	2	19	7	16 29	22 47	21 13	9 47	4 19
35	37	2	23	8	17 25	23 34	21 54	10 31	5 13
36	36	2	26	9	18 21	24 21	22 35	11 21	6 7
37	35	2	30	10	19 17	25 7	23 16	12 8	7 1
38	34	2	34	11	20 13	25 53	23 57	12 55	7 55
39	33	2	38	12	21 10	26 39	24 38	13 42	8 49
40	32	2	42	13	22 7	27 26	25 19	14 30	9 43
41	31	2	46	14	23 4	28 12	26 0	15 17	10 37
42	31	2	50	15	24 0	28 59	26 42	16 4	11 32
43	31	2	54	16	24 56	29 46	27 24	16 52	12 27
44	31	2	58	17	25 52	0 ♈ 33	28 6	17 40	13 22
45	31	3	2	18	26 48	1 20	28 47	18 28	14 17
46	32	3	6	19	27 45	2 7	29 30	19 16	15 13
47	33	3	10	20	28 42	2 54	0 III 13	20 4	16 9
48	33	3	14	21	29 39	3 41	0 55	20 52	17 6
49	34	3	18	22	0 III 35	4 29	1 37	21 40	18 2
50	35	3	22	23	1 30	5 17	2 20	22 28	18 57
51	36	3	26	24	2 26	6 6	3 2	23 17	19 52
52	38	3	31	25	3 21	6 55	3 46	24 6	20 48
53	40	3	35	26	4 17	7 44	4 29	24 55	21 44
54	42	3	39	27	5 12	8 33	5 12	25 45	22 40
55	44	3	43	28	6 8	9 21	5 55	26 34	23 36
56	46	3	47	29	7 3	10 9	6 39	27 24	24 32
57	48	3	51	30	7 58	10 58	7 22	28 14	25 29

AN ILLUSTRATION

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Gemini.

A. R. D. M.	Time From Noon.		10	11	12	Ascendant		2	3	
	H.	M.	House. II	House. D ϵ M	House. D Ω M	D.	M.	House. D μ M	House. D Δ M	
57	48	3	51	0	7 58	10 58	7	22	28 14	25 29
58	51	3	55	1	8 54	11 46	8	6	29 4	26 25
59	54	4	0	2	9 49	12 35	8	50	29 55	27 21
60	57	4	4	3	10 45	13 23	9	34	0 Δ 46	28 18
62	0	4	8	4	11 41	14 12	10	18	1 36	29 15
63	3	4	12	5	12 38	15 1	11	3	2 27	0 μ 12
64	6	4	16	6	13 34	15 51	11	47	3 18	1 9
65	9	4	21	7	14 30	16 40	12	31	4 9	2 6
66	13	4	25	8	15 26	17 30	13	16	5 0	3 3
67	17	4	29	9	16 22	18 19	14	1	5 51	4 0
68	21	4	33	10	17 18	19 9	14	46	6 42	4 57
69	25	4	38	11	18 14	19 58	15	31	7 33	5 54
70	29	4	42	12	19 10	20 48	16	16	8 24	6 51
71	33	4	46	13	20 7	21 38	17	1	9 15	7 48
72	38	4	51	14	21 3	22 28	17	46	10 6	8 45
73	43	4	55	15	22 0	23 19	18	32	10 57	9 42
74	47	4	59	16	22 56	24 9	19	17	11 49	10 39
75	52	5	3	17	23 52	25 0	20	4	12 41	11 36
76	57	5	8	18	24 47	25 51	20	49	13 32	12 33
78	2	5	12	19	25 43	26 42	21	5	14 24	13 30
79	7	5	16	20	26 39	27 33	22	20	15 15	14 27
80	12	5	21	21	27 35	28 24	23	6	16 7	15 23
81	17	5	25	22	28 31	29 14	23	51	16 58	16 20
82	22	5	29	23	29 27	0 μ 5	24	37	17 50	17 17
83	27	5	34	24	0 Ω 23	0 56	25	23	18 42	18 14
84	33	5	38	25	1 19	1 48	26	9	19 33	19 11
85	38	5	43	26	2 15	2 40	26	55	20 25	20 8
86	43	5	47	27	3 12	3 32	27	41	21 17	21 5
87	48	5	51	28	4 9	4 23	28	27	22 9	22 2
88	54	5	56	29	5 6	5 14	29	13	23 1	22 59
90	0	6	0	30	6 3	6 4	30	0	23 53	23 56

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Cancer.

A. R. D. M.	Time From Noon.		10	11	12	Ascendant	2	3
	H.	M.	House. ☾	House. D Ω M	House. D ☿ M	D. M. ♌	House. D ♌ M	House. D ♍ M
90	c	6 0	0	6 3	6 4	0 0	23 53	23 56
91	5	6 4	1	7 0	6 56	0 47	24 45	24 53
92	11	6 9	2	7 58	7 48	1 33	25 37	25 50
93	16	6 13	3	8 55	8 41	2 19	26 28	26 47
94	22	6 17	4	9 52	9 33	3 5	27 20	27 44
95	27	6 22	5	10 48	10 25	3 51	28 11	28 40
96	32	6 26	6	11 45	11 17	4 37	29 2	29 36
97	38	6 31	7	12 42	12 9	5 23	29 53	0 † 33
98	43	6 35	8	13 39	13 2	6 9	0 m 41	1 29
99	48	6 39	9	14 36	13 51	6 55	1 36	2 25
100	53	6 44	10	15 33	14 46	7 40	2 26	3 21
101	58	6 48	11	16 30	15 37	8 26	3 17	4 17
103	3	6 52	12	17 27	16 28	9 12	4 8	5 12
104	8	6 57	13	18 24	17 20	9 57	4 59	6 8
105	13	7 1	14	19 21	18 12	10 43	5 50	7 4
106	17	7 5	15	20 18	19 4	11 28	6 41	8 0
107	22	7 9	16	21 15	19 55	12 14	7 31	8 56
108	26	7 14	17	22 12	20 46	12 59	8 22	9 53
109	31	7 18	18	23 9	21 37	13 45	9 13	10 50
110	35	7 22	19	24 6	22 28	14 30	10 3	11 47
111	39	7 27	20	25 3	23 19	15 14	10 53	12 42
112	43	7 31	21	26 0	24 9	15 59	11 42	13 38
113	47	7 35	22	26 57	25 0	16 44	12 31	14 34
114	51	7 39	23	27 54	25 51	17 29	13 20	15 30
115	54	7 44	24	28 51	26 41	18 14	14 9	16 26
116	57	7 48	25	29 48	27 32	18 58	14 58	17 22
118	1	7 52	26	0 m 45	28 23	19 42	15 47	18 18
119	4	7 56	27	1 42	29 14	20 26	16 37	19 14
120	7	8 0	28	2 39	0 ♌ 4	21 10	17 25	20 10
121	9	8 5	29	3 35	0 55	21 54	18 14	21 5
122	2	8 9	30	4 32	1 46	22 38	19 2	22

No. 9.

T t

A N I L L U S T R A T I O N

A T A B L E

Of Hours calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Leo.

Time		10		11		12		Ascendant		2		3		
		From Noon.	Hour.	Hour.	Hour.	Hour.	Hour.	D.	M.	Hour.	Hour.	Hour.	Hour.	
A. R.	D. M.	H.	M.	♏	D	♏	D	♏	M.	D	♏	D	♏	
122	12	8	9	0	4	32	1	46	22	38	19	2	22	1
123	13	8	13	1	5	28	2	36	23	22	19	51	22	57
124	14	8	17	2	6	24	3	26	24	5	20	40	23	53
125	15	8	21	3	7	20	4	15	24	48	21	28	24	47
126	20	8	25	4	8	17	5	5	25	32	22	17	25	45
127	22	8	29	5	9	12	5	51	26	16	23	0	26	40
128	24	8	34	6	10	8	6	43	26	58	23	51	27	35
129	25	8	38	7	11	4	7	32	27	41	24	42	28	31
130	26	8	42	8	12	0	8	20	28	23	25	30	29	27
131	27	8	46	9	12	50	9	8	29	6	26	18	0	22
132	28	8	50	10	13	52	9	57	29	42	27	6	1	18
133	28	8	54	11	14	48	10	45	0 ^m	0	27	54	2	14
134	29	8	58	12	15	43	11	33	1	13	28	41	3	10
135	29	9	2	13	16	38	12	21	1	55	29	23	4	7
136	29	9	6	14	17	33	13	9	2	30	0 [†]	15	5	3
137	29	9	10	15	18	28	13	57	3	18	1	2	5	59
138	29	9	14	16	19	23	14	44	4	0	1	48	6	55
139	28	9	18	17	20	18	15	31	4	41	2	35	7	52
140	28	9	22	18	21	12	16	18	5	22	3	21	8	49
141	27	9	26	19	22	6	17	6	6	4	4	8	9	46
142	27	9	30	20	23	0	17	53	6	45	4	55	10	42
143	25	9	34	21	23	54	18	40	7	26	5	42	11	39
144	23	9	38	22	24	48	19	26	8	6	6	28	12	35
145	22	9	41	23	25	42	20	11	8	47	7	14	13	31
146	20	9	45	24	26	35	20	57	9	28	8	0	14	28
147	18	9	49	25	27	29	21	43	10	8	8	47	15	25
148	16	9	53	26	28	23	22	30	10	48	9	34	16	23
149	14	9	57	27	29	17	23	16	11	29	10	22	17	21
150	11	10	1	28	0 [♏]	10	24	2	12	9	11	9	18	18
151	9	10	5	29	1	3	24	47	12	50	11	56	16	16
152	6	10	8	30	1	50	25	32	13	30	12	44	15	15

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Virgo.

A. R. D. M.	Time from Noon.		10 House. m	11 House.		12 House.		Ascendant m		2 House.		3 House.		
	H.	M.		D	M	D	M	D.	M.	D	M	D	M	
152	6	10	8	0	1	56	25	32	13	30	12	41	20	15
153	3	10	12	1	2	49	26	17	14	9	13	31	21	13
154	0	10	16	2	3	42	27	2	14	49	14	1	22	11
154	57	10	20	3	4	35	27	4	15	29	15	6	23	10
155	54	10	24	4	5	27	28	32	16	9	15	54	24	9
156	51	10	27	5	6	19	29	17	16	48	16	41	25	9
157	48	10	31	6	7	11	0 ^m	2	17	28	17	29	26	10
158	45	10	35	7	8	3	0	4	18	9	18	17	27	11
159	41	10	39	8	8	54	1	30	18	48	19	5	28	11
160	37	10	42	9	9	46	2	11	19	27	19	53	29	11
161	33	10	46	10	10	38	2	58	20	6	20	41	0 ^m	12
162	29	10	50	11	11	29	3	42	20	48	21	29	1	13
163	25	10	54	12	12	20	4	26	21	26	22	17	2	11
164	21	10	57	13	13	12	5	10	22	5	23	5	3	15
165	17	11	1	14	14	3	5	54	22	45	23	53	4	16
166	12	11	5	15	14	55	6	37	23	24	24	4	5	18
167	8	11	9	16	15	45	7	21	24	4	25	30	6	19
168	3	11	12	17	16	36	8	4	24	43	26	19	7	21
168	59	11	16	18	17	26	8	47	25	23	27	9	8	23
169	54	11	20	19	18	17	9	30	26	2	27	59	9	26
170	49	11	23	20	19	7	10	12	26	41	28	50	10	30
171	4	11	27	21	19	57	10	55	27	22	29	41	11	34
172	40	11	31	22	20	48	11	39	28	1	0 ^m	31	12	37
173	35	11	34	23	21	38	12	22	28	40	1	22	13	41
174	30	11	38	24	22	28	13	5	29	20	2	11	14	45
175	25	11	42	25	23	1	13	47	29	59	3	6	15	50
176	20	11	45	26	24	8	14	29	0 ^f	39	3	58	16	56
177	15	11	49	27	24	58	15	11	1	19	4	51	18	2
178	10	11	53	28	25	48	15	54	2	2	5	44	19	8
179	5	11	56	29	26	38	16	37	2	39	6	38	20	14
180	0	12	0	30	27	28	17	21	3	19	7	32	21	21

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Libra.

A. R. D. M.	Time from Noon. H. M.		10 House. D	11 House. D M		12 House. D m M		Ascendant D. M.		2 House. D M		3 House. D M		
180	0	12 0	0	27	28	17	21	3	19	7	32	21	21	
180	55	12 4	1	28	18	18	4	3	59	8	27	22	27	
181	50	12 7	2	29	8	18	46	4	40	9	22	23	33	
182	45	12 11	3	29	56	19	29	5	20	10	17	24	40	
183	40	12 15	4	0	m	45	20	11	6	2	11	12	25	48
184	35	12 18	5	1	34	20	54	6	43	12	8	26	57	
185	30	12 22	6	2	24	21	37	7	24	13	5	28	6	
186	25	12 26	7	3	13	22	20	8	5	14	1	29	16	
187	20	12 29	8	4	2	23	4	8	46	14	57	0	x 25	
188	15	12 33	9	4	52	23	47	9	28	15	53	1	35	
189	11	12 37	10	5	41	24	31	10	10	16	51	2	45	
190	6	12 40	11	6	30	25	15	10	52	17	50	3	55	
191	1	12 44	12	7	19	25	59	11	35	18	50	5	6	
191	57	12 48	13	8	8	26	42	12	18	19	5	6	17	
192	52	12 51	14	8	57	27	26	12	59	20	53	7	28	
193	48	12 55	15	9	46	28	10	13	43	21	56	8	40	
194	43	12 59	16	10	35	28	53	14	26	23	0	9	52	
195	39	13 3	17	11	24	29	37	15	10	24	5	11	4	
196	35	13 6	18	12	13	0	4 20	15	54	25	11	12	17	
197	31	13 10	19	13	2	1	4	16	39	26	18	13	30	
198	27	13 14	20	13	51	1	48	17	23	27	26	14	43	
199	23	13 18	21	14	41	2	32	18	8	28	35	15	56	
200	19	13 21	22	15	30	3	16	18	54	29	45	17	10	
201	15	13 25	23	16	19	4	1	19	39	0	= 55	18	24	
202	12	13 29	24	17	9	4	46	20	26	2	6	19	39	
203	9	13 33	25	17	58	5	31	21	14	3	17	20	54	
204	6	13 36	26	18	48	6	16	22	1	4	29	22	10	
205	3	13 40	27	19	37	7	1	22	49	5	4	23	26	
206	0	13 44	28	20	26	7	46	23	37	6	56	24	42	
206	57	13 48	29	21	16	8	32	24	26	8	10	25	57	
207	54	13 52	30	22	6	9	18	25	15	9	25	27	13	

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Scorpio.

A. R. D. M.	Time From Noon.		10	11	12	Ascendant	2	3
	H.	M.	House. m	House. D m M	House. D f M	f D. M.	House. D = M	House. D x M
207	54	13 52	0	22 6	9 18	25 15	9 25	27 13
208	51	13 55	1	22 56	10 5	26 5	10 42	28 30
209	49	13 59	2	23 46	10 52	26 56	12 0	29 46
210	46	14 3	3	24 37	11 39	27 47	13 20	1 r 2
211	44	14 7	4	25 28	12 25	28 39	15 41	2 18
212	42	14 11	5	26 19	13 12	29 30	16 4	3 35
213	40	14 15	6	27 10	13 59	0 w 24	17 18	4 52
214	39	14 19	7	28 0	14 47	1 11	18 53	6 10
215	37	14 22	8	28 50	15 36	2 13	20 19	7 28
216	36	14 26	9	29 40	16 26	3 10	21 47	8 47
217	35	14 30	10	0 f 31	17 17	4 6	23 16	10 5
218	34	14 34	11	1 22	18 8	5 3	24 46	11 24
219	33	14 38	12	2 13	19 0	6 1	26 17	12 42
220	32	14 42	13	3 4	19 51	7 0	27 49	14 0
221	31	14 46	14	3 55	20 42	8 0	29 20	15 18
222	31	14 50	15	4 47	21 34	9 2	0 x 56	16 35
223	31	14 54	16	5 38	22 25	10 6	2 13	17 53
224	31	14 58	17	6 29	23 17	11 9	4 6	19 11
225	31	15 2	18	7 21	24 9	12 14	5 42	20 29
226	32	15 6	19	8 13	25 2	13 21	7 19	21 48
227	33	15 10	20	9 6	25 55	14 29	8 57	23 6
228	33	15 14	21	9 58	26 49	15 37	10 37	24 24
229	34	15 18	22	10 51	27 44	16 48	13 18	25 42
230	35	15 22	23	11 45	28 39	17 58	14 0	27 0
231	36	15 26	24	12 40	29 35	19 11	15 42	28 17
232	38	15 31	25	13 33	0 w 32	20 27	17 24	29 35
233	40	15 35	26	14 28	1 29	21 43	19 8	0 8 52
234	42	15 39	27	15 22	2 26	23 3	20 54	2 9
235	44	15 43	28	16 17	3 24	24 24	22 31	3 26
236	46	15 47	29	17 12	4 23	25 47	24 18	4 43
237	48	15 51	30	18 8	5 23	27 10	26 5	5 0

No. 9.

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A

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Sagittarius.

A. R.	D. M.	Time From Noon.		10	11		12		Ascendant		2		3			
		H.	M.	House.	D	♄	M	D	♄	M	D	♄	M	D	♄	M
237	48	15	51	0	18	8	5	23	27	10	26	5	6	0		
238	51	15	55	1	19	4	6	24	28	37	27	51	7	16		
239	54	16	0	2	20	0	7	26	0	6	29	38	8	32		
240	57	16	4	3	20	56	8	29	1	37	1	26	9	48		
242	0	16	8	4	21	52	9	32	3	11	3	15	11	4		
243	3	16	12	5	22	48	10	35	4	48	5	5	12	20		
244	6	16	16	6	23	44	11	38	6	27	6	56	13	35		
245	9	16	21	7	24	41	12	42	8	8	8	46	14	50		
246	12	16	25	8	25	38	13	47	9	52	10	37	16	5		
247	17	16	29	9	26	35	14	53	11	40	12	27	17	20		
248	21	16	33	10	27	33	16	0	13	30	14	16	18	34		
249	25	16	38	11	28	31	17	8	15	20	16	4	19	48		
250	29	16	42	12	29	30	18	18	17	19	17	51	21	1		
251	33	16	46	13	0	♄	30	19	19	18	19	37	22	13		
252	38	16	51	14	1	29	20	39	21	20	21	21	23	25		
253	43	16	55	15	2	28	21	51	23	30	23	4	24	36		
254	47	16	59	16	3	28	23	4	25	32	24	48	25	47		
255	52	17	4	17	4	29	24	19	27	44	26	31	26	57		
256	57	17	8	18	5	30	25	36	28	58	28	14	28	8		
258	2	17	11	19	6	41	26	55	2	♄	17	29	57	29	19	
259	7	17	16	20	7	33	28	14	4	38	1	♄	39	0	♄	30
260	12	17	21	21	8	35	29	34	7	0	3	20	1	41		
261	17	17	25	22	9	37	0	♄	9	24	5	0	2	51		
262	22	17	30	23	10	39	2	17	11	53	6	38	4	1		
263	27	17	34	24	11	52	3	39	14	23	8	15	5	10		
264	33	17	38	25	12	45	5	2	16	59	9	51	6	19		
265	38	17	43	26	13	48	6	27	19	30	11	27	7	27		
266	43	17	47	27	14	52	7	53	22	5	13	2	8	34		
267	48	17	51	28	15	57	9	20	24	39	14	36	9	40		
268	54	17	56	29	17	2	10	49	27	20	16	9	10	46		
270	0	18	0	30	18	8	12	19	30	0	17	14	11	51		

A T A B L E .

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Capricorn.

A. R. D. M.	Time from Noon.		10	11	12	Ascendant		2	3			
	H.	M.	House. w	House. D w M	House. D = M	D.	M	House. D & M	House D u M			
270	0	18	0	18	8 12	19	0	0	7	41	11	51
271	6	18	1	19	14 13	50	2	37	19	10	12	56
272	12	18	2	20	20 15	23	5	19	20	38	14	2
273	17	18	3	21	26 16	57	7	55	22	5	15	8
274	22	18	4	22	31 18	32	10	29	23	30	16	13
275	27	18	5	23	42 20	8	13	2	24	54	17	17
276	33	18	6	24	50 21	45	15	37	26	17	18	20
277	38	18	7	25	59 23	22	18	7	27	41	19	22
278	43	18	8	27	9 25	0	20	35	29	4	20	24
279	4	18	9	28	19 26	39	23	0	0 u	26	21	25
280	53	18	10	29	28 28	20	25	22	1	46	22	26
281	58	18	11	0 =	38 0 x	2	27	43	3	5	23	28
283	3	18	12	1	48 1	45	30	0	4	23	24	30
284	8	18	13	2	59 3	28	2 8	16	5	39	25	31
285	13	19	14	4	10 5	10	4	27	6	54	26	32
286	17	19	15	5	22 6	54	6	33	8	8	27	33
287	22	19	16	6	34 8	39	8	39	9	20	28	33
288	27	19	17	7	46 10	25	10	43	10	31	29	32
289	31	19	18	8	50 12	12	12	42	11	41 0 =	30	30
290	35	19.	19	10	12 13	59	14	40	12	50	1	29
291	39	19	20	11	27 15	46	16	31	13	58	2	27
292	43	19	21	12	40 17	33	18	20	15	5	3	25
293	47	19	22	13	54 19	21	20	5	16	11	4	23
294	51	19	23	15	8 21	10	21	52	17	17	5	20
295	54	19	24	16	22 23	0	23	33	18	22	6	16
296	57	19	25	17	37 24	50	25	13	19	26	7	13
298	0	19	26	18	53 26	39	26	49	20	29	8	9
299	3	19	27	20	10 28	26	28	22	21	32	9	5
300	6	20	28	21	27 0 v	12	29	53	22	34	10	2
301	9	20	29	22	43 1	57	1 u	23	23	35	10	59
302	12	20	30	24	0 3	41	2	50	24	36	11	55

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Aquaries.

A. R. D. M.	Time from Noon.		10 House. =	11 House. D = M		12 House. D ∩ M		Ascendant ∩ D. M.		2 House. D ∩ M		3 House. D ∩ M		
	H.	M.												
302	12	20	9	0	24	0	3	41	2	50	24	36	11	55
303	14	20	13	1	25	17	5	26	4	14	25	36	12	51
304	16	20	17	2	26	34	7	11	5	37	26	35	13	45
305	18	20	21	3	27	51	8	56	6	58	27	33	14	39
306	20	20	25	4	29	8	10	40	8	17	28	31	15	32
307	22	20	29	5	0 x	25	12	25	9	33	29	28	16	26
308	24	20	34	6	1	43	14	10	10	49	0 ∩	24	17	19
309	25	20	38	7	3	1	15	54	12	3	1	20	18	13
310	26	20	42	8	4	19	17	37	13	14	2	16	19	6
311	27	20	46	9	5	37	19	22	14	24	3	11	20	0
312	27	20	50	10	6	55	21	4	15	32	4	5	20	53
313	28	20	54	11	8	13	22	45	16	40	4	58	21	46
314	29	21	58	12	9	31	24	24	17	46	5	51	22	39
315	29	21	2	13	10	49	26	2	18	53	6	43	23	31
316	29	21	6	14	13	6	27	38	19	56	7	35	24	23
317	29	21	10	15	12	24	29	13	20	58	8	27	25	14
318	29	21	14	16	14	42	0 8	37	22	0	9	18	26	5
319	28	21	18	17	16	0	2	10	23	0	10	9	26	56
320	27	21	22	18	17	19	3	42	24	0	11	0	27	44
321	26	21	26	19	18	37	5	11	24	58	11	50	28	38
322	25	21	30	20	19	55	6	40	25	55	12	40	29	29
323	24	21	34	21	21	12	8	8	26	51	13	29	0 ∩	20
324	23	21	38	22	22	29	9	35	27	47	14	18	1	11
325	21	21	41	23	23	46	11	1	28	41	15	6	2	1
326	20	21	45	24	25	3	12	26	29	36	15	54	2	51
327	18	21	49	25	26	20	13	50	0 ∩	29	16	43	3	42
328	16	21	53	26	27	37	15	13	1	22	17	31	4	32
329	14	21	57	27	28	54	16	35	2	14	18	20	5	23
330	11	22	1	28	0 ∩	12	17	56	3	5	19	8	6	13
331	9	22	5	29	1	29	19	16	3	56	19	56	7	3
332	6	22	8	30	2	47	20	34	4	45	20	44	7	53

A T A B L E

Of Houses calculated for the Latitude of 51 Degrees 32 Minutes,
by double Horary Times.

Sol in Pisces.

A. R. D M.	Time From Noon.		10 House	11 House.	12 House.	Ascendant	2 House.	3 House
	H.	M.	κ	D ° M	D ° M	D. ° M.	D ° M	D ° M
332	6	22 8	0	2 47	20 34	4 45	20 44	7 54
333	3	22 12	1	4 3	21 50	5 35	21 41	8 43
334	0	22 16	2	5 19	23 5	6 23	22 17	9 33
334	57	22 20	3	6 35	24 18	7 12	23 2	10 23
335	54	22 24	4	7 51	25 30	8 0	23 47	11 18
336	51	22 27	5	9 6	26 42	8 48	24 31	12 2
337	48	22 31	6	10 21	27 53	9 35	25 15	12 51
338	45	22 35	7	11 36	29 3	10 22	26 0	13 41
339	41	22 39	8	12 51	0 12	11 7	26 45	14 30
340	37	22 42	9	14 6	1 20	11 52	27 30	15 19
341	33	22 46	10	15 20	2 27	12 37	28 14	16 8
342	29	22 50	11	16 33	3 33	13 23	28 58	16 57
343	25	22 54	12	17 45	4 39	14 7	29 42	17 46
344	21	22 57	13	18 57	5 44	14 54	0 Ω 25	18 35
345	17	23 1	14	20 9	6 48	15 35	1 9	19 25
346	12	23 5	15	21 21	7 51	16 17	1 52	20 14
347	8	23 8	16	22 32	8 54	17 1	2 36	21 3
348	3	23 12	17	23 43	9 56	17 44	3 19	21 52
348	59	23 16	18	24 54	10 58	18 26	4 2	22 41
349	54	23 20	19	26 5	11 59	19 9	4 46	23 30
350	49	23 23	20	27 16	13 0	19 52	5 30	24 19
351	45	23 27	21	28 26	14 0	20 33	6 14	25 8
352	40	23 31	22	29 36	15 0	21 15	6 58	25 58
353	35	23 34	23	0 8 45	15 59	21 56	7 42	26 47
354	30	23 38	24	1 54	16 58	22 37	8 26	27 36
355	25	23 42	25	3 2	17 56	23 18	9 10	28 26
356	20	23 45	26	4 10	18 52	23 59	9 54	29 15
357	15	23 49	27	5 18	19 47	24 30	10 38	0 ♀ 4
358	10	23 53	28	6 26	20 40	25 21	11 22	0 53
359	5	23 56	29	7 33	21 34	26 2	12 5	1 43
360	0	24 0	30	8 40	22 27	26 42	12 49	2 33

No. 10.

X x

It

It is no uncommon thing with many readers, and particularly those not very conversant with figures, to pass over all tables as intricate, or difficult to understand. But, since no information can be obtained in the practical part of this science without them, it is proper to caution all my readers against this much-mistaken notion; for every person who can make use of a *Ready Reckoner*, or *Trader's Sure Guide*, may with equal ease understand all the tables calculated for this work.

The use of the Ephemeris, in setting a figure, is to point out the places of the planets at noon, whenever required. For this purpose, we refer to the given day of the month, in the first column of the right-hand page, and opposite to it, in the second column, is the Sun's place or longitude that day at noon. So also, in the same line of the succeeding columns through the whole table, are the places of the Moon, Saturn, Jupiter, Mars, Venus, and Mercury, as specified at the top of each distinct column; and these are the true places of the Sun, Moon, and planets, every day throughout the year, precisely at twelve o'clock at noon. Therefore, if the figure be erected before that time, the diurnal motion of the planets must be deducted in hours and minutes, in proportion to the rate they move at per hour; but, if it be erected after noon, then so many hours or minutes must be added as will bring them to the precise time of erecting the figure.

The twelve tables of Houses are next to be referred to; and these are calculated to shew what degrees of each sign possess the cusps of the twelve houses of heaven when the figure is erected. They begin with the Sun's entrance into the sign Aries, and shew his progress through each degree of the twelve signs of the zodiac.

Now let it be required, by way of example, to erect a figure for Friday, the 11th day of June, 1784, at 11 h. 24 min. A. M. that is, at twenty-four minutes past eleven o'clock in the morning. To do this, I refer to the first column of the right-hand page of the Ephemeris for June, and opposite the 11th day of the month, in the second column, which has ☉'s longitude printed at the top, I find 21. 3. 27, with the sign ♊ prefixed at the side of the first range of figures. This indicates, that the Sun, at twelve o'clock that day, is in twenty-one degrees three minutes and twenty-seven seconds of Gemini; but the minutes and seconds, when less than thirty, are rejected without sensible error, and, when more than thirty, have as many added as will make them up even degrees. I therefore turn to the tables of houses, and in the page entitled *Sol in Gemini* I look for the column that has the sign ♊ at the top, which is the third; I seek for 21 degrees, and in the column on
the

the left side of it, entitled *Time from noon*, I find, even with 21 degrees, 5h. 21 min. The hours and minutes thus found are uniformly to be added to the time or hour of the day when the figure is erected, unless it be precisely at noon, in which case, as we have before observed, the places of the Sun, planets, and signs, are to be set down exactly as they are found in the Ephemeris, and tables of houses. But, the present figure being erected just thirty-six minutes before twelve o'clock, I am to add this time, reckoning from noon the preceding day, to the above 5h. 21 min. and from these two sums added together I subtract twenty-four hours, and the remainder will give the degrees of each of the twelve signs, as then posited upon the cusps of the horoscope ; thus :

	h.	min.
Time answering to 21 degrees of π	5	21
Time from noon the preceding day	23	24
	<hr/>	<hr/>
Added together, make	28	45
Subtract	24	0
	<hr/>	<hr/>
Remainder	4	45
	<hr/>	<hr/>

I seek this remainder in the table of houses entitled Sol in Gemini, in the column of *time from noon* ; but, not finding 4. 45, I take the nearest number to it, which is 4. 46 ; and opposite this number, in the next column on the right, I find 13 degrees of Gemini in the tenth house, which is denoted by 10th house π , at the top of the column ; and therefore I place thirteen degrees of Gemini in the line or cusp of the tenth house of the figure. This done, I refer to the next column in rotation to the right hand, and in the same line with the ~~13~~ degrees of Gemini I find 20. 7, and, looking to the top of the column, find it to be twenty degrees and seven minutes of the sign ♋ , with 11 house over, and therefore I place twenty degrees seven minutes of Cancer upon the cusp of the eleventh house. I follow the same rule with the next column, where I find 21. 38, and looking to the top find the sign ♌ , 12 house, and accordingly place twenty one degrees thirty-eight minutes of Leo upon the cusp of the twelfth house in the figure. Then I refer to the next column, where I find 17. 1, and at the top the word *Ascendant* with the sign ♍ prefixed, which signifies that seventeen degrees one minute of Virgo occupy the first house or Ascendant, which I place accordingly. I then refer to the next column, and even with the preceding figures stand 9. 15, when, looking up the column, I observe the sign ♎ below ♍ , and 2 house at the top, which shews that nine degrees fifteen minutes of Libra are to be placed on the cusp of the second house. This done, I refer to the last column, and, even with the former numbers

bers, I find 7. 48 ; and, looking up the column as before, I observe the sign \mathfrak{m} below \mathfrak{a} , and 3 house over, which indicates that seven degrees forty-eight minutes of Scorpio are to be placed on the cusp of the third house. Thus the six oriental houses, namely, the tenth, eleventh, twelfth, first, second, and third, are furnished with the degrees of each sign then rising upon them ; and the six occidental houses, being opposite to the former, are always furnished with the same degrees and minutes of the opposite signs ; thus :

Houses opposite.

4	10
5	11
6	12
1	7
2	8
3	9

Signs opposite.

\mathfrak{r}	\mathfrak{a}
\mathfrak{s}	\mathfrak{m}
\mathfrak{n}	\mathfrak{f}
\mathfrak{z}	\mathfrak{w}
\mathfrak{q}	\mathfrak{z}
\mathfrak{m}	\mathfrak{x}

So that the tenth house is opposite to the fourth, and the fourth to the tenth ; the eleventh to the fifth, and the fifth to the eleventh ; and so through the whole ; the use of which is, that, if on the cusp of the tenth house you find the sign Aries, then on the cusp of the fourth house you must place the sign Libra ; and, whatever degree and minute of Aries possesses the cusp of the tenth house, the same degree and minute of Libra must be placed on the cusp of the fourth house ; and the same rule must be observed with all the other houses and signs, which is universal and ever holds true. For example, in the present figure, we have placed 13 degrees of \mathfrak{n} on the cusp of the tenth house ; now \mathfrak{f} being opposite to \mathfrak{n} , and the fourth house to the tenth, I therefore place 13 degrees of \mathfrak{f} on the cusp of the fourth house. Upon the cusp of the eleventh house, 20 degrees 7 minutes of Cancer being already placed, and the fifth house being opposite to the eleventh, and \mathfrak{w} opposite \mathfrak{z} , I therefore put 20 degrees 7 minutes of \mathfrak{w} upon the cusp of the fifth house. The cusp of the twelfth house being also occupied with 21 degrees 38 minutes of \mathfrak{q} , I place 21 degrees 38 minutes of the opposite sign \mathfrak{z} upon the cusp of the sixth house, which is opposite the twelfth. Upon the cusp of the first house, or ascendant, there is 17 degrees 1 minute of \mathfrak{m} , and the seventh house being opposite to the first, and the sign \mathfrak{x} to \mathfrak{m} , I accordingly place 17 degrees 1 minute of \mathfrak{x} upon the cusp or line of the seventh house. Having also placed 9 degrees 15 minutes of \mathfrak{a} upon the cusp of the second house, I place 9 degrees 15 minutes of the opposite sign \mathfrak{r} upon the cusp of the eighth house, which is opposite to the second. I then refer to the third house, upon the cusp of which are placed 7 degrees 48 minutes of \mathfrak{m} ; and the opposite house to this being the

the ninth, and ν the opposite sign, I place 7 degrees 48 minutes of Taurus upon the cusp of the ninth house; and thus the twelve houses are compleatly occupied with the twelve signs of the zodiac, with the degrees ascending, at the precise time of erecting the figure.

Having so far succeeded, the next thing is to place the Sun, Moon, and planets in the figure, agreeable to their position at that time in the heavens, and this is also to be done by the help of the right-hand page of the Ephemeris. For instance, I again refer to the 11th of June, and opposite to it, in the column of the \odot 's longitude, I find him in 21 degrees 3 minutes and 27 seconds of Gemini that day at noon. But, as the figure is erected thirty-six minutes before noon, I note how far the Sun has moved from noon the preceding day, and find he has gone at the rate of fifty-seven minutes, which gives a difference of one minute and twenty-seven seconds for the time before noon, as follows :

	d.	min.	sec.
Sun's place at noon, June 11th	21	3	27
Deduct for 36 min. before noon	0	1	27
	<hr style="width: 100%;"/>		
Remains	21	2	0

Thus I find the Sun's place at twenty-four minutes after eleven o'clock, in 21 degrees 2 minutes of Gemini; which sign being then upon the cusp of the tenth house, I therefore place the Sun in that house, close to the sign, with these degrees and minutes, I then refer to the Ephemeris for the Moon's place, and in the column of her longitude, opposite the 11th day of the month, I find her in 5 degrees 46 minutes of ν , at noon; but, to know her place thirty-six minutes before, I note how much she goes in an hour, and find her motion to be 35 minutes; then I deduct 21 minutes for the time before noon, and find her true place to be in 5 hours 25 minutes of Aries, which I accordingly enter before the cusp of the eighth house, close to that sign. I then refer to the Ephemeris for the planet ♃ , and on the 11th of June I find him retrograde in 22 degrees 53 minutes of the sign ♏ , wherefore I place him under Capricorn, in the fifth house, with an R prefixed, to denote that he is retrograde—I refer to the Ephemeris in like manner for the planets Jupiter, Mars, Venus, and Mercury, which I also enter in their proper places in the figure, viz. Jupiter in 7 degrees 36 minutes of ♈ , Mars in 27 degrees 1 minute of ♌ , Venus in 5 degrees 5 minutes of ♍ , and Mercury retrograde, in 24 degrees 2 minutes of the same sign.

The planets being thus entered, I next refer to the top of the second page of the Ephemeris, for the column of the Moon's node, which we term the Dragon's Head, and I find on the 7th day of the month it is

in four degrees of Pisces ; but, as it moves backward about three minutes per day, I deduct eleven minutes, to bring it to the 11th of June, and its place will then be in four degrees 8 minutes of Pisces ; I therefore enter it in the sixth house, under the sign κ ; and, as the place of the Dragon's Tail is always opposite to the Dragon's Head, I place it in the same degrees of the opposite sign, which in this figure falls in the twelfth house, which is opposite to the sixth.

The figure is now entirely compleated, except putting in the Part of Fortune, which is the distance of the Moon's place from the Sun's added to the ascendant. The mode of determining this has commonly been by first finding the true place of the Moon, then the true place of the Sun ; then subtracting the Sun's place from the Moon's and adding to the remainder the degrees of the ascendant ; and this, if taken in the sphere of the Moon, gives the place of the Part of Fortune. But, a much more correct method having been adopted by the learned *Placidus*, we recommend it in preference to any other ; it is as follows : First note the sign and degree on the ascendant, and enter with the same sign and degree in the table of oblique ascensions calculated for this work, in the latitude wherein you erect your figure ; and in the common angle of meeting you will find the number required. Then enter the same table with the degree of the Sun, and subtract the oblique ascension of the one from the other, and the remainder will be the Sun's distance from the \ddagger ascendant. Then take the Right Ascension of the Moon, and enter the table of the Moon's Right Ascension under the degrees of north or south latitude, as she then happens to be ; and, when the Moon's Right Ascension is found, subtract it from the Sun's distance from the Ascendant, and the remainder will be the Right Ascension of the Part of Fortune. For example, in the figure before us :

	deg.	min.
The sign κ has 17 deg. 1 min. upon the Ascendant, the oblique Ascension of which is	161	33
The oblique Ascension of the \odot (both being in northern signs, nothing is added) is	47	43
	113	50
Which being subtracted from the other, remains	113	50
Then subtract the Right Ascension of the Moon,	2	52
	111	58

Which is the Right Ascension of the Part of Fortune. I refer for this sum to the first column of the preceding tables of houses, under A. R.

\ddagger In this operation always observe, that, if the sign ascending be southern, and the sign in which the Sun is posited be northern, then add the whole circle of the zodiac, or three hundred and sixty degrees, of the northern sign ; and *vice versa*, if a northern sign ascend, and the Sun be placed in a southern.

which

A TABLE of the principal FIXED STARS near the Ecliptic, shewing their true Longitude, Latitude, Magnitude, and Nature.

NAMES of the FIXED STARS.	Longitude			Latitude.		Mag	Nature	
	S.	D.	M.	D.	M.			
South End of the Tail of the Whale	♏	0	25	20	47	S	2	♂
The Star in the Wing of Pegasus	♏	6	11	22	35	N	2	♂
The Head of Andromeda	♏	11	20	25	42	N	2	♂
Whale's Belly	♏	14	58	25	1	S	4	♂
The Girdle of Andromeda	♏	27	22	25	59	N	2	♂
Bright Star in the Head of the Ram	♈	4	39	9	57	N	3	♂
The left Foot of Andromeda	♈	11	11	27	46	N	2	♂
The Bright Star in the Jaw of the Whale	♈	11	29	12	37	S	2	♂
The Head of Algol Medusa	♈	23	9	22	22	N	3	♂
The Pleiades	♈	26	0	4	30	N	5	♂
The middle Star of the Seven	♈	26	56	4	0	N	3	♂
Oculus Taurus	♉	5	25	2	36	S	3	♀
Aldebaran	♉	6	45	5	31	S	1	♂
Rigel	♉	13	56	31	11	S	1	♂
The former Shoulder of Orion	♉	17	53	16	53	S	2	♂
The Goat	♉	18	55	22	51	N	1	♂
The former Star in Orion's Belt	♉	19	19	23	38	S	2	♂
The middle Star in Orion's Belt	♉	20	23	24	33	S	2	♂
The highest Star in the Head of Orion	♉	20	40	13	26	S	4	♂
The Star in the Horn of the Bull	♉	21	41	2	14	S	3	♂
The following Shoulder of Orion	♉	25	41	16	6	S	2	♂
Propus	♉	27	51	0	13	S	4	♂
The right Shoulder of Auriga	♉	28	21	21	27	N	2	♂
The Bright Foot of Gemini	♊	6	0	6	48	S	2	♂
Cantor Apollo	♊	17	10	10	2	N	2	♂
Pollux Hercules	♊	20	12	6	38	N	2	♂
The smaller Dog Star	♊	22	47	15	57	S	2	♂
Praesepe	♊	4	15	1	14	N	Neb	♂
North Affellus	♊	4	20	3	8	N	4	♂
South Affellus	♊	5	37	0	4	S	4	♂
Cor Leonis, Regulus	♌	26	27	0	26	N	1	♂
Heart of Hydra	♌	24	12	22	24	S	1	♂
Vindemiatrix	♌	6	52	16	15	N	3	♂
The Back of the Lion	♌	8	10	14	20	N	2	♂
The Tail of the Lion	♌	18	32	12	18	N	4	♂
Crater, or the Bottom of the Pitcher	♌	20	27	23	0	S	4	♂
Arcturus	♌	19	7	31	30	N	1	♂
The Virgin's Spike, Arista	♍	20	45	1	59	N	1	♀
The South Balance	♍	12	6	0	25	N	2	♂
The North Balance	♍	16	17	8	35	N	2	♂
The left Hand of Ophiuchus	♍	29	15	17	19	N	3	♂
Higher Star in the Forehead of the Scorpion	♏	0	5	1	5	N	2	♂
The left Knee of Ophiuchus	♏	6	9	11	30	N	3	♂
Cor Scorpio	♏	5	57	4	0	S	2	♂
The Scorpion's Heart, Antares	♏	6	42	4	27	S	1	♂
The right Knee of Ophiuchus	♏	14	55	7	18	N	3	♂
The Bright Star of the Vulture	♏	28	38	29	21	N	2	♂
The Mouth of Pegasus	♏	8	31	22	7	N	3	♀
The Tail of the Goat	♏	20	28	2	29	S	3	♂
Marchab	♏	20	25	19	26	N	2	♂
Fomahaut	♏	0	40	21	0	S	1	♀
Scheat Pegasi	♏	25	42	31	7	N	2	♂

The first column contains the names of the stars ; the second column shews their longitude, or in what degree and minute of the twelve signs they are situated ; the third column shews the degree and minute of their latitude, either north or south, which is denoted by the letters N. S. The fourth column denotes their magnitude ; and the fifth shews their natural quality ; for example : the star in the wing of Pegasus is in six degrees eleven minutes of Aries ; has twelve degrees thirty-five minutes north latitude, is of the second magnitude, and participates of the nature and quality of Mars and Mercury. The fixed stars may be found and distinguished in the heavens by their conjunctions with the Moon, or by observing their order from any given point in the heavens ; thus, begin with the Pleiades, vulgarly called the *seven stars*, and next to them in order, but somewhat lower, is a large red star called Aldebaran, or the south eye of the *Bull* ; next follows *Orion's Belt* or Girdle, which are three stars in a rank thus, ***, and are vulgarly called the *Yard* or *Ell*. Next follows a star called the *Great Dog*, which is a large bright star, somewhat lower than the *Girdle* of *Orion*. The next is called the head of *Gemini*, and is about the height of the *Seven stars* ; there are two together appear thus, * ; the largest of the two is the star here nominated. The next, which follows in order, is called *South Affellus*, no great star, but of a red colour ; there are two of them, near together and alike, and stand or appear thus, * ; the lowest of the two is the star here meant. Next in order follows a star called the *Head of Hydra*, lower than *Affellus*, and of a bright white colour. Then follows a star in the flank of the *Lion*, very bright, and about the height of the *Seven Stars*. Next to that the *Virgin's Girdle*, a bright star, and lower than the flank of the *Lion*. And next follows a curious star called the *Virgin's Spike*, very large and bright ; it is a star of the first magnitude, and appears a little lower, or more southerly, than the *Virgin's Girdle*. Next in order follows the star called *Arcturus*, a very remarkable bright red coloured star, about the latitude of the *Pleiades*. Then follows the star of the *Crown*, large and bright, and higher than *Arcturus*. Then the *Right Shoulder of Hercules*, of a pale white colour, near the altitude of the *Seven Stars*. Then follows the head of *Ophincus* of a pale white colour, and somewhat southward of *Hercules*. Then appears a star under the armpit of *Sagittary*, a bright star, but very low. Next, the bright star of the *Vulture*, large, and lower than the *Seven Stars*. The next star is called the left shoulder of the *Water-bearer* ; about the altitude of *Orion's Girdle*, of a pale white colour. The next in order is the star called *Marchab*, being a star of a bright colour, a little lower than the *Seven Stars*, but much bigger. Then follows the Southern star of the *Whale's Tail* ; this star is of a pale colour, and about the height of the Sun the shortest day. Then follows a star called the *Girdle of Andromeda*,

* ♃ ♁. Then I observe Jupiter in seven degrees thirty-six minutes of Pisces, and Venus in five degrees five minutes of Gemini; and, their distance from each other being reckoned as before, they are found to be near eighty-eight degrees apart; and, as ninety degrees make a quartile, they are now within each other's orbs, and are consequently in a platic applying to a partile aspect, because Venus is a swifter planet than Jupiter; wherefore I note down this aspect ♃ ♁ ♃. Then I find Mars in twenty-seven degrees one minute of Cancer, and Saturn retrograde in twenty-two degrees fifty-three minutes of Capricorn; which, being opposite signs, and the planet's degrees within each other's orbs, constitute a platic opposition, which I note thus, ♄ ♋ ♁. These being all the aspects, I range them together under the title of the figure thus, ♄ ♃ ♁ * ♃ ♁ ♃ ♁ ♃ ♁ ♄ ♋ ♁. This figure is erected in the hour of Mars, as may be seen by referring to the table of planetary hours; I therefore signify it thus, ♄ hor. and, the latitude under which the figure is erected being that of London, I enter 51° 32', that is, fifty-one degrees thirty-two minutes north latitude. But, as no figure can be erected by the foregoing tables of houses for any other latitude than that of London, without being rectified by the positions of the poles, I here subjoin a table of the poles positions for the eleventh, third, twelfth, and second, houses, whereby a figure may be erected for any latitude from thirty to sixty degrees.

TABLE of the Circles of Positions of the eleventh, third, twelfth, and second, Houses, from thirty-one to sixty degrees of Latitude.

Ascendant D.	11 & 3 Houses D. M.	12 & 2 Houses D. M.	Ascendant. D.	11 & 3 Houses D. M.	12 & 2 Houses D. M.
31	11 25	21 58	46	19 28	35 9
32	11 52	22 47	47	20 7	36 8
33	12 19	23 35	48	20 49	37 8
34	12 48	24 24	49	21 33	38 10
35	13 17	25 13	50	22 17	39 11
36	13 48	26 4	51	23 4	40 16
37	14 17	26 55	52	23 51	41 20
38	14 49	27 46	53	24 40	42 26
39	15 20	28 38	54	25 34	43 32
40	15 52	29 32	55	26 29	44 41
41	16 25	30 25	56	27 25	45 51
42	16 59	31 22	57	28 24	47 0
43	17 36	32 16	58	29 26	48 13
44	18 13	33 13	59	30 30	49 26
45	18 50	34 11	60	31 39	50 42

Suppose

Suppose it were required to find the poles elevation of the eleventh, third, twelfth, and second, houses for the latitude of fifty-three degrees, I enter the table at No. 53, under the title ascendant, and right against it I find under the eleventh and third houses twenty-four degrees thirty minutes, which is the poles elevation; and under the twelfth and second houses I find forty-two degrees twenty-six minutes, which is the poles elevation for the twelfth and second houses; and in this manner they may be found for any other latitude.

Now, by knowing the poles elevation for these houses, a figure of the heavens may be erected for the nativity of any person born within thirty-one to sixty degrees of latitude. For example, suppose a person born in fifty-three degrees of latitude, on the first of June, 1784, at thirty-six minutes past five o'clock in the afternoon, what would be the degrees of each sign upon the cusps of the twelve houses? to know this, turn to the Ephemeris for the Sun's place on the first of June, and it will be found in eleven degrees thirty minutes of Gemini; then refer to the table of houses for the Sun in Gemini, and in the column under 10th house, I look down for 11. 30, but, finding no minutes, I look into the column upon the left hand, under time from noon, where I find 4 h. 33 min. the next arch of time being 4 h. 42 minutes, I divide the difference for the thirty minutes, which makes the true time 4 h. 40 min. To this I add 5 h. 36 min. the time after noon, which added together make 10 h. 16 min. which I seek in the column of time from noon, and in the next column on the right hand I find the figure 2, with 10 house ♍ at the top, which denotes that two degrees of Virgo are at that time upon the cusp of the tenth house. Then, in order to know what signs possess the other houses, I look into the first column of the table, with A. R. at the top, which signifies the right ascension of time, and even with the above number I find 154. 0, which declares that to be the right ascension of the mid-heaven. To these 154 degrees I add 30, which make together 184; then I refer to the above table for poles position in fifty-three degrees, and even therewith stand 24. 40. which is the pole of the eleventh house. I then refer to the table of oblique ascensions, at the end of this work, for twenty-five degrees of latitude, and seek the number 184, which I find in the column under Libra, and 12 min. over; then I look into the first column of degrees in this table, and even to 184 stand 4; but these twelve minutes being too much, I equate for them by the Sexagenary tables, placed also at the end of this work, by which I find that three degrees forty-three minutes of Libra are to be placed on the cusp of the eleventh house. Then I add thirty degrees to the above 184, for the twelfth house, which make 214. I re-

fer to the above table of poles positions in the latitude of fifty-three degrees for the pole of the twelfth house, which I find to be 42. 26; I reject the 26, and in the table of oblique ascensions for lat. 42 I seek 214 which I find under the column of Libra; and, looking into the first column of degrees, I find 27; but, equating by the Sexagenary table for the odd minutes, it gives twenty-six degrees thirty-one minutes of Libra for the cusp of the twelfth house. Then, for the first house or ascendant, I add to the above 214 thirty degrees more, which make 244, and this sum I seek in the above table under the pole or latitude of birth, which is fifty-three degrees; I turn to the table of oblique ascensions for fifty-three degrees, which I find in the column under Scorpio, and even with it in the first column of degrees I find 14, which shews that fourteen degrees of Scorpio are on the cusp of the ascendant. I then bring down the above 214, adding thirty degrees more for the second house, and these make 274; I then refer to the above table of poles position for lat. 53, and even with it in the column under second house I find 42. 26.—I reject the 26 as before, and refer to the tables of oblique ascensions for forty-two degrees of latitude, where I seek No. 274, and find it in the column under Sagittarius; and even with it in the first column of degrees I find 14, which directs fourteen degrees of Sagittarius to be placed on the cusp of the second house. Then for the third house I add thirty degrees more to the above † 274, which makes together 304; I then refer for the pole's position of the third house in the above table, and find even with lat. 53 the number 24. 42; but, as these minutes exceed thirty, I refer to the table of oblique ascensions for twenty-five degrees, where I seek 304, which I find in the column under Capricorn, and even with it, in the first column of degrees, I find 21; but, by equating as before for the odd minutes in the Sexagenary tables, I find that twenty-one degrees twenty-nine minutes of Capricorn are upon the cusp of the third house. Thus the six oriental houses are furnished with the proper degrees of each sign rising upon them at the time required, and stand thus:

		Deg.	Min.
On the cusp of the 10th house	♏	2	0
11th house	♐	3	43
12th house	♑	26	31
Ascendant, or 1st house	♈	14	0
2d house	♉	14	0
3d house	♊	21	29

† Note, that as often as these additions of 30 for each progressive sign exceed 360, which is the whole number of degrees in the circle of the Zodiac, then the circle or 360 must be subtracted, and the remainder will be the number required of the tables of oblique ascensions.

And

And by these, the six occidental houses are to be furnished in the same manner, as before directed, with the opposite signs; but for the sake of plainness I will again state them.

oppote	{	☉	}	is	{	♋	2	0
		☽				♌	3	43
		♁				♍	26	31
		♂				♎	14	0
		♆				♏	14	0
		♄				♐	21	29

In this plain, easy, and obvious, manner, may the situation of the heavens be found for any latitude whatever. But, to make it more easy, it is necessary to explain what we mean by the poles positions, and the equations of time. If we imagine twelve great circles, one of which is the meridian of any given place, to intersect each other in the two poles of the earth, and to cut the equator in every fifteenth degree, they will be divided by the poles into twenty-four semicircles, which divide the equator into twenty-four equal parts; and as the earth turns on its axis, the planes of these semicircles come successively after one another every hour to the sun. And, as in an hour of time there is a revolution of fifteen degrees of the equator, in a minute of time there will be a revolution of fifteen minutes of the equator, and in a second of time a revolution of fifteen seconds. Thus, to every place fifteen degrees eastward from any given meridian, it is noon an hour sooner than on that meridian, because their meridian comes to the Sun an hour sooner. And to all places fifteen degrees westward, it is an hour later, because their meridian comes an hour later to the Sun; and so on, every fifteen degrees of motion causing an hour's difference of time. Therefore they, who have noon an hour later than we, have their meridian, that is, their longitude, fifteen degrees westward from us; and they, who have noon an hour sooner than we, have their meridian or longitude fifteen degrees eastward from ours; and so, for every hour's difference of time, fifteen degrees difference of longitude. And, as we shall have frequent occasion to equate the motions of the equator with the hours and minutes of time, I here subjoin two tables for that purpose.

A N I L L U S T R A T I O N

TABLES for converting mean solar Time into Degrees and Parts of the terrestrial Equator; and also for converting Degrees and Parts of the Equator into mean solar Time.

TABLE I. For converting Time into Degrees and Parts of the Equator						TABLE II. For converting Degrees and Parts of the Equator into Time										
Hours	Degrees		*Min.		Degr.	Hours	Min.		*Degr.		Hours	Degrees		Minutes		
	Min.	Sec.	Min.	Sec.			Min.	Sec.	Min.	Sec.		Min.	Sec.		Min.	Sec.
1	15	1	0	15	31	7	45	1	0	4	31	2	4	70	4	40
2	30	2	0	30	32	8	0	2	0	8	32	2	8	80	5	20
3	45	3	0	45	33	8	15	3	0	12	33	2	12	90	6	0
4	60	4	1	0	34	8	30	4	0	16	34	2	16	100	6	40
5	75	5	1	15	35	8	45	5	0	20	35	2	20	110	7	20
6	90	6	1	30	36	9	0	6	0	24	36	2	24	120	8	0
7	105	7	1	45	37	9	15	7	0	28	37	2	28	130	8	40
8	120	8	2	0	38	9	30	8	0	32	38	2	32	140	9	20
9	135	9	2	15	39	9	45	9	0	36	39	2	36	150	10	0
10	150	10	2	30	40	10	0	10	0	40	40	2	40	160	10	40
11	165	11	2	45	41	10	15	11	0	44	41	2	44	170	11	20
12	180	12	3	0	42	10	30	12	0	48	42	2	48	180	12	0
13	195	13	3	15	43	10	45	13	0	52	43	2	52	190	12	40
14	210	14	3	30	44	11	0	14	0	56	44	2	56	200	13	20
15	225	15	3	45	45	11	15	15	1	0	45	3	0	210	14	0
16	240	16	4	0	46	11	30	16	1	4	46	3	4	220	14	40
17	255	17	4	15	47	11	45	17	1	8	47	3	8	230	15	20
18	270	18	4	30	48	12	0	18	1	12	48	3	12	240	16	0
19	285	19	4	45	49	12	15	19	1	16	49	3	16	250	16	40
20	300	20	5	0	50	12	30	20	1	20	50	3	20	260	17	20
21	315	21	5	15	51	12	45	21	1	24	51	3	24	270	18	0
22	330	22	5	30	52	13	0	22	1	28	52	3	28	280	18	40
23	345	23	5	45	53	13	15	23	1	32	53	3	32	290	19	20
24	360	24	6	0	54	13	30	24	1	36	54	3	36	300	20	0
25	375	25	6	15	55	13	45	25	1	40	55	3	40	310	20	40
26	390	26	6	30	56	14	0	26	1	44	56	3	44	320	21	20
27	405	27	6	45	57	14	15	27	1	48	57	3	48	330	22	0
28	420	28	7	0	58	14	30	28	1	52	58	3	52	340	22	40
29	435	29	7	15	59	14	45	29	2	56	59	3	56	350	23	20
30	450	30	7	30	60	15	0	30	2	0	60	4	0	360	24	0

If the reader in Table I. reckons the columns marked with asterisks to be minutes of time, the other columns give the equatoreal parts or motion in degrees and minutes; if he reckons the asterisk columns to be seconds, the others give the motion in minutes and seconds of the equator; if thirds, in seconds and thirds. And if in Table II. he reckons the asterisk columns to be degrees of motion, the others give the time answering thereto in hours and minutes; if minutes of motion, the time is minutes and seconds; if seconds of motion, the corresponding time is given in seconds and thirds. An example in each case will make the whole very plain.

E X A M P L E I.

In 10 hours 15 minutes 24 seconds 20 thirds, *Qu.* How much of the Equator revolves through the Meridian?

				Deg.	M.	S.
Hours	10	-	-	150	0	0
Minutes	15	-	-	3	45	0
Seconds	24	-	-	0	6	0
Thirds	20	-	-	0	0	5
Answer				153	51	5

E X A M P L E II.

In what time will 153 degrees 51 minutes 5 seconds of the Equator revolve through the Meridian?

				H.	M.	S.	T.
Degrees	{ 150	-	-	10	0	0	0
	{ 3	-	-	0	12	0	0
Minutes	51	-	-	0	3	24	0
Seconds	5	-	-	0	0	0	20
Answer				10	15	24	20

For the convenience of persons, born in any part of England, who may want to calculate their own nativity, I have added the following table of the latitude and longitude of the most considerable towns in the kingdom, which will likewise answer for any other places of birth that happen near them.

A TABLE of the LATITUDE and LONGITUDE of the principal
CITIES and TOWNS in ENGLAND

	Long.	Lat.		Long.	Lat.	
Reading, Berkshire	22 30	51	23	Newcastle, Northumberland	21 51	54 58
Bedford, Bedfordshire	22 55	52	8	Nottingham, Nottinghamshire	22 14	52 57
Buckingham, Buckinghamshire	22 57	51	59	Oxford, Oxfordshire	22 11	51 46
Cambridge, Cambridgeshire	23 32	52	13	Oakham, Rutlandshire	22 40	52 40
Ely, Cambridgeshire	23 40	52	25	Shrewsbury, Shropshire	20 36	52 45
Chester, Cheshire	20 21	53	14	Bristol, Somersetshire	19 41	51 27
Launceston, Cornwall	18 41	50	43	Bath, Somersetshire	20 55	51 22
Carlisle, Cumberland	20 36	54	5	Wells, Somersetshire	20 39	51 12
Derby, Derbyshire	21 54	52	57	Litchfield, Staffordshire	21 29	52 12
Exeter, Devonshire	19 38	50	42	Ipswich, Suffolk	24 42	52 10
Crookhern, Somersetshire	21 9	50	45	Gulford, Surrey	22 54	51 12
Dorchester, Dorsetshire	20 47	50	40	Chichester, Suffex	22 40	50 47
Durham, Durham	22 0	54	46	Coventry, Warwickshire	21 54	52 27
Colchester, Essex	24 25	51	59	Kendal, Westmoreland	20 41	54 21
Gloucester, Gloucestershire	21 7	51	52	Salisbury, Wiltshire	21 28	51 3
Winchester, Hampshire	22 4	51	2	Worcester, Worcestershire	21 8	52 13
Hertford, Hertfordshire	23 22	51	50	York, Yorkshire	22 21	53 57
Hereford, Herefordshire	20 38	52	5	Beaumarais, Anglesea	19 8	53 24
Huntingdon, Huntingdonshire	23 12	52	21	Brecknock, Brecknockshire	19 56	51 59
Canterbury, Kent	24 43	51	18	Carmarthen, Carmarthenshire	18 54	51 55
Rochester, Kent	24 7	51	24	Bangor, Carnarvonshire	19 5	53 21
Lancaster, Lancashire	20 33	54	6	Cardigan, Cardiganshire	18 34	52 19
Leicester, Leicestershire	22 14	52	39	Denbigh, Denbighshire	19 51	53 14
Lincoln, Lincolnshire	22 54	53	14	St. Asaph, Flintshire	19 49	53 21
LONDON	23 26	51	32	Llandaff, Glamorganshire	20 2	51 32
Monmouth, Monmouthshire	20 30	51	51	Montgomery, Montgomeryshire	20 10	52 37
Portsmouth, Hampshire	22 26	50	50	St. David's, Pembrokeshire	17 56	51 59
Norwich, Norfolk	24 45	52	44	Radnor, Radnorshire	20 10	52 20
Peterborough, Northamptonshire	23 7	52	34			

Thus, by proper attention to the rules and directions preceding, may any person, though of small abilities, erect the horoscope and introduce the signs, planets, and stars, therein, at any given time required. This is indisputably a considerable advancement in the practical part of the Science of Astrology; though it must be owned, that the mere knowledge of thus describing and arranging the planets in the horoscope, without we add unto it the ability of defining, from some certain and experienced rules, the meaning, effects, and influences, of them, under whatever aspects or situations they may be found, can be of but little or no advantage. To make this apparent, let me but ask the reader to turn to the foregoing figure of the heavens, erected for the 11th of June 1784, and describe the natural meaning and indications of the signs and planets we have taught him to place therein? A compliance with this he finds impossible, not having either by theory or practice attained to them. As a key to this important acquisition, I shall now lay down some experienced rules and aphorisms, which should be attentively considered, and thoroughly understood, before any further advances are made in the study. I shall therefore begin with the following general Axioms.

I. That

I. That every sign, planet, and fixed star, hath a specific and particular effect in one house, or part of the heavens, different from what they have in another.

II. That the Sun by himself in any house of a figure hath one effect, the Moon another, Saturn another, Jupiter another, and so on through the whole. And that this holds good also in respect to the signs and fixed stars.

III. That, as a planet hath one effect in himself, so hath he another when joined in conjunction with another planet; and by a sextile, quartile, trine, and opposition.

IV. That the quartile and opposition of Saturn and Mars have one effect; and the quartile and opposition of Jupiter and Venus another.

V. That a planet hath one special or specific effect when lord of the first house or ascendant; another when lord of the second house; another when lord of the third house; and, when lord of the fourth, still another; and so on through all the twelve houses of heaven.

VI. That whatever point of the heavens retains the Sun as significator in any nativity retains a solar force and influence in respect to that native as long as he lives. The same rule extends to the Moon, and to Saturn, Jupiter, Mars, Venus, &c. wherefore the horoscope or ascendant in every geniture hath and doth contain a radical influence over the native's life; the mid-heaven over his actions and occupation; and each of the other houses over those particular events and vicissitudes to which they respectively appertain.

VII. That the same point in the heavens, which in one nativity is the place of the Sun, may in another nativity be the place of Saturn, Jupiter, Mars, Venus, Mercury, or the Moon.

VIII. That every agent, acting by itself, acts only according to its own peculiar form and virtue.

IX. That every patient suffers according to its own proper nature; and that whatever is received is received only in proportion to the capacity of the receiver.

X. That the same, always existing, must always work the same effect in or upon the same subject. These being premised, we shall consider

The

The Effects of each PLANET in each of the TWELVE HOUSES.

SATURN in the first house, or ascendant, shews melancholy, with many sorrows; if near the ascendant, short life; if at a distance, innumerable troubles; in the second, destroys the substance; in the third, hatred between brethren, and danger and loss in journeying; in the fourth, death of father and mother before the native, loss of inheritance and friends; in the fifth, barrenness, death of children, or disobedient ones if living; in the sixth, much sickness, crosses by servants, and losses by cattle; in the seventh, an ungovernable wife, short and wretched life, with many public enemies; in the eighth, a violent death and loss of legacies; in the ninth, many losses by sea; in the tenth, dishonour, imprisonment, short life to the parents, death by sentence of a judge; in the eleventh, despair, false friends, death of children; in the twelfth, sorrow, trouble, imprisonment, and persecution, by private enemies. These are the common effects of Saturn, when significator, and weak or meanly dignified.

JUPITER in the first gives a good, happy, and long, life, just and honest; in the second, profusion of riches; in the third, friendship of brethren, and fortunate journeys; in the fourth, lands and inheritances, with an honourable life and end; in the fifth, many children obedient and virtuous; in the sixth, health and faithful servants, profit by dealing in cattle; in the seventh, an honourable marriage, a good wife, an honest, wise, discreet, virtuous, woman; in the eighth, a natural death, long life, legacies; in the ninth, a true Christian, ecclesiastical preferment, profitable sea-voyages; in the tenth, preferment, great and durable honours, and riches by trading; in the eleventh, encrease of riches, faithful and great friends, the fulfilling of all his desires; in the twelfth, profit by cattle, victory over private enemies: this if he be strong; if weak, the good will be much abated.

MARS in the first house denotes shortness of life, quarrelsomeness, scars in the head or face; in the second, poverty, want, and many troubles; in the third, evil brethren, danger in travelling, atheist, an ungodly person; in the fourth, short life to the father, strife between him and the native, destruction to his inheritance in the fifth, wicked children, and of short life, or sickly; in the sixth, fevers, bad servants, loss of cattle; in the seventh quarrels, law-suits, public enemies, an evil wife, sickness, a follower of lewd women; in the eighth, a violent death, loss of substance, poverty; in the ninth, changing of religion, loss at sea by robbers, an atheist; in the tenth, unfortunate honour, troubles from magistrates, sickness to the mother, martial preferment; in the eleventh,

eleventh, false friends, loss of substance. In the twelfth, imprisonment, loss by servants and cattle, many private enemies; this if Mars be weak and afflicted; if strong, these evils abate, and sometimes the contrary good takes place.

Sol in the first gives honour, glory, and long life. In the second, a flow of riches continually, but a consumption of it. In the third, good brethren and journeys, a stickler for his religion. In the fourth, honour in age, a great and noble inheritance. In the fifth, few children, yet such as will be good and virtuous. In the sixth, diseases of the mind. In the seventh, a good wife, honourable adversaries, and sickness. In the eighth, a good portion with a wife, danger of a violent death. In the ninth, truly religious, ecclesiastical preferment, gain by the sea. In the tenth, greatness, honour, glory, and power, from kings, princes, and noble women, much exceeding the quality of the native's birth, the friendship of persons of high degree. In the eleventh, great and noble friends, and very faithful, the fulfilling of one's hopes. In the twelfth, powerful adversaries; this if strong; if weak, in many things the contrary.

Venus in the first gives health, but inclines to the pleasure of women. In the second, riches in abundance by women's means. In the third, religious loving brethren, good journeys. In the fourth, an inheritance, honourable old age. In the fifth, many children, comely, obedient, and virtuous. In the sixth, sickness from womankind, faithful pleasing servants, profit in small cattle. In the seventh, an incomparably good and virtuous wife, a happy marriage, and having but few enemies. In the eighth, a good dowry with a wife, a natural death. In the ninth, ecclesiastical preferment, a real religious man, profit by sea. In the tenth, honour and preferment by women's means, the favour of great women. In the eleventh, honourable and faithful female friends. In the twelfth, profit by great cattle, free from the power of private enemies; this if strong; if weak the contrary.

Mercury in the first gives noble thoughts, good invention, graceful elocution, a lover of arts and sciences. In the second, profit by arts and sciences, books, writings, and the like. In the third, a mathematician, swift and prosperous journeys, a scholar, one of an excellent invention, crafty brethren, a moral person. In the fourth, the getting of an inheritance by cunning or deceit. In the fifth, ingenious children. In the sixth, thievish servants, diseases of the breath and brain. In the seventh, a fomenter of quarrels, vexatious law-suits; a discreet wife. In the eighth, an augmentation of estate by wills and legacies, death by a consumption. In the ninth, an incomparable artist, and one that understands

stands all sciences, even the most obscure and occult things, a finder-out of many new and excellent inventions. In the tenth, liberal preferment, or a secretary to some great person. In the eleventh, inconstant friends. In the twelfth, his private enemies will be of little effect. This if Mercury be strong and not afflicted; if weak, the good will much abate.

Luna in the first shews the native will travel; will gain superiority and rule over others; the favour of princes and noble women, and great advantages thereby. In the second, sometimes riches, sometimes poverty, an unstable fortune. In the third, many journeys. In the fourth, gain by travelling. In the fifth, many children. In the sixth, diseases of the brain, good servants, and gain by small cattle. In the seventh, an honourable marriage. In the eighth, danger of drowning, but otherwise a long and healthful life. In the ninth, travels beyond sea, inconstancy in religion, acquaintance with arts and sciences. In the tenth, great honour unto the native, profit by sea-voyages; the favour of some noble woman. In the eleventh, the friendship of great ladies, and noble friends. In the twelfth, the common people will be his private enemies. This if Luna be strong and free from affliction; if weak and afflicted, the contrary.

The Dragon's Head in the first shews honesty. In the second, a good estate. In the third, fortunate journeys and honest kindred. In the fourth, gain by land and travels. In the fifth, long life; happy and virtuous children. In the sixth, health, good servants, and profit in cattle. In the seventh, an honest and virtuous wife. In the eighth, many legacies, and a natural death. In the ninth, sincere piety, prosperity at sea. In the tenth, durability of honour. In the eleventh, everlasting and faithful friends. In the twelfth, open enemies; but the position of the Dragon's Tail in the same places signifies the contrary. The position of the Part of Fortune gives substance from all those things signified by that house in which it is posited, unless afflicted by the presence or beams of a malevolent planet.

General Effects of the PLANETS in each of the TWELVE SIGNS of the ZODIAC.

SATURN in his own house signifies wisdom, prudence, and stability of fortune. In the house of Jupiter, a just man, and one that will be rich, and acquire honour. In the houses of Mars, a strong body, and furious. In the houses of Sol, greatness and honour. In the houses of Venus, a secret lover of women. In the houses of Mercury, one that is studious of arts and sciences. In the house of Luna, infirmities of the breast and lungs.

Jupiter

Jupiter in the houses of Saturn signifies avarice and covetousness, living always in fear of poverty. In his own houses, infinite riches, honours, and dignities, and that among great persons, and clergymen. In the houses of Mars, the native may rise to honour by war. In the house of Sol, shews honour, glory, and treasure from kings and great persons. In the houses of Venus, riches by women, or an honourable wife. In the houses of Mercury, a good rhetorician. In the house of Luna, encrease of substance beyond expectation, with honour and renown; for Cancer is not only the exaltation of Jupiter, but also ~~the~~ a cardinal sign, and the northern tropic.

Mars in the houses of Saturn shews a lofty and magnanimous spirit, and wife. In the houses of Jupiter, it shews the acquaintance of kings, princes, and noblemen. In his own houses, a great and ingenious wit, a mathematician. In the house of Sol, soreness of the eyes, danger of a violent death. In the houses of Venus, luxuriousness, a boaster, given to falshood, and a deluder of women. In the houses of Mercury, one ingenious in arts and sciences, but covetous, knavish, and deceitful. In the house of Luna, a wavering, furious, rash, man, one that may arrive to honour, but will precipitate himself therefrom afterwards.

Sol in the houses of Saturn shews a dejected forlorn man. In the houses of Jupiter, one that shall attain honour and glory in the world, and be a companion of princes. In the houses of Mars, a great and eminent man, a commander, captain, or general of a army; a subtle, crafty, politic, statesman. In his own house, one that may attain the height of honour, glory and renown, *quod capax*, according to the quality of his birth. In the houses of Venus, one that will rise or fall by the means of women. In the houses of Mercury, a good engineer, a soldier, and mathematician. In the house of Luna, honour by different women, but such as he afterwards shall receive prejudice from.

Venus in the houses of Saturn signifies hopes of honour and friends, many children, and old age. In the houses of Jupiter, short journeys, sickness, imprisonment or death. In the houses of Mars, private and public enemies, and many journeys; as also a lover of different women. In the houses of Sol, a sincere lover of his friend and a lover of his children. In her own houses, a healthful long-lived person, just and religious. In the houses of Mercury, one covetous, but sickly, religious, yet an enemy to himself. In the house of Luna, a traveller, and one that will arrive to great honour and preferment.

Mercury

Mercury in the houses of Saturn shews honour and travelling by sea, with much pleasure, but sickness withal. In the houses of Jupiter, lands, inheritances, an honourable wife, and good friends. In the houses of Mars, private enemies; sickness, many journeys, and a long life. In the houses of Sol, lands and inheritances, yet subject to imprisonment, and private enemies. In the houses of Venus, much wealth and riches, travelling by sea, one religious, with some sickness. In his own houses, wit and ingenuity, knowledge of arts and sciences, honour and renown, and a lover of children. In the house of Luna, many good friends, and many journeys by land.

Luna in the houses of Saturn signifies one religious, and having many adversaries, as also sore eyes. In the houses of Jupiter, a sickly body, but one that shall attain honour, glory, renown, and the favours of great men. In the houses of Mars, a lover of friends and children. In the house of Sol, one that shall be very rich through his own industry. In the houses of Venus, a great lover of children, and one that shall have many friends. In the houses of Mercury, inheritances, lands, and private enemies. In her own house, happiness and long life.

General Effects from the POSITION of the LORDS of the HOUSES.

The lord of the ascendant in the ascendant shews a fortunate and happy life, and one that shall overcome all his enemies. In the second, riches and wealth by his own industry. In the third, many journeys. In the fourth, lands and inheritance. In the fifth, children, and one given to pleasure. In the sixth, sickness. In the seventh, public adversaries, the man will be an enemy to himself. In the eighth, legacies. In the ninth, one religious, learned, and a traveller into foreign countries. In the tenth, honour, preferment, and favour of princes. In the eleventh, friends. In the twelfth, danger of imprisonment.

The lord of the second in the second imports great wealth. In the third, wealth by brethren and travelling. In the fourth, by the father. In the fifth, by gaming. In the sixth, wealth by dealing in cattle. In the seventh, by marriage and womankind. In the eighth, by legacies. In the ninth, by the church, arts and sciences, religion, and the sea. In the tenth by honour, preferment, trade, merchandise. In the eleventh, by friends. In the twelfth, by great cattle. In the ascendant, by birth, or good fortune.

The lord of the third in the third shews affectionate brethren, good journeys. In the fourth, gain by travelling. In the fifth, pleasure
sure

sure in travelling. In the sixth, sickness in travelling. In the seventh, thieves and robbers, and sometimes the native meets with a wife. In the eighth, death in travelling. In the ninth, religious journeys. In the tenth, for preferment, trade, and the like. In the eleventh, for study and improvement. In the twelfth, imprisonment in travelling. In the ascendant, for pleasure, and in pursuit of useful discoveries. In the second, for profit, wealth, and riches. .

The lord of the fourth in the fourth, foreshews a good estate or inheritance, a father of long life. In the fifth, that the estate shall go to the native's children. In the sixth, that an estate may be acquired by physic. In the seventh, that he may have an estate with a wife. In the eighth, by some gift, legacy, or wife's portion. In the ninth, by merchandize, by arts and sciences, or by the church. In the tenth, by some office, dignity, or preferment. In the eleventh, by means of a friend. In the twelfth, by dealing in great cattle. In the ascendant, by inheritance. In the second, by purchase. In the third, by travelling, or by the death of brethren.

The lord of the fifth in the fifth, indicates strong, lively, and virtuous, children. In the sixth, that his children shall be industrious to gain wealth, and it may be by his servants. In the seventh, that they will travel, and that the native and they will disagree. In the eighth, that they shall possess the mother's dowry. In the ninth, that they shall be given to pleasure, and go to sea for the father. In the tenth, that they shall be sickly, and follow the father's trade. In the eleventh, that they shall have many public adversaries, and prove enemies to themselves. In the twelfth, that they shall have many legacies, yet prove enemies to their parents. In the ascendant, they will prove religious, and learned, and love their parents. In the second, they will prove honourable, and possess the native's substance. In the third, that they shall have many friends, and such as will be of their own kindred. In the fourth, that they will have many private enemies.

The lord of the sixth in the sixth, foreshews sickness, yet just servants. In the seventh, sickness by women, and quarrelling. In the eighth, danger of a violent death, and dangerous sickness. In the ninth, sickness at sea. In the tenth, sickness from hard labour and employment in some trade. In the eleventh, by loss of some friend, or frustration of his expectations. In the twelfth, by vexation of private enemies. In the ascendant, by irregularity of life. In the second, by loss of some estate. In the third, by reason of some journey. In the fourth, by loss

of inheritance or disappointment in trade. In the fifth, from vexatious children and looseness of life.

The lord of the seventh in the seventh, shews sickness or death to the native; yet a good wife. In the eighth, danger of losing the wife's fortune. In the ninth, she will be a stranger to him, and a traveller. In the tenth, she will be honourable, and possess a good inheritance. In the eleventh, she will be an entire lover of him and of his children. In the twelfth, she will be his private enemy. In the ascendant, she will be a very great lover of her husband. In the second, she will be the augmentation of his estate. In the third, she will be a lover of her husband's kindred, and desire to go beyond sea. In the fourth, she will be very honourable, and the native shall have land by her. In the fifth, a lover of the native's children. In the sixth, she will be a great affliction to the native and herself.

The lord of the eighth in the eighth, shews the native shall die a natural death, and that he shall have a rich wife. In the ninth, he will be in danger of drowning. In the tenth, his death may be by sentence of the judge. In the eleventh, by the conspiracy of some pretended friend. In the twelfth, by conspiracy of a private enemy. In the ascendant, by the native's own irregularity. In the second, by means of some moneys or goods. In the third, either by the conspiracy of some brother, kinsman, neighbour, or thief. In the fourth, by means of the loss of an estate, or some grief. In the fifth, by drunkenness and debauchery. In the sixth, by sickness. In the seventh, by a public adversary, or eminent grief.

The lord of the ninth in the ninth, shews good sea-voyages, knowledge of arts and sciences, a religious person. In the tenth, that religion will be profitable and honourable, and the native shall be famous for his learning. In the eleventh, church dignity, and merchandize, by means of a friend. In the twelfth, church lands, and that the native will have clergymen for his enemies. In the ascendant, makes the native truly religious and learned; and a merchant. In the second, riches by sea, arts, sciences, and the church. In the third, a sectarian. In the fourth, gain by the church. In the fifth, one of a loose religion. In the sixth, honourable church preferment; and yet that the native may be a slave in his religion. In the seventh, an enemy to the church. In the eighth, death or persecution for his religion.

The lord of the tenth in the tenth, great honour, glory, and renown. In the eleventh, by means of a friend. In the twelfth, through an enemy.

enemy. In the ascendant, by the native's own industry. In the second, by means of his money. In the third, by a brother, kinsman, or neighbour, or by travel. In the fourth, by his father. In the fifth, by a wife. In the eighth, by a wife's fortune; it may also signify a violent death. In the ninth, by religion, arts, sciences, and navigation.

The lord of the eleventh in the eleventh, denotes great friends. In the twelfth, private friends. In the ascendant, friends indeed to the native. In the second, such as shall augment the native's fortune. In the third, such as are of his kindred or neighbours, or as he shall find in travelling. In the fourth, his father. In the fifth, some friends of his wife. In the sixth, his servants. In the seventh, his wife. In the eighth, some brother's servant. In the ninth, a clergyman, merchant, or lover of arts. In the tenth, kings, princes, nobles, or great persons.

The lord of the twelfth in the twelfth, denotes strong and powerful private enemies. In the ascendant, such as are among his own family or household. In the second, some person envying his situation or estate. In the third, kindred and neighbours. In the fourth, his father. In the fifth, his children. In the sixth, his servants. In the seventh, his wife. In the eighth, some distant relation. In the ninth, some merchant, foreign dealer, or dignitary in the church. In the tenth, kings, princes, or men in power. In the ~~twelfth~~, some particular reputed friend.

GENERAL EFFECTS produced by the ASPECTS.

Of the CONJUNCTION.

The conjunction of Saturn and Jupiter shews inheritances of houses and lands, possessions, and many worldly profits arising from cultivating the earth and tillage, if Mars afflict not, nor the evil beams of Sol. If Jupiter is significator, the native is mistrustful.

The conjunction of Saturn and Mars shews much evil, the native will be afflicted, and vexed, shall undergo many troubles, and go through great difficulties. If you would know the cause of the good or evil, you must consider the house in which the configuration happens, and what house the configured planets are lords of, and accordingly you may nearly speak to the particular matter or accident, be it good or evil; for things are much varied according to the diversity of position and domination of the planets, by which you must necessarily vary those judgments.

The conjunction of Saturn and the Sun, shews the loss of inheritance, danger of houses being burnt, the native likely to be cheated, to receive much detriment, and, it may be, lose all and become poor; except a fortunate planet be posited in the second house.

The conjunction of Saturn and Venus shews one libidinous, and that he shall marry a woman wholly of an opposite temper and disposition to himself, get dishonour among women-kind, be unhappy in marriage, and lead, by reason of his wife, a very disconsolate life. If Venus be significatrix, she is much afflicted; but, if Saturn, then the conjunction is beneficial; and this is to be observed in all similar cases.

The conjunction of Saturn and Mercury shews craft, subtilty, and policy, that the native will dive into many secret, deep, and occult, things, find out mysteries, be covetous and proud, mixed with a certain kind of gravity. If Saturn be significator, the native has a good elocution; but, if Mercury, he has a great impediment in his speech.

The conjunction of Saturn and Luna shews one poor and obscure; if Saturn be significator, the man is changeable, seldom an hour in one mind, often doing things, and then repenting of them again; but, if Luna be significatrix, he is grave, cautious, malapert, over-wise and conceited, and for the most part wilful in all things.

The conjunction of Jupiter and Mars, if Jupiter be significator, makes the native choleric, hasty, angry, bold, proud, presumptuous, and daring; gives him some martial command, and glory and renown in warlike undertakings; but, if Mars be significator, it makes him milder, religious, good, just, gives him preferment in the law, or he becomes a priest, deacon, bishop, or other dignitary in the church.

The conjunction of Jupiter and Sol: if Jupiter be significator, he afflicts the native severely, casts him into a deep melancholy or despair, seizes him with a fever or frenzy, brings the body to a consumption, and afflicts the estate with considerable loss, even to his utter ruin and destruction; yet, when by direction Jupiter frees himself from Sol's beams, these evils will cease; but, if Sol be significator, he so debilitates Jupiter, that the configuration can promise nothing; but it makes the native religious.

The conjunction of Jupiter and Venus: if Jupiter be significator, the native is superlatively happy (more especially if the configurations happen in Pisces, the house of Jupiter, and exaltation of Venus); he increases in
wealth

wealth and substance, in honour and glory, in health of body, and tranquillity of mind, having in general the love of woman-kind; but, if Venus be significatrix, the native has beauty, health, and riches, attains to great honour and renown, is truly virtuous, pious, and religious, and has generally ecclesiastical or jurisprudential preferment. This is one of the most happy configurations that can be.

The conjunction of Jupiter and Mercury, if Jupiter be significator, makes the native virtuous, religious, wise, of great knowledge, and of good elocution, makes a general scholar, and gives him the knowledge of most arts and sciences; he may prove to be the ambassador of a prince, or such-like; but, if Mercury be significator, the native is solid, serious, and grave, pious and religious, and probably may acquire a good estate by merchandize or some ecclesiastical promotion.

The conjunction of Jupiter and Luna: if Jupiter be significator, the native proves a traveller, it may be beyond sea; he is generally of a changeable and mutable mind, and, although naturally of a very good humour and condition, yet sometimes pettish, froward, and peevish. If Luna be significatrix, it gives great riches and treasures, according to the native's capacity or birth, makes him prudent, wise, religious, and honourable; gives him the acquaintance of great and worthy men, clergymen, and such-like, and probably church preferment.

The conjunction of Mars and Sol shews a hot and dry constitution, danger of short life, and death by hectic fevers, marasmos, or by fire or lightning. If Mars be significator, the native has the favour of kings and princes, and it may be their frowns too, to his utter undoing; he may rise hastily, but perhaps to a precipice. If Sol be significator, the native proves valiant and warlike, attains some martial command or preferment; but if he goes into war he is killed in the battle, or at best comes off wounded, or

The conjunction of Mars and Venus: if Mars be significator, the native is given up to women, and retains the acquaintance of such as have an infamous life and conversation; he is kind, gentle, and courteous, and, though sometimes haughty, yet of a good humour and disposition, in so much that his kindness is oftentimes his undoing; but, if Venus be significatrix, the native is lustful, lascivious, a fornicator, adulterer; given over to wicked and lewd courses, haughty, rash, proud, inconsiderate, quarrelsome, and running himself into many hazards, dangers, troubles, and losses.

The conjunction of Mars and Mercury: if Mars be significator, he makes the native pragmatical, talkative, a smatterer in learning, a babler, and deceiver, yet industrious for the promotion of his own ends and designs; it gives no great preferment, he may be a knavish apparator, cheating petty-fogger, or pedantic pedagogue; but, if Mercury be significator, the native proves one of harsh manners and conversation, of an ill life, a thief, highwayman, felon, murderer, traitor, &c.

The conjunction of Mars and Luna: if Mars be significator, the native is of evil manners and infamous conversation; rises to no great preferment; but, if it should so chance that the scale should turn, his rise may be by means of some great lady; but, if Luna be significatrix, the native is bold, rash, adventurous, quarrelsome, furious, given to cruelty and base actions, may prove a thief, murderer, or traitor; seldom lives long, for this position signifies a short life, and that the native may die a violent death, by the means of fire, iron, a fall, blow, wound, or by the hands of the executioner.

The conjunction of Sol and Venus: if Sol be significator, it makes the manners of the native soft and effeminate, yet he is born to glory, and to do and perform great actions; he obtains the love of women, but associates himself with such as are base, obscure, libidinous, infamous, and much below his rank and quality. If Venus is significatrix, it shews a short life, one aiming at glory, but not attaining it; the native is hectic or consumptive, melancholy, meets with many crosses, losses, and vexations, lives not out half his days.

The conjunction of Sol and Mercury: if Sol be significator, the native is adorned with wit, ingenuity, learning, arts, sciences, policy, understands languages, and the power of words; and, because Mercury delights to be under the Sun-beams, not being there by hurt, as are the other planets, the native has excellent elocution, and proves a good rhetorician and logician. If Mercury be significator, he bends all his wit, craft, and policy, for the accomplishing of high matters, and the attaining of great things; he becomes the favourite of a king, prince, or great man.

The conjunction of Sol and Luna: if Sol be significator, though he generally gives a great and high spirit, and aiming at magnificent things, yet this configuration gives only mean and low acquaintance, and the society of the common people, makes the native mutable and changeable, and his fortune as unstable. If Luna be significatrix, the native shall aim at noble and gallant things, but not attain them; many crosses shall befall him, and his life shall be short.

The conjunction of Venus and Mercury: if Venus be significatrix, it gives a delicate beautiful body, adorned with wit, ingenuity, and eloquence, makes the native courteous and complaisant, furnishes him with variety of arts, and learning, and is a configuration of very good import; if Venus be lady of the second, it gives a good augmentation of fortune through merchandize, or the study of arts and sciences. If Mercury be significator, it makes the native an orator, furnishes him with courtship, soft and effeminate words, makes him pleasant in all company, gives him the society and love of women, and, if Venus be strong, of great ladies; in a word, it makes him exceedingly happy.

The conjunction of Venus and Luna, if Venus be significatrix, makes the native mutable and changeable, a mere Proteus, yet with a deal of pleasantness and satisfaction to others; it makes him of many words, a great promiser, but no performer; proud, lofty, conceited, and gives him profit by the sea, and all lunar and moist commodities. If Luna be significatrix, the native is very effeminate and courtly, having a voluble tongue, free language, and excellent discourse, inclined to the love of women, which, if Venus be strong, is only to such as are virtuous; delights in music, dancing, and merry company, never thinking of sorrow, or laying any thing to heart.

The conjunction of Mercury and Luna, if Mercury be significator, makes the native travel into foreign countries, desirous to see new things, fashions, and places; gives him favour and esteem among the ladies, and to be in great estimation among the popularity, by means of whom he rises to a good fortune and to great prosperity in the world. If Luna is significatrix, it makes the native ingenious, and a lover of learning, seeking after the knowledge of most arts and sciences; chiefly the mathematics, geography, cosmography, and navigation, by which he attains credit and reputation; he delights in journeys and embassies, being of a mutable and inconstant humour and disposition.

Of the S E X T I L E and T R I N E.

The sextile and trine of Saturn and Jupiter, if Saturn be significator, makes the native grave, sober, wise, religious, pious, and endows him with riches and treasures of this life, gives him the favour and acquaintance of the rich and great, or the native becomes a merchant, and gains considerably by it. If Jupiter be significator, the native is more propense to melancholy, is inclinable to dig and delight in the earth and follow husbandry; some estate, inheritance, or houses, may fall to him; and he may be promoted to some ecclesiastical dignity for his worth, learning, and virtue; however, Saturn shews cowardice.

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The sextile or trine of Saturn and Mars: if Saturn be significator, his natural slowness and wariness turns into rashness and boldness, (yet with a kind of temerity;) he runs into precipitate actions, and strange adventures; it commonly gives martial preferment. If Mars is significator, the rashness and daringness of disposition are much abated, and the native is guided by very considerate and deliberate counsels; if he proves religious, (as such seldom do,) he is an absolute sectarian, following pertinaciously the sentiments of his own mind: it shews an estate in land or legacies.

The sextile or trine of Saturn and the Sun: if Saturn be significator, the native has an austere countenance, a lightish brown hair, large bones, not very fleshy, stooping a little in his going, he has a show of generosity and nobleness in his actions, but passionate and seeking revenge, yet without any great courage or valour if put to the trial; he probably may attain preferment at court. If Sol be significator, the man is more corpulent, yet with a very decent body and a full round face; given to boasting and ostentation, wilful and conceited, yet without any kind of malice, scarcely injuring any but himself, by his too much extravagant expence and prodigality.

The sextile or trine of ~~Jupiter~~ and Venus: if Saturn be significator, the native is comely, having brown hair, a delighter in women's company, wasting his patrimony upon the female sex, scarcely leaving any estate behind for his successors, given over to pleasure and voluptuousness. If Venus be significator, the native is modest, shamefaced, yet loving his belly well, very affable and courteous, and inclinable to few vicious actions; gains by the dead, from ancient people, and from the fruits and profits of the earth; he has a good repute and conversation, and scarcely marries till after thirty years of age.

The sextile or trine of Saturn and Mercury: if Saturn be significator, the native is conceited, full of chimeras and whims, of plots and contrivances, yet not often with effect, though carried on with a great deal of ingenuity; he loves curiosities, and is studious, subtil, and reserved. If Mercury is significator, the native is peevish, discontented and dejected in his own mind, has strange fancies, and is very wilful, even sometimes to his own ruin, yet given to the study of arts and sciences, and finding out many curious inventions.

The sextile or trine of Saturn and Luna: if Saturn be significator, the native is wilful, though very changeable of disposition, subject to jealousy and mistrust; if Saturn be well fortified, the native becomes popular
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and gains much wealth and estimation by the common people ; he also attains the favour of some eminent lady, and becomes famous in his generation. If Luna is significatrix, the native is cold by nature, and of an ill complexion, inclinable to fordid and mean actions, yet he is deliberate, and, if he does ill, he does it with preconsideration ; he is apt for invention, but very wilful in all things, conceited of himself, so that he thinks nothing well done but what he does himself.

The sextile or trine of Jupiter and Mars : if Jupiter be significator, it shews one of a free and noble disposition, bold, valiant, and honourable, attempting and attaining brave and honourable exploits, generous to his friends, obliging to his enemies, yet desiring and endeavouring to rule ; he is also resolute and subtle ; if Mars is significator, the native is a man of a large soul, chearful and merry, of a jovial disposition, active, courageous, pious, and a very just man ; ennobled with valour, victory, and virtue, one of good fame, and obtaining the favour and good-will of great and worthy persons.

The sextile or trine of Jupiter and Sol : if Jupiter be significator, it shews a strong, tall, well-proportioned, body, of a fresh ruddy complexion, a noble, generous, courageous, soul, and of a magnanimous mind, one attempting and atchieving great and honourable things ; or becomes the favourite of some king, prince, or great person, and rises to the top of preferment. If Sol be significator, the native is born to honour and glory, and, *quod capax*, arrives to the highest of all worldly felicities ; he is a man of great spirit, performs beneficent and honourable actions ; as Jupiter endows him with a fund of treasure, so the liberal spirit of Sol makes him waste it by his too great generosity.

The sextile or trine of Jupiter and Venus, if Jupiter be significator, gives a tall and complete person, of a pleasant, loving, courteous, disposition, kind to the female sex, of an exceeding good nature, and the patron of hospitality ; it is the aspect of love, concord, agreement, good fortune, and riches ; the native is preferred, and rises to honour. If Venus be significatrix, the person is comely and lovely, one generously disposed, aiming only at things brave, honourable, virtuous, and good ; it is the aspect of virtue and piety, of honour, preferment, and vast fortunes in the world ; the native has the acquaintance of persons of the highest ecclesiastical order, and, it may be, attains the like preferment himself.

The sextile or trine of Jupiter and Mercury : if Jupiter be significator, it shews a just, virtuous, good, man, ingenious, and of a very subtle wit ;

it is the aspect of ingenuity, eloquence, and learning; the native is affable, courteous, mild, and a general lover of learning, one who by his worth and virtue may be the secretary or ambassador to some king or prince. If Mercury is significator, it shews one very ingenious, and whose wit is mixed with virtue and honesty; of a deep understanding, profound wisdom, sound judgment, and successful in any enterprize; a person fit to be the counsellor of a king, or manager of the affairs of a kingdom or commonwealth; generous, free spirited, and perfectly trusty.

The sextile or trine of Jupiter and Luna: if Jupiter be significator, the native is naturally good, just, and virtuous, but of a very mutable mind, changing his opinion with the least persuasion; it is the aspect of popularity and general applause, and he becomes famous in his generation, and draws after him the love of the common people; he is loquacious, highly conceited of himself, fortunate by water and women: if Luna be significatrix, it shews one of a generous, noble, just, mind, aiming at high and honourable things; he gains by the church and churchmen, and is an exact observer of justice and truth; and a person who by his good nature would oblige the whole world.

The sextile or trine of Mars and Sol; if Mars be significator, the native has a rising fortune, proves great, famous, and eminent, in the world, meets with preferment at court, or has the especial favour of some king or prince: it is the aspect of action and honour; he is witty, ingenious, and trusty; faithful even to his adversaries; of a nimble wit, quick fancy, courteous, and friendly; he may prove a general or commander of an army. If Sol be significatrix, it is the aspect of valour and victory; the native is of a high spirit and courageous, attains military honour and preferment, loves warlike exercises, appears a terror to his adversaries, and rises far superior to his birth.

The sextile or trine of Mars and Venus: if Mars be significator, it is the aspect of liberty and love; if Mars be out of his dignities, the native is vicious above measure, loves gaming, wantonness, women, and all manner of lewdness and debauchery, he is ill-natured, unless among his own party, and wastes and spends his fortune upon women; but, if Mars is in his dignities, it shews one witty, ingenious, a searcher out of mysteries, and one who shall gain a considerable fortune in the world. If Venus is significatrix, it is the aspect of pride, vanity, and vain-glory: the native is comely, bold, rash, adventurous, fearing nothing, aiming at great things, and promising himself mountains, but perfecting little; and, if Venus is weak, the person is debauched, and guilty of many lewd actions.

The sextile or trine of Mars and Mercury : if Mars be significator, it is the aspect of confidence and craft ; the native has a pregnant fancy, capable of any thing ; prudent, subtle, bold, very ingenious, eloquent, and studious in most arts and sciences, yet something hasty, and subject to passion, which being over, the man is good-humoured again. If Mercury is significator, the native is valiant, courageous, ingenious, a lover of military exercises, physic, surgery, and chemistry ; and may probably get a fortune by the fire, or dealing in martial commodities ; the native has generally a good opinion of himself.

The sextile or trine of Mars and Luna : if Mars be significator, it is the aspect of loquacity and mutability ; the native gets by the common people, or by travel, often changing his station or place of dwelling ; he is turbulent, furious, and rash, but as easily persuaded again to a complacent humour. If Luna be significatrix, the native is passionate, ambitious of honour, aspiring to great things, and pursuing them even to a precipice ; and, when attained, they seldom continue with him ; and the reason is, because of the mutability and changeableness of his own nature, mind, and disposition, which beget a change of his fortunes.

The sextile or trine of Sol and Venus : if Sol be significator, it is the aspect of candour and generosity ; the native is exceedingly good-natured, of an heroic disposition, having nothing but gallantry in all his actions ; he gets by women, and has the favour of some rich lady, by whom he meets either with a good fortune or promotion ; he is witty, ingenious, and of an active fancy. If Venus be significatrix, it is the aspect of grandeur and magnificence ; the native meets with court preferment, or has the favour of some prince ; rises to high honour and glory in the world ; of a good disposition, yet a little passionate, soon angry, and as quickly appeased again ; of a free, liberal, disposition, lofty, and a little given to pride and vain-glory ; but in general a sociable, merry, good-humoured, person.

The sextile or trine of Sol and Mercury : if Sol be significator, the native is proud, ambitious, conceited, yet very courteous, and without any seeming resentment ; passes over small affronts, lest the taking notice of them should be any prejudice to his grandeur ; he is nimble-witted, loquacious, and very good at invention. If Mercury be significator, the native seems to rise in the world wholly by his own wit and ingenuity, and without doubt will attain to a degree of honour above that of his birth and ancestors quality.

The sextile or trine of Sol and Luna : if Sol be significator, it is the aspect of credit and fame, makes the native eminent in the world, born to great actions, and to perform extraordinary undertakings amongst the common people ; he is cried up for a god among the multitude ; if he be a priest or a physician, he has a vast number of followers ; he is pleasant, chearful, and good-natured. If Luna is significatrix, the native is proud, ambitious, coveting after honour and glory, and generally born to enjoy a great measure thereof, but very mutable in his resolves, and, if Luna be weak, he falls into dishonour again.

The sextile of Venus and Mercury : if Venus be significatrix, the native is very comely, witty, ingenious, subtil, and of a good nature, seldom guilty of any dishonourable action, a good orator, and of an aspiring fancy, yet seldom bringing things to perfection. If Mercury be significator, the native is of an exceeding courteous nature ; amorous, one delighting in womens company, by whom he meets either with fortune or preferment ; he is wise, prudent, just, virtuous, a lover of learning, and embellished with many excellent parts, both natural and acquired ; but, if Mercury is weak and out of his dignities, the native proves vicious instead of virtuous.

The sextile or trine of Venus and Luna : if Venus be significatrix, the native will certainly arrive to honour, and be made great or rich, by means of some eminent lady ; he also has the estimation of the common people, and becomes very popular ; but is one of an inconstant, unstable, mind, by reason of which he performs no great things ; he is a comely engaging person, neat and genteel, and very apt to be taken with courtship. If Luna be significatrix, the native is very effeminate and amorous, of a gentle obliging disposition and temper, one sober, just, and having the love of most women that he converses with ; but, if Luna be weak and otherwise unfortunate, the native inclines to vice.

The sextile or trine of Mercury and Luna : if Mercury be significator, the native is witty and ingenious, a lover of novelties and all manner of new inventions and fancies, and mutable and changeable in his mind, resolution, and in all undertakings ; a man purely given to the art of dissimulation ; though a pleasant companion. If Luna be significatrix, the native dives into arts and sciences, is subtle, crafty, covetous, a lover of himself, reserved, and a little melancholy ; if Luna is strong, he makes an excellent orator, a good advocate, and may be a secretary to some prince or nobleman ; if Luna be weak, the native is a complete master of the art of deceiving.

Of the QUARTILE and OPPOSITION.

The quartile or opposition of Saturn and Jupiter : if Saturn be significator, it shews trouble and vexation ; if the man be a sectarian, he is persecuted by the clergy, tormented, and molested ; if the conjunction falls in the ascendant, twelfth, eleventh, tenth, or ninth, houses, the mischief falls in the fore part of life, and the native, through his own folly, loses a great part of his fortune or estate. If Jupiter is significator, it is the aspect of unceasing troubles and miseries. The native is a continual loser, has great crosses, meets with disgrace and contempt, and, were he born to a prince's estate, would be in danger of becoming a beggar ; the native is of a poor low spirit, cross, peevish, inactive, dull, miserable, and unfortunate in the world.

The quartile or opposition of Saturn and Mars : if Saturn be significator, it is the aspect of cruelty and murder ; the native is base, treacherous, perfidious, envious, quarrelsome, choleric, proud, scornful, unfociable, rash, ungrateful, and a very ill-natured person ; he has good store of wit, but it is only to do mischief with, and he himself meets with many troubles by war ; if Mars be significator, it is the aspect of treason and rebellion ; the native is wilful, melancholy, subject to many lingering and continuing diseases, and will be in danger of an untimely death by falls, blows, treachery, or poison ; the native has an unhappy father, from whom he in part derives his turbulent spirit, which extremely hurts both himself and others.

The quartile or opposition of Saturn and the Sun : if Saturn be significator, it is the aspect of contempt and infamy, it shews danger of a violent death, and it may be by the hand of Justice ; the native aims at high and great things, but always misses his expectations, for his very attempts only are his ruin, both of goods and estate, and may sometimes cost his life. The native has a shew of boldness, courage, and revenge, but his valour is but a vapour. If the Sun be significator, it is the aspect of treason and cowardice ; the native is inwardly very spiteful and malicious, false even to his dearest friend, studying revenge only by ways occult and cowardly ; he is wilful, fearful, and timorous, yet impudently boasting of great things, far above his sphere, capacity, understanding, or undertaking.

The quartile or opposition of Saturn and Venus : if Saturn be significator, it is the aspect of infamy and vice. The native loves women, desires unlawful things ; his carriage is rude, his condition base, given

over to lusts and pleasures of the flesh, inclinable to nothing but vicious and sordid actions, prodigal in his expences, wasteful to the consumption of his fortunes. If Venus be significatrix, it is the aspect of deformity and baseness; the native is of a poor, low, base, timorous, spirit, afflicted with the greatest of all misfortunes and catastrophes, loses by the fruits and products of the earth, and is indeed a gainer by nothing. It is the destruction of the significatrix.

The quartile or opposition of Saturn and Mercury: if Saturn be significator, it brings many evils from mercurial men and things, and from prosecution and lawsuits; gives the native an impediment in his speech, and makes him stutter, or stammer, dulls the fancy, spoils the ingenuity, and makes the native wholly intent upon mischief, wickedness, deceit, cheating, and thieving. If Mercury be significator, the native will be unfortunate in all his actions, perpetually poor, of a perverse, self-willed, evil, malicious, envious, treacherous, disposition, and it may be a murderer, for Saturn stirs up mercurial men to all manner of wickedness; he will be deceitful above measure, of a dejected mind, revengeful, and bring nothing to perfection.

The quartile or opposition of Saturn and Luna: if Saturn be significator, it is the aspect of travel and discontent; the native is of an indifferent stature, dark or black hair, a disproportioned body, sometimes crooked, a traveller, wanderer, or vagabond; one having the ill-will and reproach of all people, and not undeservedly; a mere deceiver, and subject to great and manifold misfortunes from the vulgar. If Luna be significatrix, it is the aspect of jealousy, suspicion, and mistrust, the native is crooked both in person and mind, malicious, deceitful, strongly vicious, scandalous, and debauched; he is afflicted all the days of his life with innumerable troubles, crosses from adversaries, want of health, wasting of his estate, poverty, death of his mother, a short life, and danger of a violent death.

The quartile or opposition of Jupiter and Mars: if Jupiter be significator, it is the aspect of fury and ingratitude; the native is rash, furious, adventuresome, quarrelsome, choleric, and sometimes is vexed with malignant fevers, is in danger of a violent death by a wound or blow; a waster and destroyer of himself, running headlong into precipices, desirous of rule, resolute, ill-natured, subtle, and perpetually ungrateful to all his friends, forgetting all their kindnesses. If Mars is significator, it is the aspect of atheism and infidelity; the native wastes and destroys his fortune and substance; he is bold audacious, impudent, and incorrigible; of a proud, scornful, scoffing, haughty, insolent, humour, a despiser

of religion, virtue, piety, and moral honesty; and is the abomination of all good men.

The quartile or opposition of Jupiter and the Sun : if Jupiter be significator, it is the aspect of arrogance and vain-glory; the native is profuse and riotous, given to all sorts of excess and prodigality, and loses his expectation; this configuration deprives him of all manner of honour and preferment: he is noble, lofty, and brave, but only in outward appearance, and does nothing but to be seen of men. If the Sun is significator, the native wastes his patrimony, is proud, lofty, and pragmatical; a despiser of the church and religion, and a great lover of pleasure and dissipation, to his own infamy and ruin.

The quartile or opposition of Jupiter and Venus : if Jupiter be significator, it is the aspect of fornication and lust; the native is given over to debauchery, more especially if Venus disposes of Jupiter. If Venus be lady of the second, the native wastes his fortune and estate, and will become indigent and poor; he follows base and lewd women, and gets an infamous name in the world. If Venus be significatrix, the native is proud, pragmatical, conceited, given over to carnal pleasures, a despiser of piety, virtue, honesty, and religion, one having a mere outside, a flatterer, deceiver, a waster of his own fortunes and patrimony; he will have many enemies created by his own evil ways, chiefly among those of the church, and people of an honest conversation.

The quartile or opposition of Jupiter and Mercury : if Jupiter be significator, it is the aspect of strife and contention; the native will be involved in many troubles, controversies, and perplexities, have many lawsuits and incumbrances, to his very great prejudice, and to the injury of his health as well as of his estate; he will be rash, humourso ne, and very unstable in all his ways, being generally deceived in all his expectations; for Mercury, thus afflicted, represents things wrong to the imagination. If Mercury be significator, it is the aspect of folly and impudence, the native is overseen in all he undertakes, makes silly resolves, and as foolishly repents of them to his prejudice; a repining simple creature, given over to simplicity and absurdity, to his own utter undoing.

The quartile or oppositon of Jupiter and the Moon : if Jupiter be significator, it shews a wasting and loss of substance by many ordinary people, makes the native mutable, foolish, without resolution, and one full of words without any depth or reason in them; it shews also loss of credit and estimation, and brings many popular evils on him; if the
Moon

Moon be significatrix, the native is perplexed with unequal fortunes in the world, many crosses and afflictions befall him; false friends, and deceitful confederates ensnare him, his substance is made a prey to merciless enemies, and himself the object of their cruelty.

The quartile or opposition of Mars and the Sun: if Mars be significator, it is the aspect of confusion and ruin, the native aims at great and high things, but falls at last into an abyss of trouble and misery; he miscarries in all his undertakings, heaps upon himself torrents of sorrow, and forebodes a violent death, which, if the Sun be lord of the sixth, seventh, or eighth, houses, will be by means of a fall, or of a wound with a weapon; but, if lord of the tenth, by sentence of a judge. If the Sun be significator, it is the aspect of vanity, fury, and madness; it shews danger of the loss of an eye, violent death, or death by a malignant fever; the native is rash in all his actions, squanders away his substance, and makes his life and fortunes miserable and desperate.

The quartile or opposition of Mars and Venus: if Mars be significator, the native is given to vanity, wickedness, lustful pleasures, and all manner of abominations of the flesh, gluttony, gaming, and drinking; he is treacherous, ill-natured, and very unfortunate; when he marries, he commonly marries a woman of ill-fame; he is much given to boasting and ostentation. If Venus be significatrix, the native is infinitely wicked, a thief, felon, highwayman, or murderer; takes to all manner of vice and mischief; unfortunate both to himself and others; given to strife, contention, and every kind of debauchery and wickedness.

The quartile or opposition of Mars and Mercury: if Mars be significator, the native is bold, impudent, base, treacherous, deceitful above measure, even to his most endeared friend; an atheist, a despiser of God and all goodness, a superficial, inconstant, unsettled, wretched, creature; a shifter up and down, a thief, and one that lives by dangerous courses; one ill brooking, and long retaining, the sense of an injury; humourous, conceited, difficult to be pleased, and unfortunate in all things. If Mercury be significator, the native is guilty of many crimes, is of a very wicked and evil nature, likely to be guilty of murder or robbery; a breeder of contention and mischief, and a follower of almost every dishonourable practice.

The quartile or opposition of Mars and the Moon: if Mars be significator, the native is ill-tongued, a perfect scold, gives railing and base language in almost all discourse, is ungrateful, and a forgetter of kindnesses,

nesses, a wanderer, a vagabond, a detractor from other men's worth, one stupid, and of a servile life, unfortunate in all his undertakings. If the Moon be significatrix, the native will be in danger of losing one of his eyes, die a violent death, or be subject to many crosses, troubles, and afflictions of fortune and justice; he is subject to hurts, wounds, and other mischiefs, and is mutable, rash, passionate, ambitious, prodigal, malicious, treacherous, and subject to innumerable miseries.

The quartile or opposition of Sol and Venus; if Sol be significator, the native lives in a dishonourable repute, receives many great troubles and misfortunes by means of women; he is bold, confident, proud, one delighting in strife, contention, and opposition, unfortunate in most of his actions, and coming off in most of his undertakings with dishonour. If Venus be significatrix, the native deludes himself with vanities, and expectations of things which will never be; he is angry, passionate, and given up to pride, boasting, and vain glory; receives much hurt by great men, and sometimes may be in danger of his life, by sentence of the judge.

The quartile or opposition of Sol and Mercury; if Sol be significator, the native is subject to many losses and vexations by the law; or receives hurt by mercurial men and things, is unfortunate, and has an impediment in his speech, one that is deceitful, false, and not to be trusted. If Mercury be significator, the native is of a middle stature, dull swarthy complexion, tanned or sun-burnt, with light brown hair, full face and eye, high nose, haughty, choleric, proud, angry, and insolent; a boaster, ambitious, highly conceited of himself, and subject to the frowns of princes and great men.

The quartile or opposition of Sol and Luna; if Sol be significator, the native's fortune is mutable and unstable, he falls into contempt and reproach among the common people, and merits the hatred or displeasure of some great lady or person; he is a cheat, deceiver, or impostor. If Luna be significatrix, the native is full-faced, of a clear visage, and light-coloured hair, very ambitious of honour, which flies from him like a shadow pursued; one aiming at and attempting many great things without success, but meets with many crosses, losses, troubles, sorrows, and obstructions, in his way to preferment.

The quartile or opposition of Venus and Mercury; if Venus be significatrix, the native is crafty, subtle, deceitful, and given to thievery; he has an impediment in his speech, is of dull understanding, froward, self-

willed, cross, and indeed a perfect knave, one whose ill conditions and base mind always keep him poor. If Mercury be significator, the native is deceitful, dishonest, slothful, given to indolence and ease, and delights in the company of lewd women; a mere dissembler, and one that wastes and spends his fortune in debauchery.

The quartile or opposition of Venus and Luna; if Venus be significatrix, it shews mutability, strife, contention, quarrelling, debate, one of an ill tongue and a worse life, unfortunate in marriage and children, one idle, indolent, and lazy, subject to poverty and beggary. If Luna be significatrix, the person is of a bold, impudent, audacious, disposition, given up to lust and lewdnets; a mere vulgar sordid creature, a wanderer, fugitive, and vagabond; deceitful, and subject to a multitude of misfortunes, especially from and among women.

The quartile or opposition of Mercury and Luna; if Mercury be significator, the native is mutable, unstable in all his ways, foolish, arrogant, void of reason and good manners, loquacious, and very much conceited of himself; he shall meet with many troubles and oppositions, and that from the common people, lose the favour of some noble woman, and be reduced to an abject state of poverty: the frowns of a prince are not so formidable as the hatred of the common people, for that so precipitates a man, that it prevents him for ever from rising again without some extraordinary aid: if Luna be significatrix, let the native take what care and pains he will, he shall never do any thing commendable; it signifies a defect in the tongue, and makes the native in every undertaking very unfortunate, and for the most part exposed to contempt and infamy.

On the E F F E C T S of the H O U S E S.

First house. If one or both of the infortunes vitiate the degrees ascending, or the light of time be eclipsed or afflicted, or the lord of the ascendant combust, or retrograde and peregrine, or the birth was exactly upon a new or full Moon; or Luna be in conjunction, quartile, or opposition, of Saturn or Mars, or both, in the fourth, sixth, eighth, or twelfth, house, or besieged of the infortunes; the native will be of short life; but contrariwise, if there be significations of long life; that is, if the ascendant, planet therein, or its lord, or all of them, be in a good house of heaven, essentially strong, and free from affliction, encreasing in number, light, and motion; the native will then have a long and happy life; otherwise unhappy. Now the afflicting planet, by considering what house he is lord of, and posited in, will shew the cause.

Second.

Second house.—The cusp of the second house, free from affliction, or assisted with the presence or beams of fortunate planets, or part of fortune, or lord of the second; or the lord of the second strong, free from affliction, and in a good house, or in conjunction, sextile, or trine, of fortunate planets, or in conjunction of benevolent fixed stars of the first or second magnitude, are all evident testimonies of much wealth, and great riches; but, if the cusp of the second house, the planet therein, or the lord thereof, be combust, weak, afflicted by conjunction, quartile, or opposition, of the infortunes, decreasing in number, light, and motion, or in an evil house, they are evident testimonies of poverty and extreme want.

Third house.—The cusp of the third, free from affliction, fortified with the dragon's head, or good planets, or their aspects, or the presence of its lord; or the lord thereof strong and free from affliction, and in a good house, in sextile or trine with good planets, or the Moon, shews good, pleasant, and safe, journeys; but, if the cusp thereof or its lord be afflicted with the conjunction, quartile, or opposition, of the infortune; or the lord thereof be weak, peregrine, and in the seventh or eighth house, it indicates misfortunes, and losses by robbery or otherwise.

Fourth house.—The lord of the fourth, in the fourth, (and generally any planets there,) shew an inheritance in land, if they are fortunes, and strongly dignified; or, if the cusp of the fourth, or its lord, be in sextile or trine with Saturn or Jupiter, it denotes the same; but, if infortunes, or afflicted by the quartile or opposition of any planet, chiefly Saturn or Mars, or the lord of the fourth be weak or retrograde, there is either no inheritance, or else it is much incumbered, and in danger of being lost.

Fifth house.—The angles and cusp of the fifth, and sign in which the lord of the eighth is, being in fruitful signs, many planets in the fifth, especially Jupiter Venus, Mercury, and Luna; or they casting their trines to the fifth, or its lord, or if there be any translation or reception, or mutual position between them and the lord of the fifth; or the lord of the fifth, and the lord of the ascendant, or the planet in the ascendant, or dragon's head, be there; these are significators of a plentiful issue: but Saturn, Mars, Sol, or dragon's tail, there, especially in barren signs, and Luna, and the lord of the ascendant, in barren signs also, and the lord of the ascendant, or fifth, in quartile or opposition of one another, or with Saturn or Mars, are evident testimonies of barrenness.

Sixth house.—If the lord of the sixth or planet in the sixth afflict not the ascendant or the lord thereof, or the lord of the ascendant be not in the sixth, or in its lord's dignities, or in quartile or opposition of Sa-
turn

turn or Mars ; or combust of Sol in the sixth, seventh, or twelfth, houses ; or the lord of the sixth, or any planet of his nature, be not in the ascendant ; then will the native be healthful, and of a strong body, and very free from diseases ; and so contrariwise. If the lord of the sixth or planet therein be in quartile or opposition of the lord of the ascendant or second, or planets therein, or exalted therein, or the lord of the second be in the sixth in quartile or opposition of the lord of the ascendant, or sixth, the native's servants will prove treacherous and thievish to him ; and so on the contrary.

Seventh house.—If the Moon or any light planet translate the light of the lord of the ascendant or planet therein to the lord of the seventh or planet therein, or there be any mutual reception between the significators, either by house or position, or they apply one to another by conjunction, sextile, or trine, but especially with reception, or the Moon apply to the conjunction, sextile, or trine, of the lord of the ascendant, or planet therein, and the significators be in fruitful signs, the native will marry ; so also, if she translates the light of Mars to Venus ; and so contrariwise. The lord of the ascendant near a partile aspect of many planets, or the lord of the seventh and planets therein, applying jointly to the lord of the seventh, many planets in the seventh, and they in good aspect with Luna or Venus, or lord of the seventh, are arguments of marrying more than once ; and so contrariwise. The agreement between both is discerned from the quality of the application, reception, translation, position, and dignities, of the significators ; and in these words the whole business of public adversaries is comprehended ; save that that significator which is strongest, freest from affliction, most assisted, and best posited, shall overcome, and that person shall live longest.

Eighth house.—The lord of the ascendant strong, or in a good house, and in good aspect with the lord of the eighth, or planets in the eighth ; or if Jupiter or Venus be lords of the eighth, or posited in the cusp thereof, or Luna translates the light of the lord of the eighth, or planet in the eighth, to the lord of the ascendant, or planets therein, by good aspects ; or when the lord of the ascendant, the luminaries, lord of the eighth, or cusp of the eighth, be in violent signs, the native will die a natural death ; but, if the significators of death be essentially fortified, and in the eighth, or in quartile or opposition of the lord of the ascendant, Sol and Luna, or planets in the ascendant, and in violent signs, or in opposition to the ascendant, the native will be in danger of dying a violent death. The cusp of the eighth adorned with fixed stars of the first and second magnitude, or with the presence of Jupiter, Venus, Sol, Luna, dragon's head, or part of fortune, or with the good aspect of the said planets ; or the lord thereof strong, free from affliction, and fortified with
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the conjunction, sextile, or trine, of benevolents, are signs of a good dowry; and so contrariwise.

Ninth house.—If the lord of the ninth, or planets in the ninth, be in mutual reception with the lord of the ascendant, or planets in the ascendant, or the Moon or any light planet makes any translation, or there be any position or any application between the principal significators by good aspect, the native will travel, prove a merchant, a scholar, or clergyman; and, if Jupiter, Venus, Mercury, Luna, the Part of Fortune, or Dragon's Head, be there, or the lord of the ninth, or planets therein, being in good aspect with any benevolent, the native will be truly religious, and gain much by any thing he undertakes. The lord of the ninth in the ascendant, in trine to a planet in the ninth, the same; but, if Saturn, Mars, or the lord of an evil house, or Dragon's Tail, be posited there; or the lord thereof be weak, combust, afflicted, or retrograde; it forebodes much evil.

Tenth house.—The only signs of honour are the strength of the lords of the ascendant, medium cœli, and their disposition either by good application, position, reception, or translation; or the presence or good aspect of Jupiter, Sol, Venus, Mercury, or Luna; or the position of the Dragon's Head or Part of Fortune in the tenth or eleventh houses; the contrary aspects shew dishonour, disgrace, shame, contempt, and at length endanger a violent death.

Eleventh house.—The lord of the eleventh, or any other planet there, shew friends; so also, if they be in mutual reception, or position, or if there be any translation or application between them and the lord of the ascendant, or planets therein, or if Jupiter, Venus, Sol, Luna, or Dragon's Tail, be there, they are arguments of great, noble, generous, and faithful, friends; but, if the significators have malignant aspects, and there be no translation, reception, nor position, or if Saturn and Mars or the lord of the twelfth be posited there, they shew either few or no friends, or else very bad and false ones.

Twelfth house.—No planet in the twelfth, nor the lord thereof in any aspect with the lord of the ascendant, or planets in the ascendant, or ascendant itself, or the lord of the ascendant not posited in the twelfth, or in aspect with the lord of the twelfth, are arguments of few private enemies; but, if the ascendant, its lord, or planets therein, be in conjunction or evil aspect with the lord of the twelfth, or Saturn and Mars, and they lords of evil houses, or if they be posited in the ascendant, seventh, or twelfth houses, or in combustion, the native will have many and great enemies, and be subject to imprisonment, and many other troubles; but

if instead of evil, the aspects be good, with the significators in bad houses, the native will be deluded and drawn into troubles through fair pretences, and his private enemies will always be such as outwardly express a kindness for him.

GENERAL JUDGMENTS to be inferred from DIRECTIONS.

The lord of the ascendant to promissors. To the ascendant, it signifies much happiness ; to the second house or its lord, it has signification of substance ; to the third or its lord, of journeys ; to the fourth or its lord, of inheritances ; to the fifth or its lord, of children ; to the sixth or its lord, of sickness and servants ; to the seventh or its lord, wives, public enemies, and law-suits ; to the eighth or its lord, death and legacies ; to the ninth or its lord, learning, ecclesiastical preferment, merchandize, going to sea ; to the tenth or its lord, honour, preferment, office, dignity, trading ; to the eleventh or its lord, friends, hopes, and expectancies ; to the twelfth or its lord, imprisonment, and private enemies.

The lord of the second to promissors. To the second, a great encrease of wealth and riches ; to the third or its lord, gain or loss by kindred, neighbours, or travelling ; to the fourth or its lord, gain or loss by houses, lands, or parents ; to the fifth or its lord, by children, or by gaming ; to the sixth or its lord, by servants, or cattle ; to the seventh or its lord, by marriage, women, public enemies, law-suits ; to the eighth or its lord, by death, or legacies ; to the ninth or its lord, by learning, arts, sciences, the sea, religion ; to the tenth or its lord, by trade, honour, preferment, or dignity ; to the eleventh or its lord, by friends ; to the twelfth or its lord, by great cattle, private enemies, imprisonment ; to the ascendant or its lord, by the native's own industry.

The lord of the third to promissors. To the third, many pleasant journeys ; to the fourth house or its lord, gain by travelling, or to see his father, or some estate ; to the fifth or its lord, travelling for pleasure, or on account of children ; to the sixth house or its lord, journeys about small cattle ; to the seventh or its lord, journeying on some law-suit, public adversary, or woman ; to the eighth house or its lord, concerning some legacy, or wife's portion ; to the ninth or its lord, for the sake of religion, merchandize, learning, or to see foreign countries ; to the tenth or its lord, for honour, preferment, trade, or to see his mother ; to the eleventh or its lord, to see a friend, or in hopes of advantage ; to the twelfth or its lord, because of private enemies, or fear of imprisonment ;

to the ascendant or its lord, for health or pleasure ; to the second or its lord, for substance or wealth.

The lord of the fourth to promissors. To the fourth house, inheritances ; to the fifth or its lord, an estate to some of the native's children ; to the sixth or its lord, an estate to fall to the native from some relations, or uncles and aunts by the father's side ; to the seventh or its lord, by marriage, or the law ; to the eighth or its lord, by some legacy or portion by a wife ; to the ninth or its lord, by learning, trading to sea, the church, or wife's kindred ; to the tenth or its lord, by the wife's father, or the king or some noble or great man ; to the eleventh or its lord, by means of a friend ; to the twelfth or its lord, by dealing in cattle ; to the ascendant or its lord, by his own industry ; to the second or its lord, by purchase ; to the third or its lord, by death of kindred.

The lord of the fifth to promissors. To the fifth house, it gives to the native a child ; to the sixth or its lord, that his children may become servants to him ; to the seventh or its lord, that they may travel, or that his wife may have another child ; to the eighth or its lord, danger of death, through some excess of pleasure ; to the ninth or its lord, that the native will chiefly delight in religion, arts, sciences, or the sea ; to the tenth or its lord, sickness to the native's children ; to the eleventh or its lord, the love of a special friend, or the marriage of one of his children ; to the twelfth or its lord, the death of a child, or danger thereof, or a legacy left to it ; to the ascendant or its lord, the love or hate of the native's children to him, or their travelling beyond sea ; to the second or its lord, that they shall have honour and renown in the world, and have some gifts from their father ; to the third or its lord, that the native shall take recreation in the country, and among his kindred ; to the fourth or its lord, that the native's children may deal in great cattle, and have many private enemies.

The lord of the sixth to promissors. To the sixth house, thriving by trade and husbandry ; to the seventh or its lord, danger of sickness through some women, or by quarrelling ; to the eighth or its lord, danger of mortal sickness ; to the ninth or its lord, sickness at sea, or from too much study ; to the tenth or its lord, grief for some dishonour, or not attaining the honour desired ; to the eleventh or its lord, infection among cattle, or grief of the native for some special friend's sake ; to the twelfth or its lord, loss of cattle by thieves, sickness, or infection ; to the ascendant or its lord, sickness through the native's own folly ; to the second or its lord, for want of money, or loss of an estate ; to the third or its lord, by reason of some journey, or unkindness of kindred ; to the fourth or its lord, by reason of his father, or grief for loss of inheritance ;

tance; to the fifth or its lord, from some unlawful pleasure, disobedience, or death of a child.

The lord of the seventh to promissors. To the seventh house, sickness, or illness to the native; to the eighth or its lord, the wife's portion; to the ninth or its lord, she goes into the country, or is concerned with her kindred; to the tenth or its lord, takes possession of an inheritance; to the eleventh or its lord, she has a child, or comes more into the husband's favour; to the twelfth or its lord, she is sickly, or some way concerned with her husband's private enemies; to the ascendant or its lord, she and her husband become greater friends or enemies than formerly; then also law-suits either begin or end; to the second or its lord, a wise politic enemy, or a law-suit proves good or bad to the native's substance; to the third or its lord, she either goes beyond sea, or takes some long journey; to the fourth or its lord, she brings him lands; to the fifth or its lord, children and friends; to the sixth or its lord, she meets with private enemies.

The lord of the eighth to promissors. To the eighth house, legacies; to the ninth or its lord, legacies by some of the wife's brethren, or by a clergyman; to the tenth or its lord, by his wife's father or his own mother; to the eleventh or its lord, by some friend; to the twelfth or its lord, by some of his wife's uncles or aunts by the father's side, or some of his own by the mother's side; to the ascendant or its lord, danger of death; to the second or its lord, receiving of the wife's portion; to the third or its lord, a legacy by a brother or kinsman; to the fourth or its lord, by a father; to the fifth or its lord, danger of death to a child, or the falling of an inheritance to it; to the sixth or its lord, a dangerous sickness to the native; to the seventh or its lord, the wife's dowry, or legacies by means of a wife.

The lord of the ninth to promissors. To the ninth house, good success at sea, church preferment; to the tenth or its lord, preferment and honour by means of learning, the sea, or the church; to the eleventh or its lord, that the native gets many friends by his learning and sanctity; to the twelfth or its lord, many private enemies; to the ascendant or its lord, that the native shall attain to learning, arts, sciences, or ecclesiastical preferment through his own industry; to the second or its lord, by means of his wealth, and that he may get or lose substance thereby; to the third or its lord, that he may attain those things by means of a brother, kinsman, or neighbour, or may travel for improvement; to the fourth or its lord, by means of a father or of an inheritance, or he may get an estate thereby; to the fifth or its lord, that he shall be industri-

ous, and delight in the education of his children; to the sixth or its lord, sickness through too much study, or care for business; to the seventh or its lord, church preferment by means of a wife or woman; to the eighth or its lord, by means of her fortune; or danger of death for some misdemeanor.

The lord of the tenth to promissors. To the tenth house, great and eminent honour and preferment; to the eleventh house or its lord, preferment through friends, and that he shall attain honourable friends by his preferment; if he be a tradesman, he will gain much thereby, through his friends and acquaintance, and so on, *consideratis considerandis*; to the twelfth or its lord, dishonour and loss, or danger of imprisonment by means of a private enemy; to the ascendant or its lord, honour, glory, or dignity, by his own industry; to the second or its lord, by means of money; to the third or its lord, by travel, kindred, neighbours, or the like; to the fourth or its lord, by means of a father, or an inheritance; to the fifth or its lord, by means of children, or pleasant companions; to the sixth or its lord, by means of a servant; to the seventh or its lord, by a wife, or some woman; to the eighth or its lord, by a legacy, or wife's portion; to the ninth or its lord, by the sea; merchandize, the church, arts, sciences, &c.

The lord of the eleventh house to promissors. To the eleventh house, sure friends; to the twelfth or its lord, friendship from enemies; to the ascendant or its lord, endeared friends for the native's own sake; to the second or its lord, profitable friends; to the third or its lord, friendship or kindred, brethren, or neighbours; to the fourth or its lord, friends by means of an estate; to the fifth or its lord, by means of jovial companions, or children; to the sixth or its lord, by means of a servant; to the seventh or its lord, by a wife, or the reconciliation of an enemy; to the eighth or its lord, legacies by means of a friend, also honourable friends; to the ninth or its lord, friendship by reason of the church, sea, arts, sciences, merchandize, &c. also religious friends; to the tenth or its lord, the friendship of the king, queen, or some nobleman; honourable friends, and such as are friends to him by reason of his profession, dignity, or greatness.

The lord of the twelfth to promissors. To the twelfth house, private enemies; to the ascendant or its lord, danger of imprisonment; to the second or its lord, loss or gain of substance by private enemies or by cattle; to the third or its lord, enemies amongst kindred or relations; to the fourth or its lord, prejudice to inheritances; to the fifth house or its lord, sickness, falsity of children; to the sixth house or its lord,

loss of cattle by robbery or the like ; to the seventh or its lord, death of private enemies ; to the eighth or its lord, gifts or legacies ; to the ninth or its lord, enemies among churchmen, merchants, and learned men ; to the tenth or its lord, the notice of great and noble men, or loss of credit ; to the eleventh or its lord, loss of friends, or that friends may become enemies.

These directions may either signify good or evil to those things which we have specified them to signify, according to the nature and quality of the promissor ; for, if the direction was to the sextile or trine of the promissor, without doubt the things promised by that direction may be eminently good ; if to the quartile or opposition, very bad ; and, if to the conjunction, then according to the nature and quality of the planet, and the houses he is lord of, be he good or evil.

As the ascendant signifies the body, mind, and life ; the second, estate and substance ; and the tenth, preferment, credit, trade, and favour of great men ; so also Sol, Luna, and the part of fortune, besides what they import by being posited in or lords of any particular house, signify the body, mind, substance, life, health, dignity, offices, affections, estate, fortune, and friendship, of great persons. These things being understood, he that would truly judge of the effects of directions, ought to consider the true signification of the significator, of the promissor, and of the house ; first, what they signify essentially, and what accidentally ; secondly, what by domination, and what by position ; for those things signified by the significator shall either be augmented or diminished, preserved or destroyed, strengthened or weakened, attained or lost, according, first, as the house or point where the direction falls is fortified or vitiated, by the presence or beams of good or evil stars ; secondly, according to the eminency of the significator ; and, lastly, as the promissor is good or bad, strong or weak.—Therefore the significator signifies the thing promised ; the house in which the direction falls, its relation or quality ; and the promissor, the means of the accomplishment ; wherein must be considered the radical fortitudes of both, for accordingly the effects of the direction will operate, and be durable, whether good or evil, till this or some other significator meets with another promissor, *& e contrario* ; wherein note, that, if the significator be strong, the thing promised will be very good and great ; which, if the promissor answers in strength, in the direction will gloriously appear ; but, if the promissor be weak or mean, the native may attain the thing signified, but not without great delay, labour, care, and toil : but contrariwise, if the significator be
weak ;

weak ; for then the matter will not be great nor eminent, let the promissor be what it will.

If the significator disposes of the place of the direction, though an evil one, the promissor will not do so much hurt as it otherwise would ; but, if the promissor be disposer of the place of an evil direction, it will then operate with double force, according to the greatness of its malignity. But, if another planet disposes of the place of the direction, then, according as that planet sympathizes with the significator, either by nature, body, or beams, so the good or evil signified by the direction shall be increased or diminished.

If Saturn, Jupiter, or Mars, be significators, they will not be so much impeded by evil promissors as the other planets are ; but, whenever they are promissors, and afflicted by malefic aspects, they effect what they portend with violence.

If two directions, the one good, the other evil, shall operate at one and the same time ; unless they are diametrically opposite one to another, the effects of both will appear, but that most apparently which coheres with the revolution of the year.

The significator and promissor shall sympathize together ; and, if the good direction shall fall in sextile to the radical place of the significator, or near the body of an eminent fixed star, cohering in nature ; that direction will famously manifest its influence ; for directions to the bodies of fixed stars of the first, second, or third, magnitude, according as they in nature agree or disagree with the significator, so they will suddenly and unexpectedly either help or impede him, and chiefly in and by those things signified by the house in which the direction falls.

J U D G M E N T S to be inferred from T R A N S I T S.

Transits of good planets by good places or promissors signify good, but by evil places, evil ; and so contrariwise. And whatsoever we have before said of directions, the same things, in an inferior degree, are to be understood of transits, with this difference, that, whereas directions signify the good or evil to be eminent, transits signify much smaller matters of the same kind ; and whereas the force or effects of a direction lasts the effects of a transit are generally over as soon as the transit ; the oftentimes lasting years, the other but days or weeks at most.

But

But the transits of the superiors, as Saturn and Jupiter, are very eminently to be considered, for they never pass without obvious effects, which often last a whole year, be they good or evil; for, if they be lords of ill houses, or radically in an ill house, if they transit the ascendant, the quartile, or opposition, or place of its lord, they threaten life; if the second or its lord, the substance; if the third or its lord, journeys; if the fourth or its lord, danger to the father, or loss of inheritance; if the fifth or its lord, loss by gaming, and death of children; if the sixth or its lord, death of cattle; if the seventh or its lord, sickness of the wife; if the eighth or its lord, loss of substance, because they cast their opposition unto the second; if the ninth or its lord, loss at sea, robbing by land, envy of churchmen; if the tenth or its lord, the king's displeasure if a courtier, but loss of trade if a tradesman; if the eleventh or its lord, evil friends, or their affliction, the loss of hopes; if the twelfth or its lord, death, and loss by cattle.

Observe on what day the moon or other planets cast their trine or sextile to the cusp of the second, or transit the trine or sextile of its lord, or planet near its cusp, or cast their trine or sextile to the part of fortune, for those days will be good to the native, and very profitable; and, if he mind his business, he may then have astonishing success; but those days in which the said planets transit the quartile or opposition will be as bad, wherein, if he loses not money, he is sure to get none; and this I have found more than a thousand times true; the same if an evil planet transits the conjunction of the lord of the second or part of fortune; but the transits of a good planet to their conjunction are advantageous.

Saturn and Jupiter, if they be lords of good houses, and transit the good aspect or conjunction of any significator, with whom they agree in nature, or were radically in good aspect with, signify much good.

If good planets or the lord of the ascendant transit the medium cœli, or place of its lord, or its sextile or trine, the native gets honour, or trade, and, if he be in pursuit of any preferment, he attains it.

The lord of the ascendant, transiting the ascendant or his radical place, shews health to the native; the second, or the conjunction, sextile, or trine, of its lord, gain; the third, or conjunction, sextile, or trine, of its lord, good journeys, and the friendship of kindred and neighbours, &c.

The lord of the second transiting the cusp thereof, or his radical place, denotes gain; the third house, or the conjunction, sextile, or trine, of its lord, or planet therein, shews gain by travelling, neighbours, kindred, &c.

The transits of the Moon discover all things, whether good or evil, which happen to a man daily, through the whole course of his life; her application to, or transits of, sextiles and trines, shew good; of quartiles and oppositions, evil, concerning all those things signified by that house in which the transit is made; where, if she be significatrix, the good or evil will also fall in part upon the things signified by her, according to the house she was lady of, or posited in the radix; but, if not, the good or evil will fall upon those things signified by the significator which is transited.

J U D G M E N T S to be inferred from R E V O L U T I O N S.

The judgments of a revolution are easy to be determined, by considering in what house and sign in the revolution the radical significators are posited; for according to those revolutional positions and configurations we are to judge. So that, if the lord of the second house be in the third, it shews gain to come either by travel, or by kindred, or neighbours; and, if he be also in sextile or trine with the lord of the third in the radix, the same; if with the lord of the fourth, by a father; if in the medium cœli, or in conjunction, sextile, or trine, with his radical lord, gain by trade, office, preferment, or noblemen. Hence it appears, that the significator of substance in a revolution is not the lord of the second in the revolution, but the lord of the second in the radix; the significator of lands is not the lord of the fourth in the revolution, but the lord of the fourth in the radix; the same is to be understood of the rest; but, if the same sign which ascended radically ascends in the revolution, its effects will be the more firm, because the significators are the same; the like, if the same planets which were lords of the several houses in the radix be lords of the same in the revolution, though they possess not the same sign.

Whatsoever good or evil is presaged unto the native, either by direction, transit, or revolution, we are to measure the greatness thereof, according to the radical strength or fortitudes of the significators, compared with their strength or fortitudes at the time of direction; where, if they are radically strong, the good or evil will be great and permanent, the which is confirmed if they be strong also at the time of direction or transit; if radically weak, the good or evil will but meanly manifest itself; and scarcely at all, if weak at the time of direction or transit; but, if radically weak, and strong at the time of the direction or transit, the effects thereof may appear much beyond the expectation of the native, but will not be very durable.

The SIGNIFICATION of several FIXED STARS in
NATIVITIES.

The significator of life or manners, joined to Caput Algol, makes the native surly and choleric, and shews danger of sudden death. To the Pleiades, it shews wantonness, ambition, and scorn. To Aldebaran, courage in war, and a martial inclination; the lord of the ascendant and the Moon or Saturn in conjunction with this star, shews a murderer, or one that bears a very wicked mind. To Hircus, shews curiosity, one desiring novelties; yet a careful and steady person. To Cingula Orionis, a sharp memory and understanding, one industrious. To Sirius, an angry, proud, saucy, giddy, imprudent, person. To Hercules, subtilty, craft, boldness, and cruelty. To Regulus, greatness of spirit, a generous and magnanimous mind, one ambitious of rule and dominion. To Antares, an unruly rash person, and one likely to ruin himself by his obstinacy. To Arista, a sweet, noble, generous, soul, a lover of arts and sciences, and, if Mercury be with it, a curious inventor of rare things; but, if Saturn, a violent rigid fellow, and sometimes a fool. To Aquila, boldness, confidence, valour, but a wicked person. To Cauda Delphina, one delighting in sports, games, shooting, hunting, and the like. The significator of substance, or cusp of the second, part of fortune, or its dispositor, in conjunction with Regulus, or with Arista, shew much riches.

The significators of substance, part of fortune, or its lord, in conjunction with Aldebaran or Caput Algol, shew loss of estate, and poverty. The Sun or Moon with the Pleiades or Præsepe, Antares, or Deneb, the native will suffer some hurt or defect in his eyes; and it is incurable if that light be angular. The Moon in conjunction with Cingula Orionis, and combust, shews blindness of one eye at least. The significators of honour in conjunction, or within five degrees of conjunction forward or backward, with Aldebaran, or with Hercules, Regulus, Arista, Lanx Borealis, or Antares, shew great honour and preferment. The Sun or Moon in conjunction with the Pleiades, or the Hyades, shews military preferment; the same if those stars culminate. Caput Algol culminating, gives the native authority over others; so also Aldebaran, or Antares, in conjunction of Sol or Luna in the ascendant, or medium cœli, give the native honour, but with many difficulties and casualties. Arista ascending or culminating, gives the native religious preferment. Fomahaut and Rigel in the ascendant, or medium cœli, give an immortal name. Regulus, Arcturus, or Humerus Orionis, in conjunction of Sol, Luna, or Jupiter, in the tenth, give ample fortunes, and very great preferment. Sirius, or Procyon, in conjunction with Sol in the ascendant or tenth, gives royal preferment and favour.

The luminaries, one or both in conjunction with Caput Algol, or with Aldebaran, Hercules, Humerus Orionis, or Antares, presage a violent death. Sol in conjunction with Caput Algol, in the eighth, and his dispositor in quartile or opposition to Mars, the native will be in danger of losing his head; if the light culminates, he may die by some wound. Luna with Hercules, or Arcturus in the ascendant, seventh or tenth, in conjunction with Mars, the native will be in danger of being suffocated. Luna with Antares, and Mars in the fourth, seventh, eleventh, or twelfth, houses, with Aldebaran, the native will die by the sword, or by a blow, or a sudden fall. Luna with Antares in opposition of Saturn with Aldebaran, shews, that, if the native be not hanged, he will at least die a violent death. Saturn or Mars with Caput Algol, and Luna with Deneb, he dies by the sentence of the judge. The Moon with Cor Hydra, afflicted by Saturn or Mars, he will be in danger of poison, or of drowning; and, if the infortune be angular, it is so much the more certain. The Moon with Procyon, and Sol or Mars with Lucida Vulturis, or Fomahaut, or Ultima in dorso Capricorni, shews danger of being bit by a venomous beast. The Moon with Syrius and Saturn, or Mars with Ultima in ala Pegasi, a violent death by the fury of violent beasts, or martial men. The Moon with Cingula Orionis and Saturn, or with Caput Hercules, or Antares, shews the native will be in danger of perishing by water, or by wicked persons. The Moon with the Pleiades, and Saturn or Mars with Regulus, shews the loss of one or both the eyes: and this judgment is confirmed, if Luna at the same time be combust.

The Pleiades in conjunction with Mars, and Regulus with Saturn, are eminent significations of a violent and untimely death. Fixed stars of the first magnitude near the cusp of the seventh, shew a good and rich wife; but her conditions will much sympathize with the nature of the stars. Significators joined with fixed stars of the first or second magnitude, near the ecliptic, shew great preferment, and eminent honours. Fixed stars of the nature of Saturn in conjunction with Sol, involves the native in many miseries. Fixed stars of the nature of Mars and Sol, or Mercury and Luna, give glory and renown; of the nature of Jupiter and Venus, or Mercury and Venus, honour and wealth. Fixed stars in angles, give admirable preferment, and many great gifts; and elevate from poverty to an extreme height of fortune.

The SIGNIFICATION of FIXED STARS in DIRECTIONS.

The ascendant, a planet therein, or its lord, directed to Ultima in ala Pegasi, Oculus Tauri borealis, Lucida pedis Gemini, in femore Leonis, shew unto the native good fortune, worldly happiness, with the love of women.

women. To the Pleiades, Hyades, Castor, Pollux, or Præsepe, wounds or hurts in the face, arms, or eyes; imprisonment, captivity, banishment, or other obscurity; the native has often sore eyes upon these directions; falls into many troubles through lust; engages in quarrels, meets with loss of reputation, and sometimes death itself. To the Aselli, a burning fever, loss of eye-sight, especially the left eye, or soreness of the eyes through distillations of sharp rheum; hurts by fierce and violent beasts or quarrels, malicious slanders, and other inconveniencies. To Cingula Orionis, Lanx Borealis, Axilla Sagitarii, Cornu Capricorni Australis, Tibia dextra Aquarii, denotes legacies by inheritance, gain by jovial men and things, occasions inordinate love, and gives a kind of gravity. To Aldebaran, Regulus, from Scorpio, Antares, Humerus præcedens Orionis, Humerus sequens Orionis, honour and wealth in a large measure, estimation among persons noble and great; yet these directions shew some danger to the native's health, and may give him acute fever, or other violent disease. To Arista, honour and renown in the church, ecclesiastical preferment, applause and estimation among all men; it makes the native ingenious, industrious, honourable, and beloved. To Cauda Leonis, much worldly happiness, but accompanied with melancholy, troubles, and discontent. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, or Cynosura, shews danger of life, honour, or estate, by evil men, thieves, and the like; yet these directions often give the native possessions, inheritances, and legacies. To Lucida Colli Leonis, Ala Leonis, Dorso Leonis, Lanx Australis, Genu & tibia dextra Ophinci, Deneb, Ultima in Dorso Capricorni, Sinister humerus, & cubitus dexter Aquarii, makes the native solicitous about houses, possessions, buildings, mines, or the like; gives him much labour, care, hazard, disturbance, and vexation, and a melancholy disposition; with disgrace, slander, and scandal, through women. To Hircus, it makes the native eminent in martial affairs, and stirs him up to valour, making him subtle, witty, and discreet, but a mere dissembler; spending and wasting himself upon lusts and wantonness, which ruins his credit and estimation, reduces his trade if he has any, and at last brings him to thieving, swindling, robbing, and the like desperate pursuits.

The medium cœli, planets therein, or its lord, directed to Ultima in ala Pegasi, Zona Andromeda, Pes Andromedæ, Oculus Tauri Borealis, Lucida pedis Gemini, in femore Leonis, or Lucida Coronæ, gives the native honour, glory, and renown, and makes his fortune generally rise by means of women. To the Pleiades, Hyades, Humerus Orionis sequens & præcedens, Castor, Pollux, Procyon, or Præsepe, brings the native's honour into question, wounds his reputation, involves him in many troubles and contro-

; portends danger of a stab, of imprisonment or of some tragical end
of

of his life. To the Afelli, Caput Hercules, Marchab, Dexter humerus Aurigæ, foreshew an everlasting wound in the native's honour, and more especially if the Dragon's Tail be near them; he then runs himself into every species of sin and wickedness. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Australis, Tibia dextra Aquarii, Caput Andromeda, Collo Serpentarii, shews honour, glory, renown, the favour of great men, clergymen, ecclesiastical preferment; and, if a tradesman or merchant, a good trade, and happy returns from sea, with great profit. To Aldebaran, Frons Scorpii, Antares, Hircus, Syrius; these are prosperous directions, and exalt the native infinitely, both in wealth and honour; he proves of an ingenious, magnanimous, and noble, mind; gains favour from princes and noblemen, and authority over others; becomes governor over an army, town, fort, or castle; and performs great actions with honour and applause. To Rigel, Arista, Regulus, Arcturus, Fomahaut; these are the best directions that can ever happen to any native, for they not only raise him to honour, glory, renown, and wealth, to the enjoyment of pleasure and riches, and to the favour of kings, princes, prelates, and eminent ladies; to power, authority, and dominion, with a healthful constitution of body; but also crown him with an immortal name. To Cauda Leonis, Caput Algol, Cor Hydra, extreme danger by reason of murder, robbery, or some sudden death, from the hands of others; or the native acting the same upon others; these are very evil directions. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, Cynosura, sinister humerus & dexter cubitus Aquarii, Lucida Vulturis, Scheat Pegasi, Cauda Ceti Australis, shew unto the native many troubles, strife, contention, much dishonour, the loss of the favour of some great or noble man, or eminent friend; gives the native many enemies, and much discontent. To Lucida Colli Leonis, Ala Leonis, Lanx Australis, genu et tibia dextra Ophinci, Deneb, Ultima in Dorso Capricorni, foreshew strife and contention with ancient men, loss of estate, or good name; the falsity of eminent and ancient friends, with many other troubles, if not imprisonment. To the second star in ala Sinistra Leonis, Lucida Persei, Dorso Leonis, Vindemiatrix, honour and preferment among scholars, learned men, and governors of towns or cities; it may be the native may become master of a school in the country, or fellow of a college in the university, or a magistrate in a city or town corporate.

The second house, its lord, or planets therein, to Ultima in ala Pegasi, Oculus Tauri Borealis, Lucida pedis Gemini, in femore Leonis, shew an increase of the native's substance. To the Pleiades, Hyades, Castor, Pollux, Præsepe, loss of substance and estate by quarrelling, contention, envious neighbours, kindred or relations, tedious and vexatious law-suits, and whoredom. To the Afelli, these are the worst of all directions, for they

signify the consumption of an estate, though it consisted of mountains of gold. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Australis, tibia dextra Aquarii, an increase of substance, great gains, gifts, legacies, and augmentation of wealth, by the means of great ladies and honourable women. To Aldebaran, Regulus, Frons Scorpii, Antares, Humerus præcedens Orionis, Humerus sequens Orionis: an augmentation of substance by honours, preferments, or some office or dignity, by the means of great and noble persons; by military persons, &c. To Arista, an increase of substance by means of the church, ecclesiastical persons, or to ecclesiastical preferment by ingenuity, industry, and honourable women. To Cauda Leonis, an increase of wealth, but with much care, labour, and sorrow; if the direction happen near the dragon's tail, or the quartile or opposition of Saturn or Mars, it proves almost fatal to the native's estate. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, Cynosura, an evil and hurtful time, a time of loss, of cares, of sorrows, troubles, and vexations, the native's estate wastes he knows not how. To Lucida Colli Leonis, Ala Leonis, Dorso Leonis, Lanx Australis, genu & tibia dextra Ophinci, Deneb, Ultimo in dorso Capricorni, sinister humerus & cubitus dexter Aquarii, gain by houses, lands, inheritances, by buying and selling of them, &c. yet with care, pains, industry, and much labour. To Hircus: this shews gain by martial men and things, arts, sciences, and the like; if the direction falls in the third, by kindred, neighbours, friends, travels, religious affairs, &c.

The Sun to the last star in Ala Pegasi, Oculus Tauri Borealis, Lucida Pedis Gemini, in femore Leonis, shews the beginning of good fortune, martial command, and warlike honour; but in the end the native loses all again, honour, estate, and liberty. To the Pleiades, Hyades, Castor, Pollux, Præsepe, dangerous and violent diseases, contentions, quarrellings, he commits murders, rapes, or other insolencies; he will be in danger of death by the shot of a gun, the cast of a stone, or a stab, or may be beheaded, or banished, or wrecked; I have known these directions to cause violent fevers; and Sol to the Pleiades, a pestilential disease of which the native afterwards died; but to Præsepe, danger of being murdered; to the Afelli, sickness, and sharp burning fevers; in danger of fire, loss of honour and fortune; mischiefs from martial men; the native may be in danger of hanging, beheading, or imprisonment. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Australis, tibia dextra Aquarii, these signify a noble, healthful, pleasant, and profitable, time, and all things go according to the native's desire.—To Aldebaran, Regulus, frons Scorpio, Antares, Humerus præcedens & sequens Orionis: these directions presage sickness to the native, it
may

may be some violent or putrid fever; they often exalt him to the top of honour and preferment, but make him factious and proud, and thereby endanger the loss of all his happiness. To Arista: this certainly gives the native eminent honours, with a great augmentation of his fortune and estate; if Arista culminates, and the Sun comes to it by direction, it shews ecclesiastical preferment, or some eminent place under government. To Cauda Leonis, though no very good direction, yet it augments the native's estate, and raises him to some honour, but withal destroys it again, causing much melancholy, and diseases from thence. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, Cynosura: these directions foreshew much evil to the native's body, estate, honour, and liberty; and betoken, if not the destruction, yet the injury, of them all, as sickness, loss of money, scandal, and danger of imprisonment. To Lucida Colli Leonis, Ala Leonis, Dorso Leonis, Lanx Australis, genu & tibia dextra Ophinci, Deneb, Ultima in dorso Capricorni, Sinister Humerus, & Cubitus dexter Aquarii; these directions precipitate the native's honour and credit, and make him go under many evil reports, to his great prejudice. To Hircus, it shews martial preferment, honour in war, exalts the native both in wealth and dignity, makes him ingenious, and apt to find out many rare inventions.

The Moon to the last star in Ala Pegasi, Oculus Tauri Borealis, Lucida Pedis Gemini, in femore Leonis, foreshews a healthful time, with augmentation of wealth and honour. To the Pleiades, Hyades, Castor, Pollux, or Præsepe, make the native suffer the scandal of evil tongues, vexes and afflicts him with cross neighbours, law-suits, and other troubles. To the Aselli: this direction afflicts the body with many evils; and, if it falls near the opposition of Saturn and Mars, or the Sun, it is much if the native be not blind; or have some continual distemper in the eyes, or pains in the head. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Australis, Tibia dextra Aquarii, new friends, the acquaintance of ladies and noble women, and gifts by their means. To Aldebaran, Regulus, Frons Scorpii, Antares, Humerus precedens & sequens Orionis; these directions foreshew honour, glory, renown, and wealth from the king and other noble persons, give the native a command over others, and make him famous in his generation. To Arista, honour, glory, and preferment both in church and state, the overcoming of an adversary; dominion over the common people, and gain by them. To Cauda Leonis, gives honour, and a good estimation among the vulgar, but withal threatens scandal, loss, and contempt. To Lucida Maxilla Ceti, Genu Castoris, Genu Pollucis, Ventre Gemini, Cynosura, scandal, odium, and scorn even of the common sort; the ill will of some eminent lady or woman; danger of thieves,

such like persons. To Lucida colli Leonis, ala Leonis, dorso Leonis, Lanx australis, Genus & tibia dextra Ophinci, Deneb, Ultima in dorso Capricorni, sinister humerus & cubitus dexter Aquarii; these are evil directions, giving the native melancholy diseases, especially in those parts signified by the sign in which the star is; he goes also under scandal and reproach. To Hircus, is a very noble direction, and may signify the advancement of the native in all things, chiefly in military affairs; yet involves him in several vices and troubles with women; and bids him beware of some severe wound by a fall, blow, or stab. The significations of the part of fortune, being directed in like manner, are altogether the same with what we hinted in the directions of the second house.

In all these directions we must have great regard both to the sign and the house. In directions which concern the body, we have respect to the sign, because that most commonly indicates the part afflicted; so also does the house; for, if the direction falls in the ascendant, the affliction falls in the head, as on the eyes, nose, ears, or brain; if in the second, in the throat, &c. In directions which concern the estate, honour, or fortune, we chiefly take notice of the house, for that indicates the means by which the thing shall be attained; the nature of the star, the quality of the person; if in the third, by a kinsman, or by travel; if in the seventh, by a wife, or woman.

In directing any planet to these fixed stars, consider whether the star sympathizes with the significator in nature and quality, or not; if it does, the direction may be good, although it be to an evil star; for sweet to sweet is sweet; like to like breeds no discord; an union and agreement of natures takes away the evil effects; for, if the lord of the ascendant was Saturn, and he should be directed to Cauda Leonis, a star of his own nature, this could be no evil direction, nor any way afflict the native either in body or estate; but would have famous and glorious effects, both for health and wealth, according to the place it falls in. In these directions we are principally to regard the magnitude of the star; for stars only of the first magnitude presage things eminently glorious or dangerously destructive; and those which are of the second come very near them. Then the place of the direction is to be noted; for, if it falls in an angle, the direction will not only be famous and eminent, but also manifest itself with a great deal of life and vigour, and that on a sudden; in a succedent house, the effects will be more languid; in a cadent, not only weak and slow, but it may be a question whether they will ever operate at all. Regard must also be had to the latitude; for stars having south latitude operate not so much upon our northern hemisphere as those which have north; those which have no latitude shew their effect, be they good or evil,

with strict equality ; and those which have north ~~latitude~~ manifest their force with great vigour.

The Sign also in which the star is posited is ~~to be~~ considered ; for fixed stars in cardinal signs exceed the others ~~in~~ power by so much as their place is more excellent and remarkable. And, if a direction to any eminent fixed star falls in sextile or trine to the places of any of the fortunes or of the luminaries, or coheres with any other eminent direction at or near the same time to the body or aspect of any planet of the nature of the same star, the effects will not only be indubitably evident, but also very striking and wonderful.

The durability of their effect remains only to be considered ; wherein must be noticed, whether there be a continued series of directions attending, of the same purport and effect ; for, if there be, and nothing contradicts their influence, the effects of them will, we may safely conclude, be durable and lasting.

APHORISMS for guiding the JUDGMENT upon NATIVITES and HORARY QUESTIONS.

Consider the degree ascending, Sol and Luna ; and see whether they are afflicted, or not ; if they are extremely afflicted, or either of them, it is an argument of short life, and therefore it will be in vain to form long directions for such a nativity. These points are said to be afflicted or unfortunate, when either the conjunction, quartile, or opposition, of the infortunes vitiate their places, or when many violent fixed stars of the nature of the lord of the eighth ascend with the degree ascending or with the luminaries.

Consider the lord of the ascendant also ; for, if he be essentially strong, free from the affliction of the infortunes, not combust nor retrograde, nor impeded by the lord of the fourth, sixth, eighth, or twelfth, houses, but encreasing in number, light, and motion, it shews long life. If the Sun in a birth by day, or the Moon in a birth by night, be strong, free from affliction, and assisted by the fortunes, it shews long life ; but those who are born exactly upon the very change or full of the moon seldom live long ; the Moon besieged between Saturn and Mars argues short life.

That planet which has most dignities essential and accidental in a figure is the lord of the geniture, more especially if he be lord of the ascendant also.

A N I L L U S T R A T I O N

The planet or planets in the ascendant are the chief significators of manners; but, if no planet be in the ascendant, then the planets from which the Moon separates, to which she applies, shall be the significators.

The significator of manners in Aries, shews one witty; in Taurus, one laborious; in Gemini, a lover of learning; in Cancer, inconstancy; in Leo, sobriety and discretion; in Virgo, covetousness; in Libra, inconstancy and conceitedness; in Scorpio, wisdom, subtilty, and boldness; in Sagittarius, valour; in Capricorn, lasciviousness; in Aquaries, complacency and kindness; in Pisces, a mere hypocrite.

Mercury and Luna in conjunction, sextile, or trine, in any sign, shews ingenious persons; the quartile shews wit, but more turbulent; the opposition shews one seditious, stubborn, imprudent, and destructive. Mercury in Taurus or Capricorn, in a cadent house, and retrograde or combust, or afflicted by Saturn or Mars, shews the native to be simple, and of rude understanding. Mercury in his own houses, or in Aries or Aquaries, in reception with Mars or Saturn, shews a sharp wit, and one of an admirable invention. Mercury received of the Moon, either by house or exaltation, gives a fertile genius. Mercury in conjunction, sextile, or trine, of Saturn, shews a wary constant wit; of Jupiter, an honest upright mind; of Mars, a confident opinion; of Sol, a proud heart; of Venus, a pleasant wit; and of Luna, a ready and piercing wit.

If many planets be strong and essentially fortified, especially Saturn, Jupiter, and Mars, or Sol, the native will enjoy a manifest and ample fortune, live nobly, and in great esteem, above the ordinary quality of his birth, managing the actions of his whole life with glory and success; and this judgment will be more confirmed, if more or all the planets be essentially fortified at the same time. But, contrariwise, when most of the planets are in their detriment or fall, peregrine, cadent, retrograde, afflicted, or combust, the native is then continually involved in a thousand misfortunes, one upon the heels of another, and his whole life is nothing but a vale of misery. But a mediocrity of testimonies shew a various fortune, sometimes miserable, sometimes extremely happy according to the times of evil or good directions.

Saturn significator of substance shews riches by building, husbandry, gardening; Jupiter, by the church, religion, government, trust, clothing; Mars, by war, instruments of war, law, surgery, or physic; Sol, by honour, command, office, dignity, or preferment; Venus, by friends, gifts, or women; Mercury, by arts, sciences, learning, oratory, merchandise; Luna, by navigation, by the common people, or women.

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The Moon fortunate in the ascendant gives wealth and estimation all the life long. The Sun and Luna in trine, and he in from the affliction of Saturn or Mars, are ample testimonies of a large fortune; the same if Jupiter or Venus be in the second. The dispositor of the part of fortune in the eighth, or the lord of the eighth essentially fortified in a good house, promises the native an estate by the death of friends. The Moon combust, or in conjunction, quartile, or opposition, of Saturn, destroys an estate though never so large, and reduces the native to poverty; the same happens if the lord of the second be so.

If the significator of substance be essentially fortified, well posited, free from affliction, or in a fixed sign, the native's substance will be firm and durable all his life. An infortune in the second, strong, shews that the estate may continue, but with great difficulty; but, if weak, that it will come to nothing; if a fortune be there, the native's estate will be firm. If no planet be in the second, consider the lord of the second, and the dispositor of the part of fortune, and judge by them, and by their directions to good or evil promissors. The significators of substance oriental and swift in motion shew the native will be rich quickly; but occidental, slow in motion, or both, or retrograde, not till old age.

The lords of the ascendant, and third house, in good aspect, or mutual reception, shews concord among brethren, kindred, and neighbours, but, if in evil aspect, the contrary. If Saturn or Mars be peregrine in the third, or the Dragon's Tail be there, the native and his kindred will be at perpetual variance, and by them he will receive many crosses and losses. If Saturn or Mars, or the Dragon's Tail, be in the third house, or in conjunction, quartile, or opposition, of the lord of the third, the native loses by travel, and will always be in danger of thieves or robbers upon the highway, and will have many evil neighbours.

The Sun or Moon in Via Lactea, afflicted with the conjunction, quartile, or opposition, of Saturn and Mars, or with nebulous stars, portends blindness, if both luminaries be afflicted; if the Sun only be afflicted, it is the right eye; if the Moon, the left. The same if the Moon be in conjunction, quartile, or opposition, with Sol or Saturn, with nebulous stars, or if Sol be in conjunction with Mars in the eighth.

The Sun in good aspect with Saturn or Jupiter in a diurnal geniture, or the Moon so conjoined in a nocturnal, especially in the second or fourth, or if they have dominion in the fourth, signify a good patrimony to descend to the native, and an augmentation of his paternal inheritance. But the Sun afflicted by Mars by day, or by Saturn by night, and not assisted by the fortunes or Luna by night; decreasing and afflicted by Saturn or
 1 Mars,

Mars, or both; or if the lord of the second, or the fourth house, or its lord, be afflicted in like manner; it shews the native will waste his father's estate, and bring it to nothing. The same if Saturn be in conjunction with the lord of the fourth in the twelfth; or the infortunes in the fourth in conjunction with the lord of the fifth; so it is also if Mars be in conjunction with Sol; and peregrine, afflicting the second.

In a diurnal genesis, Sol and the lord of the fourth signify the father, and the Moon the mother; but, in a nocturnal, Saturn, with the lord of the fourth, the father; and the Moon the mother. Now, if these behold the ascendant or its lord by sextile or trine, there will be a concord and love between the native and his parents; but, if by quartile or opposition, much strife, discord, and contention. The significators which cast the best or greatest aspect to the ascendant or its lord shew that the person signified by them will love the native best.

Saturn in the fourth, in his house or exaltation, direct, swift in motion, and in sextile or trine with Jupiter, Venus, or the lord of the second; the lord of the fourth in reception with either luminaries, and they in good aspect to the fourth, or planets therein; shew an ample fortune by managing quarries, mines of metal, coals, stones, minerals, &c.

The lord of the ascendant in the sixth or twelfth, and he or the ascendant afflicted by malefic planets, shews a sickly person. If the sign ascending and all the planets be in signs of one triplicity, the native will always be afflicted with diseases of the nature and quality of that trigon; if the fiery, with fevers and inflammations; if the airy, superfluities and diseases of the blood; if the watery, dropfy, and other watery diseases; if the earthy, consumptions, melancholy, and the like.

The Sun in the sixth, seventh, eighth, or twelfth, houses, and afflicted or afflicting the lord of the ascendant, gives few years, with much sickness, and many afflictions. The Moon applying to conjunction of Sol shews lean and infirm people, afflicted with such diseases as the physician can neither cure nor discover. The Moon afflicted by the conjunction, quartile, or opposition, of Saturn or Mars, in conjunction with the Dragon's Tail in the ascendant or second, shews the falling sickness, or the native's whole life to be sickly; and fixed stars of the nature of Saturn being joined with the luminaries do the same, making the person also lean and pale. Mars in the ascendant shews diseases in the head, and scars and wounds in the face; Saturn in the medium cœli, sudden hurts by falls, bruises, and the like, as also loss of honour; but, in the ascendant, pains of the teeth. The Moon afflicted by the opposition of Saturn, Mars, or Mercury, shews madness or folly; the same if Saturn and Mars be in partile opposition, or applying to it from angles.

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If Mercury be lord of the sixth, or the planets in the sixth be strong, essentially fortified, and in good aspect with the ascendant, or second, or their lords, it shews that the native's servants will be honest, just, and profitable to him; the same if the significators be singular; and so contrariwise. A fortunate planet in the sixth or twelfth shews good servants, and profitable; but the Dragon's Tail, Saturn, or Mars, in the sixth, and peregrine, denote base, sordid, and thievish, servants.

Planets in the fifth, and the Moon and Venus, or their dispositors, free from affliction; signs upon the ascendant and fifth, and signs in which their lords are, being fruitful, shew many children; the same if Venus or the Moon be in the ascendant; or Jupiter in the seventh. Jupiter or Venus, or the lord of the fifth, in trine to Luna, in humane or fruitful signs; all or most of the planets in fruitful signs, and in good aspect to the lord of the fifth, or planets therein, shew a plentiful issue. Saturn in the fifth declares stubborn and undutiful children; Mars, such as will be bold and daring; but Sol in conjunction, quartile, or opposition, of Saturn in the fifth or eleventh, shews barrenness; the same if the lord of the fifth be retrograde, or combust, or in conjunction, quartile, or opposition, of Saturn or Mars, and they peregrine. Saturn or Mars, or both, peregrine in the fifth or eleventh; Sol in the fifth joined to an infortune; Sol, Saturn, Mars, or Mercury, in quartile or opposition of Luna in the medium cœli; Jupiter in opposition of Saturn or Mars or both; the lord of the fifth in the eighth, or twelfth; or in conjunction, quartile, or opposition, of Saturn or Mars, are all certain arguments that the children will die.

In marriages, observe the motion of the significators; for, if they are direct and swift, the native marries early; but, if retrograde and slow, or stationary, they prolong the time very much. The particular time of marriage is discerned by direct and converse directions of the ascendant; or medium cœli, or their lords; or the Sun or Moon to the conjunction, sextile, quartile, or trine, of the lord of the seventh, or planets in the seventh, or by directions of the ascendant or medium cœli or their lords to the conjunction, sextile, quartile, or trine, of Jupiter, Sol, Venus, or Luna; and, if any of them are in the seventh house, or ascendant, conjoined to many planets, they shew many wives; and so also does the lord of the ascendant in configuration with many. The moon configurated to one planet only, shews but one wife; and, if the Moon be strongest, the man out-lives his wife; but, if the planet with whom the Moon is conjoined be strongest, he dies first.

The Moon applying to Saturn; well-affected, shews a serious, industrious, sober, laborious, woman; but, being ill-affected, a suspicious,
 No. 13. 3 O cross,

cross, envious, froward, woman, indolent and careless; applying to Jupiter well-affected, a sober, honest, godly, religious, chaste, and virtuous, woman, and a good house-wife; but, being ill-affected, the woman may have virtues, but they are generally clouded; applying to Mars well-affected, it shews one of a lofty, honourable, open, and generous, mind; a true friend, yet scorning to receive any affront or injury, and one that will desire to be master; but, being ill affected, an evil, quarrelsome, proud, petulant, woman; applying to the Sun, being well-affected, shews an honourable and truly noble creature, full of generosity and humanity, affecting high and great things; but, if ill-affected, she will be idle, vain, foolish, proud, insulting, and domineering; to Venus well affected, a beautiful, fair, pleasant, civil, courteous, loving, good conditioned, and virtuous, woman; but, if ill-affected, she is an impudent, bold, arrogant, prodigal, talkative, lustful, base, woman; lastly, the Moon applying to Mercury well-affected, shews a loving, neat, ingenious, pleasant, well-spoken, careful, woman; but, if ill-affected, an intruding, prattling, inconstant, dissembling, turbulent, creature.

The lords of the tenth and seventh, or second and seventh in each others houses of the figure, or in mutual reception, shew a good wife; but the lords of the sixth or twelfth in mutual reception, or position with the lord of the seventh, shew a very mean, obscure, ill-bred, woman. Saturn or Mars in the seventh, very strong, shews a good and rich wife, yet her substance not attainable without trouble; if peregrine there, it shews one of low birth, poor, and ill-conditioned; if Jupiter, Sol, or Venus, be there, the contrary. If the significators of man and wife be in quartile or opposition of one another, or in quartile or opposition to the Moon, there will be many quarrels, and that upon very slight occasions; the contrary if they be in conjunction, sextile, or trine, or in mutual reception or position; or if the Moon makes any translation between them by good aspect. The lord of the seventh in quartile or opposition to Saturn or Mars, shews an evil woman, immodest and shameless; and, if the lord of the seventh be in the twelfth, although in trine with Venus, the woman will prove inconstant to her husband.

If Mercury and Luna be in conjunction or reception, or the lord of the ninth be in the ascendant, or the lord of the ascendant be in the ninth, or Mercury or Luna be in the ascendant, third, or ninth, or mutual reception of their lords, or in conjunction with them, the native will travel beyond sea, or take many long journeys. The cause appears from the nature of the significator, and the house in which he is posited; if Saturn be significator, the cause is from some inheritance, legacy, or things and commodities saturnine; if Jupiter, the cause is from religion,

religion, ecclesiastical preferment, honour, or law; the like of the other planets. If the significator be in the ascendant, the native is possessed with a natural desire of seeing strange countries; in the second, he travels for a design of enriching himself; and so of the other houses.

If the lord of the ninth be in the ascendant, the native will travel much; if in the second house, he will gain considerably by his travels; if in the third, he will cohabit with strange women, and often shift his residence; if in the fourth, his parents will have some occult infirmities, and he will die on his travels; if in the fifth, he will have children in another country; if in the sixth, he will gain by his slaves or servants, and his cattle will fall sick in his travels; if in the seventh, he will obtain a good and obedient wife. When the significators of journeys are essentially strong, well posited, and free from affliction, and in sextile or trine of a good planet, they denote honour, prosperity, and security, in travels, *quod capax*, according to the quality of the person; and contrariwise, if Saturn or Mars afflict the significators, it shews, in the twelfth house, danger of imprisonment; in the second or third, treachery by kindred or neighbours, or danger by common thieves; but, in this judgment, Saturn shews rather poverty and want of money; Mars bodily wounds. The countries into which the native had best travel, are chiefly those subject to the signs of the ascendant, second, ninth, tenth, and eleventh; or those signs in which Jupiter, Venus, Part of Fortune, or Dragon's Head, are posited; but those subject to the signs in which the infortunes or Dragon's Tail are posited, will prove unfavourable to the traveller; and so also will those that are subject to the signs of the fourth, sixth, seventh, eighth, or twelfth, houses.

Saturn, Mars, or the dragon's head, in the ninth, or Saturn or Mars in the third, opposite to the ninth, Jupiter being peregrine, cadent, and afflicted, shews either pernicious sectaries of no religion, or atheists. But Jupiter, Venus, or the Dragon's Head, in the ninth, shews a truly religious person; the same if Sol, Mercury, Luna, or Part of Fortune, be there in sextile or trine with Jupiter or Venus. If no planets are in the ninth, consider its lord and Jupiter; if they or either of them be essentially fortified and strong, or angular, or in reception with Sol or Luna, or with the lord of the ascendant or planets therein, or posited in the ascendant, the native will be truly pious, honest, and religious; and so contrariwise. Saturn in the ninth, essentially strong, shews strong zeal, chastity, and faith; Sol there, shews piety, and makes an excellent preacher. If Sol or Jupiter hath dominion in the ninth house, or in the ascendant, and hath dignities in the places of Mercury or Luna, the words of the native will be like oracles.

The significators of honour in their houses, exaltations, or mutual reception or position with the lord of the ascendant, or angular, being also free from affliction, bestow on the native honour, glory, trust, and command. Jupiter, Sol, Venus, or Luna, in the medium cœli, the same; more especially if they are essentially fortified. The Sun and Moon in the degree of their exaltations, not afflicted, shew, *quod capax*, the greatest preferment. The light of time culminating, and in sextile or trine with Jupiter and Venus, or with the other light, shews great honour. But those who have neither of the luminaries angular, or in a masculine sign, or in sextile or trine of Jupiter or Venus, will all their days be abject and poor, and of the vulgar sort.

If the planet or planets which have dignities in the places of Sol, Luna, or sign ascending, shall be strong and essentially fortified, and, if it be Saturn, Jupiter, or Mars, oriental, or, if it be Venus or Mercury occidental; the native shall raise himself, though low, to a very high condition. So also Sol culminating in Aries, Leo, or Sagittarius; or Sol and Luna in reception, or in sextile, or trine; or if the Sun or light of time be in conjunction with Aldebaran, Regulus, Arista, Pleiades, Antares, Rigel, Hircus, Cor Hydra, Arcturus, Fomahaut, or Marchab, and more especially if those stars culminate also, the Sun, Moon, and Jupiter, in trine with each other; the Sun and Mars in mutual reception, or in trine from fiery signs; Jupiter, Venus, and Luna, in conjunction or partile trine, especially in angles; Jupiter and Venus in conjunction in any angle, but chiefly in the tenth, with the Dragon's Head there, are all testimonies of eminent honour.

The Sun in Cancer, the Moon in Scorpio in conjunction with Jupiter, or in trine with him from Pisces, are arguments of great preferment. The Moon in the ascendant, near the full, or in conjunction, sextile, or trine, with Jupiter, Sol, or Venus, or with fixed stars of their nature, and of the first magnitude, shews great encrease of honour and preferment. Sol or Luna in conjunction with Regulus or Arista; or in conjunction with the Dragon's Head and Jupiter in the tenth, in trine to them, or to Mars or Venus, will raise the native from obscurity, to sit with princes. Whatsoever preferment is signified, if Saturn or Mars cast their quartile or opposition to the tenth house, its lord, the Sun, or Jupiter, it will be lost again. If the lord of the tenth and ascendant apply one to another, and are both oriental, and in their essential fortitudes, the native will be great, and be beloved.

Saturn in the tenth never lets the native enjoy his honour and preferment long, but casts him down head-long, when least expected; from
which

which dejection he never rises. The lord of the ascendant in sextile or trine with the Sun, and oriental, or in trine or sextile with the lord of the medium cœli, the native will attain to honour and dignity, and be beloved of kings, princes, and noblemen. If the lord of the ascendant be in the sign ascending, or in his own dignities, he will rise to honour and esteem by his own industry, more especially if he applies to a planet angular and in his own exaltation. The quality of the preferment is discerned from the planet or planets which apply to the luminaries, or to which the luminaries apply: if Saturn be that planet, preferment comes by means of an estate, inheritance, possessions, or favour of ancestors; if Jupiter, by means of virtue, honour, or learning, or honesty, gravity, justice, religion, or wealth; if Mars, by valour, or by merit as captain or general in the army, or by being a physician, surgeon, chemist, &c. if Venus, by courtship, pleasantness, or through the means of women; if Mercury, by wit, judgement, oratory, or learning; by the law, merchandize, &c. wherein also consider the house in which this planet is. If no planet beholds the luminaries, or is beheld by them, then consider the planet in the tenth, and the strongest planet there, if there be many; if no planet be in the tenth, consider the lord of the tenth, and disposer of the light of time, or that luminary which is either above the earth or strongest, and judge *ut supra*, for, if the planets shewing the preferment be essentially strong, free from affliction, and assisted by other planets in quartile or trine, the native's honour will be permanent, otherwise not.

Mars in his detriment, and in opposition to the ascendant, shews an unfortunate and infamous man. Mercury in quartile or opposition to Saturn causes an impediment in the tongue or speech; in conjunction, sextile, or trine, Jupiter makes excellent orators, of great reason, understanding, and justice, and gives them great friends among churchmen and lawyers; in aspect with Mars, he inclines to physic, surgery, chemistry; in quartile or opposition of Sol, to coining money; in sextile or trine with Luna, gives him a good understanding, and inclines him to the knowledge of things to come, to arts and sciences, as philology, philology, mathematics, medicine, &c. if her application be in Virgo or Scorpio, the native proves a lover of the mathematics. Mars in aspect with Sol gives the native power, authority, and magistracy, making him famous. Jupiter, Sol, Venus, or Luna, in the eleventh, essentially fortified, and in conjunction, sextile, or trine, with the lord of the ascendant, shews great and good friends; and contrariwise if Saturn and Mars be there, and weak. The Dragon's Tail in the eleventh always shews falsity in friends, which is found never to fail; in the third, the same. Fortunes in the first, fifth, seventh, ninth, and eleventh, houses, many friends; infortunes in the twelfth or in angles, many enemies.

Those planets which are in opposition to the luminaries, lord of the ascendant, or are posited in the twelfth house, signify the native's enemies; no planets in the twelfth or seventh, or in opposition of the luminaries, few or no enemies. The lord of the ascendant in the seventh or twelfth, or lord of the seventh or twelfth in the ascendant, argue many enemies. Those planets in septima, or in opposition of the luminaries, will discover their malice openly; those in the twelfth or cadent, will act their malice closely and cunningly. The lord of the ascendant either disposing of the significator of enemies, or much stronger in essential dignities, and angular, the native overcomes all his enemies; and contrariwise. Significators of enemies cadent, peregrine, retrograde, or combust, argue mean persons. Either of the luminaries afflicted by conjunction, quartile, or opposition, Saturn or Mars in angles, and disposed of also by the said infortunes, argues imprisonment: so if Sol or Luna be in the twelfth in conjunction with Saturn; Saturn and Mars in conjunction, out of their own dignities, or dignities of the luminaries, the same; the same if Sol and Luna be in conjunction in the eighth, in any sign except Taurus, Cancer, or Leo. The lord of the ascendant combust in the twelfth, imprisonment and many sorrows; in the tenth, death by sentence of a judge; in the eighth, sorrows, and an infamous end. The lord of the ascendant in quartile or opposition of the lord of the eighth, or any planet therein, or in conjunction with evil fixed stars of the nature of the lord of the eighth, or in the fourth, sixth, eighth, or twelfth, in conjunction, quartile, or opposition, of Saturn, Mars, or combust, and out of all his essential dignities, are all demonstrations of a violent death. If these configurations happen in fiery signs, it may be by beheading; in airy signs, hanging; in earthy signs, by falls, blows, or the like; in watery signs, by water or drowning; in angles, the death will be more honourable; in succedent, by accidents; in cadent, very shameful. If the significators of manners be with Caput Medusæ, the native will be of a violent nature, even to murder or be murdered; if with Aldebaran, he will be fierce and given to warlike actions; if with the Pleiades, he will be ambitious, turbulent, and libidinous; if with Cingula Orionis, he will be witty, of great understanding, and have a vast memory; if with Regulus, he will be magnanimous, noble, generous, and aiming at rule and dominion; if with Antares, he will be rash, head-strong, without rule or government, obstinate even to his own destruction; if with Hercules, he will be rash, bold, impudent, cruel, subtle, crafty, with a show of valour and honour; if with Arista, he is noble, generous, and brave, of a gentle, affable, and courteous disposition, just, honest, faithful, true-hearted, studious, and ingenious; if with Lyra, wanton and luxurious, but pretending to gravity and honesty; if with Aquila, bold, confident, and valiant.

Saturn oriental, or in the ascendant, gives a stature somewhat above the middle size; occidental, a mean stature, inclining to brevity. Jupiter oriental gives a tall, large, and comely, person; occidental, middle-sized, but large-boned and well set. Mars oriental gives an indifferent large corporature and strong body; occidental, one of a middle size, but full body. Sol gives a large and comely corporature; Venus, oriental, gives a tall, straight, and slender, person; occidental, one short and well set; Mercury, oriental, gives a complete, tall, upright, and slender, body; occidental, one low and small. The Moon, increasing, gives a full, fat, plump, person, inclining to tallness; decreasing, a short, low, squat, body. Planets having north latitude shew large and gross bodies, but of a more dull and sluggish nature; planets having south latitude shew smaller bodies, and such as are nimble and active. Saturn shews a long visage, swarthy, black, or tawney, and lowring; Jupiter, a fair, full, comely, visage. Mars, a full, sun-burnt, or ruddy, visage. Sol, a full round face, high, bold forehead, and tawney complexion; Venus, a fair beautiful visage; Mercury, according as he is conjoined; of himself he gives a long swarthy complexion; Luna, full-faced, if increasing; pale, wan, and long-visaged, if near her change. If Saturn is lord of the geniture, or in the ascendant, the native is melancholy, envious, and fearful even of his own shadow; if Luna is in quartile or opposition of him, he proves ambitious, and fills his swollen fancy with glorious conceits; but, if Mars, it is much if he proves not mad; if Mercury, an enthusiast or diviner. If Saturn be in the medium *cœli*, it destroys the native's honour and fame, though never so great, and he ever so deserving; so much the more if he be in quartile or opposition to Sol or Jupiter; but, if Jupiter or Venus be there under fortunate directions, he may with much labour preserve it; yet at last it will be destroyed. If Saturn be in conjunction with Luna in an angle, the native, though ever so rich, shall yet be reduced to poverty; so the Dragon's Tail in the second destroys the native's estate and fortune, be it never so great, and he will be driven to many exigencies and wants; and Saturn or Mars retrograde, peregrine, and cadent, being in quartile or opposition to the second house or its lord, makes the native perpetually poor. Saturn in, or lord of the ascendant in, one man's nativity, being upon the cusp of the seventh in another's, foreshews perfect hatred, and the latter will be the injured person. Saturn in the ascendant, in Gemini, Virgo, Libra, Capricorn, or Aquaries, in good aspect with Mercury, makes scholars and learned men; with Jupiter, divines and lawyers; if he be in the eighth, in a nocturnal geniture, he foreshews a violent death. Saturn lord of the seventh makes the native long before he marries; scarcely before thirty, unless Jupiter, Venus, Mercury, or Luna, be in the ascendant; or some of the other three, and the lord of the ascendant, be in good aspect of Luna. Saturn in quartile or opposition with Sol or Luna from angles

portends blindness; the same if the luminaries be in quartile or opposition of Mars. Saturn in the *imum cœli*, although in a fortunate *genesis*, foreshews an evil end to the native, though he be a prince.

Jupiter lord of the geniture, or in the ascendant, makes the native of a noble and brave spirit, aiming at good and honest things, without the sense or least imagination of evil. But, if either of the luminaries, or Saturn, or Mars, be in quartile or opposition to him, he proves proud, treacherous, and a perfect villain, who under the notion of sanctity may shroud a thousand enormities. Jupiter or Venus posited in the ascendant or *medium cœli*, free from affliction, makes the native beloved of all sorts of persons, though his birth be ever so mean; and gives him a just, upright, and honest, soul. Jupiter, Venus, or the Dragon's Head, in the fifth, in a fruitful sign, shews many children; and, if Luna be in any good aspect with them also, she shews still the greater number.

Saturn or Mars in the ninth, and Dragon's Tail in the ascendant, generally makes the native an atheist in judgment, though a priest by profession. Saturn upon the cusp of the second makes the native always poor, let him have what assistance soever; unless he be essentially fortified there, and in good aspect of the fortunes. Saturn and Mars in opposition to equinoctial signs makes (if a king) a great tyrant; and, if they be in quartile with Jupiter, he may be an observer of law and religion, but it will be for his own ends. Saturn in opposition to Luna, or Mars in opposition to the ascendant, makes an absolute knave and a traitor.

Mars lord of the geniture in the ascendant, essentially fortified, makes a courageous person, a good soldier, surgeon, or physician, and one honourable in his profession. If Mars be strong in a nativity, and lord of the seventh, in no good aspect to the luminaries or ascendant, the native will be unfortunate in war, controversies, and law-suits; for the seventh house signifies his enemies, and in this respect they will be too powerful for him. Mars in the *medium cœli* brings scandal and dishonour to the native in many things, whether he deserve it or not. Mars in Aries, Scorpio, or Capricorn, in the ascendant of a nativity, makes the native invincible; and this more especially if he be in good aspect of the luminaries, or planets essentially fortified. Mars in conjunction, quartile, or opposition, to Luna, and Saturn in the same aspect of Sol from angles, shews a violent death. If so posited in violent signs, though out of angles, the same. If Mars and Sol be in the second house, essentially fortified, the native may have a good estate, but will have ways enough to spend it; but, if they be weak, peregrine, or afflicted, the native will be driven to want.

Mars

Mars and Sol in the ascendant, in aerial or fiery signs, make proud, scornful, prodigal, persons, conceited of themselves. Mars in opposition to Jupiter or Venus destroys the issue of the native though ever so great and numerous.

Sol lord of the geniture, or strong in the ascendant, makes the native aim at sovereignty, rule, and dominion; who, *quod capax*, will be very famous; the same if Aries, Leo, or Sagittarius, ascend, and the Sun be strong and in trine with Jupiter. Sol in the ascendant makes a great boaster and very proud person; Mars there, denotes a notorious liar, romancer, and inventor of fables and a contriver of mischief, given over to perjury, violence and cruelty. Sol or Luna in quartile or opposition to Saturn or Mars from angles, chiefly the medium cœli, shews a violent death; if to Mars only, and in humane signs, the native will be slain by the hands of his enemies; if to Saturn, he will either have a great fall, be imprisoned, or starved to death in a prison. Sol and Luna afflicted in watery or airy signs afflict the native greatly with the gout. Sol and Luna in conjunction of Venus in Cancer or Capricorn give the native a great fancy and a large understanding. If Sol, Luna, or the medium cœli, be directed to the conjunction, sextile, or trine, of Jupiter or Venus, the native, if in years, generally marries. Sol, Luna, or the ascendant, being Hyleg, directed to the conjunction, quartile, or opposition, of Saturn, and the direction being in Aries, Cancer, or Leo, the native rarely escapes death when these directions come up, because those signs represent the most vital parts in man's body, and Saturn in the opposite signs has most power to do mischief. Sol and Mercury in conjunction in the third or fourth makes the person skilful in occult arts and sciences. Sol, Luna, or the ascendant, in a geniture of short life directed to the Dragon's Tail, generally proves mortal.

Venus, lady of the geniture, or strong in the ascendant, makes the native a great lover of pleasure, of an upright, just, honest, heart; but, if she be weak, and afflicted by Saturn or Mars, the native is libidinous, sensually and beastly inclined, and will be afflicted with venereal diseases. Venus and Mercury in conjunction in Gemini, Libra, or Aquaries in the ascendant, in trine with Jupiter in the ninth, make great scholars, and learned men. Venus and Mercury posited in the medium cœli, either in Aries, Gemini, Virgo, or Scorpio, makes the native very eminent in arts and sciences. Venus in the ascendant, and Mercury lord thereof, in reception with her, denotes a good understanding, and a worthy honest man. Venus posited in the medium cœli makes the native, whether man or woman, marry very advantageously.

Mercury lord of the geniture, or strong in the ascendant, gives the native an admirable fancy and great elocution; if he be in good aspect with Luna or Venus, or in reception with either of them, he proves a famous orator; if in good aspect or reception with Saturn or Jupiter, he makes an excellent philosopher or divine; if with Mars, a good physician, surgeon, or mathematician. Mercury in casimi, and in his own dignities, makes the native a great orator, or subtle counsellor, in the estimation of all men. Mercury in square or opposition of Mars gives a sharp, but a turbulent and troublesome, wit and understanding; one never content, but always seeking out new things and strange inventions. Mercury in an angle in Pisces, afflicted of Mars or Sol, and the Moon in an angle, afflicted of Saturn, makes a fool or a madman; for these configurations oppress the brain, and represent a thousand fancies. Mercury in Cancer, retrograde, in square to Mars and Jupiter, and they in opposition to each other in the nativity of a divine, makes a great enthusiast. If Mercury be afflicted by Saturn in those genitures where Cancer, Scorpio, or Pisces, ascend, the native is either dumb or has a very great impediment in his speech; the same if Mercury be with the Dragon's Tail; if afflicted by Mars in such a genesis, the native stammers very much. Mercury free from affliction in genitures where Gemini, Virgo, Libra, Sagittarius, or Aquaries, ascend, gives the native a graceful speech, and an excellent elocution. Mercury and the Dragon's Tail in the ascendant in Libra, and the Moon in Aries in the seventh, make the native a promoter of scandal and falsehood. Mercury in either of the houses of Saturn gives a sound understanding; and, if he be in sextile, trine, or reception, of Saturn, the native comes into great repute by his ingenuity. Mercury in the houses of Mars, in good aspect of Luna and lord of the ascendant, gives an excellent understanding.

Luna being lady of the geniture or strong in the ascendant, the native loves novelties, is subject to mutation, and desirous of travelling to see distant countries; of a gentle nature and disposition, and timorous; if she be in aspect with Mercury, the native will be master of many languages. Luna in conjunction with the Pleiades, and in quartile of Mars from an angle, shews great defects in the eyes, if not total blindness. Luna in conjunction or opposition of Sol in any genesis, shews that the native will live but a short time; unless the Moon has great latitude; for that sometimes may make the conjunction or opposition eight or nine degrees distant. Luna in conjunction of Saturn in an earthy sign, and an earthy sign ascending, makes the native very melancholy and low-spirited. Luna in reception and trine of Mercury gives a good understanding, and makes the native able to overturn the arguments of most men. Luna in the twelfth, in quartile to Caput Algol in the medium cœli, shews loss of honour,

honour, if not captivity, or death in prison. Luna in Via Combusta, and Sol in Via Lactea, denote great danger to the eyes; if the infortunes be in the ascendant, or in opposition thereto, it presages blindness. Luna, Sol, or the ascendant, directed to the conjunction of Mars, shew the small-pox or measles in children; in men it denotes malignant fevers; and, in elderly people, death. Luna in good aspect of the almuten of the medium cœli, and in the same with the lord of the ascendant, gives the native eminent honour. Luna or Sol, or both, or the ascendant, afflicted by the body or partile aspect of the infortunes, denotes that they will be of a very short and sickly life.

Fixed stars of the first or second magnitude in the ascendant, or medium cœli, give the native extraordinary fame and honour, make him eminent and prosperous, and one whom the world will admire. Fixed stars of a violent nature, upon the cusp of the medium cœli, and its lord posited with such, shew destruction to the native's honour and fame. Fixed stars are to be considered, in general positions or directions, in respect of their aspects, as well as the planets.

The medium cœli afflicted by the Dragon's Tail, and both the luminaries afflicted by Mars, in a violent sign in the fourth, shew a wretched end, both to the honour and life of the native. The medium cœli well fortified, gives the native not only great honour, but such as shall be fixed and durable; though sometimes upon bad directions it may be subject to interruptions. The medium cœli directed to promissors never kills, unless in the genesis there be signs of a violent death.

All the planets, or most of them, above the earth, make the native, of whatsoever capacity, eminent and famous beyond it; and, if they shall be so posited in their dignities, he shall, like a comet, out-shine all others in the place where he lives. All the planets in a nativity retrograde, and under the earth, though the native be of great and noble birth, shew him not of a rising, but of a falling, fame and fortune. The lord of the ascendant stronger than the lord of the seventh shews the native always overcomes his adversaries, and so contrariwise. Aries, Leo, or Sagittarius, ascending, and the lord of the ascendant in the medium cœli, shews the native will always be aiming at things beyond the capacity of his birth or present fortune.

The inferior planets many times shews great honour to the fame of a native, but will not be of long continuance. The fortunes in the ninth make famous churchmen, lawyers, and rich merchants; the same, if the benevolents trine the ninth or lord thereof. Many planets in the ninth,

in the naticities of any class of persons, gives them the highest honour and dignity in their profession. If Virgo ascend, the native is generally very ingenious, unless Mercury be in Sagittarius or Pisces; and then the native is generally confident and conceited of his own abilities, though a more fool. The lord of the medium cœli in the twelfth, and the lord of the twelfth in the ascendant, denote captivity or imprisonment; the like if the Moon or lord of the ascendant be posited in the twelfth. The greater the planets' dignities are, the more splendid and glorious is the native's honour and fortune; the greater their debilities, the more obscure will be his. If the medium cœli be directed to the body of Saturn, he being posited in the tenth or eleventh house, the native will lose all his honour and offices, and will scarcely ever rise again to preferment; and, if in such genesis there be significations of a violent death, the aforesaid direction puts an inglorious period to the native's life.

A continued series of good directions make a bad nativity sometimes very good; but that good lasts not long. Two, three, or more, planets in the eighth, upon good directions unto them, encrease greatly the native's substance by wills and legacies of the dead. The eleventh house, fortified by the presence of good planets, shews many great and powerful friends, but, by the presence of evil planets, and they ill-affected, it shews few and faithless friends. The lord of the eleventh stronger than than the lord of the seventh declares the native's friends to be more powerful than his enemies.

All the planets under the earth, when they promise honour, dignity, and fortune, which is chiefly when they are essentially fortified in nocturnal genitures, generally perform it in the latter part of the native's life. All the planets in a nativity out of their essential dignities, shew obscure persons; who, if they ever attain any honour, glory, or renown, in the world never long enjoy it. A fortunate planet in the eighth house always denotes a natural death; the lord of the eighth in the medium cœli shews the native will die by the sentence of a judge. Such as have a satellium, or croud of planets in angles, have at some time or other of their lives prodigious success or detriment, according to the occurring directions. Many planets in reception, or in good aspect of each other, give the native many and good friends. Planets squaring or opposing each other from angles and cardinal signs denote great misfortunes to the native, and that at last he shall die a violent death. Cardinal signs possessing the angles of a nativity make the native, if of any capacity, most eminent and famous in his generation, and to do such acts as that after-ages shall admire him. Directions to the bodies or aspects of planets in the descending part of heaven, although they denote the greatest happiness, yet it proves not very durable.

In

In a feminine genesis, the lord of the seventh, being posited in the ascendant, makes her govern over her husband; and, if the lord of the ascendant be a superior planet, and the sign thereof commanding, she will be a great virago, and hector over him. Allowance is many times to be given in the measure of time in directions, when transits of weighty planets, contrary to the nature of the directions, shall near that time occur; for good and evil directions may be both anticipated or continued by the force of the transits. Some persons, although they have bad genitures, rise wonderfully, because their genitures sympathize with the nativities of those by whom they are raised. The greatest sympathy that can be in any two nativities, is by having the fortunes in one upon the places of the luminaries in the other; and the luminaries in the latter upon the places of the fortunes in the former. The greatest antipathy is, where the infortunes in the one possess the places of the luminaries in the other; and the luminaries in the latter possess the places of the infortunes in the former; the same happens if the lord of the ascendant in the one be in opposition to the lord of the ascendant in the other, and so contrariwise. The lord of the ascendant in the radix, in conjunction with the lord of the eighth in the revolution and in the eighth house, will be very dangerous to the life of the native.

Mercury peregrine, and in detriment or fall, retrograde or combust, in quartile or opposition of Luna from angles, slow in motion, cadent, or in via combusta, or afflicted by Saturn or Mars, shews the native not to be wise; but rather stupid, and dull of understanding, impertinent, troublesome, a dissembler, and a very silly creature; but the quartile or opposition of Mars and Mercury causes a turbulent and unquiet wit, and makes the native the author of many inventions.

RUDIMENTS of the DOCTRINE of HORARY QUESTIONS.

Let the radix be drawn into a speculum, and, being fully and completely directed with observations of all the current transits, draw forth the revolution also of the year. Then, consider the matter about which the question is proposed, whether it be transient or durable. Consider also to what house the thing belongs, what planet is the significator thereof, the ascendant and its lord, and the planets which may confirm, impede, or destroy, the business. What planets are hurtful to the significator of the thing, and consequently to the querent, which are such as are lords of the seventh or twelfth house, or such as are in quartile or opposition to them in the radix. Then, if the lord of the ascendant come by direction or transit to the body or good aspect of the lord of the house signifying the thing, or planet posited therein, or they contrariwise to

the good aspect of the lord of the ascendant, the matter shall come to pass, or take effect. So, if a planet by direction or transit hath lately separated from the significators of the thing, and immediately applies to the conjunction, sextile, or trine, of the lord of the ascendant, or planet therein, it shews the same. If the significators of the thing, or lord of the fourth from the house signifying the same, shall transit the ascendant, or come by direction thereto, it shews good. If the radical and revolutionary significators apply by good aspect in the Ephemeris, or are in reception, or another planet makes a translation or collection of their light, it shews the perfection of the matter. If the aforesaid transits or directions happen to be in mutual reception to the lords of their radical places, it shews so much the more eminent good. And whether the significators be strong or weak at the time of the direction or transit, if they were strong in the radix, their significations will be the more firm. If any planet collects the light of both significators, and at that time transits the ascendant or house signifying the thing, it perfects the matter. The same if by direction or transit they come to one another's places in the radix, or to any eminent fixed star, upon the cusp of the eleventh house or medium cœli. Consider what house the planet which translates or collects the light of the significators is lord of, and posited in, for according to the nature of the things signified by those houses shall the matter terminate. If the Sun, Moon, or Part of Fortune, transit the medium cœli, or house signifying the thing; or come thereto by direction, it signifies good. But, if there be neither direction nor transit, nor significators of good or evil, it is requisite to suspend judgment to a future day.

If it be a weighty and durable thing which is desired, it will scarcely be performed without a good direction or transit; yet you may judge thereof according to the next that comes, as it is either good or evil. But, if the opposite evil to what we have stated should happen, then judge of it by the contrary rule; but, if both good and evil happen, judge according to the more weighty and greater number of testimonies. And, whatsoever we have said of the radix, if the same configurations happen in the revolution, they import the same, but not with such powerful effect.

Lastly, consider to what points in the revolution the radical significators approach by transit or direction; or, contrariwise, to what points in the radix the revolutionary significators apply; and accordingly, as it is either good or evil, join all with the other configurations aforesaid, and accordingly judge.

RUDIMENTS of the DOCTRINE of RADICAL ELECTIONS.

If any thing be really intended to be obtained, the time of the beginning and undertaking thereof ought to be selected from the radix of life, and nothing else. For at that time, once for all, the great God deputed every significator to a certain purpose of signification, and firmly established the same, for ever unalterable by the power of nature. Therefore in making an election, first correctly learn what planet is the true and real significator of the thing desired, for, without the true knowledge thereof, all is in vain; secondly consider the nature and quality of the thing, whether it be proportional to the capacity of him who desires it, or impossible.

Consider also to what house of heaven the same doth appertain, and what eminent fixed stars were upon or near the cusp thereof, and what planets in the radix beheld it by friendly aspect. Note likewise the revolution, what sign is upon the cusp of the same house, what planet is lord thereof, or beholds it by good aspect. Consider the promissor, or planet, or house, signifying that or them by or from whom the thing hoped for is to be obtained or performed. Then consider in every election the fourth house from the house signifying the thing, its lord, and planet posited (if any be) therein; for that hath signification of the end of the matter.

Let the radix be directed, with a speculum completely fitted, thereby readily to observe, with a glance of the eye, all the transits of every significator, whether good or evil. This done, observe at what time the significators come by direction or transit to the body or good aspect of the promissor in the radix, or to the lord of the fourth, or planet posited therein, or eminent fixed star of the nature of the promissor; or at what time there is any translation made by the promissor, Sun, or Moon, by good aspect, to the cusp of the ascendant, lord thereof, or planet posited therein; as also at what time in the Ephemeris they come to any good aspect, and make your election for the same accordingly.

Observe when those radical significators come by direction or transit to the body or good aspect of the aforesaid revolutionary promissors.—
 Observe also when the cusp of the fourth from the house signifying the thing or its lord by direction or transit comes to the body or good aspect of the ascendant or its lord, or translates the light of the significator or promissor thereto; or comes to the house or lord thereof signifying the thing. Note also, when the revolutionary significators come by transit to the body or good aspect of the aforesaid promissors, whether
 radical

radical or revolutionary, and whether there be no evil direction or transit at the same time, neither radical or revolutionary, accompanying the aforesaid configurations.

Let the significators, but especially the promissors, be essentially fortified, or in conjunction, sextile, or trine, with their places in the radix, if possible. Let the medium cœli in the radix, as also the Sun and Moon and lord of the eleventh, be free from all affliction, and hastening by direction or transit to some good configuration. And let the same sign and degree if possible ascend, at the undertaking, which did in the radix, for then the significators are the same; if that cannot be, let those upon the cusp of the house signifying the thing ascend; or let the Sun or Moon be posited in the house signifying the thing; taking heed that the radical infortunes may be cadent if possible, and not angular. Observe if there be any reception between the radical significators and promissors; the same observe in the revolution; or whether the radical and revolutionary significators are in reception one with another at the time of the directions or transits, for that is very promising; and those aspects only are propitious to make elections in.

Lastly, if the radical significators be weak or unfortunate, there can be no strong or firm election made for the native; for what good can be expected to proceed from weak, afflicted, impotent, and unfortunate, promissors or helps? It is true there may be an accidental good, but that never can overcome the power of an essential or radical evil; yet, if an election be made for such an one, let the significators be essentially strong at the time of the election, and if possible in trine to their radical places.

Now, if the exact time be required in which any thing signified should come to pass, that must be found by the direction of each significator to their respective promissors both by progressive and converse operation; or by drawing a speculum for the mundane aspects, which will at first sight point out the year, month, and day, in which all the material accidents of human life shall appear and be made manifest. If you would know how many children the native shall have, you must have consideration to the fifth, seventh, ninth, eleventh, first, and third, houses, for these signify the native's children; for, as the fifth from the ascendant signifies children, so it signifies the first and seventh child; the seventh signifies the second child, for it is the house of brethren from the fifth; the ninth signifies the third child, because it is the third from the seventh; and so, in like manner, the eleventh signifies the fourth child; the first, the fifth child; the third, the sixth child; the fifth, the seventh child, as aforesaid; the seventh, the eighth child, and so on. The sex of the infant is discovered by the nature of the significators.

In regulating and ascertaining these judgments, the discreet Astrologian must likewise understand, that all fiery signs incline men to be choleric, haſty, furious, quarrelſome, revengeful, proud, ambitious, imperious, importunate, hardy, and raſh; involving themſelves in many troubles and miſfortunes; yet they are moſtly ingenious, but often changing their opinions and purſuits.

Airy ſigns ſhew men cheerful, affable, courteous, liberal, free-hearted, faithful, good-natured, and loving mirth, ſuch as ſinging, dancing, muſic, and all civil recreations; of modeſt deportment and manners, and of ſound reaſon and underſtanding.

Earthy ſigns denote perſons of reſerved thought, ſlow in ſpeech, and deliberate in all their undertakings, keeping cloſe their counſel and intention. They alſo frequently prove to be very fraudulent, covetous, and ſuſpicious, ſeldom forgetting or forgiving injuries; often ſorrowful and low-ſpirited; loving no man's eſteem but their own; for the moſt part prudent and careful, but aſtere and ſurly in their manners and deportment.

Watery ſigns make them cowardly, luxurious, wanton, mutable, dull, and ſluggiſh; with low, effeminate, whining, voices, very timorous and fearful, having much deceit in them. They are uſually pretty much given to the ſchools and nurseries of Venus, which often prove a great injury to them, and ſometimes their total ruin.

It muſt alſo be remembered, that Saturn is extremely cold and dry, Jupiter is remiſſly hot and moiſt, Mars extremely hot and dry, the Sun is meanly hot and dry, Venus is hot and moiſt, Mercury is remiſſly cold and dry, the Moon is meanly cold and moiſt. If Saturn be in Aries, his principle is increaſed, and his coldneſs abated, or he is intenſely dry, or remiſſly cold. In Taurus he acts with a double force, viz. he is intenſely cold and dry; in Gemini he is remiſſly cold and dry, in Cancer he is intenſely cold; ſo that if Saturn aſpect the aſcendant from any of theſe ſigns, he varies his influence according to the ſign he is in. A planet in his houſe, as the Sun in Leo, retains his own nature, and is well affected in influence, but if in his detriment, as in Aquaries, he is then ill affected or depraved. If he be only peregrine, he is meanly affected as to good or evil, viz. neither eſſentially ſtrong nor weak; if in his fall, he flags in his motion, and is a man indiſpoſed and uneaſy. Therefore a planet in his fall or detriment effects no good to the native, if any, it is depraved, and conſequently dangerous or pernicious.

A planet direct and swift in motion, or on the contrary, is as those very terms import; therefore their celerity, orientality, and their position, if superiors, *supra terram*, makes them more manifest and powerful. Aries ascending gives a martial wit and inclination, but, if the Sun be in partile, trine, or sextile, to it, or its lord, or in conjunction of Jupiter, who may be in platic sextile or trine to either of them, then it is made solar and jovial, but chiefly solar. Understand the like in other signs ascending, according to their respective nature, and the nature also of those planets that behold them.

The nature and state of every planet must be attended to; for a planet may be considered in relation to the portents or signification of any sign or mansion of heaven; thus, First as to position; second, dominion; third, exaltation; fourth, aspect; fifth, opposition thereunto; as for example, Saturn in Aries must be considered as Martialized and Solalized, because Aries is the house of Mars, and the exaltation and triplicity of the Sun, and so in others. The ascendant in any nativity is to be observed, also the lord of the ascendant and his position, or a planet posited therein; all which are to be considered by the reader or student as to the portents or signification of the ascendant. The sixth house signifies diseases, but yet the twelfth shall be a configurator in all corporal afflictions, as being in opposition thereto.

From the lord of the ascendant, or any other house, proceeds the chief virtue or most powerful part as to the signification of that house; if Saturn and the Sun be in conjunction in Leo in the tenth house, the latter being nearest to the cusp thereof, then the native arrives to some degree of dignity or honour from the analogy, position, dominion, or fortitude, of the Sun, as also his propinquity to the cusp. But Saturn being of a contrary nature, and adverse to what the Sun portends, also hating the place of his residence, and partly afflicting the Sun, will therefore cause some unhappy misfortune to arise, and cloud the glory promised by the Sun in the end. Saturn in conjunction with Jupiter in Virgo is most powerful, and overcomes in his effects; but, if they are conjoined in Aries, then Jupiter is strongest, and becomes victor. This reciprocally by each being in his fall.

The luminaries are to be considered as more powerful and significant than the rest of the planets; and therefore any of the superiors in conjunction with the Sun in Leo influences much power and honour to the native by virtue of the Sun, &c. So if Saturn be in conjunction with Jupiter in Sagittary, the house of Jupiter, then Saturn acts in dependance to his dispositor. Any planet strong in a good house is of good signification,

cation, but much better if the planet be a fortunate one by nature. A malefic planet, weak in the tenth house, denies honour, if they behold either the cusp or the lord thereof by any malevolent aspect; then many impediments or obstructions prejudice or hinder the native's advancement. Mars in the mid-heaven, strong, usually portends military preferment, dignity, or profession.

Saturn or Mars, strong in a good house of a figure, are as discords in music, corrected to effect a concord or harmony in sounds; for, being well affected, they cause a perfect good, though it be attended with difficult means or methods to accompany it. In fine, their good is always tempered with something of evil, because they are naturally more propense to effect evil than good; as for example, Saturn in the second house, or lord thereof, and strong, gives riches by rapine and covetousness; in the seventh he denotes the death of the wife. A malefic planet meanly affected in a good house oftentimes obstructs or prevents what is naturally signified thereby, or at best but meanly effects a good. As for example, Saturn meanly affected, viz. peregrine in the second house, gives not riches, yet retains them when gathered, by being sparing and penurious. Mars so posited and ill-affected, dissipates or destroys an estate by prodigality, and such other imprudent expences. Saturn, debilitated in the eleventh house of a nativity, produces trouble with or by the means of friends unrelated; and the analogy is according to the debility of the planets, and how they are beheld, and mitigated by sextiles and trines, or contrarily inflamed by quartiles or oppositions.

An infortune in conjunction with a fortunate planet, is either impeded or deprived of the good signified; for, though the fortunate planet be in his own house, yet he partakes something of the nature or analogy of the malefic, with whom he is conjoined. Three planets or more in conjunction, act jointly and severally according to their respective natures, and to their heavenly states, but principally according to the nature and state of the most strong and ruling planet. If an infortune, especially Saturn, be placed between two planets which are in conjunction, he prevents or retards the good promised by the other two planets; the nature or kind thereof is discovered by the house of heaven wherein such a congress is made.

The lord of the ascendant applying to the conjunction of the Sun in y nativity, shews the native apt, or delights to converse with honourable persons, grandees, and such-like; as also will be ambitious of fame, honour, and dignity, &c. If he apply to Saturn, the native affects to converse or associate himself with persons of an inferior rank, viz. rustics,

tics, plebeians, &c. He is subject to envy, fear, pensiveness, and covetousness. Two planets in reception act or disperse their influence in an amicable method, and, if benevolent by nature, their virtues are the more powerful. Many planets in cardinal signs in any geniture, always effect some great things; if in one house, the native receives or suffers an excess of good or evil, according to the nature of that house. The benevolent planets Jupiter, Venus, and Mercury also, retrograde in any nativity, is of eminent import, adding to the felicity of a native, and this is the more powerful if they are applying to the conjunction of the earth; but the retrogradation of Saturn or Mars in angles, is ever attended with difficulties and unhappineses, from which positions I shall always pray, *Libera nos, Domine.*

E N D of the F I R S T P A R T.

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C E L E S T I A L S C I E N C E
O F
A S T R O L O G Y.

P A R T T H E S E C O N D.

C O N T A I N I N G T H E
D O C T R I N E O F N A T I V I T I E S,

A N D T H E
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T O G E T H E R W I T H

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B Y E B E N E Z E R S I B L Y , A S T R O . P H I L O .

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The ART of RESOLVING HORARY QUESTIONS.

IT is an observation most true, that all people endued with reason are solicitous to know their future estate and condition; but, as some persons find it impossible to procure the exact time of their birth, astrology supplies that defect by the doctrine of Horary Questions. So that from a question seriously propounded almost as much satisfaction may be given the querent, upon many subjects of enquiry, as if his nativity were actually known. For, as the nativity is the time of the birth of the body, the horary question is the time of the birth of the mind; and there are few persons living but are in some way or other subject to horary doubts, which, being seriously propounded in the shape of a question, may be satisfactorily resolved. This doctrine seems to be founded upon that miraculous sympathy in nature, which is admirably manifested between the Moon and the sea; by which that amazing body of water is constantly drawn after her, though no man sees, or can conceive, how. In these sympathies there can be no doubt but the vegetive soul of the world invisibly carries and unites a specific virtue from the heavens between one thing and another, every where working those secret effects, which no mortal can fail to admire. And in the present case, who is to determine what this soul cannot effect between the heavenly bodies and the animal spirit of man, working such sympathies, as that a question of importance to our welfare cannot start from the mind but in a point of time when the planets and signs governing the person's birth are acting upon the very subject that engages his thoughts and attention. And hence the *birth* of the question, like the nativity of a child, carries the story of

the whole matter in hand upon its forehead. And hence also follows that skill in natural predictions by which the artist is enabled to demonstrate the particulars of the event required; and this as well by the stars of heaven as Abiathar the priest was of old enabled to do by the stars of the ephod.

But, however, the predictions that are made from the *questionary* way are by no means so perfect and correct as those deduced from *nativities*; and therefore I recommend all judgments of futurity to be made from *nativities*, when they can be procured, rather than from *horary* questions. But at the same time I am very confident that the omniscient Creator is not at all wanting for any possible care in his contrivance of the works of nature, for the supply of all our moderate wants and enquiries. And, if it be essential to man's welfare to be forewarned of *the time and the judgment*, as Solomon declares it is, and that *the wise man shall know it**, then it is plain that God has afforded means to obtain this knowledge without a miracle; and this means may surely be by the stars of heaven, responding our *horary* questions; and experience continually affirms, day by day, that it is so. Not that I believe the trivial concerns and accidents of mankind, as some writers have pretended, may be thus deduced, as if a glove, lost or hidden in sport and wantonness, should be so watched and attended by the heavenly intelligencers, that they must needs point out where this piece of leather were to be found; or that questions propounded out of mere curiosity or diversion are to be resolved by them. No; God's works are serious, and not to be made the sport and ridicule of the gay and inconsiderate. For, although the heavenly contrivance may aptly respond our serious and important concerns, as when David anxiously desired to know *whether he should go up into any of the cities of Judah, and which of them?* yet that they should as aptly satisfy our intemperate desires, and be subservient to our frolics, is too ridiculous to imagine. There is no doubt but the heavens are able to shew us more learning than we mortals, in this state of frailty and corruption, can ever attain to understand; and it is a great bounty of God that we know so much as we do; therefore it highly becomes every wise and good man to glorify the Maker of all things for the little knowledge he can and doth attain, and to be careful how he sports even with the least among his gracious works.

All enquiries that are serious, and that come under the denomination of an *horary* question, must necessarily relate either to things *past, present, or to come*; or to concerns that *once were, now are, or may be hereafter*; and the answer to such questions must be either *essential* or *accidental*. The essential answer is always one of the three things following, to wit,

* Ecclef. viii. 12. and v. 6.

that the matter concerning which the enquiry is made is, first, *to be or not to be*; second, either *good or bad*; and, third, either *true or false*. Therefore, if the question be real, and the matter rightly stated, the true answer, which is always short, will be easily discovered by the following rules. The *accidental* answer is that which appertains to the accidents of the business in hand; and is always defined by *where, when, how, or why*. And whoever attempts to extend his judgment beyond these limits strains art beyond its bounds, and forces it to speak that which it is totally incapable of, and by this means many pretenders to Astrology fail egregiously in their undertakings. To avoid this, let the following queries be attended to.

QUERY I. Is the *Subject of Enquiry* TO BE OR NOT TO BE?

Here the first thing to be attended to is the *perfection or destruction* of the matter under consideration. The perfection or completion of the subject of enquiry may be effected four several ways, viz. by the *application, translation, reception, and position*, of the planets; and these are determined and defined by the proper and respective *significators* of the *subject* of enquiry: which are, first, the lords of those houses which relate to the matter in hand; secondly, planets near the cusps of those houses; thirdly, planets exalted or dignified therein; and, fourthly, the *consignificators* of those houses. The *lords* of the houses are those planets which are lords of the signs that happen to fall upon the cusps of the houses. The *consignificators* of each house are as follow; of the first house, or ascendant, Saturn and Mars; of the second, Jupiter and Venus; of the third, Mars and Mercury; of the fourth, Sol and Luna; of the fifth, Venus and Sol; of the sixth, Mercury alone; of the seventh, Luna and Venus; of the eighth, Saturn and Mars; of the ninth, Jupiter alone; of the tenth, Mars and Saturn; of the eleventh, Sol and Saturn; and of the twelfth, Venus and Jupiter. From hence it appears that each house hath a primary and secondary *consignificator*; the first whereof arises from the order of the planets, the other from the order of signs.

The consideration of the matter proposed is taken from that house which hath relation to, and signification of, the same; and this signification of the houses is either simple or compound. The simple signification of the houses is that which hath relation singly to the person of the querent; compound signification is that which hath relation to the matter, or quesited. The querent is he or she that asks the question; the matter, or quesited, is that about which the question is proposed. The simple significations of the houses are as follow: the first house
No. 14. 3 U signifies

signifies the querent's life and person; the second, his substance; the third, his kindred, neighbours, and short journeys; the fourth, his grave, father, and lands; the fifth, his pleasures and offspring; the sixth, his sickness, servants, and small cattle; the seventh, his wife, public enemies, and law-suits; the eighth, his death, and legacies; the ninth, his religion, long voyages, and learning; the tenth, his mother, trade, and honour; the eleventh, his friends and hopes; the twelfth, his private enemies, great cattle, imprisonment, and crosses. The compound signification is derived from the simple, by considering what house that is which signifies the matter, or quesited; and accounting that, be it whatsoever house it may, for its ascendant or first house; and so ascribing the signification of the first house of the figure to it: doing in like manner to all the other houses in order. So that, if a question relates to a brother or relation, the third house is then his ascendant or first house, and signifies his life and person; the fourth house (which is in this case his second) his substance or estate; the fifth house (his third) his relations and short journeys; the sixth (his fourth) his father; the seventh his children; the eighth his sickness; the ninth his wife, &c. and the same of all others. These things being laid as a foundation, we now come to shew the perfection of the matter by the different affections of the aspects.

Application is when two planets hasten to conjunction or aspect of one another. The light planets only apply to the more weighty. So Saturn applies to none; Jupiter only to Saturn; Mars to Saturn and Jupiter; Sol to Saturn, Jupiter, and Mars; Venus to Saturn, Jupiter, Mars, and Sol; Mercury to Saturn, Jupiter, Mars, Sol, and Venus; and Luna to them all. But, if any of the higher planets be retrograde, they may then apply to a lighter by retrogradation. Thus Saturn may apply to Jupiter, Mars, Sol, Venus, Mercury, or Luna; Jupiter to Mars, Sol, Venus, Mercury, or Luna; Mars to Sol, Venus, Mercury, or Luna; Venus to Mercury, or Luna; and Mercury to Luna, when retrograde. In this application the lords of each house are not only to be considered, but also the consignificators of the same; for, if they also apply together by good aspect, we may give the more probable judgment. These applications may be always discerned by the Ephemeris; wherein may not only be seen when the Moon applies to any aspect, but also when any of the other planets apply to one another.

Translation is when a planet separates from the body or aspect of one planet, and immediately applies to the conjunction or aspect of another. And the planet translating is always lighter, except in retrogradation, than the planets from or to whom the translation is made. So Luna may translate the light of the other planets from one to another; Mercury
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may translate the light of Saturn, Jupiter, Mars, Sol, and Venus, from one to another; Venus the light of Saturn, Jupiter, Mars, and Sol, from one to another; Sol the light of Saturn, Jupiter, and Mars, from one to another; Mars the light of Saturn and Jupiter from one to another; but Jupiter and Saturn, without retrogradation, can make no translation. This translation is to be considered between the lords of the houses signifying the matter, the planets near the cusps, and the consignificators of the same. So, if the question belong to the seventh house, and Sagittarius be on the ascendant, then Jupiter is lord of the ascendant, and Mercury of the seventh; Saturn is the first consignificator of the ascendant, and Mars the second; Luna is the first consignificator of the seventh, and Venus is the second. And, if the translation be between Jupiter and Mercury, or Saturn and Luna, or Mars and Venus, it may possibly perform the matter; but, if there be a translation between them all, as also between planets posited near the cusps of the houses, the thing will undoubtedly be brought to pass, the same as by application. A more weighty planet may also make a translation by separating in retrogradation from a weightier than himself, and applying to a lighter than himself. So Jupiter, being retrograde, may separate from Saturn or his aspect, and translate his light and virtue to Mars, Sol, Venus, Mercury, or Luna.

Reception is either single or mutual. A single reception is, when but one of the significators receives the other into his dignities, viz. his house, exaltation, or triplicity; this is but of small force, and is called disposition. Mutual reception is when two planets are in each other's dignities; as Mars in Gemini and Mercury in Aries. This reception is threefold, either by house, exaltation, or triplicity. By house, when Saturn is in the houses of Jupiter, and Jupiter in the houses of Saturn. By exaltation, as when Saturn is in Aries, the exaltation of Mars; and Mars in Libra, the exaltation of Saturn. By triplicity, as when Saturn is in Leo, the triplicity of Mars; and Mars in Taurus, the triplicity of Saturn. There is also another reception of dignities; and that is, when one planet is in another planet's house, and that planet in the other's exaltation or triplicity: as Saturn in Taurus, the house of Venus; and Venus in Libra, the exaltation of Saturn, or in Virgo, his triplicity. These receptions are remarkably strong and forcing, if they fall either in the antipositions of each other, or in or near each other's sextile or trine.

Position is when either the lords of two houses concerned, or the consignificators of the same, or both, are posited in each other's houses; or the lord of the ascendant, or its consignificator, or both, are posited in the house signifying the thing, or lastly, when the lord or consignificators of the house signifying the thing are posited in the ascendant.

So, if the question belongs to the medium cœli, if the lord of the ascendant be found in the medium cœli, or lord of the medium cœli in the ascendant, or in mutual position, it perfects the thing desired. This position is eminent, and, if the said significators be posited in the antiscions or other dignities of each other, or of the planets signifying the thing, it absolutely denotes the full completion of it; more especially if the said significators by position are in sextile or trine to each other; or to Jupiter, Sol, or Venus, or to lords of good houses. The power of antiscions are equal to a sextile or trine, chiefly if they fall near those points, or in the dignities of their proper planet, or both. These antiscions are to be considered in all the ways aforesaid; to wit, in application, translation, reception, and position, in which they effect much more than otherwise could be imagined. If there be application of one or both significators, though to no aspect, but to the antiscion of the other significators; or reception by antiscion with good aspect, or a real position in antiscion of the one, with a good translation to the other, significator, it perfects things beyond expectation. And thus, by any or all of the foregoing circumstances, may the subject of enquiry be brought to pass, and completed.

The matter is destroyed by prohibition, which is when the significators are applying to an aspect, and, before they can come to that aspect, the lighter or applying planet comes to the conjunction or aspect of another; which planet destroys what is desired. Or by frustration, which is when significators are coming to an aspect, and the more weighty planet, before they can make that aspect, meets with the conjunction or aspect of another planet, and thereby frustrates the former aspect. Or by refraction, which is when two significators are coming to an aspect, and, before they can make that aspect, the applying planet falls retrograde if direct, or if retrograde he becomes direct, before he can make the said aspect.

Things are also destroyed by aspect, which is when the significators apply to the quartile or opposition of one another, without reception; or by the conjunction of the Sun, which is called combustion, and is the greatest affliction of all. Also by separation, which is, when the significators of the querent, and thing proposed, have lately been in aspect, and are newly separated, though never so little; and this denotes the full and absolute destruction of the matter, which we seldom or ever find to fail. The quality of the aspect likewise shews the condition of the thing or matter lately passed, if it was good, good; if evil, evil; and it is either totally destroyed, or at least brought to pass with much difficulty, if the translation be made by quartile or opposition. But more especially if
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another planet at the same time shall translate the virtue or light of both signifiers to Saturn or Mars, or to the lords of evil houses.

If there be a translation between the signifiers by quartile or opposition, or by sextile or trine, and, before the translation can be made, one or both of the signifiers shall go into another sign, the matter will come to nothing. If there be prohibition, frustration, refranation, evil aspect, separation, or evil translation, by quartile or opposition, without mutual reception, it is enough to destroy the matter, but more especially if some or all of them happen to be in fixed signs, and in a succedent or cadent house of the figure, or from the house signifying the thing. Moveable signs are Aries, Cancer, Libra, and Capricorn; fixed signs are Taurus, Leo, Scorpio, and Aquaries; common signs are Gemini, Virgo, Sagittary, and Pisces; angles, are the first, fourth, seventh, and tenth; succedents, are the second, fifth, eighth, and eleventh, houses; cadents, are the third, sixth, ninth, and twelfth, houses.

QUERY II. Is the Matter GOOD or EVIL?

Consider the house to which the thing belongs, its lord, and planets therein; and the house signifying the matter of the end, its lord, and planets therein; and, if the house signifying the thing be fortified by the presence or beams of good planets, or eminent fixed stars of the first or second magnitude, or if the Dragon's Head be there, it shews good, but the contrary, evil. The same more particularly, if the lord of the house signifying the thing be angular, strong, and essentially fortified; or in good aspect to the cusp of that house signifying the matter of the end, its lord, or planets posited therein; but the contrary, evil.

Likewise mutual position or reception, and the signifiers in good aspect with the superior planets, or planets more weighty than themselves, are all testimonies of good. But the signifier of the thing peregrine, slow in motion, retrograde, or separated from the lord or planet in the house signifying the matter of the end, are all signifiers of evil. The house signifying the matter of the end is always that which relates to the thing or things expected from the question proposed; for example, if the question was, Is it good to remain? here the end of the query is to be understood, whether it be for health, wealth, preferment, or the like: if for health, the ascendant signifies the matter of the end; if wealth, the second house; if preferment, the tenth, and so on.

QUERY III. Is the Report TRUE or FALSE?

These judgments are drawn from that house, its lord, and planet therein posited, signifying the matter or thing concerning which the re-

port is. So, if it be of a brother or other relation, judgment is drawn from the third ; if of a father, from the fourth ; if of a child, from the fifth ; if of a servant, from the sixth ; if of a wife, enemies, or war, from the seventh ; if of a King or prince, from the tenth ; if of a Lawyer or clergyman, from the ninth, and so on. If any planet whatsoever be in the house signifying the thing concerning which the report is, or the Dragon's Head be there, or the lord of the same house be angular, or in conjunction or aspect of any planet, the matter or report is true. But, if the report was good, and the said significator or planet posited in the said house be retrograde or slow in motion, or combust, or peregrine, or in evil aspect of a more weighty planet, or cadent, or in conjunction with the Dragon's Tail, or the Dragon's Tail posited in the said house, it certainly signifies the report is premature ; and so contrariwise.

The Moon angular generally signifies the report to be true ; more especially if the report be evil, and she be in evil aspect with malign planets ; or if good, and she be in good aspect of the benign. The Moon in a fixed sign, and in conjunction of the Dragon's Head, shews truth ; but moveable, void of course, and in conjunction of the Dragon's Tail, falshood. Lastly, if it be concerning the surrender of a city, or conquest either by sea or land ; consider the ascendant of the given place, and upon what cusp it is posited in the figure, and accordingly judge in all respects as if that house was the real and essential significator of the thing concerning which the report was made. Hitherto of the essential answer of a question : we now come to the accidental.

Q U E R Y I V. W H E R E, O F W H I C H W A Y ?

Wherever the significator is, there is the thing ; the house where the significator is posited shews the quarter of heaven, or point of the compass, which way the thing may be. If the house and sign cohere, this judgment is so much the more firm ; if they disagree, consider the position of the Moon, and with what she agrees most, and give judgment from her. If the Moon agrees neither with the sign nor house in which the significator is posited, then consider the part of fortune in the same manner as before you considered the Moon, and accordingly judge. And, if this answers not, consider lastly the disposer of the Part of Fortune, and determine by that.

The distance is discovered from the proximity or distance of the significators to body or aspect, considered as they may happen to be either angular, succedent, or cadent, respect being had to their latitude, whether little or great, north or south. Great latitude shews obscurity, and great difficulty

difficulty in finding what is sought for: if the latitude be north, it shews difficulty only, not impossibility; but, if south, then all the labour of seeking will be in vain, unless the signifiers be angular and near in aspect. Angles signifying nearness; succedents farther; and cadents beyond thought or imagination.

The significator angular and without latitude shews some paces; if it hath north latitude, some furlongs distant; if south, some miles. The significator succedent and without latitude shews some furlongs; if it hath north latitude, some miles; if south, some leagues. The significator cadent and without latitude shews some miles; if it hath north latitude, some leagues; if south, some degrees. But these rules are chiefly to be considered in things having life; the former give the knowledge of the way and distance in general, and the latter measure it out distinctly by numbers. If it be required to know the true number of paces, furlongs, miles, leagues, or degrees, of distance, consider the number of degrees and minutes between the body or aspect of the significators, and according to the number of degrees which are between the conjunction, sextile, quartile, trine, or opposition, so many paces furlongs, miles, leagues, or degrees, is the thing sought after distant from the place from whence it was lost, or from the person making enquiry. And, so many minutes as adhere to the degrees, so many sixtieth parts of the same denomination of the measure which one degree signifieth are to be accounted and added to the former number.

QUERY V. WHEN, OR IN WHAT TIME?

The limitation of time is taken, firstly, by house and sign; secondly, by aspect; thirdly, by transit; or, fourthly, by direction. The first three are used in horary questions, or elections; the two last only in nativities and annual revolutions. If the significator hath latitude, the measure of time hath its limitation from house and sign. Whether things are to be brought to pass or destroyed, the time, if it be signified by the house and sign, must be considered as the significator is angular, succedent, or cadent, having moveable, fixed, or common, signs. Angles signify the sudden performance of the matter; succedents, long time and with much difficulty; cadents, scarcely at all, or at least when all hopes are past, and with care and vexation. Angles signify, if they have moveable signs, some days; if common signs, some weeks; and, if fixed signs, some months. Succedents signify, if they have moveable signs, some months; if common signs, some years; and, if fixed signs, when all hopes are past, if at all. If it be required to know the certain number of days, weeks, months, or years, consider the number of degrees and minutes between
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the body or aspect of the significators, and according to the number of degrees which are between their conjunction, sextile, quartile, trine, or opposition, so many days, weeks, months, or years, shall it be before the matter enquired ~~after~~ shall be fully accomplished or quite destroyed. Great south latitude often prolongs the time beyond the former limitation; north latitude often cuts it shorter; but, if the significators have no latitude, the limitation of time is made simply by the aspect.

The time significators meet by aspect is found out in the Ephemeris; to wit, the month and day thereof in which the significators meet. Transits shew the progress of the matter, whether the significators have latitude or not, and point out the most probable times in which the matter may be forwarded or impeded.

In observations of transits, the figure must be drawn into a speculum. Find what configurations, viz. what conjunction or aspect, it is by which the matter may be brought to pass, or destroyed; and, lastly, observe in the Ephemeris when the chief significators come in the same sign, degree, and minute; for that is the time in which the matter will be completed. And by the transits in the speculum may constantly be found the good and evil days that affect the matter, until it is either perfected or become frustrate.

QUERY VI. HOW or WHY?

The planets which make the prohibition or frustration, whether by good or evil aspect, are the hurting, destroying, or impeding, planets; to wit, the planets that signify he, she, or that thing, which shall hinder or destroy the business. The man, woman, or thing, is discovered from the impeding planet, by considering what houses he is lord of, and what he is posited in. The house he is lord of denotes the quality or relation of the man, woman, or thing; the house he is posited in, the matter; and the house in which the prohibition or frustration happens, the cause or reason.

If the impeding planet is lord of the second house, it is a matter of estate; if the third house, kindred, neighbours, &c. if of the fourth house, inheritances or fathers; if of the fifth house, gaming, pleasures, children; if of the sixth house, sickness, servants, small cattle; if of the seventh house, enemies, law-suits, wives; if of the eighth house, legacies, wives portions, death; if of the ninth house, religion, churchmen, voyages at sea, arts, sciences; if of the tenth house, mothers, great men, trade, honour, offices, employments; if of the eleventh house, hopes,
friends,

friends, acquaintance; if of the twelfth house, great cattle, diseases, private enemies, imprisonment, &c. Then consider whether the planet is good or evil, masculine or feminine, or whether in a masculine or feminine sign and house, and accordingly judge of the effects more remis or exact, as they may be brought to pass either by man, woman, or thing; judging always in this case by the superior testimonies. And observe, lastly, that whatsoever has been said of the impeding or hindering planet, the same is to be understood of the planet adjuvant, or helping.

The next thing to be considered, is the propriety of the question proposed, and the sincerity of the querent; for it sometimes happens that questions are improperly and incorrectly stated; and at others, that they are put through knavery and impertinence, with a view to injure and disgrace the artist. In these cases, the question not being radical, no answer can be obtained; and therefore he who attempts to resolve them, will bring shame upon himself, and disgrace upon the science. Every question, to be radical, must be sincere and natural; and, unless they are so, they cannot be resolved. Therefore, to ascertain their sincerity on the one hand, and their fitness or unfitness on the other, the following rules must be observed.

Erect the figure as before directed; and if the sign ascending, and the planet in the ascendant, describe exactly the person of the querent, the question is radical, and fit to be judged. But, if either the very beginning or extreme end only of the sign ascends, it will not be proper to give judgment; for it denotes the querent to be a knave, and the question a forgery, proposed merely out of ridicule and intemperate mirth. This rule I have often verified in practice, by directly charging the querent with such design; and the effect this unexpected discovery had upon them has usually produced an acknowledgement of it. The same thing is indicated by the quartile or opposition of the Moon with the lord of the seventh house; or by the Moon being void of course, or combust; which positions likewise denote the question to be improperly and incorrectly stated. Saturn in the ascendant, impeded and afflicted, shews the question proposed to be either false, or without ground, or the subject of it past hope; and, whenever the lord of the ascendant is found combust or retrograde, it indicates the same thing, and shews the question is proposed to answer some absurd or knavish purpose, and therefore not to be meddled with.

Any question may be deemed radical, when the lord of the ascendant and the lord of the hour are of the same nature and triplicity. Thus, suppose Leo ascends upon the horoscope at the time the question is proposed,

posed, and Mars happens to be lord of the hour, the question will be radical, because the Sun, which is lord of the horoscope, and Mars, are of one nature, viz. hot and dry. So, if Jupiter be lord of the hour, the question will be radical, because the Sun and Jupiter are of the same triplicity; and this observation extends to all the other planets, and uniformly shews the question proper to be judged. But, whenever the testimonies or significators in the figure are found equally strong for and against the matter propounded, it ought not to be adjudged; for the artist knows not which way the balance may yield, and therefore judgment should be deferred to a future time.

There is one rule by which the radicalness of a question may be ascertained with greater certainty, or at least with less probability of mistake, than by any other; and this is by the moles with which every person is more or less marked. It is really an astonishing fact, and no less extraordinary than true, that these moles or marks are all uniformly distinguished by the signs and planets which prevail at the time of birth, if not absolutely produced by them. It was the truth and universality of this observation which first led to the discovery of that affection and government with the celestial signs have upon the different members of man's body; a fact so obvious, that, notwithstanding all endeavours to refute the idea of planetary influence, yet this fact is annually recorded in every almanack, and finds a place in almost every other astronomical publication.

According to this rule, whenever a person comes to propound a question, let a figure of the twelve houses be erected for the querent; then note what sign is upon the cusp of the ascendant, and in the part of the querent's body which that sign governs, if the question be radical, the querent will have a mole. For instance, if Aries be the sign ascending at the time, the mole will be on the head or face; if Taurus, on the neck or throat; if Gemini, on the arms or shoulders; if Cancer, on the breast; and so upon any other part of the body which the sign ascending shall govern. Observe next, in which of the twelve houses the lord of the ascendant is posited, and in that part of the body the sign governs which happens to fall upon the cusp of that house will the querent have another mole. Next observe the sign descending on the cusp of the sixth house, and in whatever part of the body that sign governs the querent will find another mole; and upon that member also which is signified by the sign wherein the lord of the sixth house is posited will be found another. Observe also what sign the Moon is posited in, and in that part of the body which is governed by it shall the native or querent find another mole. If the planet Saturn be the significator, the mole is either black
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or of a dark colour ; if Mars be significator, and in a fiery sign, it then resembles a scar, cut, or dent, in the flesh ; but in any other sign it is a red mole. If Jupiter be the significator, the mole is of a purple or bluish cast ; if the Sun, it is of an olive or chesnut colour ; if Venus, it is yellow ; if Mercury, of a pale lead colour ; if the Moon, it is whitish, or participates of the colour of that planet with which she happens to be in aspect. And, if the planet which gives the mole be much impeded or afflicted, the mark or mole will be larger and more visible.

If the sign and planet which gives the mark or mole be masculine, it is then situated on the right side of the body ; but if feminine, on the left side. If the significator or planet which gives the mole be found above the horizon, that is, from the cusp of the ascendant to the cusp of the seventh, either in the twelfth, eleventh, tenth, ninth, eighth, or seventh, house, the mark or mole will be on the forepart of the body ; but if the significator be under the earth, that is, in either the first, second, third, fourth, ~~fourth~~, fifth, or sixth, house, it will be situated on the back or hinder part of the body. If only a few degrees of the sign ascend upon the horoscope, or descend on the sixth ; or if the lord of the ascendant, lord of the sixth, or the Moon, be posited in the beginning of any sign, the mole or mark will be found upon the upper part of the member those signs govern. If half the degrees of a sign ascend, or the significators be posited in the middle of any sign, the mark or mole will be in the middle of the member ; but if the last degrees of a sign ascend, or the significators are in the latter degrees of a sign, the mark or mole will then be situated on the lower part of the member such sign governs.

If the question be radical, the time rightly taken, and the querent sincere, and of sufficient age, this rule will seldom or ever be found to fail. In ascertaining the exact time of any person's nativity, I have found it of excellent use ; never having been once deceived by it in the smallest degree. In company I have frequently tried the experiment upon a stranger, and ever found it correspond, to the astonishment of all persons present ; and it is an experiment which any reader may easily make upon himself or friends. But in the months of November and December, when signs of short ascensions are upon the ascendant, great care must be taken to be exact in point of time ; for in those months the Sun is frequently not visible, and clocks are not always to be depended upon ; therefore without proper care the right ascendant may easily be missed, for Pisces and Aries both ascend in the space of fifty minutes, and Aquarius and Taurus in little more than an hour ; but, if the time be taken exact, no one need ever mistrust the certainty of these rules, and the exact conformity of the marks or moles to the signs and planets which repre-

sent them. Thus by looking at a person's nativity, and attending to these rules, the reader may exactly point out and describe the moles in any part of the native's body, though it be a person he never saw or conversed with; and, if he is correct to time, he may safely venture his life upon the matter. And by the same kind of simple, easy, and certain, rules are all predictions in astrology managed; so that, instead of calling in the aid of any supernatural or infernal compact, it only requires to be correct to time and calculation, and to know the true nature and influence of the planets, and by these alone are the events and contingencies of futurity demonstrated and foretold.

As these rules hold good upon the body of every querent, so will they, *mutatis mutandis*, upon the body of the quesited; for example, Suppose a person enquires concerning a wife or sweetheart, then the seventh house will be her first or ascendant, and the twelfth her sixth; and in those parts of her body which the signs upon the cusps of those houses govern shall she have moles; and so by the Moon and other significators. It is also found by constant observation, that an infortune posited in the ascendant always marks the face with a mole or scar; for the ascendant or first house always represents the face, let what sign soever ascend; the second represents the neck, the third the arms and shoulders, the fourth the breast, and so on, every house and sign in order, according to its succession. It is also observable that if the Moon be in conjunction or opposition of the Sun, in an evil aspect to Mars, and in angular houses, the querent has a natural infirmity or blemish in one or near one of his eyes. Thus having shewn how to discover whether questions are proper and radical, or not; we shall now direct how to give judgment upon them.

QUESTIONS proper to the FIRST HOUSE.

The first house has signification of the life of every person, and expresses the stature and temperature of the body; and in Horary Questions these following are proper unto it.

1. *Of the length of the Querent's life.*
2. *Of the good or evil attending life.*
3. *When or in what time shall the native undergo a change?*
4. *What part of the querent's life is likely to be most prosperous?*
5. *Toward what part of the world may he direct his affairs to prosper in them?*
6. *A person having a desire to speak with another, shall he find him at home?*
7. *Of an absent party, if dead or alive.*
8. *Of a ship at sea, her safety or destruction.*

These particulars, being explained, will give light sufficient to the astrologian, whereby he may judge of any other question proper to this house.

Of the Length of the Querent's Life.

To resolve this question, observe the sign ascending, the lord thereof, and the Moon; and if they are found free from the malignant beams of the infortunes, or of the lords of the fourth, sixth, eighth, and twelfth, houses, and not combust, the querent's life will not be short; and, if the significators are not afflicted by the presence of violent fixed stars, it may be still further prolonged; but if the lord of the ascendant be combust and retrograde, and in an evil house of heaven, the querent is not likely to live long. When the significators are unfortunately aspected from good places of the figure; or the benevolent planets interpose their rays, the malevolence threatened will be somewhat abated; but if it be from evil houses in the horoscope, and the benevolent planets afford no help, danger of a short life is much to be feared.

Of the Good or Evil attending Life.

The good or evil that attends each person is distinguished by the fortunate and unfortunate radiations in the figure. When benevolent planets possess the ascendant, or the principal places of the figure, they indicate much good to the querent through the whole course of his life. And if the lord of the ascendant and the Moon be friendly aspected by the beams of the fortunes, although from malignant places of the scheme, yet it presages good to the native, inasmuch as an accidental evil cannot rebate or withstand an essential good. But when the infortunes possess these places, or by evil aspect afflict the significators, the querent will be subject to a troublesome life. If Saturn possess the ascendant, the querent will be melancholy and pensive, and subject to perplexities from aged men. If Mars, he will be choleric, and liable to oppression by knaves and swindlers, and sometimes by the treachery of kindred; if the Dragon's tail be in the ascendant, he will never be free from scandal and disgrace. When the afflicting planets are lords of unpropitious houses, the evil will be longer durable; but, when the assisting planets are lords of good houses, the good will be the more permanent. Note also the houses those planets govern; for from thence is discovered by what means the querent shall be fortunate or unhappy. And, as the malignant beams of the evil planets prevent or eclipse the good that is signified, so the benevolent rays of the fortunate stars reverberate much of the mischief portended: by duly considering which, according to the strength of the planets assisting or afflicting, the extent of the good or evil that attends each querent's life may be nearly ascertained.

In what Time the Native may expect a Change.

Whenever this question is seriously propounded, and the nativity of the proponent not attainable, (for, if the nativity can be had, horary questions are useless,) erect the figure, and draw it into a speculum, and direct the several significators to their promissors, as in a nativity. Find the true distance of each significator from its promissor, and turn it into time, as in a nativity, and according to the effects of the ~~directions~~ judge of it. But this method is only to be taken when questions of weighty concern are propounded; upon any trivial or ordinary business it is wholly unnecessary. In matters of little importance, it is sufficient to observe the degrees of distance between the significators, either of their bodies or aspects, which will point out the time correctly enough. When fixed stars of a violent nature occupy the principal parts of the figure, the ascendant, mid-heaven, or place of the Moon, they presage sudden and unexpected mischief; but when fixed stars, of a noble and generous nature, possess those places, they demonstrate sudden and permanent good to the querent.

What Part of the Querent's Life is likely to be most prosperous.

To resolve this question, it only requires to observe in what part of the figure the fortunate stars are, and according to their position judge of it. If the propitious planets are in the ascendant, the twelfth or eleventh houses, the native will prosper most in his younger days. If in the tenth, ninth, or eighth, in the middle part of his age. If in the seventh, sixth, or fifth, after his middle age. If in the fourth, third, or second, his latter days will be the most comfortable and happy. The time is ascertained by reckoning for every house situated between the fortunate planets and the ascendant five years, if the significators of life be weak; if moderately dignified, six; but, if the significators of life are remarkably strong and well dignified, then seven years may be reckoned for every house.

Toward what Part of the World may the Querent direct his Course to prosper.

It is a misfortune not very uncommon for persons to undertake long journeys and voyages, much to their prejudice and disadvantage; for, although all places are alike to him that made the earth, yet they are not so to men that possess it; therefore it will be requisite for those who judge questions of this kind to observe the following rules, or at least as many of them as may be necessary. The whole canopy of the heavens is divided

vided into four quarters ; east, west, north, and south ; and these four quarters are again subdivided, viz. the first house is full east, and the twelfth house, being in ascension next unto it, is east by south ; the eleventh next unto that, south by east ; and the mid-heaven south, &c. Now according to these quarters of the heavens, thus divided and subdivided, look for the benevolent planets Jupiter, Venus, Luna, and the part of fortune, or the most of them, and direct the querent in his affairs thither. For example, suppose these planets shall be in the mid-heaven, that being south, direct the querent southward ; if they be in the ninth, it is best to go south-west. If in the west, it is his interest to go full west ; and so of the rest. Consider also the nature of the querent's desire, whether it be for health, riches, honour, friends, &c. that he engages in his undertaking ; for, by rightly understanding the question, the querent's desire shall be the more readily answered. If it be for health he would remove his habitation, observe where or in what quarter the lord of the ascendant and the Moon are posited, and direct him that way. If, for riches, take notice of the lord of the second and the part of fortune. If for honour, consider the Sun and the lord of the tenth. If for friends, the lord of the eleventh ; and so of the other significators.

A Person having important Business with another, shall he find him at Home ?

The truth I have always found in the answers to this question principally induced me to give it a place here ; for I have often tried the experiment both for myself and others, and have never known it to fail. The rules are these : If you would speak with a person that you have familiar and constant dealings with, but no way related, take the seventh house and his lord to signify him, that is, the seventh from the ascendant ; for the ascendant always signifies the querent. If the lord of the seventh be in any of the four angles, viz. in the first, fourth, seventh, or tenth, houses, the person you would speak with is certainly at home. If the lord of the seventh be in any of the succedent houses, viz. in the second, fifth, eighth, or eleventh, he is not then at home, but is near it, and may with a little diligence be found ; but if the lord of the seventh be in any one of the cadent houses, viz. the third, sixth, ninth, or twelfth, the party is far from home, and consequently cannot be spoken with if sought for. If the lord of the ascendant apply to the lord of the seventh by a friendly aspect at the time of enquiry, the querent may perhaps meet the quesited, or accidentally hear of him by the way. Or, if the Moon or any other planet transfer the light of the lord of the seventh to the lord of the ascendant, it denotes the same thing. The nature and sex of the planet transferring the light denotes what manner of person shall give notice to the querent of the person he enquires after, according-

ing.

ing to the sign and quarter he is posited in. But, if the person enquired after be a relation, then the lord of the seventh is not to be taken, but the lord of that house which signifies such relation; as, if it be a brother, then the lord of the third must be referred to; if a father, regard must be had to the lord of the fourth; if a son or daughter, observe the lord of the fifth, and so on; and, according to their positions, judge as above specified.

If the Party long absent be dead or alive.

Herein also must be considered what relation the querent hath to the party quesited, and take the significator accordingly. But, if there be no relation between them, then take the ascendant, his lord, and the Moon, to signify the party that is absent; and judge thus: If the lord of the ascendant, or the Moon, be in conjunction with the lord of the eighth, or a planet in the eighth, and no benevolent testimonies concur, the absent party is certainly dead. Or when the Moon, and the lord of the ascendant, shall be in opposition to the lord of the eighth, from the second and eighth, or from the sixth and twelfth, houses, the absent party is likewise dead. If the lord of the ascendant be in the fourth, and the Moon in the seventh, in quartile to him, it shews great danger to the quesited, if not absolute death. When an evil planet shall translate the light of the lord of the eighth unto the lord of the ascendant, or of the lord of the ascendant to the lord of the eighth, it is most probable the absent party is dead. If the lord of the ascendant and the Moon be in the fourth house from the ascendant, or in the house of death, and either combust, or in their fall, or joined with the lord of the eighth, the party quesited is undoubtedly deceased; but if none of these positions happen, and on the contrary you find the Moon, and the ascendant, and its lord, strong and well fortified, the absent party is alive and well. If the lord of the ascendant, or the Moon, separate from the lord of the sixth, the absent party hath been lately sick; if from the lord of the eighth, he has been in danger of death; if from the lord of the twelfth, he has been in prison, and suffered much anxiety of mind. And, by thus varying the rule, his condition, according to the application and separation of the significators, will be correctly found.

Of a Ship at Sea, her Safety or Destruction.

This question, although attributed by the ancient Arabian and Latin astrologers to the ninth house, because it relates to voyages, yet the judgments hereof being such as properly relate to the first house or ascendant,

dant, I have for that reason referred it thereto. The parts of the ship are thus divided according to the signs of the zodiac*.

♋	The breast of the ship	♁	That part above the breast in the water
♌	Under the breast toward the water	♎	Where the mariners abide
♍	The rudder or stern	♏	The mariners
♎	The bottom or floor	♐	The ends of the ship
♏	The top above the water	♑	The captain or master
♐	The belly of the ship	♒	The oars.

The ascendant and the Moon are generally significators of the ship, and the burden she bears; but the lord of the ascendant is significator of the persons that sail in her. And if in a question all these appear fortunate, they denote prosperity to the ship; but if on the contrary they are found impeded and afflicted, the vessel and all in her are in imminent danger, if not absolutely lost. When a malevolent planet, having dignities in the eighth house, shall be found in the ascendant, or the lord of the eighth, in evil aspect with the lord of the eighth, twelfth, sixth, or fourth, house, or if the Moon be combust under the earth, all these are indications of danger, and presage the ship either to be lost, or in a very desperate condition. But when all the significators are free, and no way impeded, it denotes the ship to be in a very good and prosperous condition, and all the persons and things on board her. If the ascendant and the Moon be unfortunate, and the lord of the ascendant strong, and in a good house, it indicates the ship to be in an ill condition; but the men, &c. that are on board her, will do well, and come home in safety. But if the ascendant and the Moon shall be fortunate, and the lord of the ascendant unfortunate; it shews that the vessel will do well, or that it is in safety; but that her crew are in great danger of being destroyed by some putrid disease, or of being taken by an enemy.

If any person enquires what success a ship shall have in her voyage upon her setting sail, you must then note the angles of the figure; and if the fortunate planets and the Moon (for she is lady of the seas) are found therein, and the unfortunate planets cadent, or in an abject condition, it foreshews the ship and her lading will go very safely unto the intended haven. But if the infortunes be in angles, or in succedent houses, she will meet with some accident in her voyage; and the misfortune will fall upon that part of the ship, person, or thing in the same,

* Da Signum ♋, pectoribus Navis; ♌, ei quod est sub pectoribus modicum versus aquam; ♍, gubernaculo navis; ♎, fundo navis; ♏, summitati navis quæ stat super aquam; ♐, ventri navis; ♑, ei quod sublevatur et deprimit de pectoribus Navis in aqua; ♒, loco ubi morant Nauta; ♓, ipsi Nautæ; ♈, finibus existentibus in Nave; ♉, Magistro Navis; ♊, remis.—Haly de Judic. Astrol. parts tertia, cap. 14. fol. 115.

signified by the sign where the infortune is posited. And, if the infortune threatening this danger shall be Saturn, the vessel will either be split or sunk, and most of the crew either drowned, or subject to many hardships. But if the infortune be Mars, and he in any of his essential dignities, or aspecting a place where he hath strength, or posited in an earthy sign, he portends the same mischief, with the additional misfortune of the crew being either taken by an enemy, imprisoned, or carried into slavery. But if the fortunes cast their friendly beams unto either of the aforesaid places, and the lords of the angles, particularly of the ascendant and the dispositor of the Moon be free, it denotes that, although the ship shall undergo much damage, or be lost, yet the major part of the men and goods shall be saved. But if Mars afflict the lords of the angles, and dispositor of the Moon, the men and the ship will be in danger of pirates, or of a public enemy. And, if any other evil affections appear in the signs, there will be quarrelling and contention, or some dangerous mutiny, in the ship; and this will chiefly happen when the infortunes are located in those signs which dispose of the parts in the upper division of the ship. But, if Saturn afflict in the same manner as above recited of Mars, there will be many disturbances in the ship, but no bloodshed. And, if the infortunate signs signify the bottom or lower part of the ship, it presages drowning by means of some dangerous leak. If fiery signs be in the mid-heaven, near violent fixed stars, and Mars prove the afflicting planet, the ship will be burnt, either by some accident within her, or by lightning, or by the falling of some inflammable meteor. But, if Mars be in an human sign, the burning of the ship will be occasioned by some engagement with an enemy; and the danger will begin in that part of the ship signified by the sign wherein the infortune was placed in the figure. If Saturn be the threatening planet instead of Mars, and posited in the mid-heaven, the vessel will be cast away, or damaged by the motion of violent storms and winds, or by reason of leaks, or bad sails; and the danger will be either greater or less, in proportion to the dignity or power of the infortune, and his distance from the beams of the benevolent planets.

If the lord of the ascendant in the figure be fortunate, the ship shall return with safety and good success; but, if he be unfortunate, she shall suffer much loss and damage. If the lord of the eighth house shall afflict the lord of the ascendant; or if the lord of the ascendant be in the eighth, it denotes the death of the captain or master of the ship, or some of the principal officers belonging to her. And if the Part of Fortune and part of substance, and their lords, shall be afflicted, it denotes loss in the sale of the goods that are in the ship. But if, instead of this affliction, they shall be in fortunate positions, it denotes much gain, and a profitable

profitable voyage. When the lord of the ascendant, and the dispositor of the Moon, shall be slow of course, the ship in all likelihood will make a long and tedious voyage; more particularly if the lords of those places be slow also. But, if the significators be quick in motion, the ship will make a shorter or quicker voyage than may be expected. If in the figure there be enmity in the positions between the lord of the ascendant, and the dispositor of the Moon, and no reception between them, nor any aid from benevolent planets; the seamen will contend one with another, or there will be discord between the captain, or master, and the crew; and he whose significator is strongest, shall overcome: that is, if the lord of the ascendant be most powerful, the seamen will prevail; but, if the dispositor of the Moon be best fortified, the master or captain will overcome. If the lord of the second shall be remote from his own house, and the second house from the Moon, and the lord of the part of fortune from the part of fortune, in cadent houses, or in quartile or opposition, it presages want of necessary provisions; and, if they be found in aquatical signs, it shews want of fresh water, and great danger of death by hunger and thirst.

QUESTIONS proper to the SECOND HOUSE.

The second house being the house of substance, the questions proper to it are as follow:

1. *Shall the Querent be rich or poor?*
2. *By what Means shall he attain riches?*
3. *The Time when?*
4. *Shall he obtain the Goods or Money lent?*
5. *Shall he obtain the Wages or stipend due to him?*

Shall the Querent be rich or poor?

In resolving this question, observe the sign of the second house and his lord, the planet or planets located therein, and casting their rays to the cusp, or the lord thereof; the part of fortune also, and its dispositor; and, if all these significators are free, and assisted by the bodies or aspects of the benevolent planets, the querent will attain a very considerable fortune; and shall escape poverty. But when the significators are afflicted, and the fortunate stars afford them no assistance, it denotes the person interrogating will be poor all his life-time. If the lord of the ascendant, or the Moon, be joined to the lord of the house of substance; or the lord of the seventh house to the lord of the ascendant; or if the lord of the house of substance be posited in the ascendant; or if the lord of the ascendant, and the Moon, be in the house of substance; or if the Moon,

or

or any other planet, transfer the light of the lord of the second house to the lord of the ascendant, or of the lord of the ascendant to the lord of the second house; the querent will attain riches, and live in good esteem, according to his situation or birth. But, if none of these positions happen, then note Jupiter, the natural significator of substance; or Venus, who also is a fortune; or the Dragon's head, which always portends good; and if they be free from the ill beams of the infortunes, or happen to be posited in the house of substance, the querent will most certainly be rich, and will bear great sway in the place where he lives. When Saturn, Mars, or the Dragon's tail, are posited in the second house, or afflict the lord of the second, Jupiter, Venus, or part of fortune, it is an argument that the querent will not attain riches; or, if he were in a good capacity, he will be reduced to a very mean situation. The significators of substance swift in motion, and in good parts of the figure, and free from affliction, shew the querent will be rich of a sudden; but, if they are slow in motion, though not afflicted, the querent will attain riches but slowly; particularly if the planets signifying riches are ponderous, and in fixed signs.

By what Means shall the Querent attain Riches?

The significators of substance, their several locations, and the houses they govern, are in this question to be particularly attended to; for from thence is known by what means riches come. If the lord of the second house, or the other significators of substance, be fortunately placed in the ascendant, the querent will attain great riches without much labour, in a manner unexpectedly; but, if the lord of the second be in the second, it shews the querent will obtain an estate by his own industry. The adjuvant planets situated in the ascendant, or the lord thereof, denote the querent will advance himself by his own industry. If the lord of the second be in the second, he acquires wealth by merchandize, and by properly managing his business; if in the third, or lord of the third, he gains by brethren, kindred, or neighbours. The most assured testimonies upon questions of this nature, are these: If the lord of the first and second, and Jupiter, be in conjunction either in the second, first, tenth, fourth, seventh, or eleventh, houses; or if they apply by sextile or trine to each other with mutual reception; but if they apply by quartile or opposition, with reception, the party will then also thrive, and have an estate, though with much labour and difficulty.

The Time when a Man may attain Riches?

Consider seriously the application of the Moon, or lord of the ascendant, unto the planet or planets signifying the substance of the querent; for

for they denote the time when the querent may acquire riches. Then find the degrees of distance between the significators, and turn them into time, which will shew the true distance of time in which riches, or the goods of fortune, are attainable by the querent. Fixed signs prolong the business; but corporal shew an indifferency, or that the time will neither be long nor short. Moveable or cardinal signs hasten the matter. In all questions that relate to time, the surest way is, to take the right or oblique ascensions of the significators, and direct them to their several promissors, as in a nativity; and thus the time of a man's obtaining riches may be exactly known; but, if the question be of small consequence, observe the degrees of distance; and, according to the signs they are in, measure out the time in years, months, weeks, or days, as before directed.

Shall the Querent obtain the Goods or Money lent?

In this question the lord of the ascendant, and the Moon, are significators of the querent; and the lord of the second denotes his substance. But the seventh house and its lord represent the person of whom you enquire; and the eighth house, and the lord thereof, his substance. Observe whether the lord of the ascendant or the Moon be joined to the lord of the eighth, who is significator of the substance of the party enquired after; for if either of them be joined to, or in good aspect with, a planet in the eighth house, and the planet therein happens to be a benefic star, the querent shall then obtain the goods or money enquired after. And if it shall so happen, that an infortune be either in the eighth house, or lord of the eighth, and receives either the lord of the ascendant or the Moon, the person enquiring shall obtain what he expects. But not without reception. When the lord of the eighth is posited in the first or second house, and the lord of the second shall receive him, it denotes the perfection of the business enquired after. But, if the lord of the seventh or eighth shall be posited in the first or second, and be not received by either the lord of the ascendant, the Moon, or lord of the second, it shews the querent will not only go without his desire, but, if he pursues the business, will sustain much loss and detriment. If the lord of the ascendant or the Moon be joined to one of the fortunes, which have dignity in the sign ascending, it denotes the dispatch of the business enquired after; or if either of them be joined to an infortune, having dignities in the ascendant, and receives the lord of the ascendant, or the Moon, it denotes the accomplishment of the matter or business enquired after. And, if the fortunes be in powerful places of the figure, and joined to the lord of the ascendant or the Moon, the matter or business will be accomplished, although there be no reception.

If the Querent shall obtain his Wages, Salary, Pension, or Property, due either from Government or from an Individual.

Behold the ascendant, the lord of the same, and the Moon, for they have signification of the querent; and the second from the ascendant, which is the querent's house of substance, and its lord. And note the tenth house and its lord, which are the significators of the quesited. And the eleventh house, and its lord, signify the substance of him or them. If in the figure the lord of the ascendant or the Moon be joined to the lord of the eleventh, or to a fortunate planet in the eleventh house, without let or impediment, the querent will certainly obtain the wages or salary. And if it shall happen that the Moon or lord of the ascendant be joined to a malefic planet, and an unfortunate planet receives them, the querent will then obtain his desire, although it will be after long waiting and with many solicitations. But if there be no reception between the lord of the ascendant, the Moon, and the infortune, notwithstanding any opposition between them, yet the querent will rarely obtain his money or salary enquired after. If the significators are in friendly aspect from good houses of heaven, and this without impediment or hindrance, the querent will be successful; but, if infortunes impede the significator of the querent's good, consider what house he is lord of, and that will point out the person or thing that obstructs it.

JUDGMENTS proper to the THIRD HOUSE.

This house appertains to brethren, sisters, kindred, and neighbours; to inland journeys, and rumours; and therefore these questions are particularly most proper to it:

1. *Shall the Querent and his Brethren, &c. or Neighbours, accord?*
2. *Of the Condition and Estate of an absent Brother?*
3. *Shall the Querent's inland Journeys be prosperous?*
4. *Reports and Rumours, whether true or false?*
5. *Of the Advice of a Friend, &c. if good or bad?*

Many other questions may be propounded, that properly pertain to this house; but whoever understands the manner of judging these, may with ease answer any other that may be proposed.

Shall the Querent and his Brethren, &c. or Neighbours, accord?

The Moon, the ascendant, and its lord, are the significators of the querent; and the third house, and its lord, of the quesited. The question is resolved thus: If the lord of the third house be a benevolent planet,
and

and in the ascendant, or the Moon be in good aspect with a fortunate planet in the third, the querent and his brethren and neighbours will agree well. When the lord of the ascendant and lord of the third are in sextile or trine to each other, and in mutual reception; or the lord of the third casts a sextile or trine to the cusp of the ascendant; and the lord of the ascendant or the Moon casts the same to the cusp of the third house; it is an argument of great unity, love, and concord, between them. When a fortunate planet is in the ascendant, and the lord of the ascendant beholds the cusp of the third, or applies friendly to the lord of the third, it is an argument of a good disposition in the querent, and speaks him willing to accord with his brethren, kindred, and neighbours. And if a fortune be in the third, and the lord of the third apply in harmony to the lord of the ascendant, the brethren, kindred, or neighbours, are most indulging. Those persons whose significators do not apply are most imperious, and apt to disagree; and those, whose significators make application, are flexible, willing, and yielding, and desirous of agreement and concord. When Saturn, Mars, or the Dragon's tail, in such a question, shall be in the ascendant, it denotes the person enquiring to be obstinate, and averse to a friendly agreement; but if they, or either of them, are posited in the third house, the brethren, neighbours, and kindred, are of a malicious disposition. And, if it happens that Saturn or Mars be peregrine, retrograde, or combuit, the malice and mischief they threaten will be the more dangerous. When Saturn or the Dragon's head are in the third, the neighbours are obstinate, and the kindred covetous and sparing. If Mars, the kindred are treacherous, and the neighbours dishonest. And this is more certain, when they are out of their essential dignities.

Of the Condition and Estate of an absent Brother?

To resolve this question, consider the lord of the third house, for that hath signification of brethren; and the house where he is posited, because that shews the state and condition of the quesited. For if the lord of the third be in conjunction, quartile, or opposition, of the infortunes, or in evil aspect of the lords of the obscure houses, the condition of the brother is sorrowful; but if on the contrary he be in good aspect with the fortunes, and in propitious places of the figure, his condition is good and prosperous. If the lord of the third be posited in the fourth, in no evil aspect of the malevolents, the brother that is absent hath an intention to enrich himself in the place where he is; for the fourth house is the second from the third. If the lord of the third be posited in the fifth, in conjunction with the lord of the fifth, with or without the reception of the fortunes, it shews the absent brother to be in health and very happily situated. But if the lord of the third house be in the fifth, void of course,

or in corporal conjunction, or malicious aspect of the infortunes, and this without reception, and the unfortunate planets themselves impeded, it declares the absent brother in a bad condition, indisposed in health, and not contented in the place where he is. But if he be found in any of the obscure parts of the figure, which are naturally evil, as the sixth, eighth, or twelfth, houses, the absent brother is not well, nor in a prosperous situation. When the lord of the third is found in the eighth, either in conjunction, sextile or trine, of one of the fortunes, the absent brother is not well; or if the lord of the third be joined to evil planets in the sixth house, or in conjunction with the lord of the sixth, he is then in an infirm and sickly condition; and if the lord of the sixth be in the third, except the lord of the third be well disposed, it denotes the same. Then note whether the lord of the third be in conjunction with the lord of the eighth, or in combustion; for such a configuration declares he will die of the infirmity. But, if the lord of the third be in the seventh, the brother is in the same country he went into at first, and continues there; and his condition is neither well nor ill. If the significator be in the eighth, the absent brother is in danger of death, particularly if he be combuted, or in conjunction with the lord of the eighth, in conjunction or aspect of the infortunes; for these are strong arguments of death. When the lord of the third is in the ninth, it denotes that the absent brother is removed from the place he first went to, and is gone into a more remote country. And if he be in the tenth, in conjunction or good aspect of the fortunate planets, and with reception, it denotes him to have acquired some honour, office, or preferment, in the place where he lives. But if he be in conjunction, quartile, or opposition, of the infortunes, combuted, or any other way infortunated, it is to be feared the absent brother is dead. If the lord of the third be in the eleventh house, in conjunction, sextile, or trine, of the fortunes, or in conjunction with the lord of the eleventh, it denotes the absent brother to be at the house or place of some friend, where he is happy and well; but, if he be maliciously beheld of the unfortunate planets, he is not pleased with the situation he is in, but is grieved and perplexed. The significator of the absent party, in the twelfth house, in conjunction or good aspect of the fortunes with reception, and the fortunes themselves no way impeded, shews he will deal in merchandize, and gain riches. But, if he be infortunated in the twelfth house, either by the bad aspects of the malevolents, or by the lord of the eighth, or in combustion, it shews the absent brother to be discontented, troubled, and perplexed, and not likely to see the land of his nativity again.

Shall the Querent's inland Journeys be prosperous.

Persons who travel much in the country where they live, and have not their nativities to direct them, may have occasion to enquire the event of some intended journey; for we know those that travel much do not always travel safe; but sometimes are in danger either of thieves, sickness, or accidents, upon their journeys, that may occasion them to repent the undertaking of them. Now, for the prevention of such accidents, and to enable the reader to resolve questions of this nature, let the following rules be observed: Give the ascendant and his lord, and the Moon, to the querent; the third house and lord thereof to signify the journey; and if the significators be swift in motion, or in the essential dignities of each other, or in conjunction, sextile, or trine, to each other, in good places of the figure; the journey will be good and prosperous. Or if the Moon be in the third, in sextile to the ascendant, or the lord of the third cast a sextile or trine to the ascendant, or be in the same; and the lord of the ascendant well dignified, in the third, they also denote a safe and pleasant journey. If the lord of the ascendant or Moon apply to any planet in the third house, or the lord of the third to a planet in the ascendant, it likewise denotes the journey enquired after to be pleasant. Or, if Jupiter or Venus be in the third house, it shews a profitable and delightful journey; particularly if they cast a sextile to the ascendant. The Dragon's tail in the third house, shews the same. When Saturn, Mars, or the Dragon's head, are posited in the third house, or afflict the lord thereof, or the Moon, it portends an unlucky journey to the querent, and very ill success therein. Saturn shews the querent to be melancholy and pensive in his journey; Mars and the Dragon's head shews him to be in danger of thieves and robbers; and, if they are in human signs, or fiery, it denotes him to be lamed or wounded in his journey. When the lord of the ascendant is retrograde, the querent will return again before he hath gone to the place he intended; and, if the significators be slow, he makes but little haste or speed in his journey. If the lord of the sixth afflict the significators, the querent will fall sick by the way; if the lord of the twelfth, he will be impeded by malicious people; and, if the lord of the eighth be the afflicting planet, it shews danger of death; particularly if the significators are near violent fixed stars.

Reports and Rumours, whether true or false.

This question may be answered thus: Observe the lord of the ascendant and the Moon, and the dispositor of the Moon, and see if either of them be in an angle or succedent house in a fixed sign, or in good aspect with Jupiter, the Sun, or Venus; for usually, upon such configurations,

the reports and rumours are true. But if the lord of the ascendant or the Moon be afflicted of Saturn or Mars, or cadent from an angle, although they be strong in the sign where they are, yet the rumour is false. Rumours are also true and good when the angles of the figure are fixed signs, and the Moon and Mercury in fixed signs, separating from the infortunes, and applying to a fortune posited in any of the angles of the figure. So also when the angles of the tenth and fourth houses are fixed, and the Moon shall be received in either of them, although the rumours and reports be of an evil nature, yet they will hold true. If the fortunate planets Jupiter and Venus shall be in the ascendant, and the Moon at the same time unfortunate, let the rumours or reports be ever so mischievous and unlucky, they will be sure to prove false, and come to nothing. Mercury being retrograde or otherways afflicted, declares ill rumours to be false; the like doth the affliction of that planet to whom Mercury or the Moon applies. If the lord of the ascendant or the Moon shall be under the Sun beams, the truth of the rumour is kept secret by men in power, and few shall know the truth thereof. If the Moon be void of course, or in quartile or opposition of Mercury, and neither of them cast their sextile or trine aspects to the ascendant, the news or rumour is vain and false, and may be safely contradicted.

The Advice of a Friend, whether good or bad?

It sometimes happens that neighbours or friends, in sundry difficult or embarrassed circumstances, will advise and persuade a person what he had best to do in such a case; and, if it be required to know whether they intend faithfully, or perfidiously, by such advice, erect your figure to the moment of time they first drop their counsel, and judge as follows: Behold the mid-heaven, that being the house signifying advice, and see if there be any fortunate star or planet posited therein; for then the counsel or advice is serious and good, and will be proper to follow. But, if an infortune be found in the tenth house, the friends that pretend counsel act deceitfully, and intend knavishly.

JUDGMENTS proper to the FOURTH HOUSE.

The fourth house gives judgment on possessions, inheritances, lands, or houses; and of things lost and mislaid; of the father, &c. and hath these questions proper to it, viz.

1. *Shall the Querent purchase the House or Land desired?*
2. *Of the Quality thereof, and shall the Querent do well to take it?*
3. *If it be best for one to remove, or abide where he is?*
4. *Of hidden Treasure, if attainable?*

5. *Is there Treasure hidden in the Place supposed?*

6. *Shall the Querent enjoy the Estate of his Father?*

These questions, being once resolved, will lead the artist to the understanding of any thing of the like nature.

Shall the Querent purchase the House or Land desired?

To resolve this question, give the ascendant and his lord, and the Moon, to signify him that enquires; the sign of the fourth house and lord thereof to signify the thing quesited. If the lord of the ascendant, or the Moon, be in the fourth house, or the lord of the fourth in the first, or if either of them are in conjunction with the lord of the fourth, or in sextile or trine to him with reception, it declares the accomplishment of the thing without impediment or hindrance. But if they are joined without reception, or in quartile or opposition with perfect reception, the querent may possibly obtain his desire. Or if the significators be not joined together, either by body or aspect, yet, if there be a translation of light between them, either by the Moon, or another planet, it shews a possibility of the purchase, though with much difficulty and trouble.

The following is also a good method to judge of this question. Give the sign ascending, and the lord thereof, and the planet from whom the Moon is separated, to the querent or purchaser; the seventh house and his lord, the planet or planets posited therein, and the Moon, to signify the thing to be bought or purchased; and the mid-heaven to signify the price thereof. And if in your figure the lord of the ascendant behold the lord of the seventh, and the lord of the seventh apply to the lord of the ascendant, the seller hath a great desire to deal with the buyer; and if they chance to be in each others dignities, or any good translation of light happen between them, or if they apply to corporal conjunction, the querent will agree with the seller without much difficulty or trouble. But, if the application or translation of light be by quartile or opposition, the buyer and seller will at last agree; but it will be with much labour and loss of time, and after many probabilities of breaking off. If the lord of the ascendant, or the Moon, apply to the lord of the fourth; or if the lord of the fourth, or the Moon, apply to the lord of the ascendant; or if the lord of the fourth alone shall apply to the lord of the ascendant, and there be a reception between them; or if the lord of the ascendant, or the Moon, be in the fourth, or lord of the fourth in the ascendant; they denote the party enquiring shall buy or purchase the land or inheritance enquired after. But, if neither of these happen, yet, if the Moon shall transfer the light of one significator to the other, it denotes that

that the thing will be perfected by the mediation of friends, or by messengers. But, if there be no application, reception, or translation of light, between them, then it is improbable that any thing shall be concluded between them.

Of the Quality of the Purchase, and whether the Querent does well to take it?

Take the fourth house to resolve this interrogatory; and if the two unfortunate planets are posited therein, either potent or peregrine, the thing enquired after will be wasted by the buyer; and at present is in no very good condition. If the lord of the fourth be infortunated, either by retrogradation, detriment, fall, or peregrination, it denotes the house or land to be bad, or so encumbered that it will never continue long with the purchaser. But if the fortunate planets, or the Dragon's tail, be in the fourth house, it shews the business enquired after to be good; and the buyer or purchaser shall be a gainer thereby. When the fortunate planets cast their benevolent rays unto the fourth house, and the lord of the fourth shall be posited in a good house, in sextile or trine to the second house or his lord, it is an argument that the bargain is good, and the purchaser shall be a gainer thereby. If Aries, Leo, or Sagittarius, be upon the cusp of the fourth house, it denotes an estate to be hilly, hard, and dry. If Taurus, Virgo, or Capricorn, the land is level, and very good. If Gemini, Libra, or Aquaries, the ground is some part high and some low; and is in quality neither very good nor very bad. If Cancer, Scorpio, or Pisces it abounds with much water. An unfortunate planet in the fourth, retrograde, shews the land or house will turn out very unlucky, and not be worth the taking, and will be accompanied with many infelicities; but if a fortunate planet be posited there strong, the land is good, and may well invite the querent to go on, for he will have a good bargain.

If best for a Person to remove, or abide where he is?

In this question give the ascendant and the lord thereof to signify the querent; the seventh house and lord thereof, to signify the place to which he would go; the fourth house and his lord, the substance of the querent; and the tenth house and his lord, the profit of removal. The lord of the ascendant or fourth in the seventh, and the lord of the ascendant and seventh, fortunate planets, swift in motion, strong and potent where they are, the querent then will do well to remain where he is, and not remove. But if the lord of the seventh be with a good planet, and the lords of the ascendant or fourth with an evil one, the querent had better remove, for he will get little by continuing where he is. Fortu-
nate

nate planets in the ascendant or fourth may invite the querent to remain where he is. If the lords of those houses are in conjunction or in good aspect with fortunate stars, it denotes the same. Unfortunate planets in the ascendant or fourth shew the querent it is good to remove; and if the lords of the ascendant and fourth be afflicted by the malefics, either by body or aspect, it denotes the same. Observe the afflicting planet or planets, and the house or houses they govern, for from thence the occasion of the mischief that the querent sustains is known; the like observe of the assisting or friendly planets, whence a rational answer to the question proposed will be easily obtained.

Of treasures hid, whether attainable or not?

It is not uncommon for penurious persons to hide treasure in their life-time, and to go out of the world without informing their heirs or executors where to find it. Whenever this is suspected to be the case, and a question is grounded upon it, erect your figure, and consider what application, reception, translation, &c. there may be between the lords of the ascendant and fourth house. If there be a friendly application and reception, the person enquiring shall obtain the treasure he enquires after; but, if there be a quartile or opposition between the significators, without the reception, the treasure will rarely be found. When the significators apply to each other corporally in a fixed sign, there are great hopes of finding and obtaining the same speedily; particularly if the application be in a good house. Both or either of the luminaries in the ascendant no way unfortunate, or friendly beholding the same, argues a speedy recovery of the treasure hid; but, if they should happen to be cadent, or in quartile or opposition thereto, it gives but small hopes. If the part of fortune be in the ascendant, beheld by fortunate planets, or by the luminaries, the querent will have a fair prospect of acquiring his wishes; but, if the part of fortune and the luminaries be cadent, particularly the Moon; and neither of the lights cast a friendly aspect to the part of fortune, or to the ascendant; nor the lord of the ascendant beholding the ascendant; it is an argument that the querent will not obtain the treasure hid. I always find, in questions of this nature, when fortunate planets are in the fourth, or govern the fourth, that there is treasure; and, if the lord of the ascendant, or the Moon, be in good aspect with those planets, the querent generally attains it by diligent search. But, on the contrary, if infortunes be in the fourth house, or the luminaries weak therein, it is an argument of irrecovery; or shews that it has been taken away before.

Is the treasure hidden in the Place supposed?

A question being thus in a general way propounded, give the lord of the ascendant and the Moon to the querent for his significators; and the fourth house, and the planet or planets posited therein, will signify the treasure enquired after. When Jupiter, Venus, or the Dragon's head, are in the fourth house, they declare the treasure to be in the place supposed; and, if they be in their essential dignities, it is very certain that there is great value there. Or if any of the other planets are posited in their own houses, or in the fourth house without impediment, it shews that there is treasure in the place supposed. But if the fourth house be infortunated with the Dragon's tail, or Saturn or Mars be there, and no way essentially dignified; or if Saturn or Mars cast a quartile or opposition thereunto, there is no treasure at all. The lord of the fourth, or the Moon, separating from good planets, shew that there has been treasure hid in the place supposed, but that it is gone.

Shall the Querent enjoy the Estate of his Father?

This question is oftentimes of great importance to the proponent, and therefore ought to be contemplated with more than usual acuteness. If in the figure, judiciously erected, and correct to time, the lord of the second and lord of the fifth are found in the mutual dignities of each other; or the lord of the second in the fifth, or the lord of the fifth in the second; the querent will enjoy the estate of his father. But if the lord of the fifth house be retrograde, or afflicted by some malevolent planet, it presages that much of the estate which the querent's father intended for him will be wasted, or otherways disposed of. When the lord of the fifth disposes of the part of fortune in the ascendant, or second house of the figure, there is no fear but the querent will enjoy what he expects from his father. The lord of the ascendant, or second house, disposing of the lord of the fifth, shews the thing enquired after to be so secured to the querent that he cannot be deprived of it. The Moon transferring the light of the lord of the fifth by sextile or trine, to the house of the second, or lord of the ascendant, declares the question enquired after shall come to good; or if Jupiter or Venus in the fifth shall friendly behold the lord of the second, or a planet in the second, it signifies the same. If the lord of the second and fifth apply to a good aspect, or a corporal conjunction by retrogradation, the querent will receive some of his father's estate very shortly, and in his father's life-time; but if the lord of the fourth be in aspect with an infortune, or an infortune in the fourth, it denotes the father will not part with any thing till his death.

JUDG.

JUDGMENTS proper to the FIFTH HOUSE.

This house appertains to the birth of children, embassies, messengers, &c. and hath these questions proper to it.

1. *Whether a Woman shall ever have Children ?*
2. *In what Time shall she conceive ?*
3. *Whether a Woman enquiring be with Child ?*
4. *Whether she be pregnant with a Boy or Girl ?*
5. *Shall she have Twins ?*
6. *When will the Birth happen ?*
7. *Of a Messenger sent on an Embassy ?*

And, by knowing how to resolve these questions, the reader will be able to answer any others belonging to this house.

Whether a Woman shall ever have Children ?

To answer this question, carefully observe the ascendant, its lord, and the Moon ; and, if either of them be joined to the lord of the fifth, the querent shall have children. But, if neither of these happen, note whether any other planets transfer the light of the lord of the ascendant to the lord of the fifth ; for that is an argument that the querent may have children. Consider also whether the sign upon the fifth be fruitful, and whether the lord of the fifth, the Moon, the ascendant, and its lord, are in prolific signs ; for, if so, it is an assured argument that the querent will have issue. If the lord of the ascendant, or the Moon, be posited in the fifth house, the querent will have children ; or, if the lord of the fifth house be in the ascendant, it declares the same. If neither the lord of the ascendant, nor the Moon, apply to the lord of the fifth, yet, if there be a translation of light and virtue between them, the querent need not doubt of having children. But if all the significators be in sterile signs, and in defective degrees of those signs, the querent will rarely have issue. So also, if Venus, the general significatrix of children or issue, be afflicted, either by the presence of Saturn, Mars, or the Dragon's tail, or combust of the Sun, the querent will not have children. Saturn or the Dragon's tail in the fifth, or afflicting the lord of the fifth, generally denies issue ; and if Saturn or Mars be in quartile or opposition to the fifth house, or its lord, it portends the same. Lastly, consider the planets Jupiter and Venus ; and, if you find either of them in the fifth, third, first, ninth, or eleventh, houses, free from all impediment, the querent will certainly have children.

In what time shall the Woman conceive?

Having before found a possibility of issue, it may be asked when the time shall be; to answer which, observe in what sign the lord of the fifth house is posited, and what planet or planets are in configuration with him; for, if he be in the ascendant, fifth or eleventh houses, in fruitful signs, and with fruitful planets, the querent may speedily conceive. If the lord of the fifth be in the first house, the querent may conceive in the first year; if in the second, the second year; if in the tenth, the third year; if in the seventh, the fourth year; if in the fourth house, the fifth year; and so on. Or, having noted the capacity and condition of the querent for conception, observe the distance between the friendly aspects of the Moon, or lord of the ascendant, with the lord of the fifth, and Jupiter or Venus, and judge of the time thus: If they are in moveable signs, their degrees of distance shew weeks or days; in common signs, months or weeks; in fixed signs, years or months, &c. as before directed in questions that relate to time.

If a Woman enquiring be with Child?

It sometimes happens that a woman has reason to believe she is with child; and yet, owing to some internal complaint, may be in doubt about it, and by that means be led to ask the question, whether she be or not? The question is found by these rules: If the lord of the ascendant, or the Moon, behold the lord of the fifth with any good aspect or translation; or they, or either of them, happen to be posited in the fifth house; the woman enquiring is with child. And, when the significators apply friendly, or are posited in fruitful signs, and in fruitful houses also, as the fifth, eleventh, and seventh, the party enquiring is with child. The lord of the ascendant, or lord of the fifth, aspecting a planet with reception in an angle, and the Moon in reception with a planet essentially fortified in an angle, also shews the querent to be pregnant. Jupiter, the natural significator of children, in the ascendant, fifth, seventh, or eleventh, houses, no way afflicted of the infortunes, denotes the querent to be with child. But, if Jupiter be afflicted, or cadent, the woman enquiring is not with child. If the lord of the tenth, and the Sun, be in good places of the figure, and in friendly configuration with the benefics, the woman enquiring is with child. Likewise, if the Moon, and the lord of the triplicity she is in, be well located in signs of many children, as Cancer, Scorpio, or Pisces, the woman has conceived. So also, if Jupiter and Venus be posited in angles, free from the malicious beams of the infortunes, the woman is certainly with child. But, if the significators are afflicted of Saturn, Mars, or the Dragon's tail,
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the woman is not with child, but is troubled with some complaint, which she hath mistaken for conception. The positions of Saturn, Mars, or the Dragon's tail, in the fifth, likewise shew non-conception; but, if it happens that the testimonies for her being with child are the greater in number, they then threaten abortion; and the same when they afflict either Venus, the Moon, or the lord of the fifth house, or the ascendant.

Whether the Woman be pregnant with a Boy or Girl.

To answer this question, observe the ascendant, and its lord, the fifth house, and the lord thereof, together with the Moon, and planet to which she applies; for, if they, or most of them, be in the masculine signs, the querent is with child of a boy; but, if in feminine signs, it is a girl. The said significators, though in feminine signs, yet if they are in aspect with masculine planets, and in houses masculine, and with stars of a masculine nature and disposition, the woman will have a male child. Masculine planets are Saturn, Jupiter, Mars, and the Sun; the feminine are Venus and the Moon; Mercury is in its nature convertible, and is either masculine or feminine according to the planet or planets he is in aspect with. Signs of a masculine disposition, or nature, are Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius. And feminine signs are Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces; which being well observed, the sex is easily discovered.

Shall she have Twins, or more than one?

Consider the sign upon the ascendant, and where the lord thereof is posited, and what sign is upon the cusp of the fifth house; for, if the significators are in bicorporal or double-bodied signs, the querent will very probably have two children. If Jupiter, Venus, or the Dragon's head, be in a fruitful sign, either in the fifth or ascendant, it is possible for the querent to have three children; particularly if the Moon lends her assistance. But, if these planets are not posited in the ascendant, or fifth house; yet, if they cast their friendly rays to either of them, it is an argument that the querent will have twins. But, if fixed signs, or moveable, possess the cusps of the ascendant or fifth house, and the Sun or Moon be posited therein, it is a certain argument that the woman is breeding with but one child.

When, or in what Time, will the Birth happen.

To resolve this question, regard must be had to the significators as well of the child as of the person enquiring; and to the part of children also, (as

will be explained hereafter,) which must be directed by the oblique ascensions, &c. to the degree of the fifth house or its lord, or to Jupiter, or to his good aspects; and by allowing a day to each degree of distance, the time of birth will be nearly found. This is discovered by considering what direction or transit there may be either to the fifth house, or to Jupiter, Venus, or the Moon, for at that time the woman may be delivered; particularly if the true transit or direction falls in the fifth, eleventh, or ascendant.

Of a Messenger sent on an Embassy, or on any important Business.

When this question is proposed, give the ascendant and its lord to him that sent the messenger; the seventh house and its lord to signify him to whom the messenger is sent; and let the Moon signify the message itself; and the lord of the fifth the messenger, and his management of the business. When the lord of the fifth house shall separate from the lord of the seventh, and apply to the lord of the ascendant, then judge the messenger hath effected his business, and is returning again. And, if he separates from the lord of the second, he then brings money with him, let the significator of that house be either a fortunate or infortune. If the significator of the messenger separates from fortune planets, it is an argument he has been honest, and will bring good tidings of the business; but, if he separates from the malevolents, it shews the messenger has done his business lamely, or has been hindered in the performance of it. If the significator of the messenger applies to an infortune by quartile or opposition, and this before he can separate from the lord of the seventh, it signifies that the messenger has met with some impediment in the business he went about from the party to whom he was sent. But, if the significator of the messenger shall go to the quartile or opposition of either of the infortunes, after he is separated from the lord of the seventh; the messenger will receive some prejudice or impediment in his way home. If there be found an infortune in the ninth, the messenger will not travel safe, but will be in danger of highway robbery, and bodily hurt; but if, on the contrary, a benefic be in the ninth, he will travel safe. If the lord of the ascendant and lord of the fifth are in reception, or in good aspect from good places of the figure, the messenger is faithful, just, and honest; particularly if he be either a fortunate, or in good aspect with a fortunate. But, if there be no reception or aspect, and the configuration be with or in the dignities of an infortune, the contrary may be expected. If there happens a reception between the lord of the seventh and the lord of the fifth, the messenger will be received; and, if at the same time the lord of the fifth or Mercury translates the virtue of the lord of the seventh to the lord of the ascendant

dant, the querent obtains whatsoever he hoped for by the message; which I have found true in a variety of instances.

JUDGMENTS proper to the SIXTH HOUSE.

The sixth house gives judgment on sickness, servants, and small cattle, &c. and the following questions are commonly attributed to it:

1. *What Part of the Body is afflicted?*
2. *Is the Disease in the Body or Mind, or both?*
4. *Shall the Distemper be chronic or acute?*
3. *What is the Cause of the Distemper?*
5. *Shall the sick Party recover, or die of the Disease?*
6. *Of Servants, shall they prove just, or dishonest?*
7. *Of small Cattle, shall the Querent thrive by them or not?*

In the former part of this work, I have shewn what diseases are attributed to each planet, house, and sign; which, in resolving the first of these five questions, should be particularly noticed.

What Part of the Body is afflicted?

Having erected the figure, observe the ascendant, the sixth house, and place of the Moon, for they are natural significators of the disease; and then judge as follows: The horoscope afflicted by the presence of an evil planet, or by the position of the Dragon's tail, indicates that the distemper lies chiefly in the head, and in that member or part of the body represented by the sign ascending. If the Moon be afflicted by the infortunes, the sick party is indisposed in that part of the body the afflicting planet governs from his own house. If the ascendant be Scorpio, and Mars and Venus be in the ascendant, or sixth house, the disease lies in the head, bowels, and secrets, because Mars governs those members in either place; which rule holds good with all the other signs and planets.

Is the Disease in the Body or Mind, or in both?

The ascendant and the dispositors of the Sun and the Moon bear signification of the mind, and the lord of the ascendant and the Moon of the body. Now, if the ascendant, its lord, the Sun, or the Moon, be afflicted, it shews the distemper hath seized the whole body and mind also of the sick party. If the ascendant and the dispositors of the Sun and the Moon be afflicted, the disease impairs the mind; but, if the lord of the ascendant and the Moon be afflicted, the disease affects only the body, and the mind is free. If Saturn afflict the ascendant, and the
dispositor

dispositor of the luminaries, and the Moon be at the same time in quartile or opposition of him, or in quartile or opposition of the lord of the ascendant, the sick party is afflicted in mind, concerning the things of this world, and about losses in his business or estate. If Jupiter, by being lord of evil houses, afflict the aforesaid significators, the querent is troubled in mind about religious tenets. If Venus, by disappointments in love; if Mars, or Mercury, by a too intense exercise of the mind, by study, or by application to science or philosophy.

Shall the Disease be chronic or acute?

To know this, consider the complexion of the person, his age, and the time of the year; for the knowledge of these conduce much to the discovery of the certainty of the matter propounded. Diseases in autumn and winter are usually reputed chronical or long; but longer in winter than in autumn. In spring and summer, acute or short; but more acute in spring than in summer. So infirmities afflicting young persons, or those in the first half of their age, are shorter and less dangerous than those in elderly persons, or those that are in the last part of their age. Likewise, melancholy and phlegmatic persons are subject to chronical diseases; but sanguine and choleric persons, to acute. Saturnine diseases, which are cold and dry, are usually long and tedious; the Moon and Venus are protracters of the infirmity; Jupiter, Mars, the Sun, and Mercury, signify diseases of no long continuance, but such as may return speedily; but, by being lords of evil places, or otherwise afflicted, they may have signification of chronic diseases. The signs possessing the ascendant, sixth house, or place of the Moon, being fixed, declare a chronic disease; common signs shew diseases neither very long nor very short; moveable signs denote the disease to terminate quickly, either one way or the other. An infortune being lord of the sixth, and in the sixth, presages a lasting sickness; but, if a benefic be lord of the sixth, and in the sixth, the disease will admit of an immediate cure. The lord of the ascendant, the Moon, or lord of the sixth in conjunction, sextile, or trine, of the lord of the tenth, denotes the disease to be of no long continuance; and if they be in conjunction, sextile, or trine, of the fortunes, the same. But if the said significators, or any of them, be in conjunction, quartile, or opposition, of the infortunes, the disease will be both long and tedious; and, if this shall happen in fixed signs, it argues the duration or continuance to be still the longer.

What is the Cause of the Distemper?

The cause of the distemper is known from the positions of the significators of sickness, before described, in either of the four trigons or triplicities; for therein they shew the humour that is predominant. If these

the most of them are posited in fiery signs, they declare the distemper to have its origin from choler, whence fevers and all such-like diseases proceed. But, if the significators be in airy signs, blood is then predominant in the body, and the disease is thence caused; as gout, leprosy, &c. When the significators of sickness are in earthy signs, they declare the cause of the disease to have its origin from melancholy, and those diseases are usually long and tedious, as consumptions, agues, &c. And the significators of diseases in watery signs denote the infirmity to proceed from cold and moist causes, as phlegm; and these diseases principally are coughs, phthisic, and all diseases of the stomach. When the positions of the significators do not thoroughly point out the nature of the distemper, note the fixed stars in the figure, and they will assist in the discovery of the cause of the disease.

Shall the sick Party recover, or die of the Infirmity afflicting?

If the Moon deflux from the infortunes, and apply to the benevolents without frustration, prohibition, or refranation, there is great hopes the infirm party will recover; so the significators of sickness, no-way afflicted, but free from the ill beams of the malevolents, declare great hopes of the recovery of the sick. If they are in sextile or trine of the luminaries, or in any friendly reception with them, or either of them, the same. The Moon, encreasing in light and motion, and being posited in good houses of heaven, in sextile or trine of the lord of the ascendant, denotes great hopes of life; if the lord of the ascendant be an infortune in this judgment, it will no-way affect the sick party. When the Moon shall either be found in the ascendant, or in any of her dignities, or shall cast a sextile or trine thereunto, it is a great argument the sick will not die of the disease afflicting. The lord of the ascendant and the Moon combust of the Sun denote death, unless there be some reception between the Sun and them; and, if they shall be in conjunction with the lord of the eighth, except Jupiter or Venus interpose their friendly beams, it shews the same. The lord of the eighth in an angle, and the Moon and lord of the ascendant cadent, or afflicted of the infortunes, presage mortality; the application of the lord of the ascendant or the Moon unto the lord of the eighth by evil aspect, shews the same; and, if he be an infortune, it puts the matter past all doubt. The lord of the ascendant in the eighth, or lord of the eighth in the ascendant, declares the irrecovary of the sick. If the lord of the eighth be in the tenth, and the lord of the ascendant in the fourth, sixth, or seventh, houses, any-way afflicted, it portends death to the sick party. The lord of the ascendant and Moon with violent fixed stars, according to their latitude, generally denote death unto the sick.

Of Servants, shall they prove just or dishonest?

When this question is put by the master, give the lord of the ascendant and the ascendant itself to signify the querent; the sixth house and its lord to signify the servant. And, if the lord of the sixth commit his disposition by any friendly ray to the lord of the ascendant, the servant will prove just and honest. If the Moon transfer the light of the lord of the sixth to the lord of the ascendant, by a good aspect, it speaks the honesty of the servant. The lord of the sixth in the dignities of the fortunes in sextile or trine to the ascendant, pleads for the honesty of the servant. If he be near fixed stars of a benevolent nature, the same. But if the lord of the sixth shall be in conjunction of the infortunes, and in quartile or opposition to the ascendant or lord thereof, the servant will not prove honest. The Moon in the sixth, in quartile to the lord of the sixth in the second, shews the servant to be a pilferer, and such a one as the querent will never grow rich by. If the principal significators are void of all reception, and there be neither good application or translation of light to be found among them, the servant is not to be trusted. When Mercury, the natural significator of servants, shall be in the dignities of Saturn or Mars, and in quartile or opposition to the ascendant or second house, or either of their lords, it gives great cause to suspect the servant. If the Dragon's tail be in the sixth, or doth afflict the lord of the sixth, it denotes the same.

Of small Cattle, shall the Querent thrive by them or not?

By small cattle are meant hogs, sheep, and the like.—If the lord of the sixth and the lord of the second are in conjunction, in a good house of heaven, the querent may thrive by them; or, if they be in sextile or trine, the same. The lord of the sixth casting a friendly aspect to the part of fortune, or being in good configuration with the dispositor thereof, denotes much good to the querent by dealing in small cattle. The lord of the sixth in the second, in the dignities of Jupiter or Venus, and Jupiter or Venus casting a sextile or trine to the second, or in the second in conjunction with him, argues great gain to the querent by dealing in small cattle. But if, on the contrary, the lord of the sixth be unfortunate, and in evil aspect with the lord of the ascendant or second, or cast malignant rays to either of their cusps, the querent will lose by dealing in small cattle. If the lord of the sixth be in quartile or opposition to the dispositor of the part of fortune, or the Moon, the querent cannot thrive by dealing in small cattle. The same if the lord of the sixth be afflicted either by Saturn, Mars, or the Dragon's tail; or be found either retrograde, combust, cadent, or peregrine. The Dragon's tail and Mars
shew

shew much loss therein by knaves and thieves, and ill bargains, &c. and Saturn denotes much damage by the rot or murrain.

INTERROGATORIES proper to the SEVENTH HOUSE.

This house resolves questions concerning marriage, partnership, law-suits, public enemies, war, &c. thefts, fugitives, and strays; which, because they are of several distinct natures, are treated of under three different heads; and first, of marriage.

1. *Shall the Querent marry?*
2. *At what Time shall the Querent marry?*
3. *Shall the Querent marry more than once?*
4. *What Manner of Person shall the Querent marry?*
5. *Shall they accord after Marriage?*
6. *Shall the Marriage be consummated or broken off?*

Shall the Querent marry?

To know this, consider the position of the lord of the ascendant, the Moon, and Venus, and the part of marriage, and their positions; for they all have signification of the party enquiring in this case. If all or the greater part of them be in prolific or fruitful signs, it is a great argument that the party enquiring will marry. If the Moon or lord of the ascendant be in good aspect with the Sun, or either of the fortunes, or near fixed stars of their natures, the party enquiring may marry. When the lord of the ascendant, the Moon, or Venus, are in the seventh house, or in the dignities of the lord of the seventh, and the lord of the seventh either in the ascendant, or in sextile or trine to the said significators, the querent will certainly marry. If none of these arguments appear, but on the contrary all the significators of marriage are in sterile signs, and in quartile or opposition to the lord of the seventh, or seventh house, the party enquiring is averse to marriage.

At what Time shall the Querent marry?

The significators of marriage applying to each other by a friendly aspect or by conjunction in the oriental or meridional parts of heaven, denote the querent will be married suddenly; but, if in the occidental part of heaven, or septentrional, it will be much prolonged, and a great while before accomplished. All the significators above the earth, and swift in motion, accelerate or hasten the matter, particularly if in moveable signs; but, if they are under the earth, and slow in motion, the marriage will be retarded. The degrees of distance, either in body or aspect, between the
lord

lord of the ascendant and the lord of the seventh, the Sun, or Venus, shew the time of marriage; if there happen a good transit to bring on the business. In this judgment, moveable signs give weeks or days; bi-corporal give months or weeks; and fixed signs years or months: and, if the significators are slow in motion, and in fixed signs, the degrees of distance will be so many years; if swift in motion, then so many months; *sic de cæteris.*

Shall the Querent marry more than once?

The significators of marriage in bi-corporal or double-bodied signs declare the querent, be it either man or woman, to marry more than once. The significators of marriage in conjunction, sextile, or trine, with many planets, portend marriage to the querent more than once; particularly from the fifth, seventh, or eleventh, houses. Many planets in the seventh house, in sextile or trine to the luminaries or lord of the ascendant, denote the querent will be married more than once. But, if the significators of marriage are in fixed signs, and in aspect with not above one planet, it presages that the querent will marry only once.

What Kind of Person shall the Querent marry, and how qualified?

Observe what planet the lord of the ascendant, or Moon, is nearest in aspect with, and the sign he is in, and describe the person, either man or woman, accordingly; for such a one the querent will marry. If the lord of the ascendant or Moon be in conjunction or aspect with Venus, the person is pleasant and affable; if with the Sun, he is noble, of a great spirit, and imperious; if with Mars, the person is many times rash and furious, and subject to choler and passion; if with Saturn, he is inclinable to melancholy, but prudent and grave; if with Jupiter, the person is just, honest, and religious; if with Venus, subtil, cunning, &c. Note the fixed stars that are near the significators, for they often alter the quality of the planets. By thus considering the dignities and debilities of the planet or planets aforesaid, the shape, qualification, and temperature, of the person whom the querent shall marry may be known and discovered.

Shall they accord and be happy after Marriage?

The lord of the ascendant, or Moon, in conjunction, sextile, or trine, of the lord of the seventh or Venus, argues much pleasure and delight after marriage, and shews the parties shall agree well, and not quarrel; but, if they are in quartile or opposition unto each other, it shews much quarrelling

quarrelling and contention after marriage; and, if they be in quartile, conjunction, or opposition, of the infortunes, in any places of the figure, it shews the same. Saturn, Mars, or the Dragon's tail, in the ascendant, shews the querent to be imperious after marriage, and by his or her obstinacy will occasion much discontent and trouble. But, if they are posited in the seventh house, the person whom the querent marries will be the occasion of the trouble and discontent. Benevolent planets possessing the seventh house, and a friendly reception between the lord of the seventh and lord of the ascendant, denote good agreement after marriage. If there happens to be a reception, through they are in quartile, it implies the same.

Shall the Marriage be effected, or broken off?

The person, who enquires concerning the concluding or breaking off an intended marriage, must have the lord of the ascendant and moon for significators; and the person queried must have the lord of the seventh and the planet from which the Moon is separated. If the lord of the ascendant or Moon be joined to the lord of the seventh, or in sextile or trine to him, in any of his essential dignities, the marriage intended will be brought to perfection, particularly if it be from good houses of the figure. If a quartile or opposition happens between the significators, and no reception, the intended marriage will be broken off, and come to nothing. When there is no aspect between the significators, yet, if there be any good translation of light between them, and this by a benevolent planet, the marriage may be effected by a person represented by the house that planet is lord or governor of. So also, if the significator of both parties apply to a friendly aspect, and, before the aspect be made, an infortune interposes his malicious rays, the marriage will be obstructed by a person signified by the house the interposing planet is lord of. If the interposing planet be lord of the third, a kinsman of the querent's, or a neighbour or brother, shall break off the business; if he be lord of the tenth or fourth houses, the father or mother of the querent will obstruct the marriage intended; and so of the other houses.

OF PARTNERSHIP, LAW-SUITS, WAR, &c.

The extent of this part will be better understood by being digested into the following particulars:

1. *Shall two Partners agree and be successful in their Partnership?*
2. *Shall the Querent, or his Adversary, overcome in a Law-Suit?*
3. *Shall a Person return safe from War?*
4. *Shall the City, Castle, or strong Hold, besieged, be taken?*

Shall two Partners agree and be successful in their Partnership ?

The lord of the ascendant and seventh, being friends according to nature, and in reception or good aspect with each other, declare the partners shall agree in their partnership, and gain considerably by their undertaking. If they are enemies by nature, and void of good rays toward one another, and in no reception, it is an argument that they will never agree, but will be perpetually jangling, and injuring each other. If the lord of the ascendant be a more weighty planet than the lord of the seventh, and better dignified, it shews the querent will thrive best in the partnership; but, if the lord of the seventh be most ponderous, the quesited gains most. Mars or Mercury lord of the second, afflicting the lord of the eighth, shews the querent will cheat his partner; but, if either of them be lord of the eighth, and afflict the lord of the second, the partner will cheat the querent. He whose significators are strongest, and in good places of the heavens, will thrive best in the partnership; but he, whose significators are weak and in evil places of the figure, will be injured by the partnership.

Shall the Querent, or his adversary, overcome in a Law-Suit ?

If the lord of the ascendant be more potent than the lord of the seventh, or the ascendant better fortified than the seventh house, either by the good aspects or the presence of the fortunate planets, there is great probability the querent will be successful in the suit at law, and overcome his adversary. But, if the lord of the seventh be more powerful in dignities than the lord of the ascendant, and the seventh house better guarded by the presence or rays of the fortunate stars than the ascendant, the adversary will overcome. If the lords of the ascendant and seventh be afflicted by the infortunes, neither party will succeed, but both will be injured, if they go on with the suit. If they should both be assisted by the fortunate planets, possibly some friend will make up the breach between them. Both significators in their essential dignities, and in angles, shew both persons to be too high to hearken to a reconciliation. If they apply friendly to each other, the matter will be taken up among themselves; and he, whose significator doth apply, will be the first to make overtures of friendship and peace.

Shall a Person return safe from a Cruize or Campaign ?

The lord of the ascendant strong and potent, free from the evil beams of the infortunes, is an argument of great security to the querent, and that he shall return safe from a cruize or campaign. If he be posited with a

good planet, in a propitious house, it shews the same. If the lord of the ascendant be combust or cadent, or in his peregrination, or if Mars be weak in the figure of the question, the querent will gain no honour or reputation in the war. If the lord of the ascendant be in aspect with a good planet, and at the same time the lord of the seventh be with an evil one, he may return home again; but he will suffer great prejudice before his return. Saturn being in the first, or with the lord of the first, presages much loss and damage to the querent by war. If Mars shall be with the lord of the first, either by conjunction, quartile, or opposition, and weak, and Saturn locally in the ascendant, the querent will be wounded. But, if Mars or the Dragon's tail should ill-dignify the ascendant, the querent will be mortally wounded; and, if the lord of the ascendant and the Moon suffer affliction at the same time, he will be killed on the spot.

Shall the City, Town, Castle, or strong Hold, besieged, be taken?

The ascendant and lord thereof represent the besiegers, and the fourth house the besieged; the lord of the fourth, the governor; the fifth and its lord, the ammunition, soldiery, and the assistance they either have or may expect. If the lord of the ascendant be strong and fortunate, and joined to the lord of the fourth in the ascendant, or with the Moon or lord of the tenth house, in reception; it is an argument that the besiegers shall prove victorious: Or, if the lord of the fourth be in houses not beholding the fourth, or impeded of the infortunes, it is an argument that the garrison will be taken, and the governor thereof subject to danger. If the unfortunate planets, or the Dragon's tail, happen to be in the fourth house, and the fortunate planets interpose not their benevolent rays, it will be taken by treachery and baseness in a short time. If the lord of the fourth commit his disposition and virtue to the lord of the ascendant, it shews the governor has been tampered with, and for a consideration will surrender the garrison. But if none of these aspects happen, and on the contrary the fourth house and its lord shall be fortunate, and free from all impediments, and the lord of the fourth be in no reception with the lord of the first, the garrison, &c. then besieged, shall be taken by the army that invests it.

OF THEFTS, FUGITIVES, STRAYS, &c.

1. *Of Fugitives or Strays, shall they be found or not?*
2. *Which Way are they gone, and to what Distance?*
3. *Things lost, if recoverable or not?*
4. *Who is the Thief? The Age and Sex of the Thief?*
5. *Are there more than one concerned?*
6. *Be they Strangers or Familiars?*
7. *In what Time shall the Thing stolen be recovered?*

We shall now consider these in their order, and so conclude the judgments belonging to the seventh house.

Of Fugitives or Strays, shall they be found or not?

The Moon and Mercury are naturally significators of fugitives and strays: but the seventh and its lord are particularly significators thereof, unless the thing strayed be a horse, &c. If the lord of the seventh be retrograde, the person absconded shall return again of his own accord, before he goes far from the querent's house. The lord of the ascendant or Moon in good aspect with the lord of the seventh, and the lord of the seventh in application, declares him to be returning home again. If the seventh do not apply, the querent may find him by enquiry. But if the significators behold each other by quartile or opposition, or from no aspect at all, it denotes the person will not return again. If the lord of the seventh be in the third or ninth, it denotes the same. If an horse, ox, or cow, be strayed, observe the lord of the twelfth, and, if he be found retrograde, the stray will return of his own accord; and observe the same rules as above, only changing the lord of the house. If the Moon transfers the light of the lord of the fugitive or stray to the lord of the ascendant, it argues hopes of recovering them again. If she transfers Mercury's light or virtue, it signifies the same. The Moon in good configuration with Jupiter or Venus, or either of them casting a good aspect to the ascendant, or its lord, from good houses of the figure, shew hopes of recovery. The lord of the seventh, either in the twelfth house of the figure, or combust, denotes the person to be under bonds or restraint, perhaps in prison; Mercury so posited argues the same. When the planet separates from the house of the Moon, it shews the stray is taken into custody, and driven away and sold; and, if any planet be found to separate from the lord of the second, it shews the same. If the Moon, or significator of the stray, &c. apply to the lord of the eighth from his ascendant, or be posited in the eighth, it is dead. If the dispositor of the Moon, or significator of the beast, be posited in the eighth house applying to the quartile or opposition of an infortune in the fourth, the same. The lord of the sixth or twelfth, posited in the sixth or twelfth, or in the ninth or tenth, argues the beast strayed to be either in the pound or in the custody of some person. The lord of the seventh, or sixth, fortunated by the good beams of Jupiter or Venus, in the second, fifth, or eleventh, house, or the Sun casting a trine unto them, denotes they are likely to be found again.

Which Way are they gone? and to what Distance?

The Moon, or significator of the fugitive or stray, in the tenth house, shews they are gone south; in the seventh, west; in the fourth, north;
in

in the ascendant, east. If the significator of the stray be in watery signs, they are northward, and in some moist moorish place. If in airy signs, they are westward, and in mountainous and high places. If in earthy signs, they are southward, and in copses or woods. If in fiery signs, they are eastward, and in the open fields. The Moon in the same quarter with the lord of the ascendant, and not more than one sign distance between them, shews they are near the place from whence they went; but, if they are distant above ninety degrees, then they are gone far from the querent. If the Moon be distant from the significator of the fugitive or stray, either by body or aspect, only one degree in a moveable sign, they are distant above seventeen furlongs from the owner; if in common or fixed signs, still less; so that the distance is to be apportioned according to the number of degrees the Moon and significator are from each other.

Of Things lost, if recoverable or not?

Fortunate planets in sextile or trine to the lords of the ascendant or second house, and the dispositor of the part of fortune posited in the ascendant or second house, declare a recovery of the goods lost. Either of the fortunes in the ascendant, having dignities in the second house, or the Moon in the seventh, in sextile or trine to the lord of the ascendant, are very certain arguments of recovering the thing or things lost. The Moon in the tenth, in trine to a planet in the second; or in the second, in trine to the lord of the second; the dispositor of the part of fortune, or the lord of the ascendant, in the second; the luminaries in trine to each other, or in trine to the cusp of the second house; or the lord of the second in the eleventh or fourth houses; are all arguments of recovery. The lord of the eighth in the ascendant, or with the lord of the ascendant, denotes a recovery of the goods lost; and Jupiter, Venus, or the Dragon's head, in the eleventh house, give great hopes of the same. The Moon, the part of fortune, or its dispositor, or the lord of the second, in the eighth house, are great arguments that the goods lost cannot be recovered. When both luminaries are under the earth, the thing lost is hard to be recovered; and, if the second house or its lord be any way afflicted, it denotes the same. But the greatest arguments of irrecovery are the positions of Saturn, Mars, or the Dragon's tail, out of their essential dignities, in the second house; or the lord of the second in combustion, or in the eighth house; or the lord of the second in quartile or opposition with the lord of the eighth. If the lord of the seventh be in conjunction with the lord of the eighth; or if the lord of the second behold not the first house, or lord thereof; or the Sun and Moon not aspecting each other, nor the part of fortune; or if they are both under the earth, there can be no restitution of the goods lost.

Who is the Thief?—the Age and Sex of the Thief.

A peregrine planet in an angle is to be taken for the significator of the thief; particularly if the peregrine planet hath dignities in the seventh house, or is lord thereof; or afflicts the house of substance, or its lord; or the part of fortune, or its lord. But, if no planet maliciously aspects the aforesaid significators, then admit the lord of the seventh to signify the thief, because he hath natural signification of thieves.—— Or, if the planet afflicting the substance, or part of fortune, or their lords, be peregrine, or essentially dignified, he will signify the thief.— If the planet afflicting the substance, &c. be masculine, and in a masculine sign and quarter, it denotes the thief to be a man. If the planet be feminine, and in feminine parts of the figure, it denotes the thief is feminine, or a woman. Saturn significator of the thief shews him to be old, except in the beginning of signs; the Sun, Mars, and Jupiter, about thirty, or somewhat more; Venus and Mercury, youthful; the Moon, according to her age; in the first quarter she signifies young; in her second, between twenty and thirty; in her third, between thirty and forty-five; in her fourth, between forty-five and sixty.

Are there more concerned in the Theft than one?

Many planets afflicting the significators of substance, whether peregrine or not, shew many thieves, or more thieves than one. If the significator of the thief be in sextile or trine with other planets, and in double-bodied signs, there are more thieves than one, although but one be found to afflict the significators of substance. The angles of the figure fixed, and the significator of the thief fixed, in no aspect with any planet, except the lord of the substance, or the disposer of the part of fortune, whom he afflicts, denote that only one person is concerned in the theft or robbery.

Is the Theft committed by Strangers or Familiars?

The luminaries beholding the ascendant, or its lord, or the lord of the first in the first, in conjunction with the lord of the seventh, denote the thief to be a familiar, or one well known to the loser. When the luminaries are in their proper houses, or in the houses of the lord of the ascendant, or in the triplicity of the lord of the ascendant, they denote the thief well known to the querent or loser. The significator of the thief strong in the ascendant, denotes a brother or kinsman, particularly if he chance to be lord of the third: if the lord of the seventh be in the seventh, he is one of the family. The lord of the ascendant, in the third,
or.

or fourth house, denotes the thief to be a servant in the family. The significator of the thief, in the third or ninth from his own house, shews the thief to be a stranger; and if the lord of the ascendant and the seventh, or significator of the thief, be not of one triplicity, it denotes the same. Mars or Mercury, significator of the thief, presage him to be a common pilferer, unless they govern a house of relation; which if they do, they then point out who it is. If the thief be a domestic, he is known thus: The Sun signifies a father or master; the Moon, a mother or mistress; Venus, a wife or woman; Saturn, a servant or a stranger coming there by chance; Mars, a son, brother, or kinsman; Mercury, a youth, familiar, or friend.

In what Time shall the Thing stolen be recovered?

If testimonies of recovery appear in the figure, the time may be known thus: Observe the application of the two planets signifying recovery, and consider the degrees of distance between their body and aspect, and turn the distance into time. If they happen to be in moveable signs, then allow as many weeks or days as there are degrees of distance for the space of time in which it may be recovered; if in common signs, allow months or weeks; if in fixed signs, years or months. When the Sun and Moon together behold the ascendant, the thing lost will speedily be recovered; for they suffer nothing to lie long hid or obscured: And, if at the same time the lord of the second be in the ascendant, it will be had again very speedily. The significators increasing in light and motion, and posited in fortunate places of the figure, presage a sudden recovery of the goods lost or missing.

JUDGMENTS proper to the EIGHTH HOUSE.

This is called the House of Death, because we enquire from it concerning death, and of the manner of it. It has also signification of the dowry of a wife, being the second house from the eighth. The questions proper to it are these:

1. *Of the Time of the Death of the Querent?*
2. *What Manner of Death shall he die?*
3. *Shall the Querent obtain the Wife's Portion?*
4. *Shall the Querent or his Wife die first?*

And each of these shall be treated of particularly in a separate and distinct section.

Of the ~~Time~~ of the Death of the Querent ?

To answer this question, let the lord of the ascendant, the ascendant itself, and the Moon, signify the querent; the eighth house, lord thereof, and the part of death, together with the planet or planets in the eighth, signify the death of the querent. If the lord of the ascendant and the Moon be free from the beams of the infortunes; or if no infortune, nor the Dragon's tail, be posited in the ascendant; they argue no danger to the querent, but shew him to be of a long life. If the said significators, or either of them, be in conjunction or good aspect of the fortunes, or the fortunes posited in the ascendant, and the part of life free; they presage the querent, according to nature, may live to a considerable age. Thus, finding all the significators free, the querent will live as many years as there are degrees between the conjunction, quartile, or opposition, of the lord of the eighth house and the lord of the ascendant. Or if, before the lord of the ascendant receives this affliction from the lord of the eighth, he happens to be combust of the Sun in the fourth, eighth, twelfth, or sixth, houses, the degrees of distance between the Sun and the significator will shew the years the querent may live, before he shall conclude this life. But, if the significators be afflicted, either by the infortunes, or by the lords of the fourth, sixth, eighth, or twelfth, houses, the querent's life will be of no very long continuance. In the measure of time, allow for degrees of distance, &c. in moveable signs, weeks; in common signs, months; and in fixed signs, years; which will shew the length, according to natural causes, of the querent's life. When questions of this nature are propounded, draw the figure into a speculum, and direct the significators as in a nativity; and when the ascendant or Hyleg shall come to any malicious direction, according to the solar measure of time, adjudge the person enquiring may be cut off from the land of the living. But this is only to be done when the nativity of a person is not to be had; for no absolute confidence can be placed in predictions that relate to death, but such as are grounded upon the genethliacal figure of birth, for reasons that will hereafter be given.

What Manner of Death shall the Querent die ?

Either the lord of the eighth or planets posited in the eighth shew the kind of death the querent shall be subject to, reference being had to the planets beholding him or them. If the significator be Jupiter or Venus, in their essential dignities, they portend a gentle death to the querent, except violent fixed stars be near them. If Saturn be significator, he denotes death by some severe ague, dropsy, or consumption; Mars, by fevers or wounds; the Sun, by pleurisies, or by some obstruction of the
vitals;

vitals ; Mercury, by the phthysic, frenzy, madness, lethargy, &c. and the Moon by drowning, or by diseases proceeding from cold and moisture.

Shall the Querent obtain his Wife's Portion ?

Every querent is signified by the ascendant, and the second house signifies his substance ; the quesited is signified by the seventh house, and the eighth house hath signification of his substance in this question.— The lord of the eighth in the eighth, no way impeded or afflicted by the unfortunate planets, declares the querent will have a good estate with his wife, and take possession of it without trouble. Jupiter, or Venus, or the Dragon's head, posited in the eighth house, or on the cusp of the eighth, in the terms of the fortunes, the lord of the eighth being no way impeded, argues the querent shall have his wife's portion without any manner of trouble. The part of fortune in the eighth house, in the dignities of Jupiter or Venus, and they casting their sextile or trine aspects thither, argues not only that the querent shall have the dowry of his wife, but also shews it to be considerable. If there happen a friendly aspect between the lord of the second and eighth, with reception ; or, if the lord of the eighth be in the second, or the lord of the second in the eighth ; they denote the querent will obtain his wife's dowry without difficulty. But, if there be a quartile or opposition between the significators, and no reception or translation of light ; or if the lord of the eighth be combust or retrograde ; the querent will not obtain the portion of his wife without great trouble and difficulty. If Saturn or Mars be in the eighth, and peregrine, very little of the wife's portion will be obtained ; and, if any, there will be great and violent contention about it. The Dragon's tail in the eighth portends the same. If a woman enquires concerning the estate of a man she expects to marry, these rules will serve sufficiently ; for, the ascendant represents the woman, if a woman enquires ; and the seventh house must then be for the man, and the eighth for his estate.

Shall the Man or his Wife die first ?

In this question particularly note the lord of the ascendant, and the lord of the seventh, and observe which of them goes to conjunction, quartile, or opposition, of the lord of the eighth house, or to combustion of the Sun, or to aspects of the unfortunate planets, and thence judge. If it be the lord of the ascendant that first suffers that affliction, the man, if a man be querent, shall die first ; if the lord of the seventh goes first to those afflictions, the woman will die first. But it is always to be observed, that the significator which is strongest and most powerful in the figure denotes the party represented by him shall live the longest. This question, however, should never be decided but by inspection of the nativity of each of the parties, properly rectified and duly considered.

A N I L L U S T R A T I O N

JUDGMENTS proper to the NINTH HOUSE.

We judge of voyages at sea, their prosperity or infelicity ; of science, &c. and of persons and things religious ; by the ninth house : and these questions are the most common unto it.

1. *Shall the Voyage be prosperous or not ?*
2. *Will it be long or short ?*
3. *May the Querent profit by the Science intended ?*
4. *Shall a Clergyman obtain the Benefice he enquires after ?*

These questions properly explained and resolved will give sufficient light to enable the reader to resolve any others, of the like nature and import, proper to this house.

Shall the Voyage be prosperous or not ?

When the ninth house or its lord shall be unfortunately aspected, it denotes many hazards and dangers to attend the voyage. If Saturn be the afflicting planet, the person enquiring will be subject to sickness, and loss of goods ; but, if Mars or the Dragon's tail afflict either the ninth house or its lord, they declare danger by enemies or pirates. If the ninth house or its lord be fortunate and strong, much good and great success are promised to the querent in the voyage, and that he shall make a happy and safe return. The lord of the ascendant and lord of the ninth in conjunction, sextile, or trine, with each other, particularly if there be any reception between them, or position in each others houses, argues an admirable voyage, and a propitious and safe return ; but, if they be in quartile or opposition, void of all reception, or if there happen no good translation between them, the querent will have an unauspicious voyage, and, before he returns home again, will have reason to wish he had let it alone. If the lord of the ascendant or the Moon be in conjunction with a fortunate planet in the tenth house, that being the second from the ninth, the querent shall gain great store of wealth by the voyage he undertakes, and enjoy remarkable health of body. But, if the lord of the ascendant or the Moon be in abject places of the figure, or with the lords of abject houses, or in quartile or opposition to them, either peregrine or combust of the Sun, the person will fall sick in the journey, and the voyage will be unfortunate to him ; and, if they be with violent fixed stars of the first magnitude, it will be worse.

Will the Voyage be long or short?

The significators of the person enquiring, and of the voyage, swift in motion, oriental, and in moveable signs, denote the voyage to be short and quick; but, if occidental, they shew some obstructions. When the lord of the ascendant applies to the lord of the ninth, or the lord of the ninth to the lord of the ascendant; or if a fortunate planet transfers the light of the one to that of the other; they are good arguments of a safe return, and a short and speedy voyage. The lord of the ninth in a fixed sign, and the lord of the ascendant and Moon in fixed signs, denote a very long voyage to the querent; if in common signs, the voyage will be indifferently good; if in moveable signs, he returns speedily. If the lord of the ascendant be retrograde, or if either he or the Moon apply to a planet that is retrograde, it signifies the person that goes the voyage will return home in a short time, or perhaps before he goes to the place intended.

May the Querent profit by the Science intended?

Give the ascendant, its lord, and the Moon, to signify the querent; the ninth house, the lord thereof, and the planet posited therein, to signify the science enquired after; and, according to their positions and configurations, judge of the question. The lord of the ascendant and lord of the ninth in conjunction, or in sextile or trine unto each other, either in or from angles or succedent houses, give great hopes to the querent that he shall gain or profit by the art or science he intends to follow. If fortunate planets possess the ascendant or ninth house, and thence shall friendly behold either the cusps of each house or the lords of them, it is an argument that the querent will profit by the art or science intended. If the Moon be posited in the ninth, in sextile to the lord of the ascendant or ninth house in the eleventh, particularly if a reception happen, there is no doubt but the querent will gain by the science intended, and prove a good artist therein; but, if none of these things appear in the figure, but on the contrary there happens a quartile or opposition between the significators, the party enquiring will not profit by the art or science intended. When the unfortunate planets or Dragon's tail are posited in the ascendant or ninth house, or afflict their lords, or the Moon; or if an unfortunate planet happens to be lord of the ninth, and posited in an evil place of the figure; the person enquiring will not gain much by the science.

Shall a Clergyman obtain the Benefice he enquires after?

Give the ascendant and its lord, and the Moon, to signify the clergyman; and let the ninth house signify the living, or other ecclesiastical preferment, sought after. The lord of the ascendant or Moon, joined to the lord of the ninth by body or good aspect, gives great hopes that the minister or querent may obtain the benefice desired. If the Moon or lord of the ascendant be in the ninth, or lord of the ninth in the ascendant, or in reception with each other, they are very good arguments that the querent or minister shall obtain the parsonage or church-preferment desired. When the lord of the ascendant, or Moon, are joined to the Sun or Jupiter; or in sextile or trine of either of them, in the ascendant or ninth house; it denotes that the querent will obtain the benefice enquired after. If the principal significators be in sextile or trine, with reception, the preferment or benefice comes with little trouble; if they be in quartile, and at the same time in reception, the benefice may be obtained, but it will be with great trouble and delay. The business may also be brought to pass by translation of light; for, if a planet separates immediately from the good aspect of the lord of the ninth, and applies to the lord of the ascendant; or if he separates from the lord of the ascendant, and applies to the lord of the ninth; the benefice or preferment will be obtained, and by the means of a person signified by the planet that thus transfers the light of the significators to each other.—But, if none of these testimonies happen, it will be a very difficult matter to obtain the benefice desired. The lord of the ascendant retrograde, combust, or cadent, and he or the Moon in quartile or opposition of the infortunes, or of the lord of the ninth house, without reception, declares the destruction of the matter enquired after, and shews that it shall come to nothing. Infortunes in the ninth house, or in the ascendant, or afflicting the lord of the ascendant or ninth house, or the Moon, shew much trouble and vexation to the person enquiring after the benefice, and an impossibility of obtaining the business at last. Observe that planet which casts a quartile or opposition either to the lord of the ascendant or Moon, and take notice of the house he is lord of; for by that means may be discovered what or who will be the occasion of preventing the business from taking place. The afflicting planet; being lord of the third, denotes a neighbour to be the impeditor of the thing; if of the eleventh, some pretended friend; if of the tenth, the patron hath no good opinion of him; if of the seventh or fifth, he is considered a contentious and improper person. Fortunate planets in fortunate places of the figure, befriending the significators, give hopes of the business enquired after; but, if malefic planets, in unfortunate places of the figure, afflict the significators of the business, it will never come to any thing.

JUDGMENTS proper to the TENTH HOUSE.

The honour, office, dignity, and profession, of each querent, are known from the tenth house ; and these interrogations are common to it.

1. *Shall the Querent obtain the office or dignity desired ?*
2. *Shall he remain in the employment he possesses ?*
3. *What profession will be best for any one to follow ?*

These questions properly answered will instruct the ingenious reader how to judge of any other of the like nature.

Shall the Querent obtain the Office or Dignity desired ?

Still remember to give the ascendant, its lord, and the Moon, to signify the querent, let him be a person either of high or low condition ; and the tenth house and the lord thereof, and the Sun, because he is the natural significator of honour and dignity, to represent the office, honour, or dignity, enquired after. If the lord of the ascendant or Moon be joined to the Sun, or to the lord of the tenth, or if they behold the tenth by a sextile or trine, the querent shall obtain the dignity sought after, by his industry, and by the means he intends to use. If the lord of the ascendant or the Moon be in the tenth, or the lord of the tenth or the Sun be posited in the ascendant, and neither of them impeded, the querent shall obtain the honour or office he seeks after. The significators in sextile or trine to each other, or a fortunate planet translating the friendly beams of one to the other, give assured hopes of success to the querent. Fortunate planets in the tenth, or in conjunction, sextile, or trine, of the lord of the tenth, having dignities in the ascendant, declare the querent will obtain the office or dignity desired. If Saturn or Mars be strong in the ascendant, and joined to the lord of the tenth, either by body or good aspect, it presages hopes of the preferment sought after, and that it will be gained, although with much trouble. A fortunate planet transferring the light of the lord of the tenth to the lord of the ascendant, denotes the querent will obtain the dignity or honour sought after, by the means of the person represented by that planet who thus transfers the light of the lord of the tenth. If the Sun's light be so transferred, it portends the same. But, if none of the aforesaid configurations receptions, or translations, happen among the significators, the honour and preferment sought after by the querent will not be obtained ; although he may have the greatest promises, and most probable hopes that can possibly be conceived.

Shall a Person remain in the Employment he possesses?

When a person is in an employment, trust, or office, and is jealous of being turned out of the same; observe whether the lord of the ascendant or Moon, and the lord of the tenth, are going to conjunction, or to any friendly aspect, as a sextile or trine; or if there be any reception between the two chief significators: for, if so, the querent shall hold and keep the employment he possesses. If the lord of the ascendant be in sextile or trine to either of the two fortunes in the tenth house, and no affliction happen from the infortunes, the querent will long enjoy the place he possesses. The lord of the ascendant in the tenth, or lord of the tenth in the ascendant, denotes the same. But, if the lord of the ascendant or the Moon be in quartile or opposition with any planets, and the same planets in conjunction, sextile, or trine, with the lord of the tenth, or the Sun, the querent will lose the employment he possesses; and such persons as are signified by the planets in conjunction, sextile, or trine, with the lord of the tenth, or the Sun, are endeavouring to prejudice him in the business. The lord of the ascendant retrograde, and combust of the Sun, shews the querent to have incurred the displeasure of those that have power over him, and that they will therefore take away the office or employment he holds. If the Moon or lord of the ascendant be in quartile or opposition with the lord of the tenth or the Sun without reception, it portends the querent to be in danger of losing the office or employment he holds or possesses. The lord of the ascendant or the Moon separating from the lord of the tenth or the Sun, declares the querent in danger of losing the office or employment he holds; particularly if from their separation they apply to the malicious aspects of the infortunes.

What Profession will be best for the Querent to follow?

This question is only fit to be propounded by mechanics, and not by those who live and move in a higher sphere; and, when a proper person propounds the question, he may be answered according to the following rules. Consider the lord of the ascendant, and the Moon, for the person enquiring; and the lord of the tenth house, and the planets Mars and Venus, for the trade and profession of the querent, and observe the aspects between the significators according to the signs they are posited in, and so judge of the profession of the querent. If the significators, or the greater part of them, happen to be in fiery signs, the querent will do well in any profession that relates thereunto, according to his capacity of birth; as a physician, chemist, surgeon, goldsmith, silversmith, jeweller, apothecary; or, if of a meaner condition, he may make a good cutler, smith, baker, glass-maker, or the like. The significators in aerial signs, according

ording to the birth of the querent, denote he will make a good lawyer, arithmetician, accomptant, surveyor, scrivener, clerk, astronomer, &c. otherwise a good haberdasher, milliner, painter, draper, or one that may deal in retail commodities. But, if the significators be in earthy signs, the querent may make a good farmer or husbandman, gardener, grafier, coach-maker, joiner, carpenter, &c. The significators of trade or profession, in watery signs, denote the querent to do well in brewing, malting, or in selling wines and spirituuous liquors. When the lord of the ascendant is in sextile or trine to either of the significators of trade, and they are posited in angles or other good houses of the figure, the querent may do very well in the trade or profession he follows. If the Moon be in the like good configuration with any of them, it portends the same. But, if the significators of trade be afflicted in cadent places of the figure, and the lord of the ascendant or the Moon in quartile or opposition to them, the querent will not thrive by the trade or profession he is about to follow.

JUDGMENTS proper to the ELEVENTH HOUSE.

This house gives judgment relative to the friends of each querent, their baseness or fidelity, and of his hopes, &c. The questions that are most common to it are these :

1. *Shall the Friends of the Querent prove faithful to him ?*
2. *Shall the Querent obtain what he anxiously desires ?*

All other things particularly relating to this house are comprehended under these two.

Shall the Friends of the Querent prove faithful to him ?

The ascendant and its lord represent the querent, and the eleventh house and its lord the friends of the querent. Now if any benevolent aspect is found between the lords of the ascendant and the eleventh house, or any friendly reception or translation of light between them, the friend of the querent is not to be suspected, but he will prove faithful. If the Moon be in friendly aspect to the lord of the eleventh, or there happens any good translation of light or reception between them, in good places of the figure, the friend proves just and faithful. The dispositor of the part of friends, in conjunction, sextile, or trine, or in good reception with the lord of the ascendant in good houses, and configurated with stars of a benevolent nature, argues the querent's friend to be just and faithful to him. The lord of the ascendant or the Moon in the eleventh house, and the lord of the eleventh in the ascendant, shews a
reciprocal

reciprocal affection between the querent and his friends. If either of the fortunes cast their friendly beams to them both at the same time, it argues the same. On the contrary, if the lord of the ascendant or the Moon be in quartile or opposition of the infortunes in the eleventh, or of the lord of the eleventh, the friends of the querent are not faithful to him. If there be no reception between them, this judgment is the more certain. The Dragon's tail afflicting the eleventh house, or the lord thereof, shews the friends of the querent to be very deceitful, let them pretend ever so fair. The same if the lord of the eleventh be near violent fixed stars, as Caput Algol, Oculus Taurus, Serpentarius, the Chæle, &c. If the significators of the querent and his friends be in quartile or opposition from fixed signs, and in angles, it declares the friends, or at least such as pretend to be so, faithless; and that perpetually. If the natural significators of friendship, which are Jupiter and Venus, be posited in the ascendant, or cast a friendly aspect thereto, or to the lord thereof, or the Moon, the friends of the querent will prove faithful. But, if they cast a quartile or opposition to the Moon, or lord of the ascendant, or to the ascendant itself, it admonishes the querent to beware of pretended friends.

Shall the Querent obtain what he hopes for or desires?

When a person hath hopes of a thing, and is unwilling to declare what it is, yet would wish to be resolved what the effect may be, and accordingly propounds the above question, the ascendant and its lord are to signify him, and the eleventh house and its lord, with the fortunate planets therein, are to signify the matter or thing desired. If the significators are in reception, or in good aspect with each other, the business or matter hoped for is possible to be obtained; or, if there be any good translation of light or reception in houses, it argues the same thing. If the lord of the ascendant and lord of the eleventh receive each other in angles, or shall be received of the fortunate planets in angles or in succedent houses, the thing that the querent hopes for shall be accomplished. Either the lord of the ascendant or the Moon received in fixed signs, shews the querent shall obtain the business that he hopes for, and that completely; if in moveable signs, he will obtain very little or nothing of what he hopes for; and, if in bicorporal signs, he will have only a part of what he desires to obtain. But if on the contrary the significators are in quartile or opposition, and void of all manner of reception, having no good translation of light, or if they be combust, cadent, peregrine, or retrograde, or with fixed stars of an evil influence, the matter desired will not be brought to perfection. But, if the querent in propounding the question tells the particular thing he hopes to attain, then the significators thereof must be taken from their proper place, and the rules varied as the subject may require.

JUDG-

JUDGMENTS proper to the TWELFTH HOUSE.

By this house we judge of private enemies, captivity, and imprisonment; and the questions belonging to it are,

1. *Hath the Querent private Enemies?*
2. *Who are they, or how may he know them?*
3. *Of a Prisoner or Captive, when may he be freed?*

These questions being resolved, will enable the reader to answer any others of a similar shape and tendency.

Hath the Querent private Enemies?

If this question, is indifferently proposed, observe what aspect there be between the lord of the ascendant and twelfth house, and from what house of heaven it happens; and so judge of the querent's private enemies. If the aspect be by quartile or opposition, and out of malignant houses of the figure, the querent hath private enemies; and if the lord of the twelfth be a superior planet, as Saturn, Jupiter, or Mars, and any way dignified, the enemies are the more to be feared; but, if they are inferiors, they are not so dangerous; the more powerful the signifiers of the enemies are, the more injury will the querent sustain by them; the less powerful, the less evil and mischief will they be able to do him. If the lord of any other house besides the twelfth be in quartile or opposition to the lord of the ascendant or the Moon, or to the ascendant itself, from obscure places of the figure, the querent hath private enemies. But if the ascendant, and the lord thereof, and the Moon, be void of the evil aspects of any planet or planets, and are befriended by the good rays of the fortunes, and the lord of the ascendant and the Moon in fortunate places of the figure, they denote the querent hath no private enemies.

Who are his private Enemies, and how may he know them?

To resolve this question truly, observe the positions of the lords of the ascendant and twelfth house; for, if the lord of the twelfth afflict the lord of the ascendant, or the ascendant from the third house, the lord of the third assisting, the querent's greatest private enemies are those that live near him, or are nearly related to him; that is to say; either a brother, kinsman, or neighbour. The person is to be described by the planet afflicting, and the sign in which he is posited. If the lord of the twelfth afflict the ascendant or his lord from the fourth house, the father of the querent is his enemy; if in the fifth, his children or some occasional

visitor will prove his private enemy. If in the sixth house, his servants, or an uncle. If in the seventh house, his wife or partner shall prove secretly mischievous to him. The person or persons signified by that house where the Dragon's tail is posited will be malicious and prejudicial to the querent; particularly if the lord thereof afflict the lord of the ascendant, the ascendant itself, or the Moon, at the same time.

Of a Prisoner or Captive, when shall he be set at Liberty?

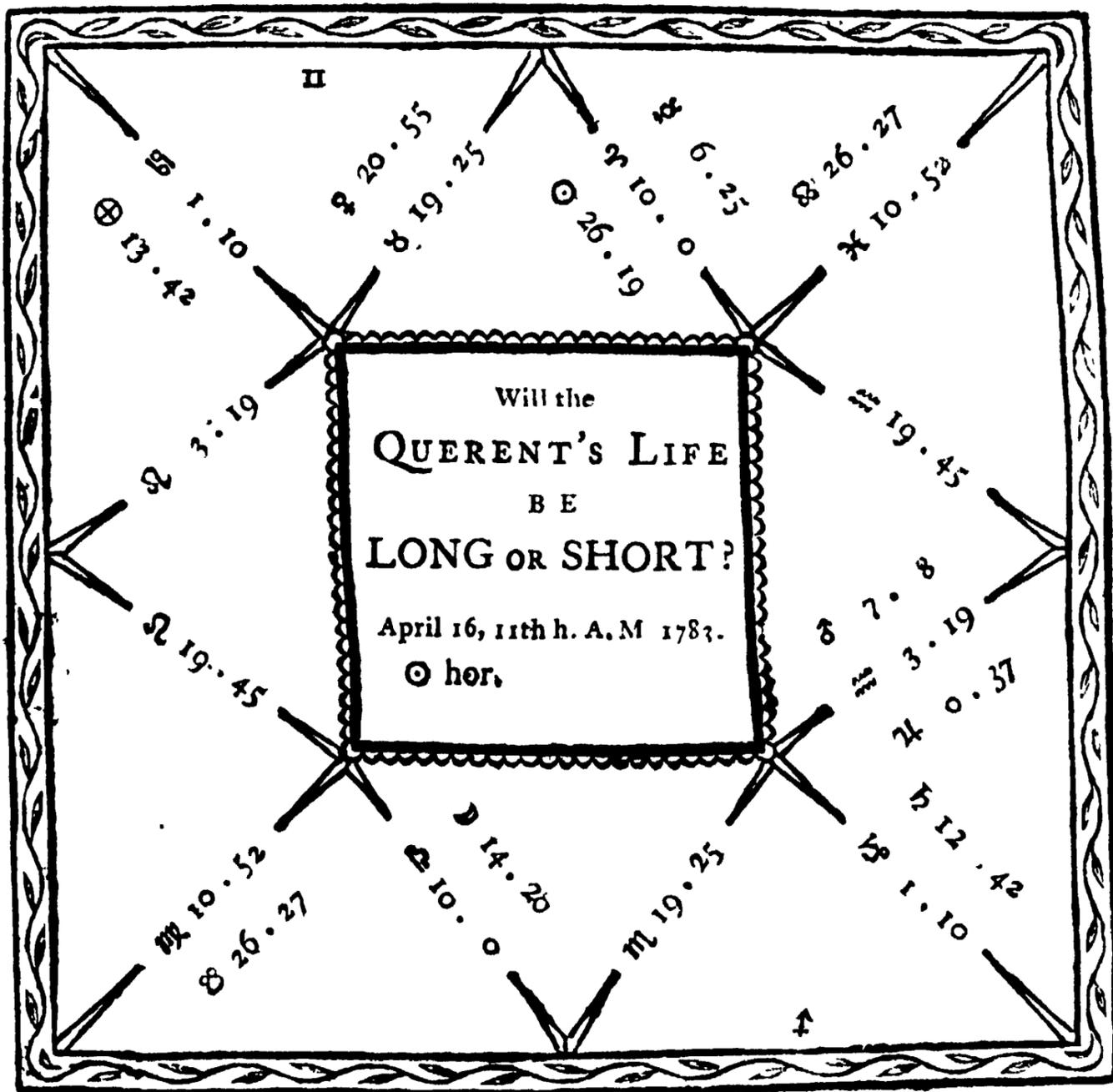
The lord of the ascendant or Moon, swift in motion, denotes freedom from imprisonment in a short time; if either of them commit their virtues or dispositions to any planet or planets in the third or ninth house, or to the lords of them, not being posited in angles, it argues a release from imprisonment in a short time. If the lord of the ascendant or the Moon be more potent in the figure than the lord of the twelfth, or be separating from the ill aspects of the lord of the twelfth, or the dispositor of the part of imprisonment, particularly in moveable signs, and thence immediately applying to the friendly beams of the fortunate planets Jupiter or Venus; the prisoner or captive cannot remain long in the prison where he is, but will be released. The lord of the ascendant or the Moon in the fourth, sixth, eighth, or twelfth, houses, or under the Sun-beams, or retrograde, or unhappily afflicted of Saturn or Mars, shews the person under restraint will not be released from confinement for a long time. And, if the infortune happens to be lord of the eighth, he will die in prison. If the lord of the ascendant or the Moon separate from the lord of the fourth, and immediately apply to Jupiter or Venus; or if the lord of the fourth separate from the lord of the ascendant; they argue good hopes that the captive or prisoner shall not continue long in prison. A fixed sign ascending at the time of the question, and the lord thereof a ponderous planet, and in an angle, portends a tedious time of imprisonment. If common signs, the affliction will not be so long; if moveable, it will be very short; if the lord of the ascendant be cadent from his house or exaltation, and the Moon happen to be in Scorpio or Aquaries, it presages long imprisonment. If the lord of the hour in which the prisoner was taken by an unfortunate planet, and unfortunately placed in the heavens, it declares a tedious imprisonment, and very long captivity; but, if he be a fortune, the imprisonment cannot be long. The only way to discover the length of time in which a prisoner or captive shall be released, is, by observing the degrees of distance between the significators and the fortunate planets, or the Sun; and according to the signs they shall be found in, whether fixed, common, or moveable, measure the days, weeks, months, or years, of the prisoner's captivity, as heretofore directed.

Having

Having thus given rules and directions how to solve any kind of question proper to each of the twelve houses, I shall next proceed to illustrate these rules further, by giving examples of a variety of true and recent questions which I have resolved for different persons, most of whom are now living, and ready to confirm any fact that may be disputed by the incredulous reader. I shall begin with such as properly belong to the first house, and so pass on regularly to the others, and give an example or two from each of them.

QUESTION I. On the LENGTH of LIFE.

A gentleman of eminence and fortune in his Majesty's navy, having an inclination to lay out a sum of money on life-annuities, applied to me with a very pressing solicitation to inform him whether his life would be long or short, that he might thereby determine whether such a purchase would be to his advantage. Not being able to procure his nativity, I took down the time of the day when the question was proposed, and, having rectified it by a correct regulator, I immediately projected the following scheme.



My first business was to examine the figure, to find whether it were radical, and fit to be adjudged, which I found to be the case, because the lord of the ascendant and the lord of the hour are of one nature and triplicity; and the significator of the querent exactly described his person, which is of a middle stature, sanguine complexion, and of an acute understanding, denoted by Mercury's position in the sign Aries, the house of Mars. The Moon being in opposition to the sun, shews him to have a mark or scar near the left eye; which was also true; and therefore, as I found all circumstances to concur in proving the question to be well and seriously grounded, and free from all imposition, I gave him my judgment upon the figure as follows.

The princely sign Leo, the querent's significator, occupies the ascendant; and the Sun, the lord thereof, and giver of life, is posited near his meridian altitude in the medium coeli, and in the sign Aries, his house of exaltation, strong, powerful, and in full dignity, free from the evil rays of the lords of the sixth, eighth, fourth, or second, houses, which neither impedit the Sun nor the ascendant with any evil aspect. But the Moon, lady of the twelfth, is in opposition to the Sun, making at the same time a quartile mundane aspect with the ascendant, and a sextile aspect with Saturn in the zodiac; from which positions I inferred the following particulars.

The affliction of the lord of the ascendant, by the opposition of the Moon in Libra, the house of Venus, and Venus dispositor of the Moon in her own house, and in the feminine sign Taurus, going to a semisextile with the Sun, denotes that he will receive some considerable injury from a female connection, now existing under the specious pretence of friendship and fond attachment; and this is declared by the Moon being lady of the twelfth, the house of private enemies, which disposes of the part of fortune, and thereby indicates that he will lose some part of his fortune by her means.

The Moon's mundane quartile aspect to the ascendant, in an airy sign, declares, that he will be attacked with a severe fit of the wind choleric, or some dangerous complaint in the bowels and reins; but it will not prove fatal to him, because the Sun, the lord of his ascendant, is more strong and powerful, and in greater dignities, than the afflicting planets; and therefore, according to natural efficient causes, they will prevail over all subordinate effects.

From a consideration of those parts of the figure which relate to the circumstances of his past life, I informed him he had improved his fortune, and been successful in some important voyage, because the Dragon's head is situated in his ninth house; but that he had lately suffered greatly by a violent hurricane, that threatened destruction or shipwreck; which is denoted by the opposition of Saturn to the part of fortune, and the Moon having lately separated from an opposition with Mercury, lord of the third house, where the Dragon's tail is posited. This circumstance I had the pleasure of hearing him acknowledge to be true; and that the storm arose only eight days before the ship came into port.

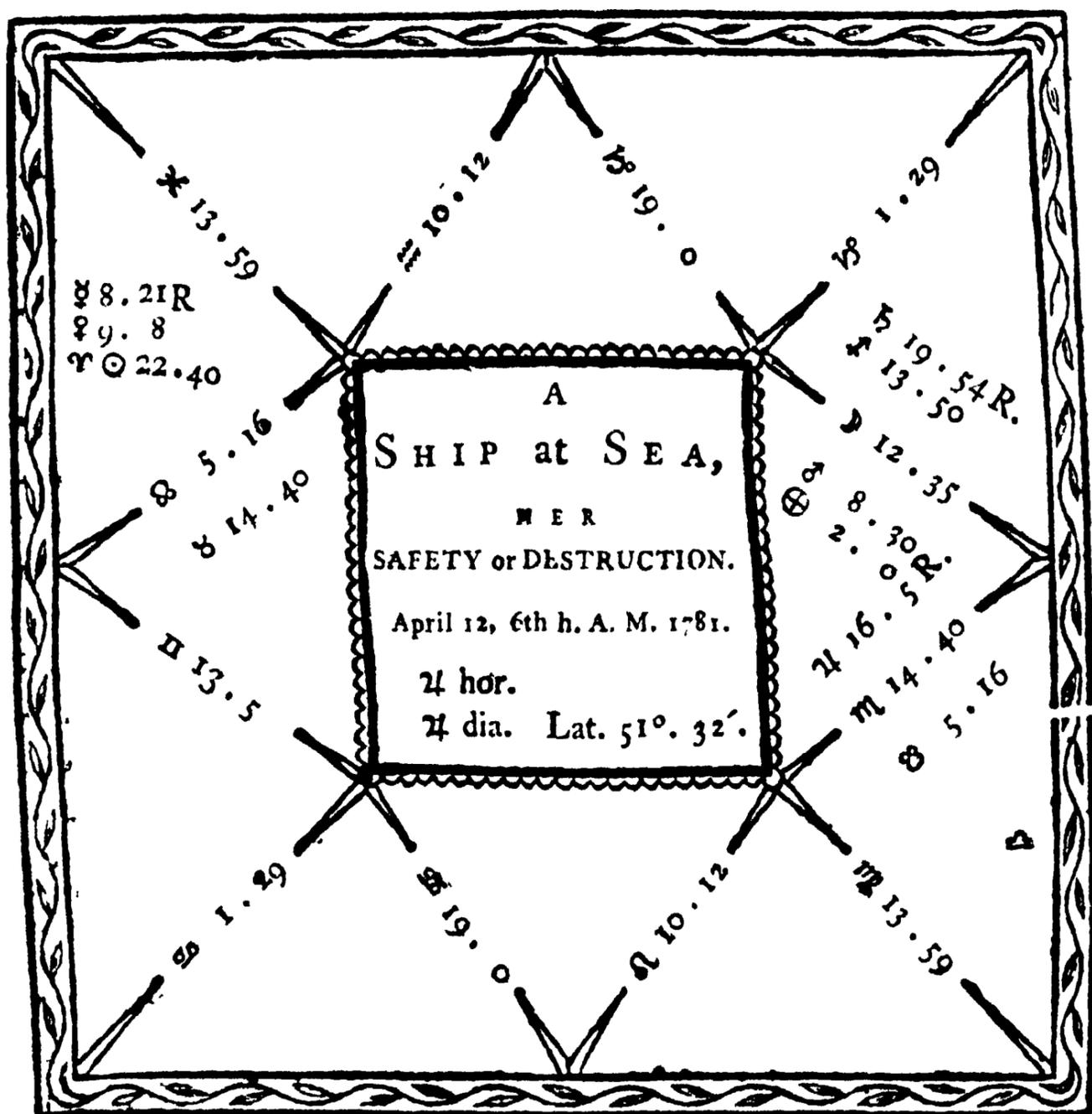
He requested me to ascertain the time when the above illness would happen. I accordingly took the number of degrees between the Sun and Moon, by subtracting the less sum from the greater; and found the distance to be eleven degrees fifty-nine minutes. I then sought the Moon's latitude, and found it one degree thirty-three minutes south, which, added to the above, make thirteen degrees thirty-two minutes; and, as the significators are in moveable signs, I computed the time by weeks and days, and predicted this illness would befall him about the 20th of July following; and that, after he should be restored to health again, he would go on, without sustaining any other serious indisposition, until the sixty-ninth year of his age; about which time I conceive the functions of life will be naturally extinguished, by a complication of infirmities.

I have lately had the pleasure of conversing with the gentleman on the subject of this question. He informed me, that towards the middle of July, 1783, he was attacked with a kind of bilious complaint in his stomach, which brought on violent fits of the cholic. That, towards the latter end of the same month, he found an obstruction in his bowels, and his physician declared it next to a miracle that his life was saved. He now appears to be in perfect health, and has sunk a considerable sum of money in life annuities, which he declares, was done in consequence of the verity he found in

QUESTION II. On the FATE of a SHIP at SEA.

In the year 1781, a gentleman called upon me who had a considerable share in a privateer, which had been completely fitted out and sent to sea a long time before, and the proprietors could not obtain the least information of her. He therefore requested me, if in my power, to give him some probable account of what had befallen her. After convincing myself the question was radical, and no trick or imposition intended,

which is always necessary to be carefully enquired into by the rules already laid down for that purpose, I proceeded to give my judgment on the following figure, rectified to the precise time the question was propounded.



Here the ascendant and the Moon are significators of the ship; and Venus, because the sign Taurus, the house of Venus, is on the ascendant, is significatrix of the crew; and Mercury, with the Part of Fortune, denote her stores and all the other materials on-board her. The ship itself appears well found and substantial, but not a swift sailer, as is demonstrated by an earthy sign possessing the cusp of the ascendant, and the situation of the Dragon's head in five degrees of the same sign. The planet Mars is significator of the enemy.

Now the Moon, which represents the ship, being situated in the eighth house, the house of death and disappointment, and at the same time besieged by the two malefic planets Saturn and Mars, denotes her to be overpowered by the enemy. Mars, lord of the seventh, the house of
open

open enemies, being posited with all his dignities therein; and in reception of Jupiter, lord of the enemy's house of substance; and being also dispositor of the Moon, Mercury, and Venus, which represent the ship and crew, obviously declares them to be in the hands of the enemy. The significators, being posited in fiery signs, indicate an engagement to have taken place; but the superior strength of the malefic rays of the infortunes declare it to have been of short duration, and of very unequal force. The crew being represented by Venus, who is disposed of by Mars in the twelfth house, the house of imprisonment and affliction, plainly shews them to be imprisoned in the enemy's country. And as Mercury is retrograde, and situated also in the twelfth house, with the Moon's fortunate node, it is apparent that the ship and stores will never be restored to the owners, but will be appropriated to the use of the captors, or disposed of for their advantage. The Moon's position in the eighth house declares the ship to have been taken at a considerable distance from home: and Sagittarius possessing the cusp of the eighth, which is a south-west sign, and situated in the south-west part of the heavens, denotes the capture to have been made in a south-west part of the world.

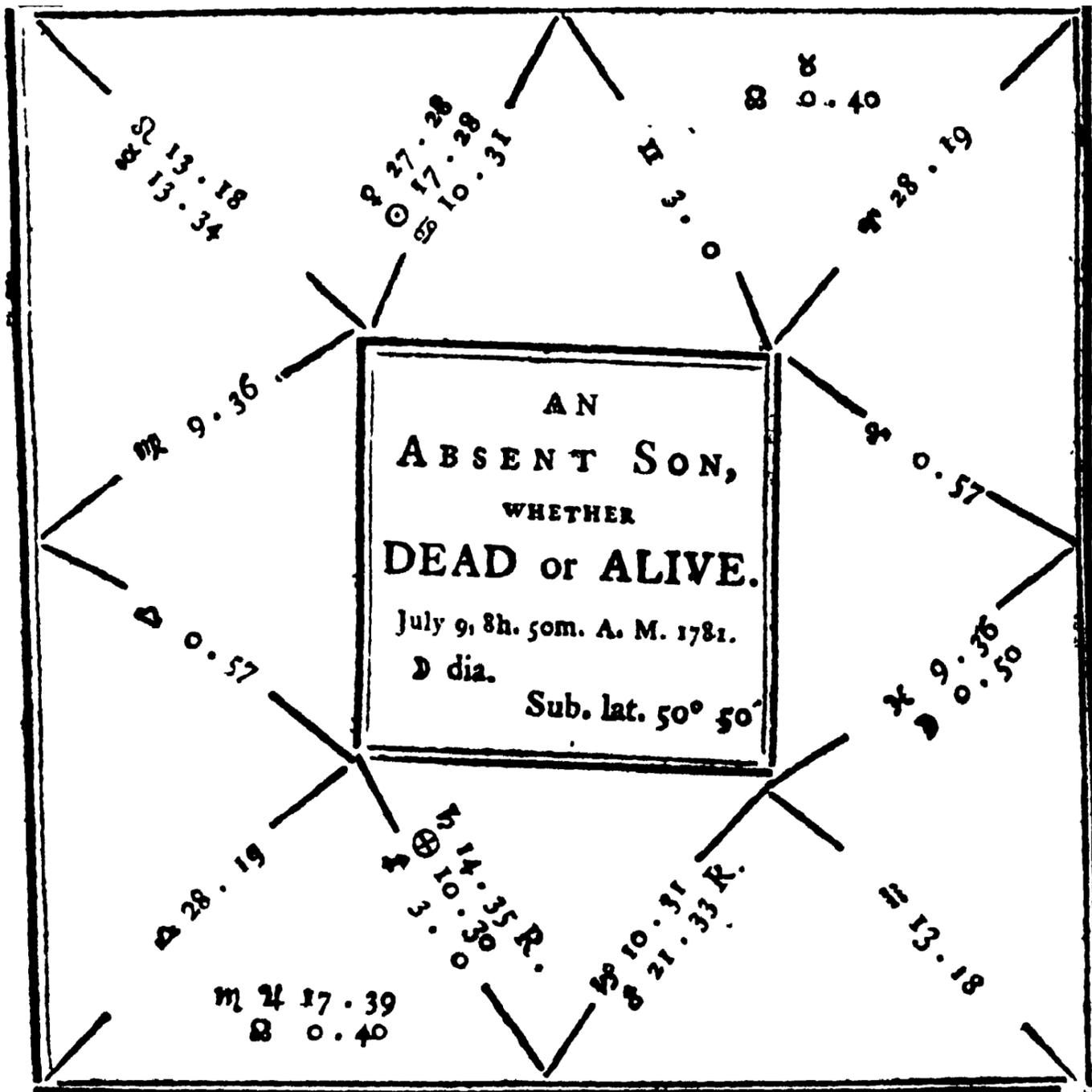
The querent left me with strong hopes of finding this judgment erroneous; and appeared so extremely averse to believe there could be any truth in it, (because perhaps it operated so much against his own interest,) that I would not suffer him to leave the room until he had promised upon his honour to let me know the result. Accordingly, in about six months afterwards, I received a short note from him, informing me that the owners had received advice from the captain of the privateer, that he had fallen in with a French frigate of twenty-four guns, which being vastly superior to him, he was obliged, after a short resistance, to strike his colours, and was carried prisoner, with the rest of the crew, into France.

QUESTION III. Of an ABSENT SON, whether DEAD or ALIVE.

A poor woman applied to me in the greatest distress of mind, on account of her son, who had turned out wild, and went to sea without the consent of his friends. He had been absent a considerable time, without ever once so far reflecting on the disconsolate situation of his parent, as to be induced to address a line to her, to remove her anxiety, or to state his own prospects and pursuits. It was the woman's constant practice to make enquiry after him among the seafaring people, till at length she heard an imperfect story of some engagement abroad, in which her son

A N I L L U S T R A T I O N

was reported to be killed. Upon this unpleasant news, she requested me to inform her, by the rules of Astrology, whether her son was dead or alive; or whether the account she had heard was true or false. Her uneasiness of mind was too apparent for me to doubt her sincerity, or to suppose the question not fit to be adjudged, and therefore I erected this figure, and gave my opinion thereon as follows:



In this figure Virgo rises upon the ascendant, and Mercury, lord thereof, and significator of the querent, is posited in the twelfth house, the house of affliction and sorrow. The fifth house of the figure is here considered as her son's first or ascendant, and Saturn, lord thereof, is his significator, and is posited in the fourth angle, or *imum cœli*, which represents the grave and termination of all things. Saturn is also in conjunction with the part of fortune in the fourth, both of which are disposed of by Jupiter, and Jupiter by Mars; which malefic planet possesses the son's first house or ascendant in his exaltation, and in opposition to the Sun and Venus in the seventh, which is the house of open enemies and war.

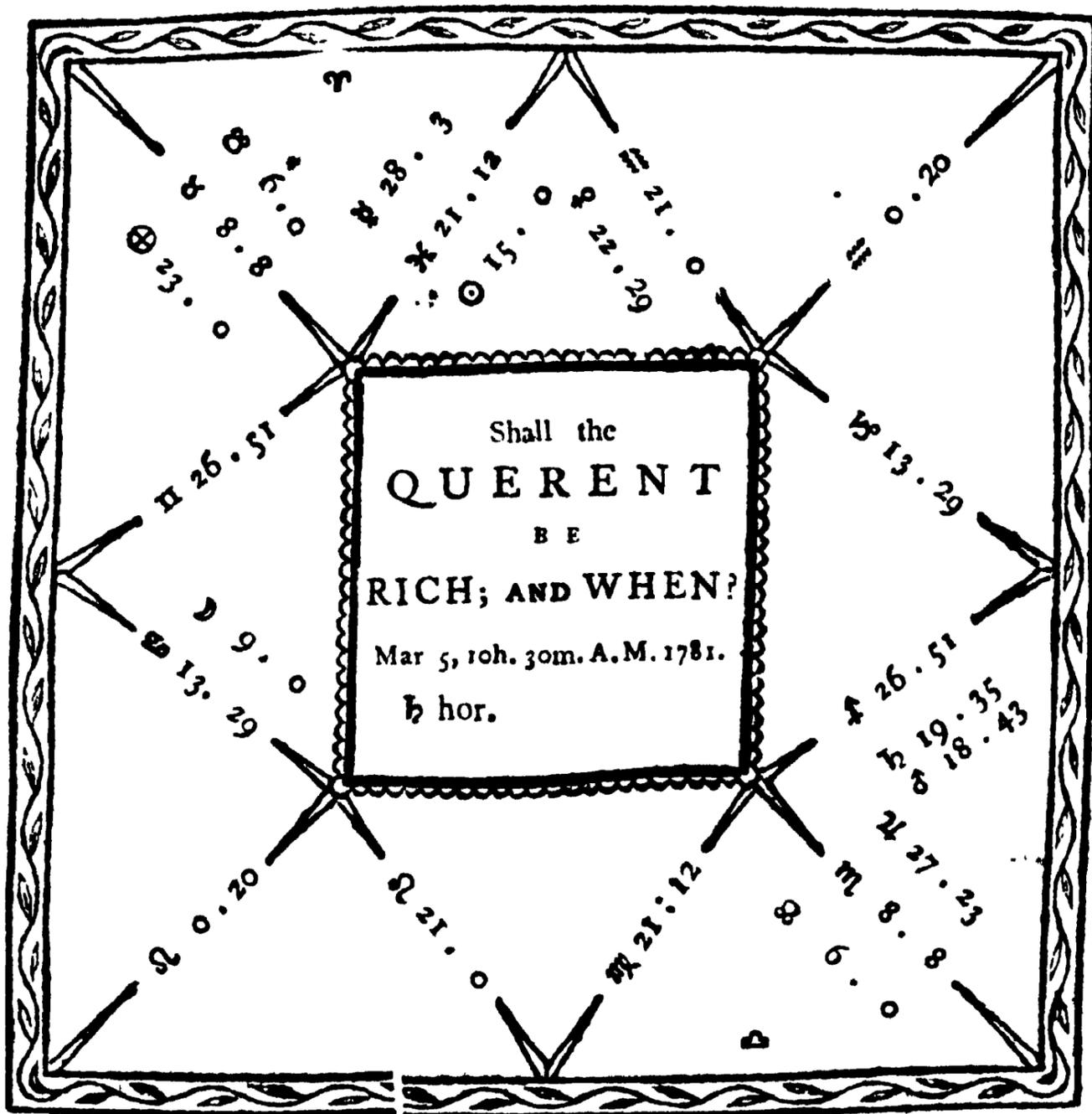
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From these configurations I drew the inferences following; that Mercury, the querent's significator, by being posited in the twelfth house, plainly shewed her fears were too well grounded. That Saturn, significator of the quesited, and the part of fortune, being both disposed of by Jupiter, and this planet disposed of by Mars, indicates all their benevolent effects to be destroyed by the malignant influence of this infortune. Mars being in the son's ascendant, in his exaltation, and in opposition to Sol, is a strong argument of a violent death; the kind and manner of which is thus described. Saturn, his significator, is posited in the fiery sign Sagittarius; and Leo, which occupies the cusp of his eighth, and Aries the cusp of his fourth, are also of the fiery triplicity; the Sun, the giver of life and light of time, is posited in the watery sign Cancer, disposed of by the Moon, in the watery sign Pisces, and the Moon by Jupiter in the watery sign Scorpio; and the whole of their influences are transferred to the fiery planet Mars, in his ascendant. From these circumstances it became obvious to me that the youth was no longer in existence, that his death happened upon the water, by means of some fatal warlike instrument, and in some desperate engagement with an open enemy.

The querent then asked me if I could give her any satisfactory account how long ago this happened. I took down the degrees and minutes of the two principal significators, viz. the Sun and Mars, and subtracted the one from the other, which gave four degrees five minutes for the remainder; and this being converted into time by the rules before laid down for moveable signs, in which the above significators were posited, I informed her the accident had befallen her son somewhat more than a month before she heard the news of it. Some time afterwards a ship arrived with an account of this engagement, which happened on the coast of France, and confirmed the whole of this judgment, by proving every fact I had mentioned to have literally come to pass.

QUESTION IV. On the Prospect of RICHES.

A gentleman called upon me to enquire, whether any remarkable change of circumstances would ever happen to him in respect of riches, and the time when. Conceiving his desire to arise from a strong impulse of the mind, I took the exact time of the day, and erected the following figure to resolve this question.



The lord of the ascendant, and lord of the hour, being of one nature and triplicity, shews the figure to be radical. And, as Gemini occupies the cusp of the ascendant, Mercury is its lord, and the querent's significator; and being posited in the eleventh house, in a watery sign, and in trine to Jupiter, lord of the seventh, who is here posited in the sixth, is a strong argument of riches by means of servants, or of persons in a subordinate capacity. The Moon, who is lady of the second, being in her exaltation, in trine aspect to the Sun, and applying to a trine with Jupiter, and a dexter trine aspect with Mercury, declares a great and sudden flow of riches to the querent, and that unexpectedly.

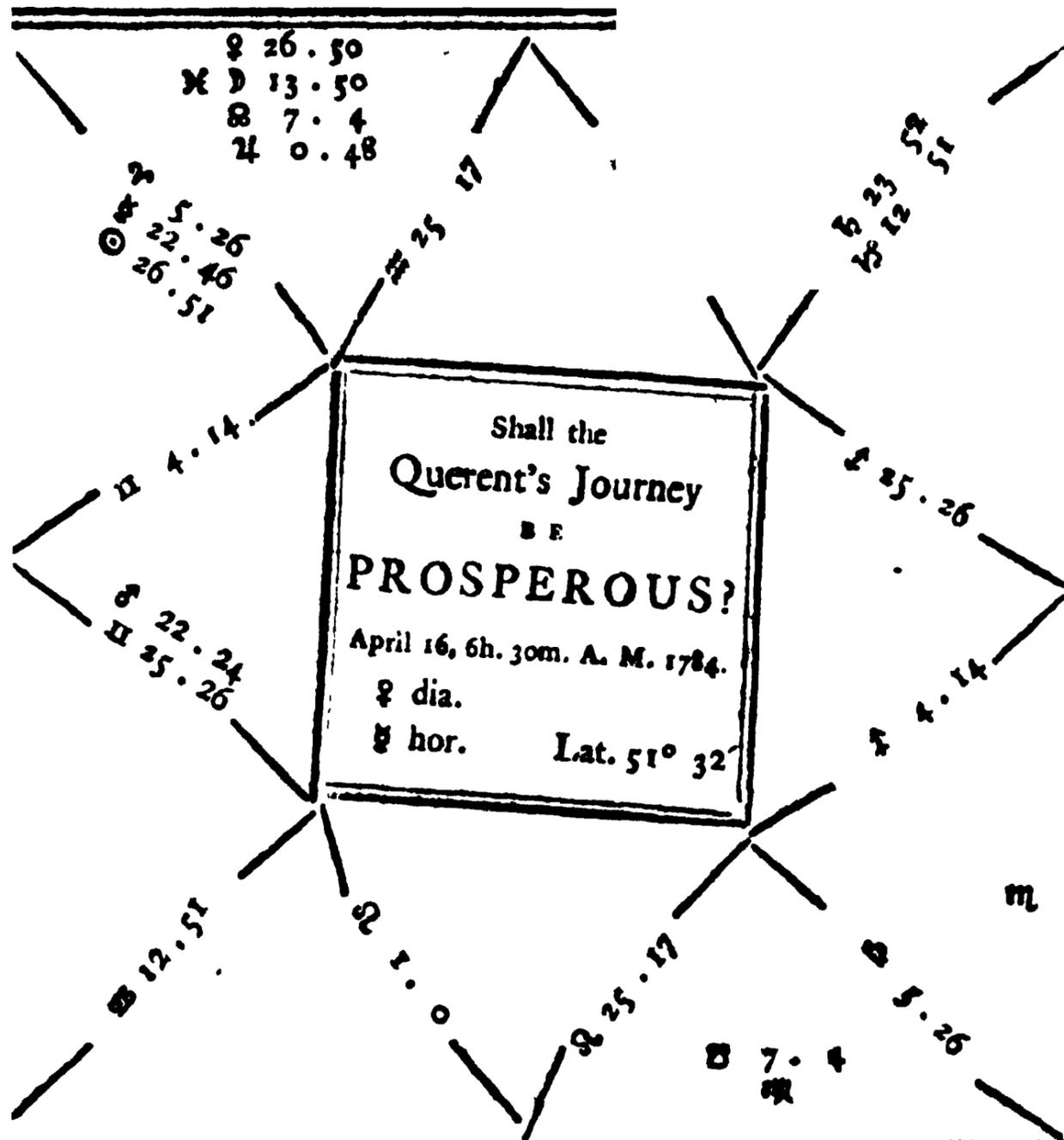
Being much pressed to speak to the particular point of time when this good fortune should come up, I considered what might be the gentleman's occupation; and observing Mercury to be his significator, and posited in a watery sign, I told him that I judged he belonged to the sea, and had some employment on ship-board, in a capacity where writing or accounts were principally concerned. This he acknowledged, by saying he was captain's secretary. I then observed that his principal significators

tors of wealth and riches were also posited in watery signs, as the Moon in Cancer in the second house, and Jupiter in Scorpio in the sixth, and the Sun and Mercury in Pisces in the eighth, all in trine aspect of each other, which plainly indicated these riches were to come by the sea; and as they were to be sudden, and as it were instantaneous, I concluded they would arise by the capture of some rich prize, in a south-east direction from London, which is denoted by the part of fortune being in the twelfth house, and Venus, its dispositor, in Aquaries, a southern sign, in quartile aspect to the Part of Fortune; and the Part of Fortune being opposite to Jupiter, lord of the seventh, the house of public enemies, also declares the querent's fortune should come that way; which is rendered still more apparent, by the Part of Fortune being in sextile to the Moon and Mercury. When I had mentioned these particulars, he frankly told me, his ship was under sailing orders, and he expected to be called on board every hour.

To ascertain the time when these riches should be acquired, I particularly noticed the application of the Moon to the lord of the ascendant, and found them nineteen degrees distant from a partile trine aspect. But the Moon, being swift in motion, with three degrees north latitude, and Mercury having no latitude, I deducted three degrees from the Moon's place, which I set down at twelve degrees; and then, by subtracting twelve degrees from twenty-eight degrees three minutes, which is Mercury's place, there remains sixteen degrees three minutes; which, as the Moon is in a moveable sign, and Mercury in a common sign, is equal to sixteen weeks, or thereabout; and therefore I concluded this good fortune would happen to him in nearly that distance of time. And I have since had the satisfaction of hearing, from the gentleman's own mouth, that this prediction was literally verified, by the capture of a rich prize, within the time specified.

QUESTION V. On the Success of a JOURNEY.

Being applied to by a tradesman, who was going a journey on some particular business, to inform him whether it would be prosperous and successful; I took the time of the day, and projected the following scheme to correspond with it.



Here I find four degrees fourteen minutes of Gemini upon the cusp of the horoscope, and consequently Mercury is the querent's significator, which being posited in the twelfth house, the house of anxiety and disappointment, combust of the Sun, and disposed of by Mars, the impliator of private enemies, in the querent's house of substance; these positions plainly shewed the object of the journey to be concerning the adjustment of some accounts, or other money matters. The Moon, lady of the third, signifies the journey; and the seventh house and its lord, i. e. Jupiter, represents the place and person the querent is going to.

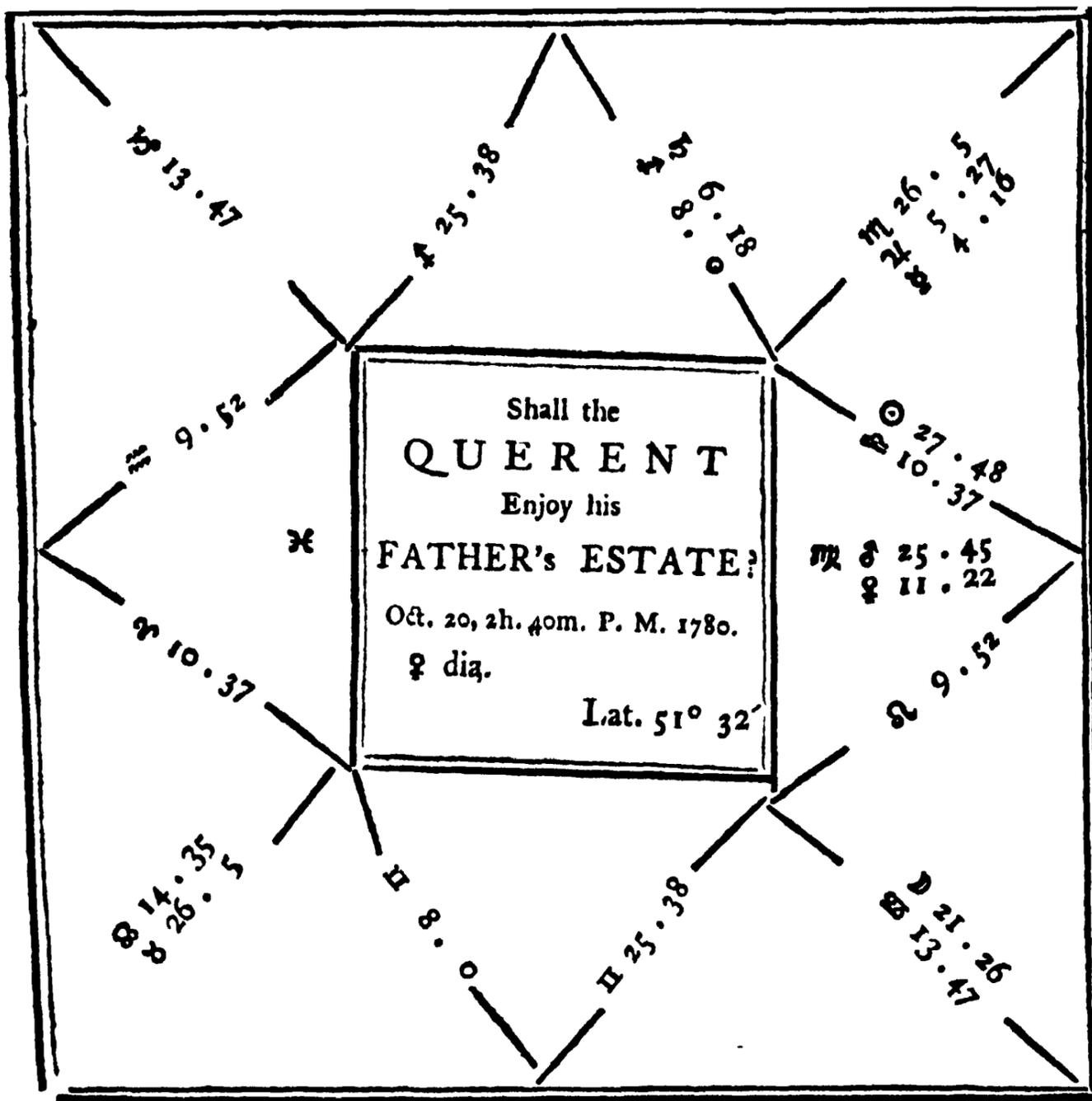
Now the Moon having lately separated from a partile conjunction of her fortunate node and Jupiter, and applying to a quartile of Mars, and then to a conjunction of Venus, tend to prove that his journey should be safe and unimpeded; but at the same time denotes that the object of it should not be accomplished, which is further confirmed by the position of Mars in the second house. I informed him that he would most probably meet with unpleasant treatment from some lady, respecting money concerns, and that they should part in anger, which would terminate to his

his prejudice ; and this I conceived from the application of the Moon to a quartile aspect with Mars, followed by a conjunction with Venus. It further appeared to me that his journey would be far from pleasant or agreeable ; but that on the contrary he would meet with great vexation, trouble, and disappointment. This is indicated by the Moon's unfortunate node, or Dragon's tail, being posited in the fifth, or house of pleasure and delight, at the same time that the querent's significator occupies the house of disappointment and trouble. Hence I persuaded him to postpone his journey to a future day, because, if he did go, I was perfectly satisfied he would lose more than he would gain, exclusive of being disappointed in the principal object of it. He then left me, and went home with an undetermined mind ; but has since told me that his necessity got the better of his reason, and therefore he went the journey contrary to my advice, and found the event, with all its contingencies, exactly as I had predicted them.

Some months after, he came to me again, saying he wished to take another journey on the same business ; but, as my former prediction had so exactly corresponded with the event, he was now determined to act implicitly by my advice, and therefore requested me to erect a figure to know whether there were better hopes of success in his present undertaking than in the former. To oblige him I drew out the figure to the exact time of proposing the question, and, finding the benevolent aspects all in the querent's favour, I told him he had no time to lose ; for that, if he hastened away, success would crown his labours. He went, met the parties at home, settled his accounts, and returned with his pockets full of money, and his heart full of content ; and a few days afterwards he thanked me for my services.

QUESTION VI. On Paternal INHERITANCE.

A young gentleman in the navy, who had been rather wild, and was in consequence under the displeasure of his parents, having been threatened to be disinherited, came the instant he received this unfavourable news, and enquired of me whether he should, or should not, enjoy his father's estate. To resolve his doubts, I projected the figure following.



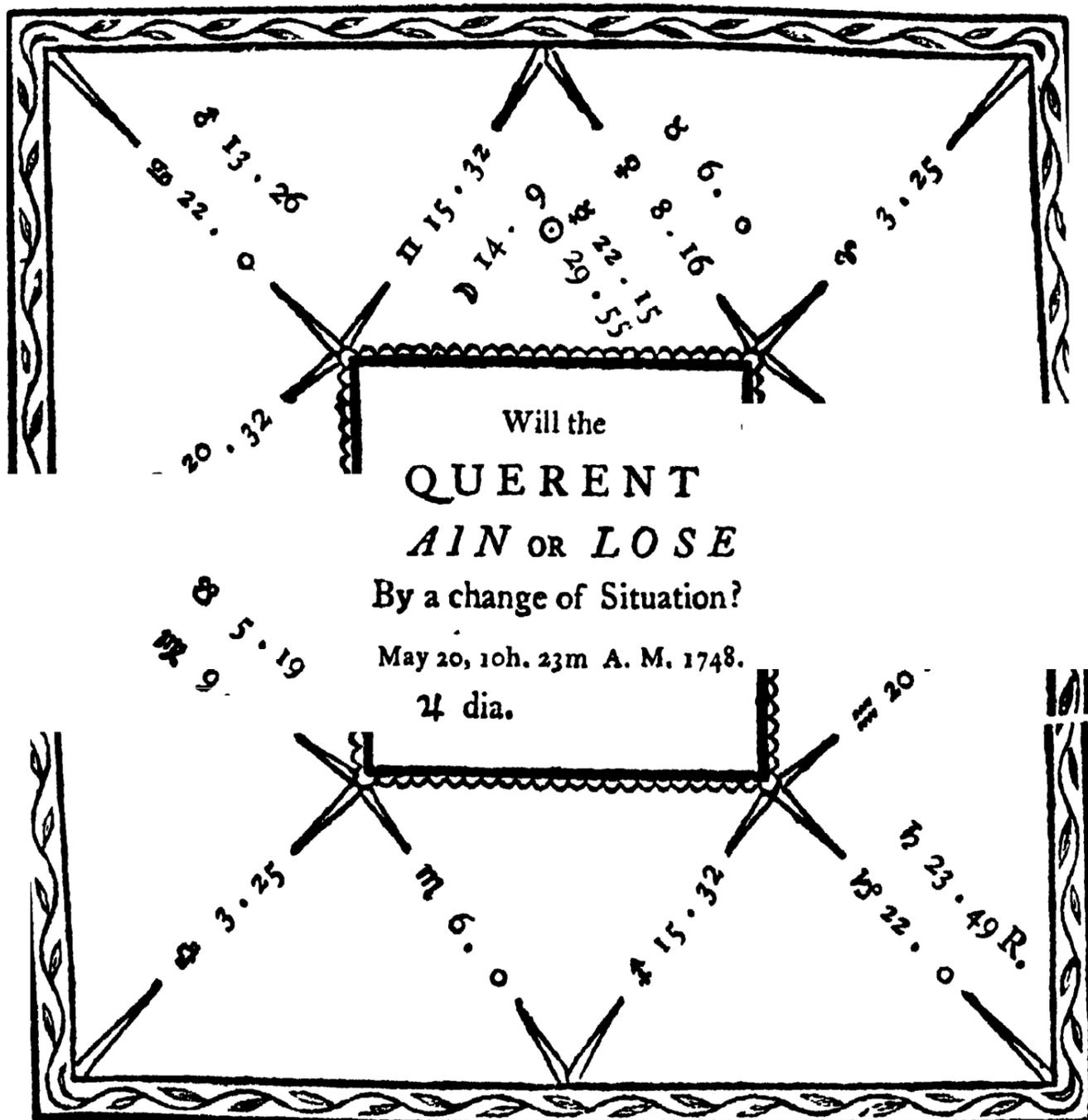
The ascendant and its lord represent the querent, and, as Aquaries occupies the cusp thereof, Saturn is his significator. The father is represented by the fourth house, and Mercury, the lord thereof, is his significator. The second house and its lord signifies the querent's substance; and the fifth house and its lord the substance of his father. Here we find Mercury in conjunction with Jupiter in the eighth house, which is the father's fourth, and implies a substantial fortune, particularly as the sun is posited in the same house, with mutual reception between the two significators of substance; whereby it is evident that the son will inherit the father's estate and fortune.

The conjunction of Jupiter with Mercury, the father's significator, is also a strong argument of paternal regard on the side of the father; and therefore I informed him that there appeared to me no doubt but he would succeed to the estate of his ancestors, provided he acted at all consistent with the duty and obedience of a son, and would use proper endeavours to regain his father's good will and forgiveness, and aim to be more prudent and careful in spending his income; for the position of
 Jupiter

Jupiter declares him to be regardless of money among his companions and acquaintance, and extravagantly generous and good-natured. The conjunction of Mars with Venus likewise shews his desire after women, and denotes that they will be a continual source of misfortune and expence to him, and will help off pretty fast with his money; but the position of the fortunate node of the Moon in his second house sufficiently indicates that he will have a competent provision during life.

QUESTION VII. On a CHANGE of SITUATION.

A person had some time been settled in business, without meeting with so much encouragement as he expected; and, an opportunity offering of settling in the same line of business in another place, he came and requested my advice upon the matter, whether it would be most to his advantage to embrace the present offer, or to continue in his former situation. To satisfy him in this particular, I erected the following figure.

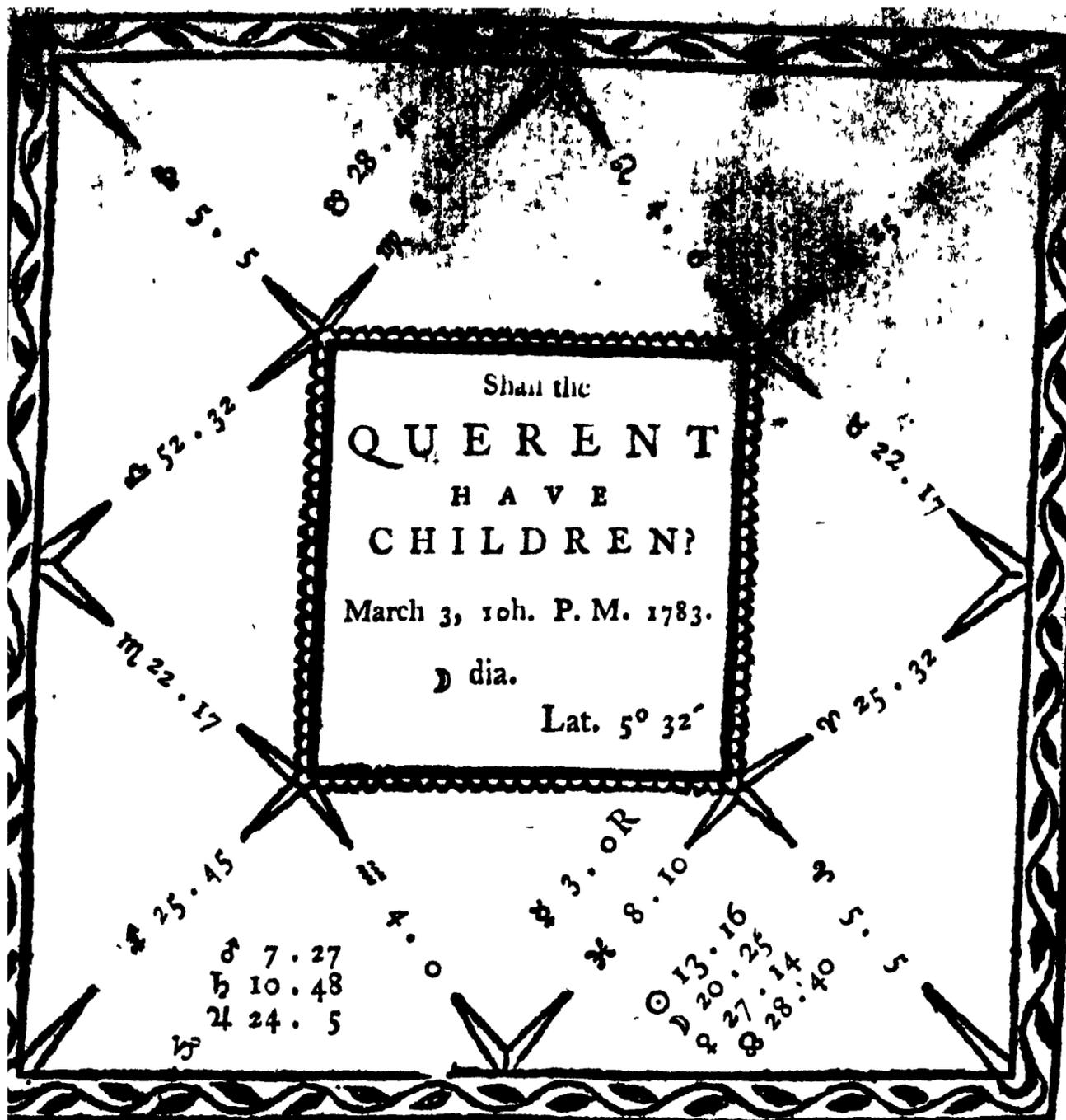


Leo, being upon the cusp of the ascendant, gives the Sun for the querent's significator; the fourth house and its lord represent his present situation; and the seventh house and its lord the place to which he has thoughts of removing. Now the Sun, the querent's significator, being on the point of leaving a fixed sign, and entering upon a common sign, clearly implies a strong inclination in the querent to travel, or to remove from one place to another; or rather, that he had almost determined in his own mind to change his present abode for the one under contemplation; and, on putting the question to him, he frankly confessed it.

The seventh house having no benevolent aspect, and Saturn, its lord, being posited in the sixth, indicates affliction and prejudice by open enemies, if he removed to the place intended; and that he would suffer great loss and injury thereby, if he removed. But finding Mars, lord of the fourth, in trine aspect to the fourth, which represents his present place of abode; and Venus, lady of the tenth, the house of trade and profession, strongly dignified therein, and applying to a sextile aspect of Mars, denotes an encreasing and prosperous trade to the querent, provided he remained in his present situation; which for these reasons I greatly pressed him to do. He took my advice, and has lately thanked me for it, having already found an increase of business. I told him he need not doubt of still greater success; for when the effects of the sextile aspect of Venus and Mars shall begin to operate, which will be about the end of October, as is demonstrated by the degrees between these two significators, at which time they will also be in a mutual reception, his encrease of trade will become more visible; particularly as Venus, the principal significatrix of business, will then have separated from a conjunction with Mercury, and will apply to a conjunction of the Sun, the lord of the ascendant, and the significator of the querent.

QUESTION VIII. On CHILD-BEARING.

A lady having been some time married, without having any reason to suppose herself pregnant, and being very desirous of children, came to enquire whether she should ever breed. Having every reason to believe the question sincere and radical, I took down the precise time of the day, and erected this figure to correspond with it.



No position of the planets, perhaps, could be more favourable to the desires of the querent, than those in the above scheme. As Libra rises upon the ascendant, Venus is lady thereof, and significatrix of the querent; and, being posited in the fifth house, in her exaltation, having the fruitful sign Pisces upon the cusp thereof, is one infallible proof that the querent will have children. The Moon, which is the author of all radical moisture, is separating from the conjunction of the Sun, the author of all vital spirit, and applies to a sextile aspect of Jupiter, a benevolent and prolific planet, and from thence forms a conjunction with Venus, the querent's significator; and then applies to her fortunate node. From these considerations I hesitated not a moment to inform the querent that she would be the mother of a large and numerous offspring. This is declared by the position of Venus in the fifth house, which gives three children; and, being lady of the ascendant, in conjunction with the Dragon's head, or fortunate node of the Moon, gives three more. The Moon, being likewise in conjunction with them, adds three more, and makes the number nine. And, as these configurations are

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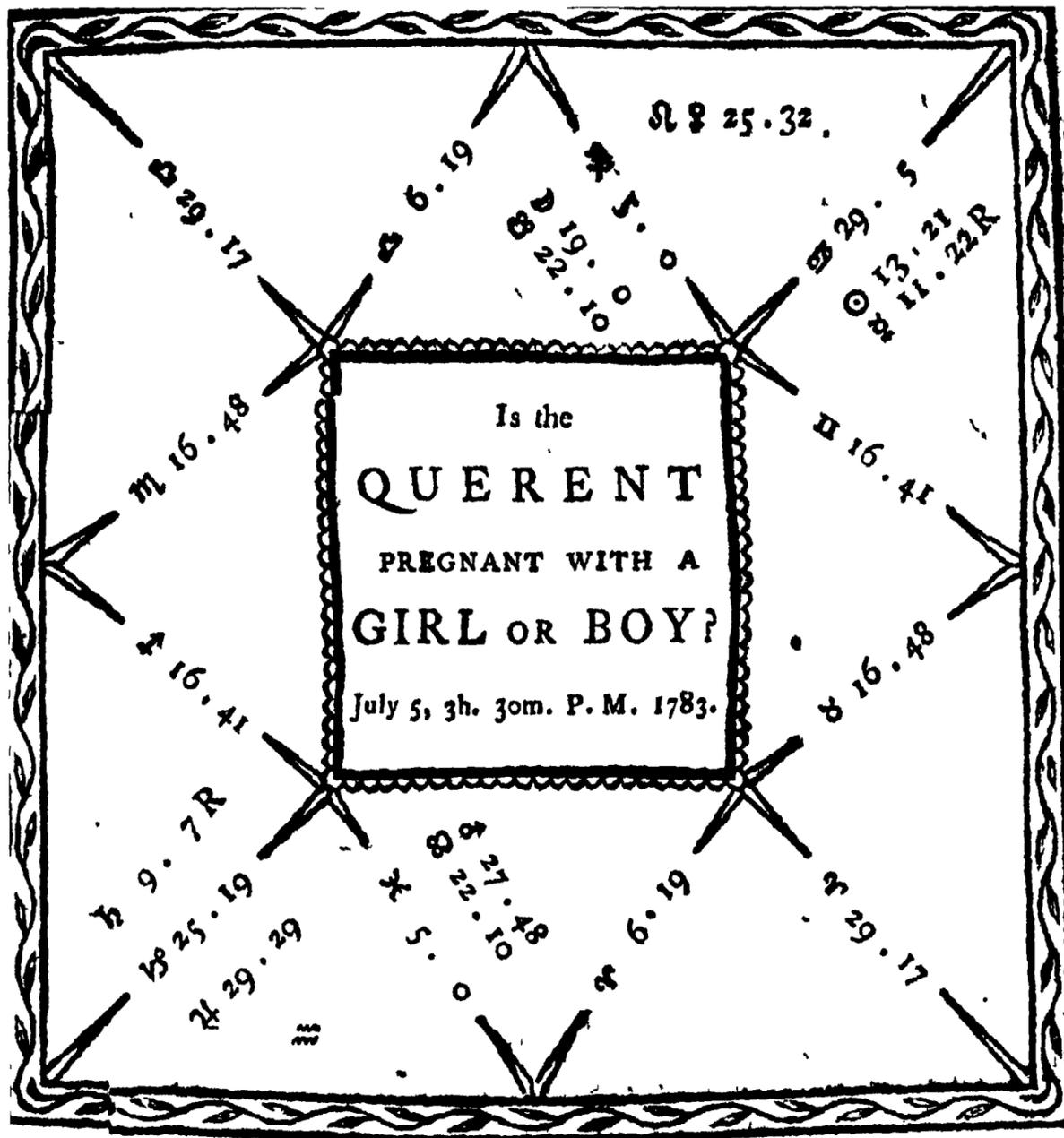
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all posited in the double-bodied fruitful sign Pisces, it doubles the number, and declares there shall be eighteen children. This judgment is strengthened by Jupiter's sextile aspect with the above significators, and thereby adds two more to the number; which induced me to inform the lady that she would in all probability be the mother of twenty children.

This is an extraordinary instance of the position of the heavens to give fruitfulness and fecundity, and, what I have rarely found either in genitures or horary figures; and, therefore, I would wish the reader to note, in order to enable him to judge of other questions of the like nature, that, if the lord of the ascendant be in the seventh house, or the lord of the fifth in the first, or the lord of the first in the fifth; or, if the lord of the fifth be in the seventh, or the lord of the seventh in the fifth, or the Moon posited with them, or good planets in the ascendant, or with the lord of the fifth, or situated in any of the angles; there is in none of these instances any sort of doubt but that the lady will conceive. But, when none of these testimonies concur, and barren signs or evil planets occupy the above-mentioned places of the figure, she never has, nor never will conceive. When good and evil planets are promiscuously joined together, she may perhaps conceive, and have children, but they will not live, nor scarcely ever come to maturity.—But to return:—the lady then pressed me to inform her how long I thought it might be before she should conceive with her first child. To satisfy her on this head, I referred to the figure, and observed the Moon within six degrees fifty-one minutes of a partile conjunction with Venus, the querent's significatrix; and, the Moon being in a common sign, I computed the time to be at six weeks and two days, and, desiring her to take notice of the time, had no doubt but she would soon after have reason to believe herself pregnant.

It is not less remarkable than true, that exactly as I had predicted the event turned out; for the lady, some months after, very politely called to thank me for the information I had given her, and declared her conception to have taken place as near as possible from the time I had mentioned. During this conversation, she desired me to inform her whether she was breeding with a boy or a girl; and, finding her serious in the demand, I solved it by the following figure.

Here



Here the first thing to be considered is the lord of the ascendant, which signifies the mother; and the lord of the fifth, which represents the child; together with the aspects of the planets to the above significators, and the angles of the figure; and, whether masculine or feminine; and so judge by the greater testimonies. In the above figure the angles are feminine; and the Moon, which is a feminine planet, is posited in a feminine sign, separating from a sextile aspect with the Sun in a sign of the same nature, and applying to an opposition with Mars, lord of the ascendant and fifth, in a feminine sign also, at the same time that she is forming a platic trine with Jupiter, who is also posited in a feminine sign; so that we have five testimonies that the lady was pregnant with a girl. And therefore, as there are but three testimonies in favour of a boy, viz. the sextile of Jupiter to Mars, which is masculine, the sign upon the cusp of the fifth house, which is also masculine, and the lord of the fifth house, which is the same, I informed the lady she might rest perfectly assured of having a girl; and so the event proved; for indeed,

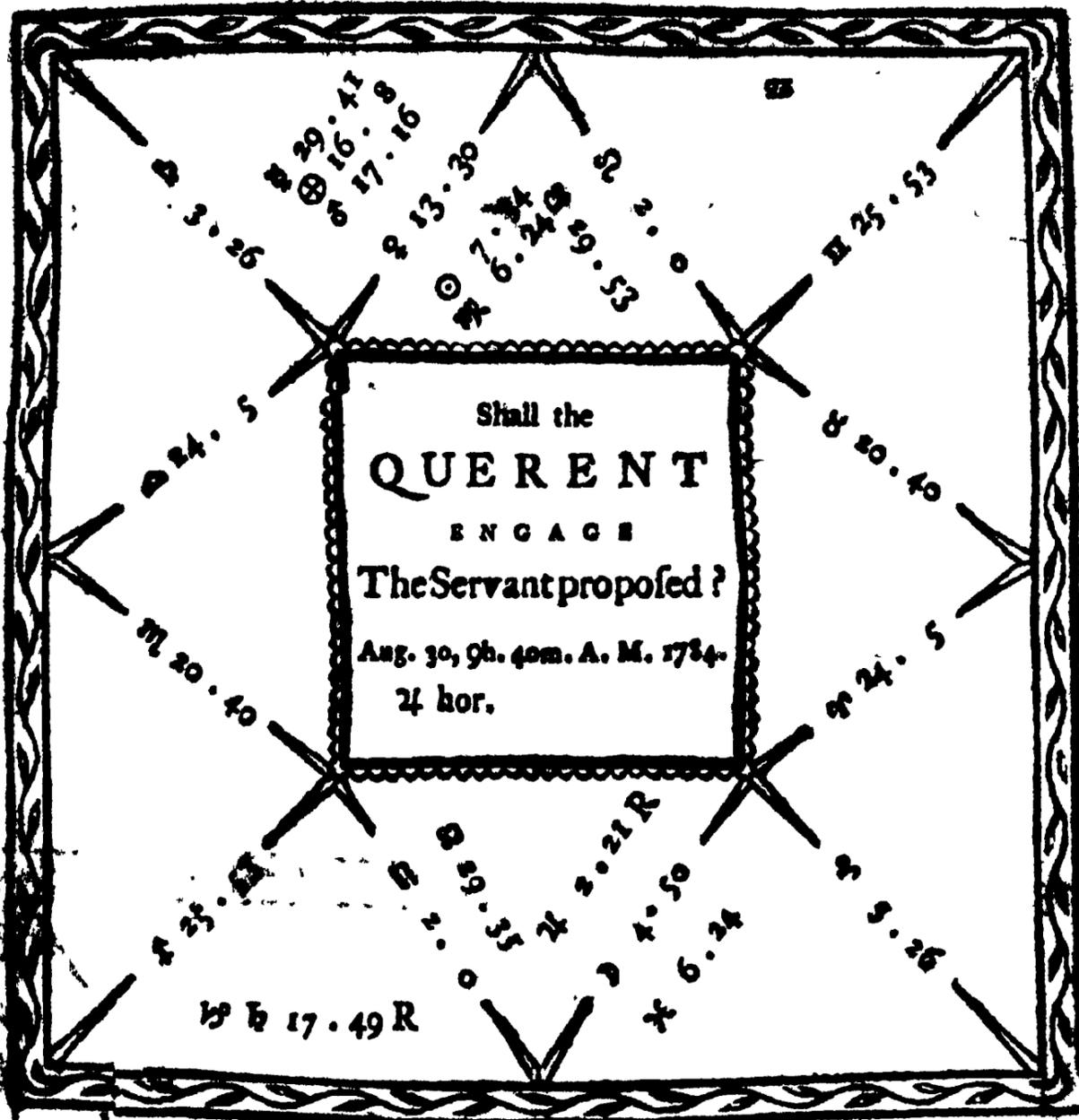
these rules have never been known to fail in determining questions of this nature.

But, for a more general mode of ascertaining whether a lady be pregnant with a boy or girl, take particular notice of the ascendant and its lord, and of the fifth house and its lord; and note whether the signs upon their cusps be either Aries, Gemini, Leo, Libra, Sagittarius, or Aquaries, for these signs always import a male; but, the other six give a female. If the lord of the ascendant be in a masculine sign, and the lord of the fifth in a feminine, then have recourse to the Moon, and, if she applies to a planet in a masculine sign, she gives a boy; but, if a feminine, a girl. Always remember that the masculine planets are Saturn, Jupiter, Mars, and the Sun; and the feminine, Venus and the Moon. Mercury, as he happens to be posited either with a masculine or feminine planet, inclines accordingly; but, when he is oriental of the Sun, he is reputed masculine; and, when occidental, feminine.

The querent will sometimes ask how long she hath conceived. To resolve this, have regard to the Moon, the lord of the fifth, and the lord of the hour, and note which is nearest from the separation of any planet, and from what aspect this separation was; if from a trine aspect, she is in the third or fifth month of her conception; if from a sextile, she is either two or six months gone; if the separation was from a quartile, she is in her fourth month; if from an opposition, she hath conceived seven months; but, if from a conjunction, her conception has been only one month.

QUESTION IX. On taking SERVANTS.

A merchant of my acquaintance having lately an occasion for an upper clerk, to superintend a business of considerable trust and importance; and, being recommended to a person for this undertaking, of whose ability and industry he was somewhat in doubt, called to ask my advice and opinion on the matter, whether he was likely to answer his purpose or not.

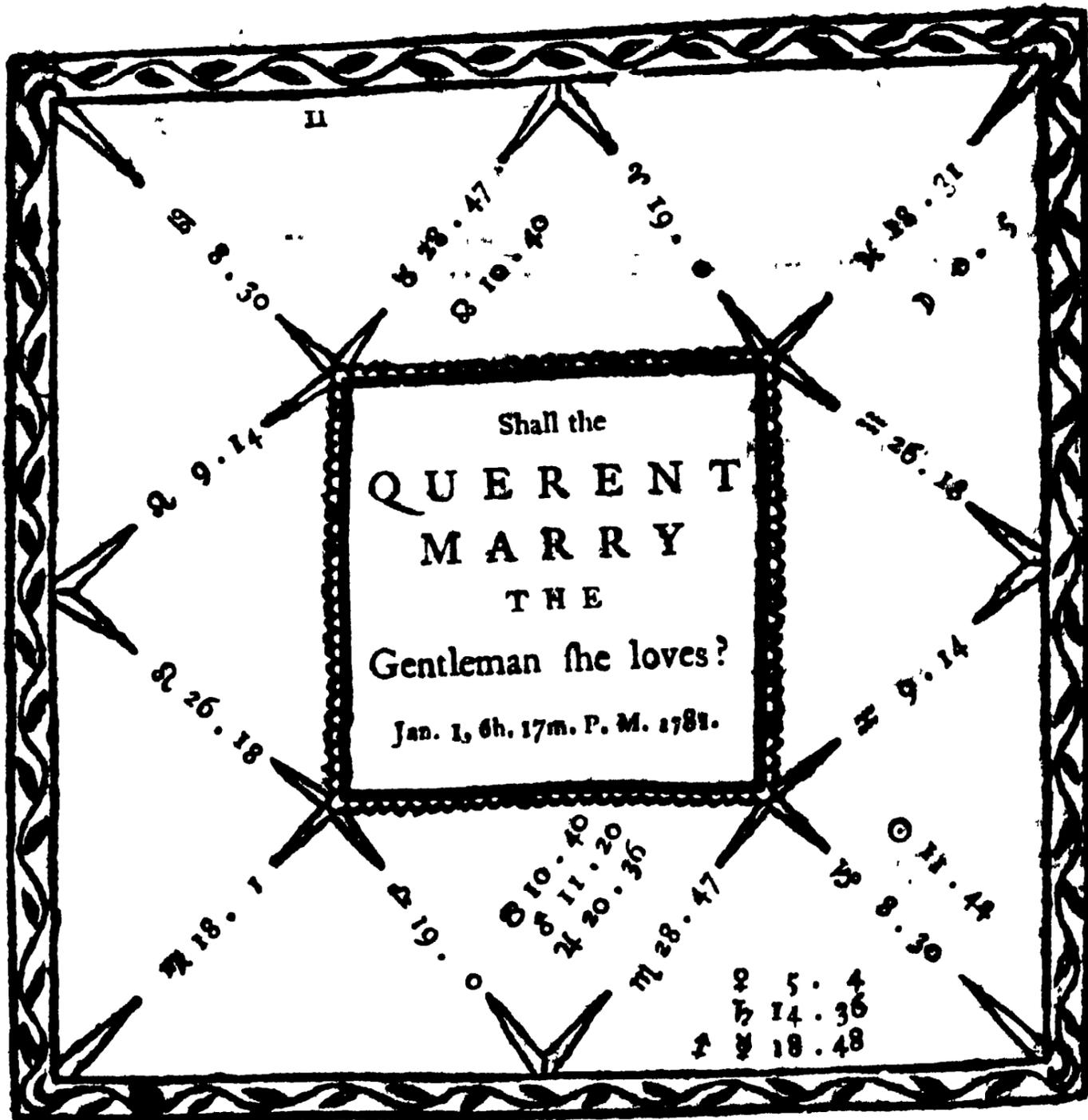


The first house represents the querent, and the sixth the quesited. Venus, who is the querent's significator, is situated in her own terms; and Mars, who is significator of the servant, is situated in her own term of Jupiter, accompanied with the part of fortune, in the eleventh house, which is the house of confidence and trust, and of friends and friendship; and is an irrefragable argument of mutual concord and good faith. Mars is also lord of the querent's second, as well as of the servant's sixth, and denotes that great advantages shall accrue to the master by the servant's means; Saturn, in the third house, is in partile aspect to Mars, and denotes that the dealings which may be conducted by the servant shall be very beneficial, though attended with great labour and difficulty, as is evidently demonstrated by Saturn's position in the sign of Capricorn. The opposition of the Sun and Jupiter in a watery sign indicates that some little inconveniencies may arise by the servant's drinking rather too freely; but, as the Dragon's head, or fortunate node of the Moon, is posited in the fourth house, which signifies the end or termination of the business, it is self-evident that all matters entrusted to the care and management

ment of this servant will terminate to the master's satisfaction and advantage. I therefore advised him by no means to hesitate in taking him into his service.

QUESTION X. On COURTSHIP and MARRIAGE.

A young lady having for some time received the addresses of a gentleman of fortune, during which a variety of circumstances had occurred to put off the much-wished-for day of consummating their nuptials; and being also in doubt whether her lover had not some attachment to another lady, who shared in his affections, and sought for his company, she was induced to come to me for my advice and opinion, whether the above gentleman was really sincere in his professions to her, and whether their marriage should ever be consummated, and when? Finding her perfectly sincere and earnest in her wishes, and the question truly radical, I gave her my judgment as follows:



In this figure the Sun is significator of the lady ; and Saturn, lord of the seventh house, is significator of the gentleman. It must also be observed that in this, and in all questions relative to matrimony, Mars and the Sun are the natural significators of a woman's marriage ; and Venus and the Moon are those of a man's. Now Saturn, the gentleman's significator, is remarkably well posited in the fifth house, and has Venus within his orb, applying to him by conjunction ; which is a very powerful indication that his affections are sincere and honourable, and that his mind is fully bent to the marriage-state. The Sun likewise, being in a sextile aspect with Mars, the lady's significator of marriage, plainly shews her inclination to matrimony to be strongly fixed, and her affections perfectly sincere.

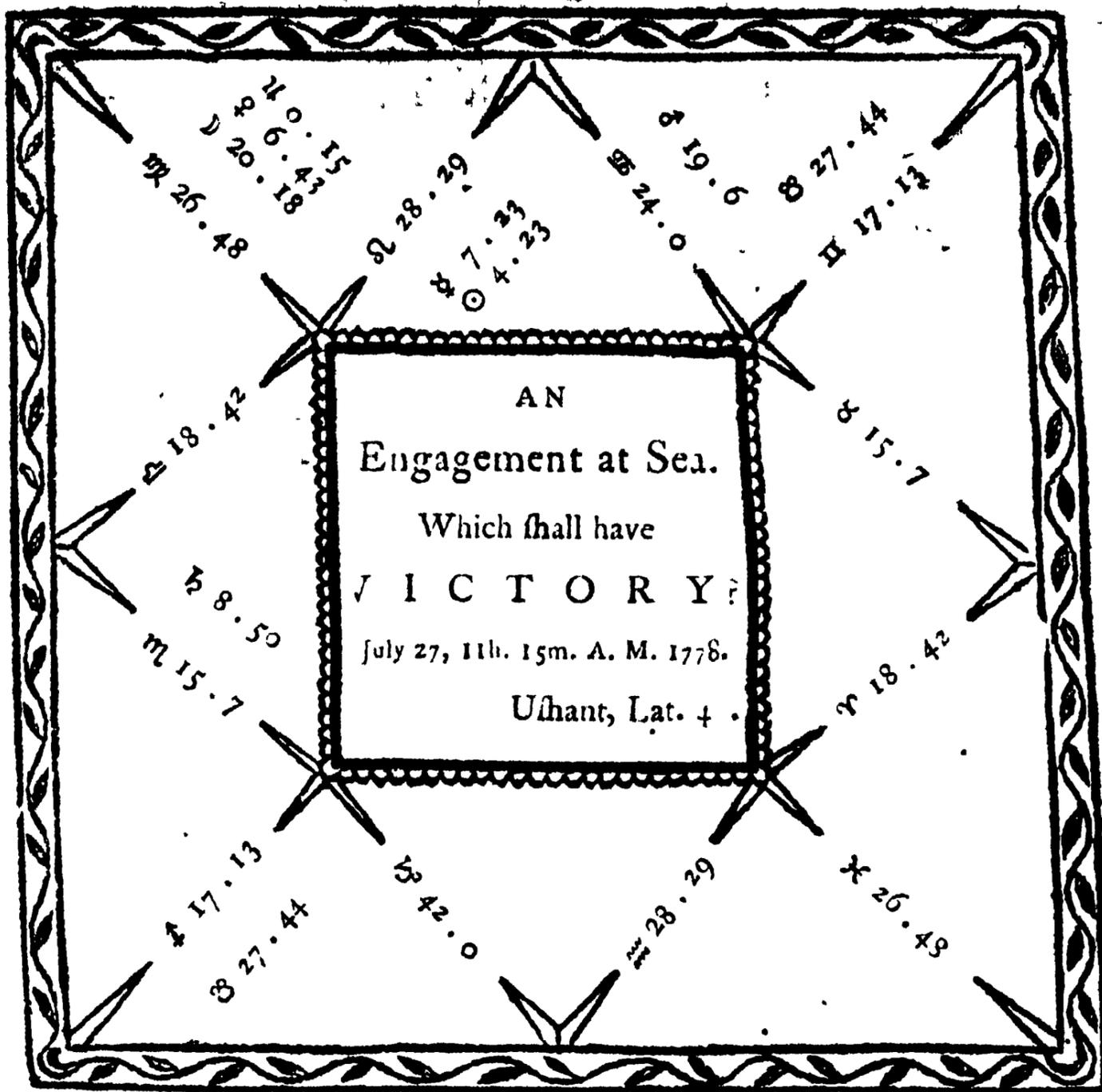
The next thing to be considered, is, whether there be any frustration, or impeding aspect between these significators ; and, I find the Moon and Venus, the gentleman's significators of marriage, are applying to a quartile aspect with each other. This is an evident proof that the marriage is prolonged by the interference of some other woman of this gentleman's intimate acquaintance, because the aspect is made in a feminine sign ; but as the Moon, in separating from Venus, applies to a perfect trine with Mars, the querent's principal significator of marriage, and also to a sextile of the Sun, her natural significator in the figure, it totally removes the evil effects of the malefic aspect, and leaves the path free and unobstructed to the gates of Hymen. This opinion is greatly strengthened by considering the mode in which their significators are severally disposed. Saturn disposes of the Sun, who is posited in the term of Venus ; and Venus, Saturn, and the Moon, are all disposed of by the benevolent planet Jupiter, who is himself disposed of by Mars, the principal significator of this lady's marriage, and who thus triumphs over every obstacle to the celebration of their nuptials. I therefore could not hesitate in declaring to the lady, in the fullest and most satisfactory terms, that the gentleman who courted her had a sincere and tender regard for her ; and that, though some circumstances might have happened rather unfavourable to her wishes, yet she might rest perfectly assured that he was the man allotted to be her husband.

Apparently well satisfied with these declarations, she proceeded to enquire in what length of time this desirable circumstance might come to pass. To gratify her wishes in this particular, I referred again to the figure where the Moon, the gentleman's principal significator of marriage, wants upwards of eleven degrees of forming a perfect sextile aspect with

with the Sun, the lord of the ascendant, and the same to Mars, her significator of marriage; and therefore, by converting the degrees into time by the rule heretofore given, I fixed her marriage at about the end of three months, assuring her it would not exceed that time. The event has fully proved the truth of the prediction; the lady and gentleman have both done me the honour of a call since the celebration of their nuptials, and I found they were married precisely at the time I had predicted; I have likewise the additional pleasure to find, that my assurances to the lady were productive of fresh esteem and closer attachment to the man of her heart, and that they now live a pattern of conjugal felicity.

QUESTION XI. On WAR and BATTLE.

During the trial of a certain noble Commander in Chief, at the Governor's House in Portsmouth, a company of gentlemen one day called upon me, and requested I would take down the positions of the planets at the time that much-talked-of action commenced, and give them my judgment upon it, according to the rules of planetary influence. Willing to oblige them in a matter which I conceived could be of no prejudice to any party, since no advantage could be taken from it; and also deeming it a fit subject whereby to manifest the sublimity and excellence of this art, I hesitated not to promise them every information in my power. For this purpose I erected my figure, not to the time this question was propounded, for, it related to an event that had long been passed by, and not to any matter that was hereafter expected to happen; and therefore I projected the scheme to correspond with the exact time when this extraordinary action commenced, and at which moment the heavenly bodies were under the remarkable configurations delineated in the following scheme:



The ascendant, the Moon, and Venus, represent the British fleet; Mars and Aries denote that of the enemy. The first thing to be considered is the aspect these two significators bear to one another, which is a partile sextile, a well-known indication of imperfect love; and, as it shews that Mars and Venus have not in themselves an inveterate hatred, so it imports that the two commanders in chief did not behold each other in an aspect of perfect and direful malignancy and wrath. Venus, lady of the ascendant, is posited with Jupiter in his fall, a benevolent planet and a lover of peace; and, as he is in this figure lord of the third house, and within fifty degrees of the ascendant, it indicates that both commanders have a desire to promote peace, by acting principally upon the defensive, and by guarding and protecting their respective coasts, without a desire of any close or decisive action, or of venturing to any great distance from home.

The cool, cautious, deliberate, planet Saturn, is situated in the first house, and indicates not so much a desire for hot and precipitate action,

as for self-preservation, or the protection of national wealth; and this is plainly exemplified in the British Admiral's watchfulness and care in covering and protecting the homeward-bound India fleet, as well as in the French Admiral's retiring after he found his views upon that rich and unguarded flota were completely frustrated. The position of Mercury, being combust of the Sun, and disposer of the Moon, Venus, and Jupiter, and lord also of the twelfth house, the house of private enmity and malice, indicates private rancour and enmity in a subordinate commander; and, as Mercury is posited between the two significators, Venus and Mars, evilly dignified, and combust, so he denotes the person represented by him will infallibly be governed by malevolent principles, and use his influence to retard the object of the business in hand. The truth of this indication has, I think, been too well established to need any further illustration from me.

The enemy, as I have before observed, is represented by Mars, who is posited in the tenth house, the house of honour, and in the sign of his triplicity, but in the dignities of Jupiter; and this shews that the enemy would as much as possible avoid close action, but would take the advantage to shift from fighting; and Mars, being in his fall, deprives the enemy of their honour, and clearly proves, that, if a close and well-connected action had been kept up, and continued without ceasing, a decisive victory would have followed on the part of the English, because Jupiter is in conjunction with Venus and the Moon, which disposes of Mars; but, as Mars has the watery triplicity assigned him, he shews the enemy should take the advantage of that element to run away.

We find also, in the above figure, a quartile aspect of Saturn and Mercury, a configuration which is always known to produce tempestuous weather and strong winds; and this we find was the case off Ushant at the time of the above engagement. The position of Mercury in the first, where Saturn is situated, plainly indicates these winds to be highly conducive to the safety of the enemy, but of dangerous tendency to the British fleet, in case of a pursuit.

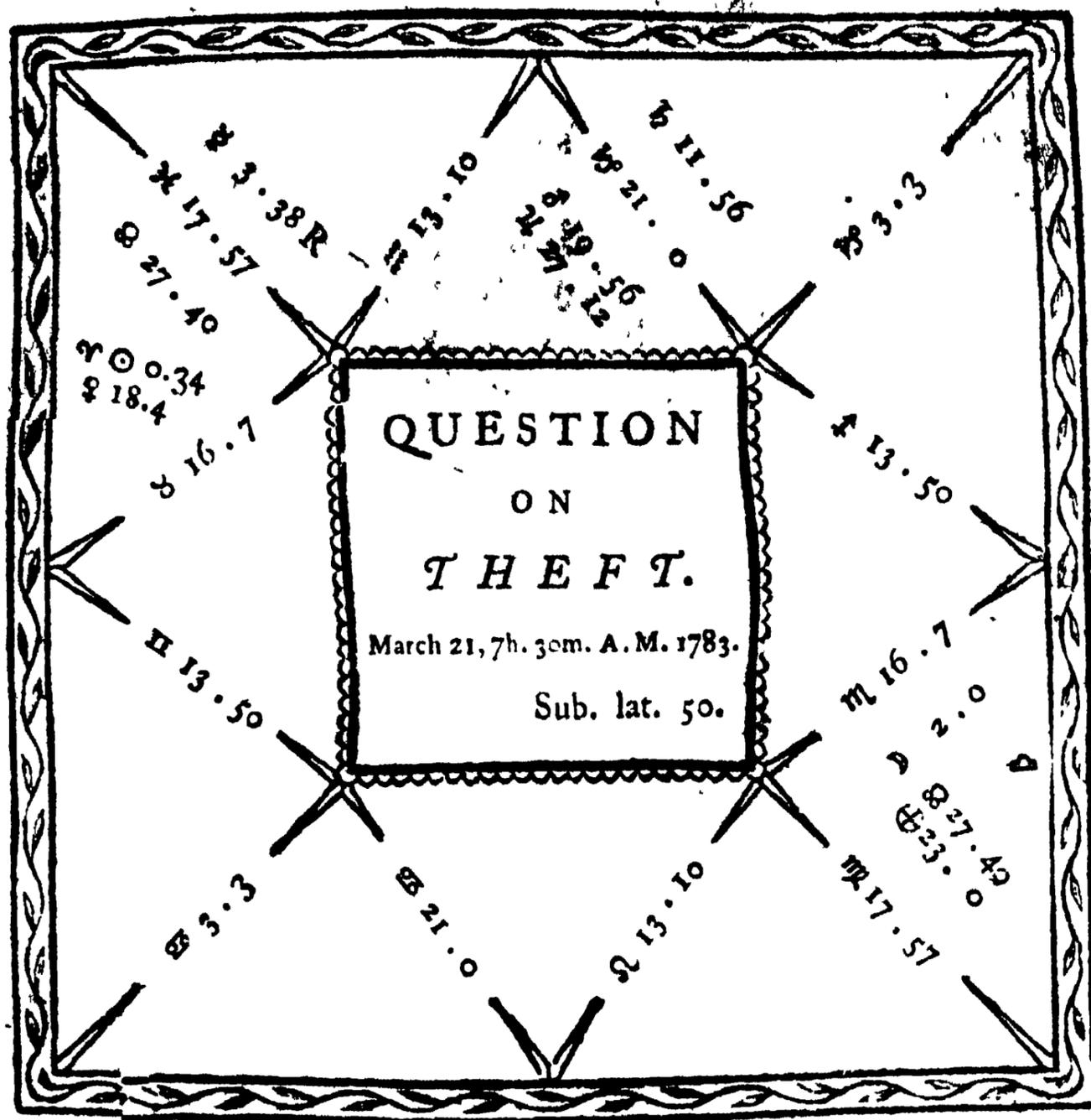
After duly weighing the natural influences and effects of the configurations in this figure, which are the true and genuine state of the heavens at the time of the engagement, I hesitated not to declare, that both commanders had a stronger inclination to preserve peace than to break it, and that a close connected and decisive action was not to happen, owing to Saturn being in the ascendant on the side of the English, with too much thought and deliberation; and to Mars being in his fall in the dignities

dignities of Jupiter, on the part of the French, which declares their watchfulness to run away. This judgment is likewise further confirmed by the two principal significators not forming a warlike aspect, but operating by one rather inclined to tranquillity and peace.

Whoever contemplates the preceding figure, and defines its aspects by the rules laid down in this or in any other Treatise on Astrology, will find no point strained to effect the tendency of the foregoing judgment. The meaning put upon them here is uniform and natural, and no more than what they are and have been allowed to bear from the earliest ages, and such as every professor of the art must allow to be consonant to the strictest rules of the science. If this be admitted, I think it must strike the sense of every intelligent man, that this position of the planets, on the famous 27th of July, could not have been configured to describe the particular turns of that action, by mere accident, nor without having some influence upon it.—A strong proof of planetary operation, as well as of the moral certainty of predicting by their means.

QUESTION XII. On THEFT.

Being once on a journey through the West of England, and particular business detaining me in a small town where some of my friends lived, an atrocious robbery and burglary was, during that time, committed in the neighbourhood, in the house of a poor old blind decrepid man, who, by hard labour and rigid economy in his younger days, had saved up three hundred pounds to divide among his children at his death. This money was kept in a strong chest by the bedside where the poor old man lay; when some villains, watching an opportunity in the absence of his family, made their way into his apartment, broke open the chest, and carried off all the money undiscovered. My friends hereupon made it known that I had some knowledge of the occult sciences, and, if applied to, might possibly give some account how the money went; in consequence of which I received a letter the next day from the poor man's eldest son, earnestly entreating my assistance in making a discovery of the robbers, and to endeavour to get restored to his father some part at least of the little all he had been years labouring to save up for his children. Moved with compassion at so cruel a circumstance, I determined to do my utmost to serve this distressed family, and for this purpose projected the following figure.



The sign Taurus, occupying the ascendant, gives Venus for the querent's significatrix; the Moon, lady of the fourth, represents the querent's father, and the seventh and tenth houses are to denote the thieves; and, the reason I allot two houses for them is, because the seventh house of the figure is the natural significator of thieves to the querent, who was heir to part of the money, and had been promised it by his father, and consequently bore a share in the loss; and the tenth house being the father's seventh, reckoned from his first, or fourth in the figure, naturally denotes thieves to him; and therefore, as the son is querent, and the father had the principal share in the loss, both these houses must be well considered, before any account can be given of the thieves.

Here I find Jupiter, lord of the eighth and twelfth house, posited in the tenth, out of all his essential dignities, in his fall, and significator with Mars; wherefore, I declared two persons to be concerned in the robbery, and described them according to these significators, viz. a middle stature, with dark brown hair, pale complexion, of a surly disposition,

sition, one somewhat shorter than the other; and appeared to be sons of a person who had worked with or for the querent's father.

My next business was to consider what was done with the money; and, as there are two significators in respect of the question, namely, the seventh houses and their lords, so there must be two to represent the disposal of the money; and these are the fourth houses and their lords. Accordingly I find the Moon, who governs the querent's fourth house, posited in Scorpio, a watery sign; and, being also underneath the sign, I declared some part of the money was buried underneath a rock or stone over which the tide flowed, and near the habitation of the thieves, which I judged was not far distant from the sea-side. Again, I find Mars lord of the father's fourth, posited in Capricorn, a bestial sign, in conjunction with Jupiter, who governs corn, and with Saturn, who rules the fruits of the earth; and, as Mars is the lighter planet, and applies to Jupiter, and as Jupiter is in the term of Saturn, I concluded that another part of the money had been paid away to some husbandman or farmer, who resided about the distance of eight miles south from the place where the robbers lived.

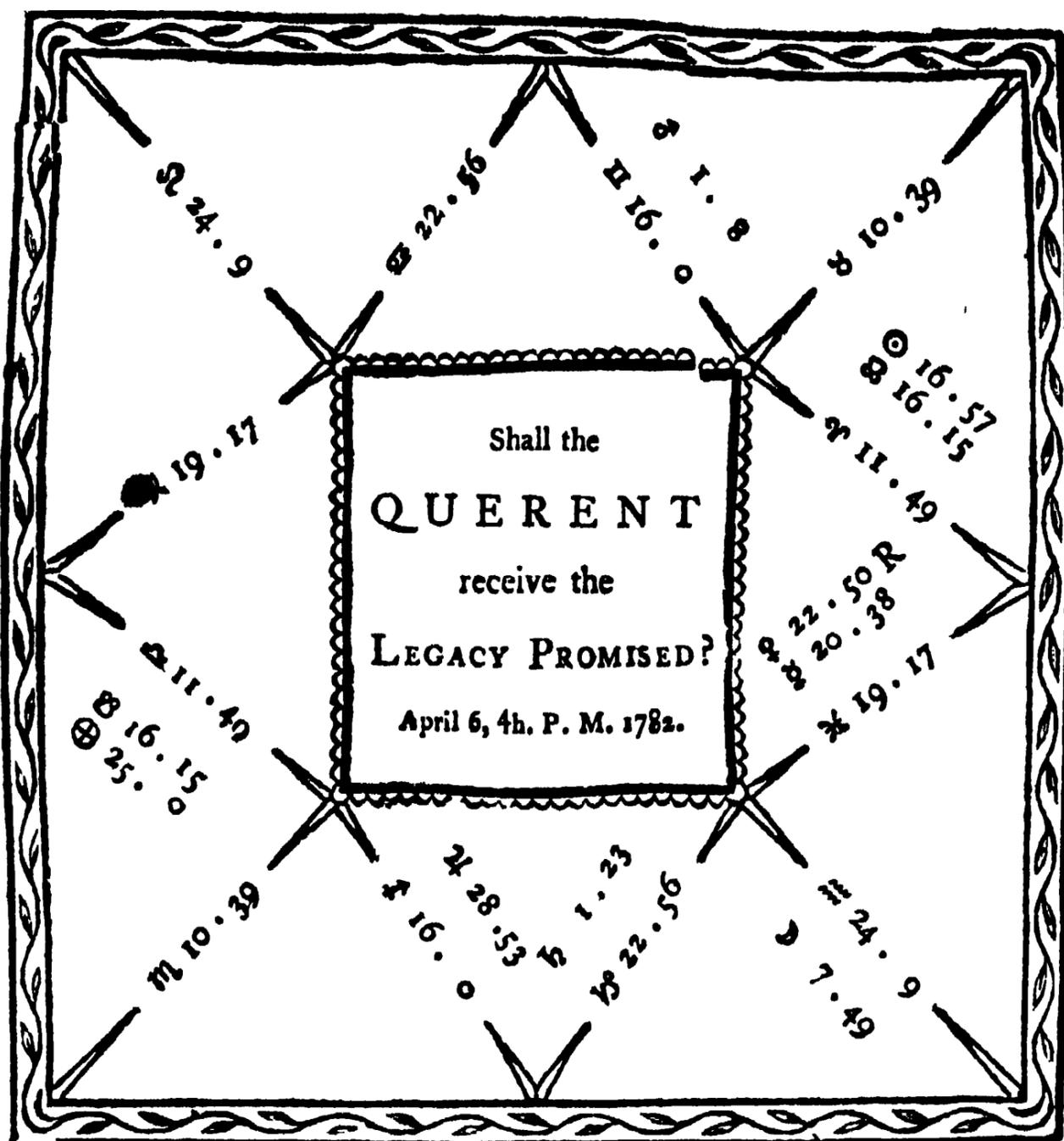
When these circumstances were all thrown together, and each duly considered, suspicion fell upon two persons, who were brothers, in every respect answering to this description, and who, upon enquiry, they found had paid one hundred pounds to a farmer three days after the robbery was committed, who lived in the situation above described, and who had for some time threatened the parties with an action, on account of their backwardness or inability to pay him. Upon this I was asked if the parties were taken up, whether any of the money would be recovered? To answer this, I referred again to the figure, and noted the situation of the two luminaries, both of which are afflicted. The light of time is posited in the twelfth house, in conjunction with Venus, lady of the ascendant, and significatrix of the querent, which affords one strong argument against recovering the money. The Moon is also greatly afflicted in the sixth house, and in no aspect either to the Sun or to the ascendant, but on the contrary is applying to a trine of Mercury, lord of the sixth, and this to a sextile of Saturn, lord of the father's sixth, and also the significators of the two thieves; all which positions give the strongest proofs of an utter impossibility of recovering any part of the property, particularly as both the significators of the querent and his father are greatly afflicted by accidental positions, as well as by the part of fortune being in conjunction with the Moon's unfortunate

node, or Dragon's tail; wherefore I judged the money lost beyond recovery.

Many circumstances, however, afterwards concurring, to confirm this suspicion of the two brothers above alluded to, they were in consequence taken into custody, and examined before several of the county magistrates, who found sufficient grounds to commit them for trial at the next assizes. They were in consequence arraigned; but, though suspicion fell heavy upon them, yet, as no positive evidence could be adduced to prove they were caught in the fact, or to identify the money, they were both acquitted, notwithstanding the long train of well-connected and concurring circumstances, which came out upon the trial, left them guilty in the eyes of all the court.

QUESTION XIII. On LEGACIES.

A person of a free and convivial humour called upon me to enquire concerning a legacy which his wife's mother had often promised to leave them at her death; but, having had some high words, in consequence of his loose way of living, she had lately rescinded her former promises; and, as this lay upon his mind, and had vexed him for some days past, he was now desirous to know, by the celestial intelligencers, whether this legacy would be left him or not. Finding the man sincere in his wishes, and, deeming the question perfectly radical, I proceeded to give my judgment upon the matter as follows.



Mercury is here lord of the ascendant, and significator of the querent ; he is situated in the seventh house, and disposes of Jupiter, the significator of his wife, who is posited in the fourth, his own house, strong and powerful, and in trine aspect to the Sun. The Moon's fortunate node likewise falls in the wife's second house, in sextile aspect to the part of fortune in the querent's second ; all which are very powerful testimonies that the querent's wife would not lose her inheritance. This opinion is also strengthened by the position of the benevolent planet Jupiter, who is lord of Pisces, and the wife's significator, and lord also of the wife's tenth, and significator of the mother, viz. the fourth house in the figure ; which evidently shews a mutual love and attachment between the mother and daughter, that nothing but death can efface, and to which inheritance will follow.

The querent's significator being in his fall in Pisces, a watery sign, and in conjunction with Venus, shews him to be a man given up to drinking and conviviality, and perhaps to other species of intemperance,

as is denoted by the quartile of Jupiter and Mercury ; and further shews that it has in some measure been the means of alienating the wife's affections from him. And, as Mercury is disposed of by Jupiter, in a feminine sign, and posited with a feminine planet, and being also controvertible in his nature to the quality of any planet he is in configuration with, plainly manifests the querent to be of an effeminate mind and spirit, content to give up all rule and government to his wife, so he has but the enjoyment of his friend and his bottle.

The situation of the Sun and the Dragon's head in the wife's second, or querent's eighth, denotes that he had heretofore received a legacy by the death of his wife's father ; which being mentioned, he readily confessed that it was so. This legacy he appears to have squandered away, as is manifested by the part of fortune being in conjunction with the Dragon's tail in the second house. And now, taking all the foregoing aspects together, and noting that the Sun, the natural signifiers of fathers, is posited in his exaltation, with the Moon's fortunate node, and free from all frustration or affliction ; and notwithstanding the querent had squandered away the first legacy by the father, and had lately fallen out with the mother ; yet I hesitated not to declare, that, according to the best of my judgment, he would be certain of the legacy by the mother also ; not out of any regard or love to him, but purely through her affection and anxiousness for the welfare and happiness of her daughter.

QUESTION XIV. On the Success of a FLEET.

At the time Admiral Rodney set sail for the West Indies, with a grand Squadron under his command, and a convoy of above three hundred sail of merchant ships, exhibiting at once the pride, the glory, and the riches, of this great commercial empire, I was applied to by some naval gentlemen, who particularly requested me to give them my opinion on the success of the Admiral's expedition, and the safety of his fleet. Many opinions had for some time been in circulation relative to this equipment, and many of the first-rate connoisseurs in politics had undertaken to declare it too weak for the object of its destination, and that it would fall an easy prey to the enemy ; I was therefore the more readily prevailed upon to project a figure for this question, upon which I delivered my judgment as follows.

trials, in regard to his private circumstances. But this affliction appears only as a dark cloud, which, when the storm is over, quickly gives way to the all-cheering and enlivening beams of the refreshing Sun. And this is evinced by the Admiral's significator having just separated from this malignant configuration, and afterwards forming a propitious sextile aspect in the zodiac, and a mundane trine aspect to the second house, the house of prosperity, fortune, and riches, aided by Mars, the lord thereof, who is situated in the first house, and in his own triplicity.

In examining these significators, I find Saturn, who represents the Admiral, is disposed of by Jupiter, lord of the tenth house, the house of princes, which shews his appointment came from the king himself. Venus, lady of the enemy's house of substance, as well as all the significators of the enemy, and part of fortune also, are disposed of by Saturn, lord of the ascendant; and Mars, the natural significator of war, and lord of the British Admiral's house of substance and riches, is posited in the ascendant, in trine to Scorpio, his own sign, in the ninth, the house of sea-voyages; and, being also in his own triplicity, shews that this voyage shall be prosperous and important. This judgment is greatly strengthened by the position of the propitious fixed star Fomahaut, in the first house; which, being of the nature of Venus and Mercury, and of the first magnitude, and joined with Mars in Pisces, declares great riches, honour, and preferment, should be acquired by this voyage, and such as should place the noble commander above the frowns and malice of both his public and private enemies.

The sign on the seventh house, and the intercepted sign Virgo, shew the destination of the fleet; and the Sun and Mercury represent the enemies they shall meet with; and, as the lord of the seventh is posited in a sign that has more planets within its degrees than one, so it points out that the Admiral shall be engaged with more fleets than one. Here is also a most remarkable reception between Venus and Mars in exaltation; Mars being posited in the sign of the exaltation of Venus, and Venus in the sign of the exaltation of Mars; and, as Venus is lady of the enemy's house of substance, this reception declares that the British fleet will capture many rich and noble prizes, and make great havock with the substance or riches of the enemy. Mars being in sextile aspect with the part of fortune, and the Sun lord of the seventh, shews these prizes shall be taken with much fighting. And that the victory shall declare itself on the side of the English, is manifested by Venus, significatrix of the enemy's substance, being disposed of by Saturn, the lord of the ascendant, and significator of the British Admiral.

After

Here the celestial Crab ascends upon the horoscope, and the Moon, significatrix of the querent, is posited in the sign Leo. The tenth house bears signification of the querent's honour and promotion; and the eleventh denotes his friends and patrons. The Moon, lady of the ascendant, being posited in the second house, out of all her essential dignities, declares the querent to be in distressed circumstances, and that his failure hitherto has been greatly owing to the want of money. His patrons in the present business are described by Venus, who being posited in the sign Pisces, in every degree of her exaltation, shews them to be of sufficient weight and interest to accomplish his desires; and as Venus is also in a propitious sextile aspect with Mars, and in trine to the ascendant, it indicates that his petition shall be attended to, and his wishes gratified.

This judgment is abundantly confirmed by the following considerations. The Sun is posited in the medium cœli, the house of his exaltation; and the fortunate node of the Moon is conjoined with him in the tenth also, which is an irrefragible argument of honour and preferment. It is also to be observed that the Sun is lord of the second house, and disposes of the Moon, the querent's significatrix; and thus shews that his preferment should be in the military line. And as a watery sign rises upon his ascendant, and occupies the cusp of his ninth house, and as Mercury, lord of his third house, is posited in his ninth, it declares he shall be subject to an employment upon water; and, being in Scorpio, a fixed sign, denotes the querent shall be subject to a long continuance upon the water, and at a great distance from home. Venus being likewise in the same sign, in the triplicity of Mars, and Mars in the triplicity of Venus, and in sextile aspect of each other, denotes he shall hereafter meet with a number of friends, and prove remarkably fortunate in his post. This post is represented by the situation of the Moon in Leo, and Mars in Taurus, and the Sun in Aries, to be a command on board ship, over soldiers or marines; and this he acknowledged was what he had been soliciting for, and what I told him he would certainly succeed in.

He then requested me to ascertain the length of time in which I supposed this command would be given him. I took notice of the degree the Moon was in, and what applications she had made. I observed she had lately been in trine aspect of the Sun, which strongly prompted the querent to push forward for promotion; and her next application, being to a trine with her fortunate node, declares this promotion shall be very shortly attained, though with difficulty, because she is at the same
1
time

Sagittarius being upon the cusp of the ascendant, Jupiter is lord thereof, and the querent's significator. Gemini descends on the cusp of the seventh, and gives Mercury as significator of the husband; the twelfth house signifies the prison, and the prisoner's prosecutors; the tenth house and its lord denotes the judge, and the fourth house declares the trial, or termination of the matter.

Now Mercury, the lord of the seventh house, and significator of the husband, is posited in the twelfth, the house of imprisonment, and is disposed of by Mars, the significator of private enemies, who is posited in the tenth house or medium cœli, which here signifies the house of justice and mercy. The ascendant denotes the prisoner's open enemies or accusers; and, as Jupiter is posited therein, strong, and in conjunction of Saturn, lord of the second, it shews his prosecutors are persons of rank and power, who are possessed of every ability to carry on the prosecution against him. The Moon, lady of the house of death, being in the fourth, in trine to the ascendant, shews that the accusation or indictment is of such a nature as threatens the prisoner's life. But, finding the Dragon's tail in the tenth, and the part of fortune in the sixth, disposed of by Venus, and at the same time in opposition to Mercury, the prisoner's significator, I was clearly of opinion that the distribution of money among those who appeared to be his friends, would greatly tend to save his life, and facilitate his enlargement.

Finding the Moon, lady of the eighth house of the figure, posited in the fourth, and going to an opposition of Mars and Venus, I hereby imagined the prisoner would run a great hazard of his life in attempting to escape out of prison, by being fired upon; and this I found afterwards happened, though no further mischief ensued. I next considered the application of the Moon, after her separation from the above aspects, and I find her going to a propitious trine aspect with Jupiter, the significator of his enemies, and from thence applying to an opposition of the Sun, and to a sign of Saturn; and as Saturn is lord of his eighth house, and the Moon lady of his second, I judged that he should escape the hand of justice, by being admitted an evidence, which in the course of a few months afterwards really happened, to the preservation of his own life, and to the destruction of that of his accomplice.

Thus have I given sufficient examples of the verity and utility of Astrology in the questionary way; which, though not of so much importance, nor always attended with so much certainty, as the genethliacal, yet it is not to be wholly disregarded, since in many cases, as we have abundantly

abundantly shown, it may safely be relied on. I shall therefore dismiss this part of the science, with once more observing, that horary questions should never be made use of, when the querent's nativity can be had; as so much more certainty depends upon the one than upon the other, and of course affords greater satisfaction to every person who bends his mind to the knowledge of futurity.

Before I enter upon the management of nativities, it will not be improper, in this place, to give the rules, by which the reader may be enabled to ascertain the kind of person each planet represents, when significator, in all or any of the twelve signs of the zodiac. By the help of these, it is easy to determine what kind of person the new-born babe will be, when it arrives to years of maturity; and we can also, by the same means, as truly describe the stature, complexion, make, and disposition, of a person we never saw, provided the true time of birth be previously known. These rules are therefore absolutely necessary to be well understood by every person who is desirous of calculating a nativity.

PERSONS described by SATURN in the TWELVE SIGNS of the ZODIAC.

SATURN in the sign *Aries* represents a person of a fresh ruddy complexion, spare, and large boned, full face, deep voice, dark hair, with little beard; addicted to self-commendation and praise; and given to boasting of valour and courageous undertakings, when there is but little cause; being generally a contentious quarrelsome bravado, and consequently very ill-natured.

Saturn in *Taurus* describes an uncomely person, of a heavy, awkward, appearance, with dark hair, rough skin, middling stature, of a rugged uneven disposition, inclinable to vicious and sordid actions, unless the fortunate stars, by their propitious rays, modify and temper this otherwise baneful influence.

Saturn in *Gemini* represents a person of a moderately tall stature, of a dark sanguine complexion, oval visage, and well proportioned body, the hair either dark brown or black. The native is generally very ingenious, but unfortunate in most of his undertakings; his disposition is naturally perverse, selfish, and crafty; and therefore warily to be dealt with.

Saturn in *Cancer* denotes one of a weak and infirm constitution of body, of a thin middling stature, rather ill-proportioned, and sometimes crooked;

crooked ; a pale meagre countenance, sad brown hair, and languid eyes ; of a morose and jealous disposition, leaning to vicious inclinations, and very deceitful in his dealings.

Saturn in *Leo* gives a person of a moderate large stature, broad round shoulders, wide chest, light brown hair, of a surly austere aspect, rather lean, and hollow-eyed, large bones and muscles, and bends or stoops forward in going. The qualities of the mind and disposition are tolerably good, and carry an appearance of nobleness and generosity ; though somewhat passionate, and eager of revenge, but neither courageous nor valiant when put to the test.

Saturn in *Virgo* represents a person of a tall spare body, swarthy complexion, dark brown or black hair, and much of it ; a long visage, and solid countenance, but generally an unfortunate person, much inclined to melancholy, and retaining anger long ; a projector of many curiosities to little purpose ; studious, subtle, and reserved ; and, unless some other configurations of the planets contradict, is too much addicted to pilfering and indirect dealing.

Saturn in *Libra* describes a person above the middle stature, tolerably handsome, brown hair, an oval face ; a large nose and forehead, a moderately clear complexion, yet not beautiful ; not willing to entertain low or mean thoughts of themselves, somewhat prodigal in expences, and consequently rarely leave any considerable estate behind them for their children to enjoy ; they are easily moved to controversy and debate, and often come off victors.

Saturn in *Scorpio* represents a person of a middling stature, a square thick well-set body, broad shoulders, black or dark hair, and usually short and thick ; very quarrelsome and contentious, delights to create mischief, and to promote violent and dangerous actions, though to his own detriment and infelicity.

Saturn in *Sagittarius* usually gives a full stature, brown hair, the body very conformable and decent, the complexion not much amiss ; a disposition sufficiently obliging, not courteous, but moderately frugal, rarely profuse, but somewhat choleric, and by no means able to bear an affront, yet willing to do good to all, and sometimes too apt to comply, and rashly make such promises as cannot conveniently be performed without prejudice ; a real lover of his friend, and merciful to an enemy.

Saturn in *Capricorn* personates a lean raw-boned person, with dark brown or black hair, a rough skin, a middle stature, rather inclined to brevity than tallness, an obscure fallow complexion, little eyes, long visage, and an ill posture in going; for the qualities of the mind, Saturn so posited, and significator, usually gives a discontented, melancholy, peevish, person, covetous of his goods of this life, not addicted to use many words, a lover of the earth, and all things of profit produced from thence, fearful, subject to retain anger, and rarely wants a reasonable portion of gravity.

Saturn in *Aquaries* represents a full stature, a large head and face, the body rather inclinable to corpulency than otherwise, dark brown hair, and a clear complexion, a sober graceful deportment, very affable and courteous, of an excellent searching fancy, and generally a very happy proficient in what he labours after, whether in sciences or curious arts; apt to conceit and think well of his own powers and abilities, and therefore subject to no ill-becoming pride; but naturally a person of a very pregnant genius.

Saturn in *Pisces* represents a person of a middle stature, pale complexion, with hair tending to blackness, a large head, and a full eye, sometimes the teeth distorted, not very comely, yet active, and too much inclined to dissimulation, contentious, malicious, and prone to many ill actions, which abate as the person grows in years; not loquacious, but very deliberate; in fine, it denotes an uncertain fickle person in most things, one that is able to present a good outside, but will prove in the end fraudulent and deceitful, and therefore warily to be confided in.

PERSONS represented by JUPITER in each of the TWELVE SIGNS.

Jupiter in *Aries* describes a middle-statured person, of a ruddy complexion, with light brown or flaxen hair, quick and piercing eyes, a high nose, and sometimes pimples in the face, an oval visage, the body rather lean than corpulent; but generally a person of a noble and free disposition, one that loves a good outside, and to demean himself with much generosity amongst his friends and associates, and consequently very obliging and complacent.

Jupiter in *Taurus* gives a person of a middle stature, well set, a swarthy complexion, brown rugged hair, somewhat curling or frizzled, a well-compacted body, but not decent, the disposition reasonably good,

the judgment sound, and a person of no contemptible deportment; a lover of the female sex, and generally good-natured, and free to such objects as deserve charity and compassion.

Jupiter in *Gemini* represents a decent well-composed body, with sanguine complexion, not very clear, a person above a middle stature, rather tall than otherwise, brown hair, full becoming eyes, a graceful deportment, very affable and courteous, a gentle, mild, obliging, person, an admirer of the female sex, especially those of the most refined wit and beauty, a general lover of learning; but, if Jupiter be near violent fixed stars, it renders the person rash and unstable in his actions, and consequently inimical to himself, and unacceptable to others.

Jupiter in *Cancer* gives a person of a middle stature, a pale, unwholesome, sickly, complexion, fleshy, or inclinable to corpulency, dark brown hair, an oval face, and the body mostly disproportioned; a busy loquacious person, too apt to intermeddle with other men's affairs, conceited and high, has no mean thoughts of his own abilities, a great lover of women; fortunate by water, and delights to be thereon, and yet a person of very little courage or valour, unless his significator be well beheld of Mars.

Jupiter in *Leo* represents a strong well-proportioned body, tall of stature, light brown or yellowish curling hair, ruddy complexion, full eye, and a person sufficiently comely; in disposition very noble minded, courageous, magnanimous, lofty; delighting in valiant warlike actions and achievements he proves a terror to his enemies, and a person that scorns to bend to an adversary, but will encounter with any danger or hazard for the sake of honour.

Jupiter in *Virgo* gives a person of a reasonable full stature, brown hair tending to blackness, ruddy complexion, but not fair or clear, a well-built person, and one we term handsome, having a due proportion and conformity in all the members; in disposition somewhat choleric, and ambitious of honour, inclinable to boasting, studious, yet covetous, and through rashness subject to losses in estate; in fine, not easily wrought upon by any person.

Jupiter in *Libra* personates a compleat body and inviting countenance, a most clear complexion, a full eye, an upright stature, rather tall than otherwise, not gross but slender, an oval face, light brown hair, some-
times

times flaxen, subject to pimples in the face; of a very mild disposition and winning behaviour, a great delighter in noble exercises and recreations, obliging to all persons; and consequently gains much honour and esteem.

Jupiter in *Scorpio* represents a person of a middle stature, a well compacted body, brown hair, a full fleshy face, a dull complexion; but, in disposition, a lofty, proud, ambitious, person; one that desires and endeavours to bear rule over his equals, resolute, and ill-natured, covetous, and guilty of too much subtlety in all his actions; and therefore ought warily to be dealt with by those who shall be concerned with such a person.

Jupiter in *Sagittarius* gives an upright tall stature of body, chestnut-coloured hair, oval face, ruddy complexion, much beard, a good eye, a person every way decently composed; in disposition very courteous and affable, of a most noble graceful deportment and behaviour, just in all his actions, and injurious to none, generally a great lover of horses; and, in fine, a most accomplished person, deserving commendation and more than ordinary respect from all persons with whom he converses and associates.

Jupiter in *Capricorn* gives a mean stature of body, a pale complexion, thin face, little head, not much beard, a small weakly person generally, yet ingenious; brown hair, sometimes the beard lighter of colour than the hair of the head; in qualities and conditions not very commendable, low-spirited, peevish, not very active nor fortunate in the world, unless some other testimonies assist; in fine, a very helpless, indigent, harmless, person.

Jupiter in *Aquaries* personates a middle stature, brown hair, indifferently well set, a clear complexion, rather a corpulent body than otherwise, and well compacted; in disposition chearful and affable, hurtful to none, but obliging to all, delights in decent and moderate recreation, very just and merciful, even to those that are enemies; in short, a very good-humoured, laborious, industrious, person, rarely guilty of any extravagance, but generally of a very commendable disposition and deportment.

Jupiter in *Pisces* describes a person of a middling stature, of a dark complexion, fleshy body, and light brown hair, a harmless creature, yet
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studious

studious in profound matters, and endowed with very excellent natural parts and acquirements, fortunate upon the water, and one that gains love from those he hath conversation with, sometimes proves a reasonable good friend, and delights in good company, if the Moon dart her quartile or opposite aspects.

Jupiter usually signifies good teeth, as Saturn doth the contrary, and sometimes produces some apparent mark in the fore-teeth; Jupiter, in an airy sign, gives broad fore-teeth; in a fiery sign, crooked, or distorted; in an earthy sign, foul teeth; but, in a watery sign, the teeth decay suddenly, and grow black and rotten; and this the more certain if Jupiter be in any bad aspect of Saturn or Mars, or in conjunction with the Dragon's tail.

When Jupiter is significator, and posited in a watery sign, the person is fat and comely; in an airy sign, more strong and corpulent, with a decent comeliness and proportion of body; in an earthy sign, a well-composed body, not fat nor lean, but a mediocrity, provided he has not much latitude, and in no aspect with other planets; but, if in a fiery sign, the body is rather square than corpulent. If Jupiter be significator, and posited in a watery sign, the person has some impediment in his speech, or speaks with great deliberation; this is the more certain, if in quartile or opposition to Mercury.

PERSONS described by MARS in each of the TWELVE SIGNS.

Mars in *Aries* represents a person of middle stature, of a swarthy complexion, well set, large bones, light hair, or sometimes red and curling, and austere countenance; if Mars be occidental, the complexion is more ruddy and the body more smooth; if oriental, the person is taller of stature, and the complexion not so swarthy, and it renders the native more comely and valiant; in disposition, Mars in *Aries* ever shews a bold, confident, undaunted, person, choleric, lofty, desirous to bear rule over others, and scorns to subject himself to any person; a true lover of war, and often gains preferment and great advancement thereby.

Mars in *Taurus* gives a middle-statured person, well set, rather short than tall, pretty corpulent, of no clear complexion, brown or black rugged hair, a broad face, wide mouth, generally a well-set body, sometimes ruddy, and marked in the face; it represents a profligate person, one that gives himself much liberty in all manner of vicious actions, as gaming,
drinking,

drinking, wenching, &c. and, in fine, a very treacherous, debauched, ill-natured, unfortunate, person, unless the fortunes interpose their friendly rays. If Mars be near the Pleiades, this description is aggravated.

Mars in *Gemini* personates a reasonably tall stature, black or brown hair; the beginning of the sign gives it lighter; if it falls near Aldebaran, the complexion is tending to sanguine, the body well proportioned, and the members conformable, but a very unsettled person in most of his actions, yet ingenious in many things, though unfortunate in all; and generally lives in some mean condition, shifting here and there, exercising his wits for a livelihood.

Mars in *Cancer* gives a short person, of bad complexion, brown hair, and much of it; a disproportioned body, sometimes crooked, and the condition of the mind for the most part as crooked; a dull sottish person, of few or no commendable actions, unfortunate, always engaged in some servile or mean employment, and is rarely capable of better.

Mars in *Leo* gives a strong able-bodied person, of a sun-burnt complexion, tall, with light flaxen hair, large limbs, and great eyes; a hasty choleric person, whose passion too often overflows his reason; delights in warlike exercises, as shooting, riding, fighting, &c. but naturally a noble generous free-spirited person, especially to such as observe him, and endeavour to oblige him.

Mars in *Virgo* give a middle-statured well-proportioned body, black or dark brown hair, the complexion swarthy, and sometimes a scar or blemish in the face; a hasty revengeful person, too subject to passion, and apt to retain an injury a long time in his memory; very humourous and difficult to be pleased, conceited, but generally unfortunate in all or most of his actions.

Mars in *Libra* gives a well proportioned body, somewhat tall, light brown hair, oval face, and sanguine complexion, a brisk chearful aspect, a lover of the female sex, conceited of his own abilities, inclinable to boasting, delights in noble recreations, loves neatness in his apparel, and is generally beloved of women, but often to his prejudice.

Mars in *Scorpio* gives a well-set middle stature, black curling hair, broad face, corpulent body, and swarthy complexion; in disposition a

very ill-humoured person, passionate, quarrelsome, unsociable, rash, revengeful, and ungrateful; but, notwithstanding his ill-nature, he has some good qualities intermixed with them; a person of quick and ready apprehension, and becomes excellent in any thing his active fancy leads him to the inspection of.

Mars in *Sagittarius* gives a tall person, with a well proportioned body neatly compacted, sanguine complexion, brown hair, oval visage, quick eye, a person of a large heart, and of a choleric hasty disposition, yet a chearful, merry, jovial, companion, active, courageous, loquacious, delights in neatness, and loves to hear himself applauded by others, and is in fine of no contemptible humour or temper.

Mars in *Capricorn* gives a mean stature, a lean body, an ill complexion, and black lank hair, a thin face, little head, but an ingenious person, and of a reasonably good disposition, a penetrating fancy, and generally very fortunate and happy in most of his undertakings.

Mars in *Aquaries* describes one of a well composed body, reasonably corpulent, reddish or sandy-coloured hair, a moderately clear complexion, middle stature, but of a turbulent spirit, too much addicted to controversy, many times to the detriment of body and estate, if other testimonies do not occur.

Mars in *Pisces* gives a mean statured person, rather short and fleshy than otherwise, no handsome body nor good complexion, a light brown or fair flaxen hair, a sottish kind of debauched person, very dull and stupid, yet a lover of women, a mere dissembler, an idle companion, not a friend to himself or others.

If Mars be in conjunction, quartile, or opposition of Saturn, or with the Dragon's tail, and they in angles, then the native is more fierce and violent; in fiery signs he is choleric and hasty, and many times hath a falling in of the cheeks; in other signs the face is more full and fleshy; Mars in earthy signs renders the native of a sullen temper, not courteous or affable; in airy signs, more free and obliging; in watery signs, somewhat stupid and sottish, unless he be well beheld of Jupiter, Sol, or Luna; their friendly aspects do something meliorate the aforesaid significations, which must be warily considered by the ingenious artist in his judgment; as also the nature of those fixed stars that are joined to the particular significators.

PERSONS described by the MOON in each of the TWELVE SIGNS.

The Moon in *Aries* describes a person of an indifferent stature of body, a round face, light brown or flaxen hair, reasonably corpulent or fleshy, and a moderately good complexion; in disposition a mutable person, rash and passionate, ambitious of honour, and of an aspiring fancy, but rarely fortunate, or at least continues but a short time in such a condition.

The Moon in *Taurus* gives a well composed body, of a middle stature, rather inclinable to brevity, a corpulent strong body, of no clear complexion, brown or black hair; a person of a gentle disposition and obliging temper, of sober carriage and deportment, just in all his actions, and consequently gains respect from all persons he converses with; and also easily attains preferment in the world, suitable to his degree and quality of birth.

The Moon in *Gemini* personates a well composed body, and tall, brown hair, good complexion, not sanguine or pale, but between both; the members well proportioned, and the body very upright and comely; the disposition not commendable, but rather offensive; an ingenious subtle person, remarkably crafty, yet generally unfortunate, unless other testimonies assist.

The Moon in *Cancer* represents a middle statured person, well proportioned and fleshy, a round full face, brown hair, pale dusky complexion; in disposition flexible, jocular, and pleasant; often addicted to good fellowship, very harmless, and generally well beloved; fortunate in most affairs; yet mutable and uncertain in his resolves, but free from passion or rash actions.

The Moon in *Leo* denotes a person somewhat above a middle stature, a well proportioned body, strong and large boned, sanguine complexion, light brown hair, full faced, large eyes; in disposition a lofty, proud, aspiring person, very ambitious of honour, desirous to bear rule over others, but abhors servitude or subjection, and rarely proves a fortunate person.

The Moon in *Virgo* signifies a person something above the middle stature, brown or black hair, an oval face, something of a ruddy complexion; in disposition an ingenious person, melancholy, very reserved, covetous, unfortunate, and rarely performs any commendable action.

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The Moon in *Libra* signifies a well composed body, neatly compacted, moderately tall of stature, smooth light brown hair, and sanguine complexion mixed with white; the disposition no less pleasant, a very jocund person, a lover of mirth and recreation, as also very well respected of the female sex in general. If a woman, she will be admired, or at least courted by many lovers; yet subject to misfortunes, unless Venus be well placed, and in good aspect to the Sun, Moon, or Jupiter,

The Moon in *Scorpio* represents an ill-fashioned person, thick and short, fleshy, and of a very obscure complexion, brown or black hair, and in short a very ill-disposed person, and rarely qualified with any good humours; sottish, malicious, and treacherous, unless alleviated with good education, or the Moon be in some good aspect of the fortunes; If a female, she rarely lives free from severe censure, and not without desert, except the Moon be befriended by some benevolent configuration of good planets.

The Moon in *Sagittarius* gives an handsome well proportioned body, an oval face, bright brown hair, and sanguine complexion; a generous free-spirited person, passionate for a short time, ambitious, aiming at great things, and generally of an obliging temper, and consequently gains respect of such persons as he or she associates with.

The Moon in *Capricorn* signifies a person of a low stature, and of an ill complexion, a spare thin body and face, brown or black hair; sometimes a defect or weakness in the knees, and at best no strong bodied person; one of small activity or ingenuity; inclinable notwithstanding to debauchery and mean actions, which renders him a person of but low esteem; yet if the Moon receives the friendly rays of Jupiter, the Sun, or Venus, from good places of the figure, the disposition is thereby much corrected.

The Moon in *Aquaries* gives a person of a middle stature, not tall nor short; but between both; the body well proportioned, but rather corpulent, brown hair, and clear sanguine complexion; an ingenious person, of a very affable courteous disposition, inoffensive to all, loves curious and moderate recreation, apt for invention, which consequently shews an active fancy, a pregnant brain, and is rarely guilty of any unworthy action.

The Moon in *Pisces* describes a person of a mean or low stature of body, and the complexion rather pale than otherwise, the hair a bright brown, the body plump or fat, a person not much delighting in action, unless those of the worst kind, and unfortunate in most undertakings, neither good for himself or others; the disposition may be somewhat meliorated, provided the Moon be posited in a good place of the figure, and in aspect with good and adjuvant planets, which must also be considered of all the planets in their particular significations, especially of the dispositions and qualities of the mind, throughout all the twelve signs.

PERSONS represented by VENUS in each of the TWELVE SIGNS.

Venus in *Aries* gives a middle stature, rather slender than gross bodied, light hair, and usually some marks or scars in the face; a good complexion, but generally a very unfortunate pensive person, neither lucky to himself or to any other he has concerns with; the reason is because Venus receives her detriment in *Aries*.

Venus in *Taurus* gives a comely person, of mean stature, a ruddy complexion, but not clear, brown hair, and plump body, not gross, but decently composed, a mild-tempered person, of a winning disposition, fortunate in most of his actions; injurious to none, but rather obliging to all, thereby gaining a general respect from most persons he converses with.

Venus in *Gemini* usually gives a person above a middle stature, reasonably tall, a slender, well-composed, strait, body, brown hair, and a moderately clear complexion; in disposition a good-humoured loving person, very liberal to such as appear fit objects of charity, and is easily wrought upon to do good, being a lover of all just actions, and rarely guilty of any thing which is dishonourable or unworthy.

Venus in *Cancer* generally represents a short stature, round face, sickly pale complexion, light coloured hair, and a reasonably corpulent body; in disposition an idle slothful person, too much addicted to good fellowship and recreations of the meaner sort; but puts the best side outward, and seems to be in earnest when he is not; in fine, it shews a very mutable inconstant person in most of his actions.

Venus in *Leo* gives a reasonably tall person, and the members well compacted, clear complexion, round face, full eye, sometime freckles

in the face, light brown or flaxen hair, and many times of sandy red; in disposition not to be disliked, moderately passionate, soon angry, and quickly pacified; of a generous free disposition, a little addicted to pride, but not in the extreme; often indisposed in body, but not much prejudiced thereby; a sociable good-humoured person in general.

Venus in *Virgo* gives a tall well-proportioned body, an oval face, sad brown or black hair, dark complexion, an ingenious person, and a good orator, but somewhat unfortunate in most of his affairs; a subtle active person, of an aspiring fancy, but rarely attains his desires.

Venus in *Libra* gives an upright tall person, a decent-composed body, and a conformity in all the members; sanguine complexion, brown hair, sometimes freckles in the face, and dimples in the cheeks; in disposition, a person of an obliging deportment, and generally well beloved of most he has any dealings or conversation with.

Venus in *Scorpio* represents a well-set body, reasonably corpulent, a broad face, dusky complexion, and sad brown or black hair; but in disposition a very debauched person, too subject to contention and envy; guilty of many vicious actions, and this the rather if Venus happens to be in any ill aspect with Saturn or Mars.

Venus in *Sagittarius* gives a person rather tall than otherwise, of a moderate clear complexion, tending to sanguine, brown hair, oval visage, and a very proportionable body in general; in disposition very generous, one that aims at no mean or base things; a commendable deportment, something proud, and a little passionate; yet in general of a good temper, and no way to be disliked, delighting in harmless recreations; and, in fine, a very obliging fortunate person.

Venus in *Capricorn* represents a mean stature, rather inclining to brevity than otherwise; of a pale sickly complexion, thin faced, dark hair, tending to black; in disposition none of the best, a general lover of women; or, if a woman, a delighter in the courtship and dalliance of men; one that loves pleasure; not fortunate, but too subject to change his station, and suffer sudden catastrophes in his affairs.

Venus in *Aquarius* personates a handsome decent composed body, reasonably corpulent, clear complexion, and brown hair generally, but sometimes of a flaxen colour; in quality and disposition exceeding good
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and a very affable courteous person, inclinable to few or no vicious actions, one that loves civil recreation, a peaceable quiet person, obliging to all, fortunate in his affairs, and well respected by his friends and acquaintance in general.

Venus in *Pisces* personates a middle-statured body, of a moderate good complexion, between pale and ruddy, a round face, brown hair sometimes flaxen, with a dimple in the chin, a fleshy plump person; in disposition, a good-humoured creature, just in his actions, very mild and peaceable; ingenious, but somewhat mutable in his resolutions, and moderately fortunate in the world.

PERSONS described by MERCURY in each of the TWELVE SIGNS.

Mercury in *Aries* gives a body of a mean stature, spare and thin, an oval face, light brown hair, subject to curling; no clear complexion, a very ill-disposed mind, and much addicted to theft, and such-like unworthy actions.

Mercury in *Taurus* gives a person neither tall nor very short of stature, but a well-set corpulent body, of a swarthy sun-burnt complexion, brown hair, short and thick; in disposition a very slothful idle person, one that loves his ease and his belly well, and takes pleasure amongst women to his own detriment and misfortune.

Mercury in *Gemini* gives a reasonably tall person, an upright strait body, every way well composed, brown hair, and good complexion; in disposition very ingenious, a good orator, and sometimes becomes a very cunning lawyer, or a person dealing in books, &c. In short, Mercury in *Gemini* gives a person that well understands his own interest, and is rarely overcome by the most subtle politician, or deluded by the most crafty knave that he may have occasion to encounter with; but generally out-wits the most cunning sophistry, especially if Mercury be no way afflicted.

Mercury in *Cancer* personates a low or short stature of body, of an ill complexion, sad hair, thin face, sharp nose, and little eyes; and in disposition a mere dissembler, a sottish kind of pot-companion, and light fingered; also an ill-natured person, unless the Moon and Jupiter be in good aspect with Mercury.

Mercury in *Leo* gives a person of a pretty large stature of body, but no clear complexion, rather swarthy or sun-burnt, light brown hair, round face, full eye, and a broad or high nose ; in disposition a hasty choleric proud conceited person, ambitious of honour ; a boaster, and too often subject to contention.

Mercury in *Virgo* describes a tall, slender, well-proportioned, person, dark brown or black hair, no clear complexion ; a long visage, and an austere aspect ; in disposition and qualities of mind a most ingenious person, a profound wit, and searching fancy, capable of attaining divers languages, besides other rare accomplishments ; and this in a greater degree, provided Mercury be free from affliction. But it must be understood, that every person who has Mercury for their significator, and so posited, must not expect such qualifications ; for the capacity of birth parents, and education, must also be considered, and guide every judicious artist in his judgment.

Mercury in *Libra* describes a decent composed body, rather tall than otherwise, light brown smooth hair, ruddy or sanguine complexion, the body reasonably corpulent ; in disposition a very just and virtuous person, prudent, a lover and promoter of learning. In short, a person most happily qualified with both 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 an ill-composed body ; such a person is very subtle, a lover of the female sex, inclinable to company, and does many acts of good fellowship, ingenious, and studious for the promotion of his own interest.

Mercury in *Sagittarius* personates a tall stature, a well-shaped body, not corpulent, but rather large-boned and spare, an oval face, brown hair, ruddy complexion, and large nose ; for qualities and conditions, passionate, but soon appeased ; 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 ends.

Mercury in *Capricorn* signifies a person of mean stature, thin face, brown hair, and dusky complexion, sometimes bow-legged, or some defect in those members ; in disposition peevish, discontented, and unfortunate, without other testimonies concur ; in fine, an impotent dejected person.

Jupiter denotes a person of an indifferent stature of body, reasonably corpulent and fleshy, a good clear complexion, brown hair, full face; in disposition an ingenious obliging person, inclinable to the study of arts and sciences, of a pregnant wit, and apt to find out many curious inventions.

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

PERSONS described by the SUN in each of the TWELVE SIGNS.

The Sun posited in *Aries*, which is accounted his exaltation, describes a person of a reasonable stature of body, strong and well composed, a good complexion, though not very clear, light hair, flaxen, or yellowish, a noble spirit, very courageous and valiant, delights in all warlike actions, gains victory and honour thereby, appears a terror to his enemies, and makes himself famous in his generation, sometimes even beyond his capacity of birth.

The Sun in *Taurus* represents a short well-set person, with brown hair, not very comely, a dark complexion, wide mouth, great nose, broad face, a good confident bold person, sufficiently strong, and not a little proud, delighting much in opposing others, and generally becomes conqueror.

The Sun in *Gemini* represents a well-proportioned body, of sanguine complexion, above the middle stature, brown hair, a person of a good disposition, affable and courteous to all, not very fortunate in any affairs, subject to the checks and controulment of others, and patiently passes over slight abuses, which shews him to be a very mild-tempered person.

The Sun in *Cancer* personates or represents a mean stature, of an ill complexion, with some deformity in the face, very unhealthy aspect, brown hair, and an ill-proportioned body, but very harmless and innocent; chearful, and a lover of the females; also an admirer of music, dancing, and such kind of recreations; but cares not to follow any employment, to all kinds of which he appears undisposed and averse.

The Sun in *Leo* gives a strong well-proportioned person, ~~with~~ a very sanguine complexion, light brown or yellowish hair, full face, and large eyes, sometimes a mark or scar in the face, a very honest person, faithful to his friends, punctual in the performance of his promise, yet delights to take his pleasure, is ambitious of honour, whether in war or otherwise; and usually promotes all things in order thereto.

The Sun in *Virgo* gives a person somewhat above the middle stature, a well-proportioned body, not corpulent, but rather slender; good complexion; the hair brown, and much of it; in disposition an ingenious cheerful person, enjoying all decent recreations, particularly those which delight the ear and the palate.

The Sun in *Libra* gives an upright straight body, an oval face, and ruddy cheerful complexion, light hair, full eyes, and sometimes pimples in the face. The Sun in *Libra* signifies a very unfortunate person in all or most of his actions, especially in warlike affairs; for therein he is sure to come off with dishonour, if he escapes other dangers, unless his significator be befriended by some potent benignant planet.

The Sun in *Scorpio* gives a square body, full face, cloudy complexion, sun-burnt, brown hair, a very plump fleshy body in general; in disposition an ingenious person, but of a rugged nature; ambitious of honour; one that would not willingly admit of an equal; fortunate upon the seas or in the practice of physic.

The Sun in *Sagittarius* gives a tall, well-proportioned, comely, person, with an oval visage, sanguine complexion, and light brown hair; for qualities and disposition, a very lofty proud-spirited person, aiming at great things, and too severe in the exercise of his power; yet some honourable exploits are performed by him, which add much to his commendation, and render him conspicuous.

The Sun in *Capricorn* usually represents a mean stature, a sickly complexion, brown hair not curling, an oval face, a spare thin body, not decently composed, but rather a disproportion in the members thereof; in disposition very just in his actions, thereby gaining love and friendship; sometimes passionate, a favourer of the female sex, and in general a good-humoured person to those he hath conversation with.

The Sun in *Aquaries* describes a person of a middle stature, a corpulent body, decently composed, a round full face, light brown hair, and generally

generally a ~~clear~~ complexion ; the disposition moderately good, but subject to ostentation, and desirous to bear rule, but free from malicious actions against any one.

The Sun in *Pisces* gives a person rather short of stature ; a round face, and an indifferent good complexion ; light brown hair, sometimes flaxen, a reasonably plump or corpulent body ; a general lover of the female sex, and of all kinds of pleasure ; addicts himself to gaming and feasting, many times to his own detriment ; yet a person very harmless to others, and one who injures none but himself, which he often does by too much extravagance and prodigality.

Brief OBSERVATIONS in drawing a Description from the PLANET that is LORD of the ASCENDANT.

I. If no planet be in aspect with the lord of the ascendant, then judge of the native by the lord of the ascendant wholly, without any regard to the sign in which he is posited.

II. If the lord of the ascendant be retrograde, or in his fall or detriment, then describe the native with due reference to the nature of that sign in which he is so posited.

III. If the lord of the ascendant behold the ascendant at the time of birth, then judge of the native by the quality of the sign upon the cusp of the ascendant.

IV. If two planets happen to be in aspect with the ascendant, take your judgment from him who is most perfect in partile, and posited in his own house, rather than from him who is in his exaltation.—These observations are to be considered as well in regard to the disposition and qualities of the mind as in the description and formation of the body.

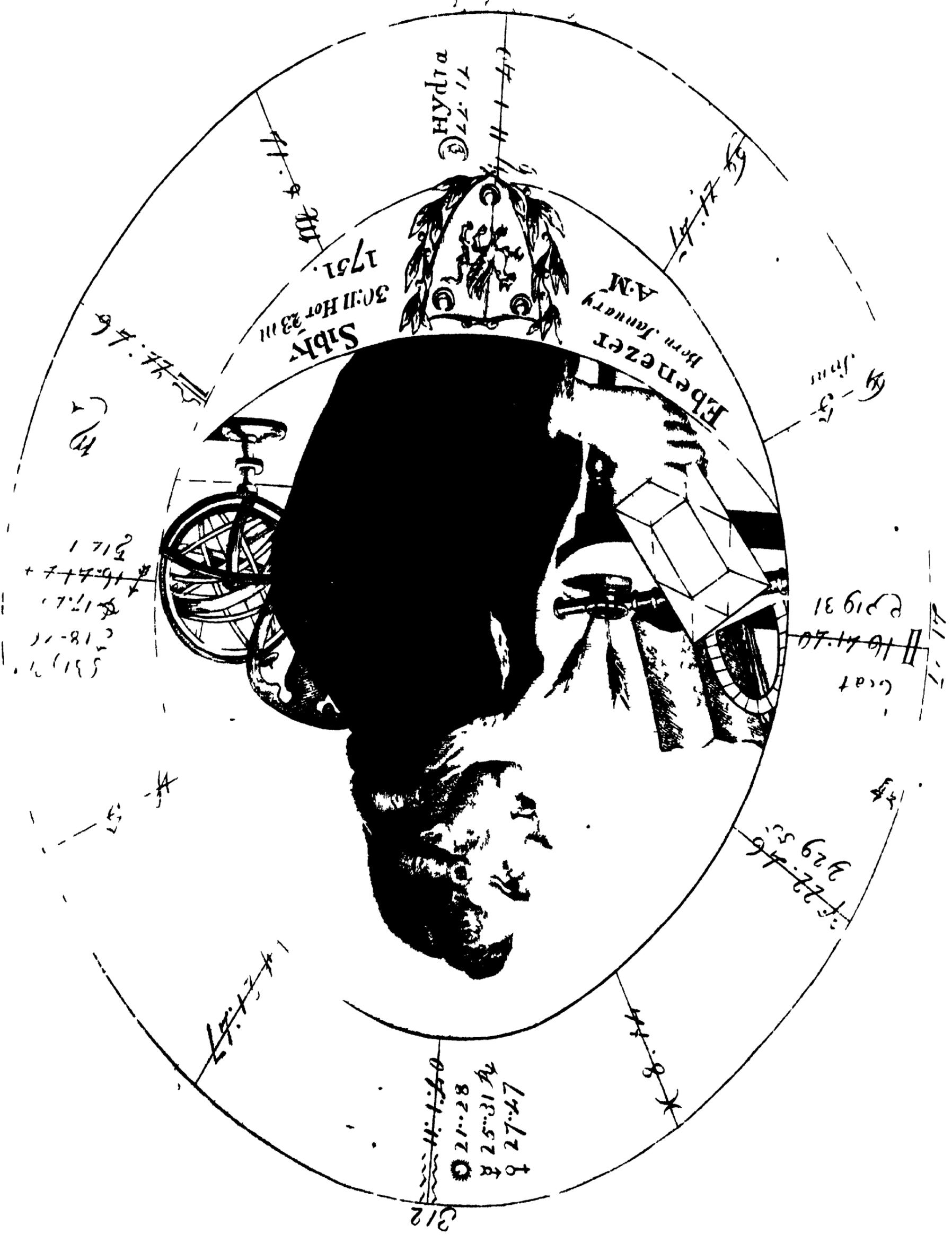
A N I L L U S T R A T I O N

The ART of CALCULATING NATIVITIES

made PLAIN and EASY.

A NATIVITY, or Geniture, is the very moment of birth, or precise time of the child's coming into the world, and in which he is made a visible member of the creation. In this moment it is that the stars begin to act and operate their influence upon the new-born infant, by the power or intervention of those angels who rule and govern the constellations then level with the horizon, or that ascend upon the horoscope, according to that saying of St. Jerome, in his comment upon the eighteenth chapter of St. Matthew, where he says, *Great is the dignity of souls, for every one at their first coming into the world have an angel appointed for their custody and safety.* And, as it is from these configurations that we are enabled to point out the incidents of the native's future life, so is it absolutely necessary that the very instant of birth should be well and minutely ascertained, in order to arrive at correctness and certainty in these speculations. It must be obvious to every one that the celestial bodies are in perpetual motion, and therefore every quarter of an hour must considerably vary their position; as does also different parallels from any one given point of the heavens; and hence it is that the latitude, as well as the true time of birth, becomes so absolutely necessary in calculating or bringing up the directions of a nativity.

By knowing the place of birth, the latitude is easily ascertained; but to determine the precise time of a native's emerging from the womb is a circumstance that has been always found difficult and precarious; not only on account of the inattention of nurses and midwives to this most interesting event, but also by reason of the difference and uncertainty of almost all clocks, watches, and dials, in reference to the Sun. Wherefore the ancient professors of this art, to remove the errors in the common or estimate time of birth, have contrived several ways of rectifying a nativity; and have given such rules for this purpose, that the true time of birth may be thereby correctly ascertained. This rectification may be effected three different ways; first, by the *Trutinam Hermetis*, or Trutine of Hermes; secondly, by the *Animoder* of Ptolomy; and, thirdly, by the *natural accidents of the native*. These three methods I shall explain fully, when I come to treat of the rectifications of nativities; suffice it here to say, that the method mostly in use, and which is found liable to the least error, particularly in the genitures



genitures of grown persons, is that of rectifying by such accidents as might have befallen them during their past life.

As the doctrine of nativities is the very essence of Astrology, and the principal criterion by which mankind will judge of the utility and reasonableness of the science, it will be requisite for me in this place to be as plain and circumstantial as possible. It cannot be unentertaining, nor wholly useless, even to a common reader, much less to those who mean to study the heart, to know the true grounds upon which this part of the science is founded; together with those aspects or configurations at birth, from which our predictions are framed; and the time also when their influence and effects will visibly operate upon the body or affairs of the native. In elucidating this subject, I shall be principally guided by the Quadripartite of the great Ptolomy; the truth and excellency of whose doctrine the experience of many ages, and the observations of the most intelligent professors of this art, have fully established and confirmed.

It is manifest to the most superficial observer, that a certain secret power is diffused through all things that are near the earth, according to the nature and properties of the firmament, and circumambient air, and to the power and influence of the luminaries and other celestial bodies. The Sun being the superior luminary and the fountain of life, governs all things that bear relation to the earth, not only by varying the seasons, and bringing to perfection the seeds of animals, and the fruitfulness of plants, the flowing of waters and the mutation of bodies, but also the changes of the day, of heat and moisture, of driness and cold, as it hath respect to the meridian, or mid-heaven.—The Moon also, being nearest to the earth, distils down an amazing influence, by which things animate and inanimate are affected and changed. Rivers are augmented and diminished according to her light; the tides vary as she rises and sets; plants and animals, in whole or in part, increase and decrease with her. In the same manner the stars, fixed and erratic, as they keep on their uniform course, cause many appearances around us, for they produce cold and heat, and wind and rain, by which also things on earth are suitably governed; and their mutual configurations, as their influences co-operate with or oppose one another, produce variations accordingly.

The power of the Sun is on all hands admitted to be most *prevalent*, as it is obviously most universal. The other heavenly bodies, according

to the variety of their aspects with the Sun, unite with, or resist, his influence, agreeable to the nature and force of such aspects. This happens most frequently, and most forcibly, with the Moon, at all the changes. But these affections in the stars operate more obscurely, and employ longer time, according to their declination, or as they appear or disappear in our horizon. Hence then, by the rules of nature, and the testimony of our own reason and experience, it must be admitted, that of all the planets, the influence of the Sun is the most powerful; and that the influence of the other planets have most energy, when the beams of the Sun co-operate with them. The Moon likewise, by reason of her swiftness, and proximity to the earth, modifies and conveys these influences to sublunary bodies, with a force superior to all the other stars. And these influences are always most powerful, and most visible in their effects, when this mediation of the Moon is exercised in conveying the influences of the stars to the Sun, or of the Sun to the other stars, and thence to the earth. But, in defining these varying properties and effects, particular regard must be had to the latitude, declination, rising, and setting, of the stars, both fixed and erratic, especially those which approach nearest to the ecliptic.

Whoever contemplates these premises, and attentively observes the aspects, will find that not only conjoined bodies are subject to the configurations of the stars, but also the buddings and perfection of seeds are framed and formed according to the quality with which the heavenly matter and circumambient air is endued. The observant husbandman and shepherd preconjecture the proper seasons for seed-sowing, planting, and procreation of animals, by consulting the state of the winds and the face of the sky. The skilful mariner likewise prepares against the dangers of an approaching storm by similar observations; but they are frequently deceived for want of better experience, and an adequate knowledge of the courses and effects of the heavenly bodies, which, when exactly understood, conduce to an almost certain prescience herein. For it is found, that he who correctly knows the motions of the stars, and their configurations with the Sun and Moon, and is not ignorant of the times, nor the place, nor the aspects, and is well skilled in the simple ways of nature, can admirably foretel, in any season, the proper state and temperature of the air; as that it will be hotter and moister, or colder or drier, according to the nature and properties of the respective rays of the stars and Moon configured with the Sun. And, as these speculations are founded upon the most simple principles of nature, as that the Sun is hot and dry, and the Moon is cold and moist, and the observa-

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tions deduced herefrom are seldom known to vary ; so, by similar qualities and observations, and by rules equally well founded, we obtain a legal and an extensive prescience respecting man. For, from the natural state of the ambient and heavenly matter at the time of the construction of the body, it is easy to know in general, the quality and temperature of each person born ; that such shall be the formation of his body, and such the disposition of his mind, and such the future events, advantageous or disadvantageous, of his life, according to the state of the heavens at that particular time, whether qualified for the production of such a temper, or whether inimical to it. Thus, a presage is not only possible by the laws of nature, but proper and necessary to the wisdom and well-being of society.

The errors of those who do not understand the fundamental principles of this learning have doubtless afforded strong and plausible reasons to the bulk of mankind for discarding it altogether, and for considering those events which others have more successfully ascertained, to be the effects of mere chance. But surely a doctrine is not to be rejected, because some of its followers are vicious or ignorant. In this speculation, above all others, reasonable allowances should be made, as well for the weakness of human comprehension, as for the great and undefinable extent of the contemplation. Much depends upon the ability of the physician, in modifying and proportioning his prescription, not only to correspond with the state of the disease, but also with the temperature and constitution of the patient. In the subject under consideration, a judgment no less sagacious is absolutely necessary ; because the quality of the heavenly matter is often conjectural, and the mixtures of different aspects and influences are sometimes so complicated, that the brightest understanding can scarcely arrange them with precision.

But the consideration of Nativities, in points which relate to the particular temper and disposition of respective persons, hath other causes in nature too apt to be forgotten, or perhaps lightly passed over as circumstances of no moment. But it is undeniably true, and must be admitted on all hands, that the place of birth will often make considerable difference in those who are born ; and though the seed be the same from which they are procreated, and though the constitution of the heavens be the same, yet the diversities of countries wherein they are born will naturally produce a difference in their bodies and minds. Besides this, a different education and custom will form a different disposition and manner of life ; as does also the different situation or classes

in which mankind are brought up, and to which they are accustomed. Therefore he who does not attentively consider each of these distinctions, and unite them judiciously with the causes produced by the ambient and heavenly matter, will meet with great uncertainty in his conclusions. For, although the power of heaven is confessedly the greatest, and with these all the others are conceived as adjuvant causes, yet they do not always assume the circumambient matter as a concause; consequently those who attempt to predict from the motion of the heavenly bodies alone, without due reference to these considerations, will entail contempt upon themselves, and disgrace upon the science.

But that astrological predictions are possible, and to be defined with great precision, when properly managed, is an assertion most true, and which, I flatter myself, I have already made manifest. It remains, therefore, that we speak of the advantages of this benevolent dispensation of Providence; for, if a foreknowledge be advantageous or necessary to the safety and future happiness of the soul, what can be more so in respect of the body, since it affords not only temporal delight, happiness, and pleasure, but enables us to understand things both divine and human? Whatever happens in the course of nature, either necessarily, or accidentally that materially affects our prosperity or adversity, and either prolongs life or destroys it, if they happen suddenly and unexpectedly, confound with fear, or transport with joy; but, if they are foreknown, they fortify the mind by such foreknowledge, and prepare it for sustaining the best or worst occurrences with calmness and serenity. In what respect therefore is man superior to the irrational part of the creation, if he cannot bear to know the hour of his dissolution? The terms of our existence, as every day's experience repeatedly shews, are that we must suffer death. Where then, to minds fraught with reason and integrity, can be the horror, the distress, or calamity, of knowing the time when that certain event shall take place? To men of a virtuous habit, such a knowledge must be invaluable; and to those of less scrupulous principles, it cannot be unwelcome, provided reason or philosophy make up any part of their constitution. To men of the most exemplary conduct, it affords fit opportunity of adjusting their temporal concerns, and relieves them under the distresses and afflictions of this life, by ascertaining the period of their sufferings, and by giving them hopes of retribution and reward in that which will succeed. To the inconsiderate and worldly minded, it not only gives the same advantages, but begets in them a proper sense of the more important concerns of that endless state of existence, "from whence no traveller returns." For these grand purposes

purposes chiefly, the all-wise and benevolent hand of Providence seems to have pointed out to mankind the Art of Prescience and Prediction; not to say any thing of the innumerable less important concerns of human affairs, which may oftentimes afford singular advantage and happiness to individuals, as well as to states and societies, by being thus timely forewarned of what shall hereafter come to pass. And surely I need not mention a stronger instance of the advantages of prescience, than what will naturally arise from the observation of every man of experience when he looks back upon the occurrences of his past life, and recollects but half the losses and inconveniences he has sustained, only for want of that foreknowledge in worldly affairs which the art of prediction supplies.

We are not however to believe, that the accidents and events of life so befall men, as though a law were set over them by some indissoluble cause from above, by which they are of necessity brought to pass, no other cause being able to oppose or prevent them. It were unphilosophical and absurd thus to imagine; for the motion of the heavenly bodies is immutable by divine law, and the mutation of earthly things is disposed of and revealed by a natural generation and order, which the superior cause follows by accident. It is also to be observed, that many things happen to man, not only by reason of the natural and proper quality of the heavenly matter, but also by the operation of some more universal causes; as by great mutations and mixtures of the elements, plagues and pestilences, and floods and conflagrations, are produced, by which multitudes are at once swept away, and perish under one common fatality. Thus greater causes always overcome the less, and the stronger the weaker; and, whenever the stronger power prevails in any great mutation, the more general effects we have been speaking of happen.—— Other things likewise happen to individuals; because the natural property of each is overcome by the contrariety of the circumambient matter, whether the antipathy thereof be small or fortuitous. Now, this being admitted, it becomes apparent that of those things which happen generally and particularly, be the accident whatever it may, whose first cause is strong and irresistible, and no other cause having power to withstand it, come to pass wholly by necessity. But those accidents which have a weaker cause are overthrown, if any other cause, able to withstand it, is found; and, if such a resisting cause appears not, then those accidents happen agreeable to the nature and impulse of their first cause; and they are produced, not through the strength of the cause, nor by necessity, but because the antipathy by which it might have been destroyed is neither known nor to be defined. Thus it happens to all things that have a natural cause and beginning, as metals, stones,
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plants, animals, wounds, sickness, affections, &c. some of which work necessarily, and others not, except when something is found of sufficient strength to oppose their efficient power. Hence it is demonstrable, that, though simple causes have natural properties peculiar to themselves, yet there are other causes equally simple, which operate in contact with those of the former, and by which the bare simple nature of each is changed by mutation into a third quality which differs in nature from either of the former; according to which such simple natural properties are either partly or wholly changed, or otherwise frustrated or diverted. As for example, in the weather, the Sun, in his own simple nature, is the fountain of light and heat; but, being joined with Saturn, never fails, if not prevented by some other apparent cause, both in winter and summer, to produce cold and cloudy weather. But, if Mars happens to be joined in configuration with them, the case is altered, and, instead of cold, the weather will not fail, in summer, to be hot and sultry, though at the same time cloudy, corrosive, and disorderly; and, in winter, remarkably close and warm, though lowering and turbulent; more especially if attended with a new or full Moon. These are facts founded upon a rational hypothesis, and proved by long experience and constant observation.

These preliminaries being laid down, and considered as the groundwork of Astrology, it follows that those, who would wish to be proficient in it, should learn to predict futurities after a natural way, by such prescience as nature has pointed out, and not by an inconsiderate or vain opinion that this shall happen, because it hath many great and efficient causes which it is impossible to resist; or that this shall not happen, because it hath resisting affections. Calculators of nativities, therefore, when they speak of those things which may come to pass, can do it in no other way, conformable to truth and nature, but by the power and effects of the circumambient matter or aspects, which, being more or less inclined to such a temperature, will produce such an accident, stature of body, or disposition of mind. As when a physician asserts that an ulcer will eat away or putrefy, or a naturalist that the loadstone will attract iron; not because it is necessary that the ulcer should eat away or putrefy, or the loadstone attract; but, if the contraries are not known nor their effects prevented, these circumstances will assuredly happen, according to the cause and consequences of things, as they have been from the beginning of the world. Thus it happens, and thus we ought to judge, in the calculation of nativities; for those events which perpetually fall in upon all human affairs, are produced according to the succession of natural order, either because things that may oppose and
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prevent are not found, or because they are not known. And again, events known naturally, and according to order, and those things being found which disagree and oppose, they are then either wholly prevented, or else come to pass with very small effect, and are scarcely visible in their operation.

Now, seeing there is both in generals and particulars such a consequence, it is curious to remark, that though many people believe in *generals*, and allow it is possible to prognosticate upon that system, and also think it advantageous towards preservation and health; yet in *particulars* they will not allow the same operations to have any force. For many confess they know the proper seasons, and the signification of the fixed stars, and the aspects of the Moon, and they observe them for the establishment of their health, and to reduce their constitutions to a good and regular temperature, in summer by cooling medicaments, and in winter by heating. They also observe the significations of the fixed stars, for the purposes of navigation; and they plant, and sow, and forward vegetation, by observing the different aspects of the Moon; and no one supposes these general effects either impossible or useless. But in particulars, as of cold or heat, which increase and decrease in their proper temper, and by the properties and mixtures of other matter, they neither believe it possible to foretel, or conceive that we may be preserved from, the consequences attending them. But the cause of this opinion, is the difficulty of knowing particulars, and the management of them, with precision and truth; and because men are seldom found of so penetrating a comprehension, that none of the contraries be hidden from their view; hence, the opposing power of influence for the most part not being joined with a foreknowledge in the effect produced by first causes without impediment, they judge of things simply, as though immutable and impossible to be prevented. But as in the art of prediction its possibility appears worthy of consideration, although it is not altogether infallible, this preservative part is certainly worthy of particular regard, since it may bring relief to many, though not a perfect cure to all. For this reason the Egyptians, finding the efficacy of this art, every where joined physic to prognostic astronomy; and hence it is apparent, that, if they had thought futurities could not be removed or diverted, they would never have prescribed certain remedies and preservatives against the effect of the ambient, present or to come, whether in general or particular cases; they therefore sought out a method at once advantageous and profitable, that by astrology the quality of the subjacent temperaments, and the accidents which come to pass by the influence of the heavenly bodies, might be discovered and known; but the

the medical art, to distinguish the sympathies and antipathies of each, and to understand the natural cure of present diseases, and the true mode of preservation from future. For without this species of astronomical knowledge the medical art is found in many cases to fail; though I am ready to allow that there are not remedies to be found for all bodies and diseases.

These observations become clear and obvious, from a consideration of the planets and their aspects. The Sun is found by nature to cause heat and dryness in a moderate degree. His power and influence is most visible to our senses, by reason of his magnitude, and the manifest mutation of the seasons; for, by how much the nearer he approaches to our vertical point, by so much the more he stirs up heat in us, and subjects us to his nature. But the nature of the Moon is chiefly moistening; for, being nearer the earth, she exhales the vapours of all moist bodies, and thus evidently affects all moist things, and putrefies them; but, because of her analogy with the Sun, she moderately participates of heat. The planet Saturn cools and dries, because he is far distant from the heat of the Sun and vapours of the earth; but he cools most abundantly, and dries most moderately. The other planets also receive virtue according to the configurations they make with the Sun and Moon. Mars drieth much, and burns, because of his hot and fiery nature; but the influence of Jupiter is temperate, because he moves between the coldness of Saturn and the heat of Mars. Venus hath nearly the same temperature, but in a different measure, because of her vicinity to the Sun; she moistens most, as does the Moon, through the greatness of their light, by which they assume the moisture of the vapours of the earth. Mercury sometimes dries, and sometimes moistens, according to his position and configuration with other stars. Hence arise the four principal humours, from whence all bodies are engendered. Two of them are generative and active, the hot, and the moist; for by these are all things joined together, and increased; and two are corruptive and hurtful; the dry, and the cold; for by these all things are dissolved, and destroyed. Wherefore two of the planets, viz. Jupiter and Venus, are defined to be benefics, because of their benevolent temperature, and because heat and moisture equally abounds in them; and likewise the Moon, for the same reasons. But Saturn and Mars, being of an opposite nature, are defined to be of a malevolent and destructive influence, by reason of the extreme cold of the one, and the violent heat of the other. But the Sun and Mercury, being of a controvertible nature, are found to produce both these influences, according to the nature, force, and quality, of the aspects or configurations they make with other bodies.

As there are four distinct humours or qualities incident to the planets, so are there two primary sexes by which they are distinguished, namely, the masculine and the feminine. The feminine planets partake principally of moisture ; therefore the Moon and Venus are termed feminine, because moisture chiefly abounds in them. But Saturn, Jupiter, Mars, and the Sun, are masculine, because they heat and dry with the greater energy. Mercury, in point of sex, is considered indifferently, because he equally dries or moistens as occasion may be. The stars are likewise considered, as to sex, according to their position with the Sun. When they are oriental, and going before the Sun, they become masculine ; but, when they are occidental, and follow the Sun, they are feminine. The two apparent distinctions of time, called day and night, are also divided into sexes. The day, because of its heat and activity, is termed masculine ; and the night, because of its moisture, and conveniency for rest, feminine ; therefore the Moon and Venus are nocturnal, and the Sun and Jupiter diurnal ; but Mercury is in this respect also indifferent, diurnal when in an oriental situation, and nocturnal when occidental. But the two malevolent planets, Saturn and Mars, are considered diurnal and nocturnal, not according to their quality and nature, as heat to heat, but contrary ; for a good temperament, taking its like, maketh the good greater ; and unlike, mixed with evil, destroys much of that evil ; therefore Saturn, as cold, is joined to the heat of the day ; and Mars, as dry, to the moisture of the night. So each of them, becoming moderate in their influences, will appear consonant to the conditions which give the temperament. It is also to be remarked, that a planet is *diurnal*, when in a diurnal nativity above the earth and in a nocturnal nativity under the earth ; but *nocturnal*, when in a nocturnal nativity above the earth or in a diurnal nativity under the earth,

Now the influences and effects of the planets have smaller or greater force, according to their aspects and configuration with the Sun ; for the Moon along her increase, from her first appearance to the first quarter, is moistening ; from the first quarter to her full, she warms ; from the full to the last quarter, she dries ; and, from the last quarter till she is hid, she is cold. The planets matutine to the first station are more moist ; from the first station till they rise at night they are more heating ; from their rising at night to the second station, they dry more ; and, from the second station, they cool more. The first station is when a planet begins to be retrograde ; and the second station when from retrogradation it becomes direct ; and they begin to rise at night when in opposition to the * Sun. Thus the power of these various

* The rising and setting of the stars are threefold ; cosmical, achronical, and heliacal. Cosmical rising is, when a star or planet ascends the horizon with the same degree and minute.

ious affections, being mixed among themselves, produces many differences of quality in the circumambient matter which continually surrounds us ; the proper and distinct power of which, alternately prevailing, is changed more or less by the force of other configurations. To these effects, the operation of the fixed stars in general contribute not a little. Those of the greatest magnitude are the most powerful and efficacious ; and those in or near the ecliptic have more energy than those remote from it. The bright stars have more influence than the dull and languid ; those of a red colour partake of the quality of Mars ; those of a lead colour operate with similar effect to Saturn ; and so of the others, according to their affinity with the planets, as hath been already explained. Stars which have northern latitude and declination affect us most ; and with South Latitude, the more southern. Those situated in the zenith influence more than those which are more remote ; and such as are in partile conjunction or antiscion of any planet, or which rise or set, or culminate, with any planet, have a more than ordinary power and influence : but of themselves the fixed stars emit no rays.

The four angles of the horoscope, or cardinal houses of heaven, from whence the general winds take their rise, must likewise be considered. The oriental angle is possessed of great dryness ; for, when the Sun arrives there, those things which were moistened by the night begin to dry ; and the winds which blow from thence, commonly called east-winds, are very drying, and without moisture. The angle of the south is most hot, because the Sun, being there culminate, burns and heats with greater energy, because our mid-heaven declines to the south ; wherefore the winds proceeding from thence, commonly called south-winds, are hot and filling. But the occidental angle is moist, because, when the Sun arrives there, those things which were dried in the day begin to be moistened ; consequently the winds blowing from thence, commonly called west-winds, are free from thickness or moisture. The northern angle or point, lying towards the Bears, is most cold, because the culminating Sun, in respect to that part of the earth which we inhabit, declines most from it ; for which reason, the winds blowing from that quarter are generally cold and freezing. The perfect knowledge of these things is very necessary to enable us to distinguish the mixture of particulars ; for
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nute of the ecliptic in which the Sun is ; and cosmical setting is, when a star or planet sets exactly when the Sun rises. Achronical rising is, when a star rises above the horizon at Sun setting ; and achronical setting is, when a star sets with the Sun. Heliacal rising is, when a star, which before was hidden by the rays of the Sun, begins to appear in the east ; and heliacal setting is, when a star, which before was seen, is hidden under the Sun-beams, and disappears.

it is apparent, that, according to the constitution of the seasons, of ages, and of the angles, the efficient power and influence of the stars vary; and, when there is no contrary constitution, the stars have a longer influence, because it is unmixed; for, in heating, they that are most hot are most powerful; and, in moist constitutions, those are the most powerful which are of a moistening nature. But, when the constitution is contrary, they are weaker, by reason of the temperament and mixture of contrariety, affected by the heating stars in cold constitutions, and by the moist in dry. In the same manner each of the other constitutions have power, according to the proportions of their mixtures. To these we may join the mutual properties of the twelve signs of the zodiac; for their general temperatures are agreeable to the seasons subject to each sign; and they obtain some other qualities arising from their analogy to the Sun, Moon, and stars; and these considerations of the agreement or disagreement of the natures and mixtures of the various influences of the stars, signs, and parts of heaven, are of no small consequence in astrological contemplations.

Of the twelve signs, some are termed tropics, some equinoctial, some fixed, and others bicorporal. The tropics are two; the first from the summer solstice, the thirty degrees of Cancer; and the other from the winter solstice, the thirty degrees of Capricorn. These are called tropics, because, when the Sun is posited in the beginning of these signs, he turns back out of the course of latitude or declination to the contraries, making summer by his entering into Cancer, and winter by his passage into Capricorn. There are also two of the signs equinoctial; one from the vernal equinox, which is Aries; the other from the autumnal equinox, which is Libra. These are so termed, because, whenever the Sun enters the beginning of them, he makes the days and nights equal all the world over.

Of the other eight signs, four are fixed and four bicorporal. The fixed are those which follow the tropical and equinoctial; because, when the Sun is posited in any of these, the cold or heat, or driness or moisture of the seasons, which began while the Sun was in the tropics or equinoctials, more strongly affects us, and the constitution of the seasons is more forcibly felt; not because their condition is naturally such, but because we, being no longer under such a constitution, become more sensible of its power. The bicorporal follow the fixed; and, because they are between the fixed and the tropics, they partake of the nature of both constitutions.

Again, six of the twelve signs are named masculine and diurnal ; and six feminine and nocturnal. And because the night is always next to the day, and the feminine is joined to the masculine, they are placed one after another by turns. The beginning is taken from Aries, because the moisture of the spring is the beginning of the seasons ; and because the masculine virtue is predominant, and the active power before the passive ; therefore the signs Aries and Libra are esteemed masculine and diurnal ; for these describe the equinoctial circle ; and the prime mutation, and strongest motion of all, is caused by them. The other signs are alternately placed one after another in their proper order ; and, from the form and quality of them, some are termed four-footed, others terrestrial ; some commanding, and others fruitful. And, to renew them in the mind of the reader, it may not be improper to distinguish them here. Aries, Gemini, Leo, Libra, Sagittarius, and Aquaries, are masculine and commanding. Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces, are feminine and obeying. Aries, Taurus, Leo, Sagittarius, and Capricorn, are four-footed. Taurus, Virgo, and Capricorn, are terrestrial. Cancer, Scorpio, and Pisces, are fruitful. Again, Aries, Cancer, Libra, and Capricorn, are termed moveable. Taurus, Leo, Scorpio, and Aquaries, fixed. Gemini, Virgo, Sagittarius, and Pisces, common. Aries, Taurus, and Gemini, vernal. Cancer, Leo, and Virgo, estival. Libra, Scorpio, and Sagittarius, autumnal. Capricorn, Aquaries, and Pisces, hyemnal. Aries, Leo, and Sagittarius, are hot, dry, and fiery. Taurus, Virgo, and Capricorn, are cold, dry, and earthy. Gemini, Libra, and Aquaries, are hot, moist, and airy. Cancer, Scorpio, Pisces, Gemini, and Leo, are moist and watery ; and Virgo is barren.

Now from this disposition and temperature of the signs are brought about the great ends and purposes of nature, by means of the aspects and positions of the planets configured in them ; and it is upon these aspects and configurations that the art of predicting is grounded, and the events of futurity sought out and known. These aspects are of two sorts, or classes, viz. zodiacal and mundane. The principal zodiacal aspects are the sextile, quartile, trine, and opposition ; and, though the conjunction cannot properly be termed an aspect, yet it may come under the more general name of a familiarity, common to all the aspects. The conjunction is formed by two planets being bodily joined, or meeting in the same degree and minute of a sign. The sextile is formed by two planets when they are two signs, or sixty degrees, asunder ; the quartile, when three signs, or ninety degrees, asunder ; the trine, when four signs, or one hundred and twenty degrees, asunder ; and the opposition, when six signs, or one hundred and eighty degrees, asunder ; which

which being just one half of the great circle, places the planets exactly facing one another. The smaller or inferior zodiacal aspects are the semiquadrate of forty-five degrees; the quintile, of seventy-two degrees; the sesquiquadrate, of one hundred and thirty-five degrees; and the biquintile, of one hundred and forty-four degrees. And these are either partile or platic; partile, when the conjunction or aspect is made in the same degree and minute, and platic when not configured in the same degree and minute, but only within the orbs of the aspecting planet. Moreover, these aspects are either dexter or sinister; dexter, when contrary to the succession of the signs, as a planet in Leo casts a sextile dexter to another planet in Taurus. Sinister aspects are according to the succession of the signs; agreeable to which, a planet in Aries casts his trine sinister to another in Leo; or one in Leo casts a trine sinister to another in Sagittarius.

Mundane aspects are those which are made in the meridional circle, in reference to the earth, and consist of only the sextile, quartile, trine, and opposition; though there are other familiarities which we call parallels, and these both mundane and zodiacal. Of these familiarities, the conjunction is good with benevolent stars; but with malevolent bad. The quintile, biquintile, sextile, and trine, are also good and fortunate; but the semiquadrate, sesquiquadrate, quartile, and opposition, are evil and unfortunate. These good and evil influences proceed more from the nature and quality of the stars, than from the nature of the signs they possess; for it is found that even good aspects of malefic planets will produce mischief, though not in so great a degree as the evil configurations.

Zodiacal parallels are what are commonly called Antiscians, and are nothing more than parallels of declination, or two points in the heavens at equal distances from the beginning of any of the tropics, or equinoctial points. For example; one planet in ten degrees of Aries, and another in twenty degrees of Pisces, are in zodiacal parallel to each other; or, in other words, one planet in twenty degrees of Pisces casts its antiscian, or one parallel, to ten degrees of Aries, and its contra-antiscian, or another parallel, to ten degrees of Libra. But, in taking these, particular attention must be had to each of the planets latitude, for want of which, great errors have been frequently made. For, suppose the Moon to be posited in twenty-two degrees of Taurus, with five degrees of north latitude, her antiscian, or zodiacal parallel, taken in the common way, would fall in eight degrees of Leo, and her contra-antiscian in eight degrees of Aquaries; whereas the true antiscian falls in ten degrees of Cancer, which is no less than twenty-eight degrees from that

obtained in the common way, for there is exactly that difference between the ecliptical longitude of twenty-two degrees of Taurus, without latitude, and twenty-two degrees of Taurus, with five degrees of north latitude.

A planet thus considered, as having latitude, hath four zodiacal parallels; one at its body, one at its antiscional point, and the other two at their opposite points. And hence, according to the example above stated, the Moon's parallels at her body fall in twenty degrees of Gemini, and at the antiscional point in ten degrees of Cancer; and their opposite points or contra-antiscians, fall in twenty degrees of Sagittarius, and in ten degrees of Capricorn. These antiscians, and contra-antiscians, are always of a benign and friendly nature, when formed by the benefic planets; but they are equally unbenign and unfortunate, when made by violent and malevolent stars.

As zodiacal parallels are only equal distances from the tropical and equinoctial circles, so mundane parallels, by a parity of reason, are nothing more than a like equal distance from the horizontal or meridional points or circles. For example, a planet on the cusp of the twelfth house is in parallel to the cusp of the second house, because it is exactly at the same distance from the ascendant or horizon that the twelfth is; and likewise in parallel to the eighth house, as being exactly the same distance from the tenth house or meridian that the twelfth is. And, as the zodiacal parallels are measured by the circle of the zodiac, so the mundane parallels are measured by the diurnal or nocturnal arches; for just so long as the Sun or any other planet will be in proceeding from the cusp of the twelfth house to the cusp of the tenth, just so long the same Sun or other planet will be in proceeding, on the same day, from the cusp of the tenth to the cusp of the eighth house; and just so many hours and minutes of time as there are between the sun-rising and noon, just so many hours and minutes are there, the same day, between noon and sun-setting; hence the distance between the Sun's rising and setting is nothing but the diurnal arch, which the meridian, or Sun's place at noon, cuts into two equal parts; and the distance between the Sun's setting and rising constitutes the nocturnal arch. These mundane parallels have a two-fold consideration in directions; first simple, and according to natural order; and secondly, according to the *rapt motion* of the earth, or *primum mobile*, both of which must be attended to in the calculation of nativities.

Now there are signs *dissociate* and *separate*; and these are such as have no familiarity by any of the ways before mentioned; for they neither

ther command nor obey, nor mutually behold each other, nor are of equal power; but they are configured by one or five signs, and do not at all partake of the aspects, either by opposition, trine, quartile, or sextile. Hence they are termed *injuēt*; for, being configured by one sign's distance, they are as it were distorted from each other; and those which behold by five signs divide the whole circle of the zodiac into unequal parts. The signs under this description, are Aries, Gemini, Libra, and Sagittarius, which have no familiarity or aspects with Taurus or Scorpio; and the signs, Cancer, Virgo, Capricorn, and Pisces, have no familiarity with Leo or Aquaries.

But the planets have familiarity with all parts of the zodiac by Houses, Trigons, Exaltations, and Terms. Cancer and Leo, approaching nearer to our vertical point than either of the others, and thereby producing heat and warmth, are for that reason defined to be the houses of the two great and primary luminaries: Leo is attributed to the Sun as masculine, and Cancer to the Moon as feminine. Hence the semicircle of the zodiac from Leo to Capricorn is termed solar, and from Aquaries to Cancer lunar, in order that each planet should possess one sign for its house in each of its semicircles; the one bearing configuration to the Sun, and the other to the Moon, according to the motion of the sphere of each, and to their natural qualities. Saturn, therefore, being in nature cold, and inimical to heat, occupying the highest orb, and being at the greatest distance from the luminaries, takes for his houses the signs which are opposite to Cancer and Leo, namely, Aquaries and Capricorn, because these signs are by nature cold and wintery, and the aspects which are made by opposition do not combine to any good or benevolent purpose. Jupiter, because his orb is next below that of Saturn, assumes for his houses the two next signs, Sagittarius and Pisces, which are windy and fruitful, by reason of their trigonal respect to the luminaries, which is a situation proper for the production of good. Mars, being next in order to Jupiter, and dry by nature, takes for his houses the two next signs, Aries and Scorpio, which are similar in their effects to Mars, by having malefic and mischievous radiations with the luminaries. Venus, being temperate, has for her houses the two next signs, Taurus and Libra, which are of a fruitful and prolific nature, and correspond with the luminaries by a sextile ray, and is never more than two signs distant from the Sun. Mercury, being circumscribed by the orbs of all the other planets, takes for his houses Gemini and Virgo, and is never more than one sign distant from the central Sun, being the first planet next him.

The familiarities by triplicity are next to be considered by calculators of nativities; for whereas a triplicity and figure of equal sides obtains an agreement, so the circle of the zodiac is circumscribed by three circles, the equinoctial and the two tropics, and is divided into four equilateral triangles, which constitute these triplicities. The first is formed by the three masculine signs, Aries, Leo, and Sagittarius; and it has for its lords, the Sun, Jupiter, and Mars; but Mars being of a contrary nature to the solar influence, he is excluded from bearing any government in this triplicity, and therefore the Sun has the rule by day, and Jupiter by night. Aries occupies the equinoctial circle, Leo the estival, and Sagittarius the winter. This trigon is principally northern, by reason of the dominion of Jupiter; and it is windy and fruitful. It is also north-west, and receives a mixture of the north-west winds, because it is the house of Mars, which planet stirs up and governs those winds.

The second triplicity, which consists of Taurus, Virgo, and Capricorn, is under the government of the Moon and Venus. The Moon governs by night, and Venus by day. Taurus is in the estival circle, Virgo in the equinoctial, and Capricorn in the winter. This triplicity, because of the dominion of Venus, is south; for this star, being endued with a warming and moistening power, produces south winds; and because Saturn has his house in Capricorn, in this triplicity, it likewise partakes of a mixture of the east winds; for Saturn, being familiar to the oriental parts, by reason of the condition of the Sun, produces and governs the east winds.

The third triplicity is formed of the signs Gemini, Libra, and Aquaries, three masculine signs, and is placed under the government of Saturn and Mercury; Saturn rules by day, and Mercury by night; Gemini is situate in the summer circle, Libra in the equinoctial, and Aquaries in the winter. This triplicity is chiefly eastern, on account of the government of Saturn; but it becomes partly north-east, by the influence of Jupiter, on which account it assumes a mixture of the north-east winds.

The fourth triplicity, consisting of Cancer, Scorpio, and Pisces, is chiefly under Mars, who derives an influence here, on account of having his house in Scorpio; but, because the signs in this triplicity are feminine, the Moon by night, and Venus by day, rule jointly with Mars, and intermix their qualities and influence together. Cancer is situate in the estival circle, Scorpio in the winter, and Pisces in the equinoctial.

This triplicity is western, because of the dominion of Mars and the Moon ; but, assuming a mixture by the rule of Venus, it becomes in some measure south-west.

The familiarities by exaltation are thus occasioned ; the Sun, when he enters Aries, makes his transit into the high and northern semicircle ; but, when he enters Libra, he passes into the low and southern semicircle. For this reason, the Sun has his exaltation in Aries, in which the days begin to lengthen, and the heating nature of the Sun begins to increase ; and for the contrary reason he receives his fall in Libra. Saturn, being of an opposite nature to the Sun, has an exaltation in Libra, and his fall in Aries ; for, wheresoever heat is increased, cold is diminished ; and, where there is an augmentation of cold, heat is lessened. So the Moon, because she makes her conjunction with the Sun in Aries, and makes the beginning of the increase of her light in the first sign of her triplicity, which is Taurus, that is assigned for her exaltation. So Jupiter, the producer of northern and fruitful winds, when in Cancer, becomes more northerly, and acquires a greater increase of power ; he therefore takes Cancer for his exaltation, and Capricorn for his fall. And since Mars is chiefly of a burning nature, and becomes most heating in Capricorn, because he is then in his most southern declination, he hath his exaltation in Capricorn, opposite to that of Jupiter, and his fall in Cancer. Again, Venus is naturally moistening, but mostly so when in Pisces ; for which reason she assumes her exaltation in that sign, and takes her fall in Virgo. But Mercury being of an opposite nature, and mostly dry, takes the opposite sign Virgo for his exaltation ; for then autumn, the driest part of the season, appears ; and he has his fall in the sign Pisces.

Familiarities by terms have been already largely explained in the former part of this work. But it is necessary to remark, that the beginning of the signs, and of the terms also, ought to be made from the beginning of the equinoctial and tropical signs ; and this is manifest, because we see their natures, and powers, and familiarities, have not any other cause, but from the tropics and equinoxes ; for, if other beginnings are appointed, we shall either be necessitated to use the nature of the signs no longer in the theory of judgments, or, if we do admit them, we shall commit error by corrupting the distances, and dividing those from which influences are afforded them.

Besides these familiarities of the stars and signs, they also possess what are called their faces, thrones, and the like. Their proper face is when

each star keeps the same figure with the Sun and Moon which its house bears to their house. This is done when Venus makes a sexangular figure to the luminaries; to the Sun when she is occidental, and to the Moon when oriental, according to the succession of houses. They are also said to be in their thrones, when they have a power in the place they possess, according to the foregoing prerogatives, by two or more testimonies; for then their energy and influences are increased, because the familiarity of the ambient twelve signs co-operates therewith. They are likewise said to be in their joy, when, although they have no familiarity with the ambient signs, yet are so in respect to others of the same condition with them, and by which likeness there is found a communication by sympathy. So again, when they are found of an unlike and contrary condition, much of their power is diminished by a new and mixed virtue arising from the different temperature of the ambient signs. Hence let it be understood, that, when Mercury is one sign distant from the Sun, he is in his face; Venus, when two signs distant; Jupiter, when four signs distant; and Saturn, when five signs from the Sun.—The same observation holds good in respect of the Moon, but then the rule must be made in signs antecedent to her; as, if the Moon were in Virgo, then Mercury would be so dignified in Leo, Venus in Cancer, Mars in Gemini, &c. The thrones of the planets are these: Saturn's throne is in Aquaries; Jupiter's in Sagittarius; Mars's in Scorpio; the Sun's in Leo; Venus's in Taurus; Mercury's in Virgo; and the Moon's in Cancer.

The familiarities, by application and separation, are likewise to be considered in the Doctrine of Nativities. Those planets which precede apply to those which follow; and they that follow separate from those which precede. These applications and separations are likewise to be considered with respect to their latitude; for the smaller the latitude of planets in conjunction is, the more powerful will be their influence; and, if two planets in conjunction have considerable latitude of different denominations, their influence will be thereby much lessened. This observation likewise holds good in directions; for, the nearer any planet is to the ecliptic line, the greater will his influence be. Moreover, their effects are either strong or weak, in respect of the horizon; for, when they are posited in the mid-heaven, or pass into the place succedent to the mid-heaven, they are very strong and powerful; the same also if they are in the horizon itself, or in any of the succedent houses, and more particularly when in oriental parts. But, when they are in the *imūm cœli*, or otherwise posited under the earth, their influence is very weak, and of but little effect.

From all the foregoing considerations, it is evident that the efficient power of the stars is deduced from their peculiar and natural aspects, or proportional distances, considered in respect of the Sun, the angles, and the quality of the ambient signs; and by the power and influence of these aspects are all astrological speculations governed. But how these aspects were first discovered, and their virtues and proportions ascertained, does no where appear; though it might be no difficult task to account for both upon philosophical and mathematical principles, since nature every where, as well in the motions and effects of the heavenly bodies, as in all other arithmetical and geometrical respects, particularly celebrates those proportions above all others: Picus, speaking of the aspects, thinks mankind were led to the knowledge of them by observing the different phases of the Moon; for, when she is new, horned, in her quarters, gibbosity, or at full, her forms are still changed at these proportioned distances from the Sun; besides which, it is to be observed, that in her annual revolutions she is constantly found about the trine of her own place in the beginning of the former year.

Other astronomers, of established reputation, have likewise observed, that nature particularly points to every configuration, while we consider the motions of the other planets. Abohazer judiciously affirms, that the two inferior planets, in their stations, describe the arch proper to a quartile aspect; and Pliny also recommends to our observation the trine aspect, constantly formed by the stations of three superior planets. But, above all, it cannot be considered without great admiration, how wonderfully nature hath nobilitated all the aspects in the motions of Saturn and Jupiter. For, as their conjunctions are rare, and happen but once in twenty years, so hath nature evermore disposed these conjunctions in the most remarkable parts of the zodiac, that is, in such signs only as behold each other in an equilateral triangle inscribed. For, between any two great conjunctions of Saturn and Jupiter, there are nineteen Egyptian years, three hundred and eighteen days, and thirteen hours, in which space of time those planets are moved from the place of their former conjunctions eight signs and almost three degrees; which excess of three degrees is the cause why, after ten conjunctions, they pass from one triplicity to another, and one triplicity continues one hundred ninety-eight equal years, two hundred sixty-five days, (the intercalary day of every fourth year omitted,) and ten hours. But the revolution of all the triplicities is finished only once in seven hundred ninety-four equal years, three hundred thirty-one days, and sixteen hours; or otherwise in seven hundred ninety-four Julian years, one hundred thirty-three days, and sixteen hours; which, being doubled, amounts to one thousand

thousand five hundred and eighty-eight, which number of years those authors are thought to have respected who considered the year 1588 from the birth of Christ would prove so fatal.

From hence therefore it is, and not without sufficient cause, that they are termed great conjunctions, both happening rarely, and abiding in one triplicity almost two hundred years together, and not compleating all the triplicities of the zodiac in much less than eight hundred years: consequently they have not yet gone through all the triplicities eight times since the beginning of the world. Neither are the other aspects formed by these planets to pass unnoticed; for whoever observes when Saturn and Jupiter behold each other by an opposition or quartile aspect, they will evidently perceive that they still carry such a regard to the signs or places of their preceding and next conjunctions, as evermore to irradiate the one and the other with an opposition, sextile, quartile, or trine aspect; which I think is a sufficient proof that nature hath allured us to the consideration of the archs formed by these aspects in the particular motion of each respective planet.

To confirm the virtues and effects of these aspects, we need only consider what physicians are taught by experience, namely, that the crisis of all acute diseases has a palpable and extraordinary sympathy with all these five configurations of the Moon, made to her place at the beginning of the disease. Or, as a further proof, we need only refer to what has already been said relative to the tides, which constantly observe the motions of the Moon, their spring and highest floods always concurring with their conjunction and opposition to the Sun, as the neaps and lowest tides always do to her quarters. And it is equally remarkable that the seas, in their daily ebbing and flowing upon every coast, have respect only to such azimuthal circles, as are in a quartile position when the Moon passes by them. Again, the Sun most evidently manifests great effects by the quartile aspect, since he modifies and governs the vicissitudes of seasons, or four quarters of the year, by his ingress into the four equinoctial and tropical points of the zodiac.

The power of these aspects is not injudiciously stated by Julius Firmicus, in the arithmetical observation which he makes of the number of signs agreeable to the aspects, 1, 2, 3, 4, 6, answering in progressive order to the conjunction, sextile, quartile, trine, and opposition; for these numbers only, and no others, will divide the zodiac, consisting of twelve signs; for which reason he makes them the only aliquot

aliquot parts of a circle. Ptolemy also added not a little to the dignity of these irradiations, when he first discovered the geometrical proportion which the subtenses of each of these archs bear in respect to the diameter of a circle. Others again, with no less ingenuity, have observed, that, amongst all regular or ordinate figures that may be inscribed in a circle, though the same be infinite, there are none whose sides and angles carry away the prerogative at the circumference and centre, but those whose sides and angles are answerable to the subtenses and archs of their aspects. For, amongst all ordinate planes that may be inscribed, there are no two whose sides joined together have pre-eminence to occupy a semicircle, but the hexagon, quadrate, and equilateral triangle, answering to the sextile, quartile, and trine irradiated. The subtense therefore of a sextile aspect consists of two signs; and, joined to the subtense of a trine, composed of four, being regular and equilateral, take up six signs, which is a complete semicircle. In like manner, the sides of a quadrate inscribed, subtending three signs, and, twice reckoned, also occupy the moiety of a circle. And what the foregoing figures are said to perform, either doubled or joined together, may also be found in the aspect of opposition; for the diametrical line which passes from the place of conjunction to the opposite point, divides a circle into two equal parts, a circumstance which cannot be found in any other inscripts. For example, the side of a regular pentagon subtends seventy-two degrees; of an octagon but forty-five; the remainders of which archs, viz. one hundred and eight, and one hundred and thirty-five, degrees, are not subtended by the sides of any ordinate figure.

And thus, as the subtenses of these aspects are the same with the sides of the foregoing inscripts, and only take up the circumference of a circle; so it is evident, that the angles at which they concur are the same wherewith the ordinate planes take up the whole space about the centre. For, if we consider the angle of a sextile aspect at the earth, it is all the same with that of an equilateral triangle consisting of sixty degrees, and contains two-thirds of a right angle; but six times two-thirds of a right angle make four right angles; wherefore six sextiles, equal to six equilateral triangles, fill the whole space about a point, which is equal to four right angles. Secondly, every angle of a quartile is a right angle, and the same with the angle of a rectangle quadrilater figure, four of which fill a whole space. Thirdly, the angle which two stars in a trine make at the centre of the earth, is measured by an angle of one hundred and twenty degrees, which is equal to the angle of a regular hexagon, consisting of a right angle and one-third; and, taken three times, makes four right angles; whereof three equila-

teral hexagons, or three trine aspects, also fill the whole space about the centre. To these we may likewise add the aspect of opposition; which consists of two right angles, and therefore being doubled will perform the like operation with the rest; whilst any other figure of many angles, however joined together, will either fall short of four right angles, or else exceed them. For instance, the angle of a pentagon contains a right angle and one fifth over, wherefore three such angles placed about a point will fall short of four right angles by two fifths of a right angle; whilst on the other hand four such angles will exceed four right angles by four-fifths.

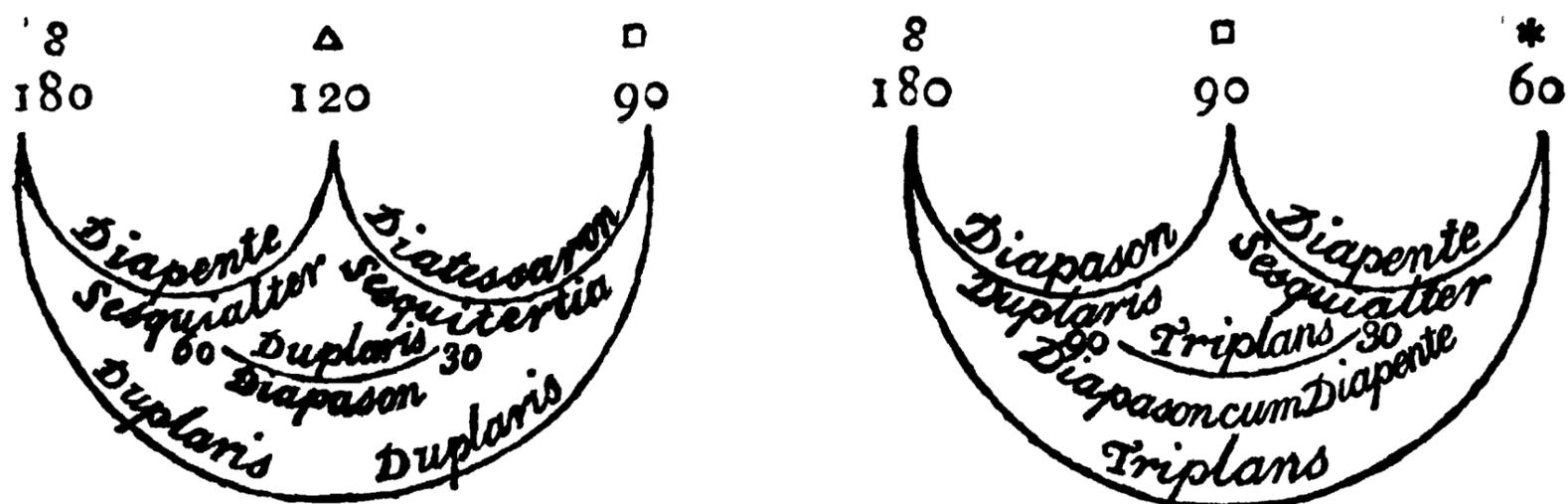
These speculations therefore duly considered, it were senseless to imagine that nature hath so many ways distinguished these remarkable irradiations of the stars in vain, or admonished us to a particular regard of them, by so many rare and secret operations, as well in the motion of the planets, as in their effects and proportions, if they were not endued with more force and virtue than any of the others. Hence it has given scope to the ingenuity and abilities of the learned to assign a cause, why these few configurations, above all the others, should be endued with such extraordinary efficacy. Nor has any reason yet been given, with more apparent probability, than that these proportions, whereof the aspects are found to consist, are precisely the same with those which are found in harmonical concords; for which reason it is supposed no less probable, that the rays of the stars in these proportioned distances, should powerfully affect the matter of all sublunary things, by the same rule that the like geometrical symmetry in sounds and voices should stir up the sense and passions of the hearer. And it is an established observation throughout the productions of nature, that, where due proportion is not wanting, there she never fails to endue all her effects with such an height of perfection, as cannot but strike the sense and understanding of every observer. And thus it is even in artificial compositions, and in medicines; for we know these only to be most kind and sovereign, which observe a competent symmetry or temperature of the active and passive qualities. With great propriety, therefore, and with every appearance of truth, most of the learned agree with Ptolomy, that the cause of this wonderful efficacy in the foregoing aspects, proceeds in a great measure from harmonical proportion.

But more clearly to demonstrate this similitude or affinity between the proportions of the aspects, and the like distances observed in musical concords, we must understand that all harmony whatsoever originally springs from three such terms of numbers as respect each other in such a manner,

manner, that their differences invariably retain the same proportion as is found between their extremes. For instance, in these three numbers, 6, 4, 3, answering to the signs of the opposition, trine, and quartile configurations, it is evident, if we compare the extremes with the mean, that 2 will be the difference between 6 the first, and 4 the second, number; and 1 is in like manner between 4 the middle or second, and 3 the third, number; but 2 being double in proportion to 1, therefore 6, the first number, respects 3, the third number, with the like proportion. The analogy of which proportions, as before stated, is found to be the basis of all music, arising wholly from these three simple concording distances; which by musicians are termed *diapente*, consisting of a sesquialter proportion, as 6 to 4; or, which is all the same, of three or two; *diateffaron*, compounded of a sesquitertia, as 4 to 3; and *diapason*, consisting of a double proportion, as 6 to 3, or 2 to 1; and is equal to the two first distances and proportions put together. For a sesquialter added to a sesquitertia, according to the rules of proportion, will produce a diapason, or double proportion, exactly such as is found between the former extremes compared together, viz. as 6 to 3. In like manner, by comparing the diapason with both these parts, that is, with the sesquialter and sesquitertia, according to the customary manner of supputating proportions, we are brought to the two other compounded or imperfect concords, so constituting the five first and natural distances in harmonical sounds, that, being diversly and judiciously varied between themselves, produce an infinite variety of all kinds of melody.

After the same manner we find it with regard to the light and influence of the heavens. For, although there are other aspects attributed to the stars, both zodiacal and mundane, yet these five were anciently, and are even now, observed as being most apt to action, and most powerful in their effects, namely, the conjunction, opposition, trine, quartile, and sextile; and there is nothing more certain, than that by the harmonical mixture of these proportioned beams, the generation and corruption of this mortal world is infinitely varied and governed. Wherefore, as the force of all harmony, so likewise the effectual reason of all action in the influence of the stars, is properly deduced from the aforesaid symmetry of these distances. But, more fully to illustrate that the angles of the aspects, compared between themselves, concur with these harmonic proportions in music, let it be remembered, that stars in an opposite or diametrical aspect are disjoined by the space of two right angles, which are measured with the arch of six signs, or one hundred and eighty degrees of circumference; and that the trine, consisting of four signs, or one

one hundred and twenty degrees, constitutes one right angle and one third of another; also, that the quartile aspect takes up one entire right angle, and is subtended with the arch of three signs, or ninety degrees; and likewise that a sextile is constituted but of two signs, or sixty degrees, which is two thirds of a right angle. This being admitted, if we now compare the two right angles of the opposition, taken together with the angles of the rest of the aspects, and either the trine placed between the opposition and the quartile, or the quartile between the opposition and the sextile, we shall find either way three numbers which admit all the laws of harmonic proportion, as becomes evident by the following figures*.



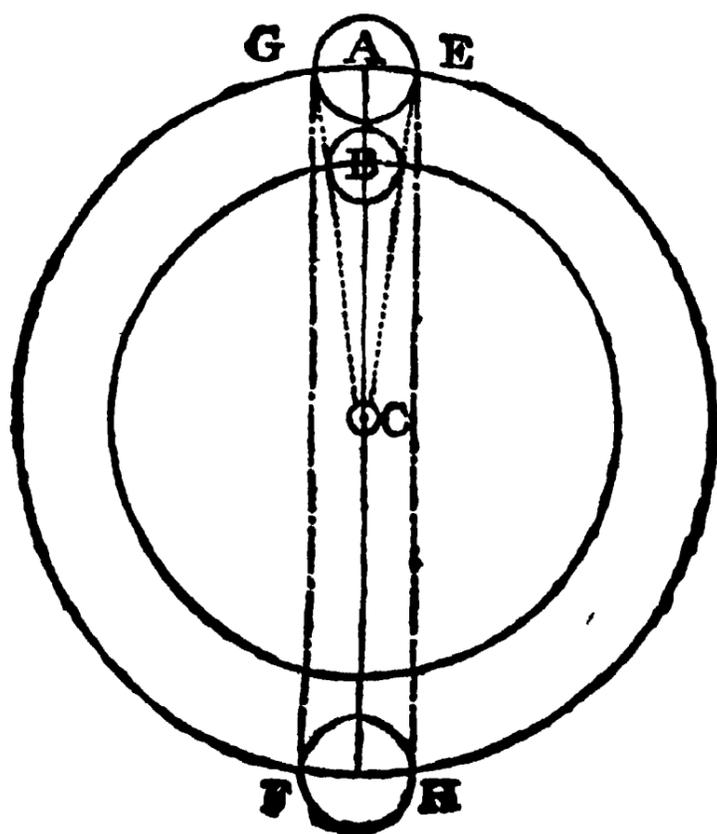
The first figure sufficiently explains itself; but in the second, let the opposition be compared with the sextile, and it will be found to have a triple proportion to the same, compounded of a double and sesquialter proportion, as diapente is with diapason in music; and hence it is found no simple or perfect aspect, but exactly answerable to B flat, the first imperfect or compounded concord in music, being a sixth from G *sol re ut*; which is nevertheless in some respects esteemed perfect, because it bears the same division, compared to D *sol re*, as the perfect concords do; for it is half a fifth, and situate in the centre between *re ut* and D *sol re*. Again, the sextile aspect compared with the trine, is just one half thereof, which has been already proved to be in a sesquialter proportion to the opposition, as D *sol re* is to *re ut*, and therefore exactly corresponds with the diapente in music, which I here take occasion to mention

* The first figure proves the three concords to have three perfect aspects; and the second shews the sextile to be an imperfect aspect, agreeable to *diapente cum diapason*, that is, a triple proportion, as 60 is to 80.

again, because I may hereafter allude to it when I come to speak of the new aspects. What I have already said will suffice to shew the philosophical speculation of those who have ascribed the efficacy of the planetary irradiations to the harmonical proportions which are found between them; and, since it is obvious that these aspects do really bear the same mutual respect one towards another as all harmonical concords are found to retain among themselves, what reason can be assigned, why nature's operations in the lights and influences of the heavenly bodies should not be governed by this symmetry of proportion, in the same manner as we find to be universally admitted in the science of music?

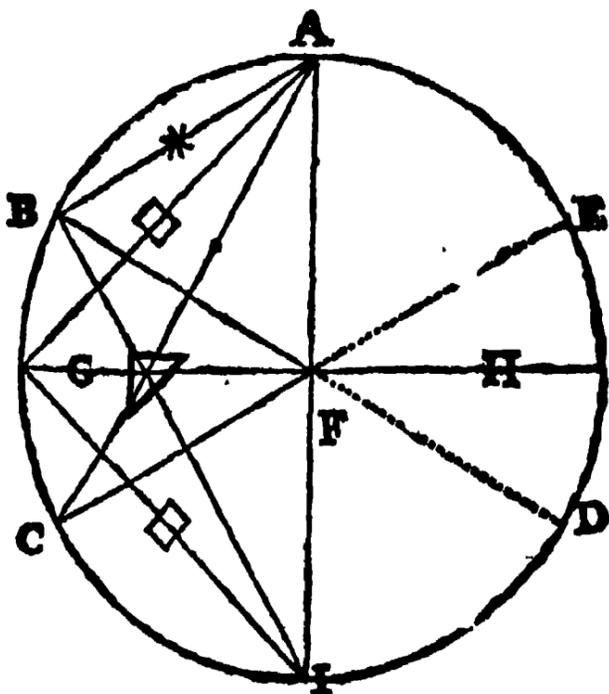
But all this rather serves to illustrate a simile, and to prove that nature has indeed distinguished these proportions with extraordinary virtues above any other, than to satisfy the mind *why*, in the infinite variety of sounds and lights, these proportions only should correspond so sweetly in music, and be most effectual in the operations of nature. Kepler, with a shew of plausibility, has endeavoured to demonstrate, that God, in the creation of the world, observed the same proportion in the magnitude and distance of the celestial spheres that is found in the regular solids which in geometry have their origin from the ordinate planes; and therefore concludes, that the motions of the heavenly bodies correspond most sweetly, and co-operate most powerfully together, when the nature of sublunary things, endued, as he supposes, with a sensitive faculty, apprehends and receives the beams of the stars by their concurrence at the centre of the earth; which answers to the ordinate planes, from whence the regularity of these proportions is derived, as the impressed characters of that admirable symmetry which God is said to have observed in the creation of the world. And hence he supposes that, as often as any earthly substance meets with these proportions, it is affected as it were by this idea, and exercised in such a manner, that what it but ordinarily performs at other times it will now produce with much more effect. Not that these proportions work any thing of themselves; for, in music, it is neither the sounds, nor the proportion of the concords, that work any thing of themselves, or beget any delight in the hearer; but the soul, approaching to the organs of sense, there first entertains the sounds inwardly, then regards their proportions, and, finding the same good and geometrical, lastly exhilarates itself, and moves the body wherein it is as with an object wherein it takes delight. Such also is the sympathy between the heavenly influences and all sublunary matter, animate, or inanimate.

But, be this conceit of Kepler's as it may, we are not without sufficient geometrical demonstration, to shew the reason why these proportions or irradiations of the stars are more effectual than any others. For, since it is admitted that an union of beams affords the greatest influence, so it is allowed that the conjunction and opposition are, for this reason, the most potent and powerful configurations of all others, as is shewn by the following figure, where we find the beams, as well incident as reflected, to be united.



For, let A be supposed in conjunction with B, it is first manifest that all the beams flowing from G and E, the points of touch in the circumference of A, shall unite themselves with the beams that are sent from B to C, the earth's centre. Secondly, we are also to observe, that in this case the beams A C, or B C, coming from the centre of the stars, reflect only into itself, as being perpendicular; whereas those beams which are sent from the points E and G make an acute angle at C, and reflect the one into the other at equal angles; as G C reflect from C to E, and E C from C to G. Lastly, the union that happens in an opposition is manifest without any illustration, where the beams sent from the opposite points make but one strait line, as G F, and E H, in the foregoing figure.

In like manner, in my contemplation, the configurations of the sextile and trine have a concurrence of their beams at the earth, and a mutual reflection of the one into the other, and so an union by reflection, as in the following figure is manifest.



For, admit A B C to be three stars, A and B in a sextile configuration, and A C in a trine ; then, for so much as B F, the beam incident of the sextile, falls obliquely in respect of A F, and makes an acute angle therewith, it is evident, to any one who has the smallest understanding in optics, that B F shall reflect to C, and so be united to C F, the incident of the star C, which is in a trine configuration with A. For the same reason, C F shall reflect to the star in B, and be also united with B F, the incident of the star at B. And hence arise the grounds of that familiarity in these archs of heaven, which Ptolomy has laid down as the most apt for the apheta of life, or the houses of the figure.

But the quartile aspect, whose beams only cut each other *ad angulos rectos*, and so reflect into themselves, derives its principal virtue from the exact proportion of its angles in taking up the centre of the earth ; and hence the mystery of these configurations wholly consists in this, that these irradiations only, and those that are derived from them, are proportionable unto all patible matter, and therefore most effectual. For that these irradiations only are every way proportionable, has been already abundantly proved, whether we respect their taking up the circumference, the power, and proportion, of their subtenses, unto the diameter, or, lastly and principally, their occupying of place at the centre of the earth by their angles, whereby they must needs shine upon all elementary

matter with a due and even mixture of light and influence. And, since no other archs, subtenses, or angles, are found to enjoy these prerogatives, it is evident that these, above all others, have that symmetry of proportion which is neither defective, interrupted, nor redundant; but such are the archs, subtenses, and angles, of these irradiations, that these, and no other, are exactly proportionable. Now as that which is defective, and wants equality of proportion, leaves the action frustrate and without effect; so that, which on the other hand offends in excess, must needs incur the contrary fault, and overcharge that which either nature or art intended to perform; whereby it will necessarily follow, that, wherever there is no defect, nor excess, but an equal and just mixture of the influence of the stars in these irradiations, these only can be apt and proper to produce perfect and agreeable effects in the formation and temperature of all sublunary things. For it happens in these effects which are produced by the mixture of light and heat, just the same as in chemical operations, where a defect of heat produces nothing; while, on the contrary, excess will destroy the whole, either by sublimation, vitrification, eruption, or the like.

Having thus satisfactorily shewn how the points of the ordinate planes, whereunto these configurations have been compared, often reiterated, do take up place, I shall now set forth how the beams of any two stars in any one of the former configurations shall occupy more space than that which is comprehended between their incidents or beams of true motion; and how by their beams, either incident, reflected, or opposite, they occupy and possess the whole centre of the earth at one instant with proportionable angles. To demonstrate this, in respect to the conjunction and opposition, whose force rather depends upon union than proportion, I need only refer the reader to a view of the last diagram but one, where he will find that the united beams of such stars as are in conjunction and opposition surround the centre, and all elementary matter whatsoever, subject to the actions of heaven. With regard to the quartile, whose beams incident and opposite traverse the centre of the earth at four right angles, viz. at A F G, G F I, A F H, and H F I; and seeing four points of a rectangle quadrilateral figure hath been already proved to occupy place; I likewise need no other proof, in this configuration, than that the reader will in the last figure observe how these four right angles, made by one quartile aspect, take up the centre of the earth. But, concerning the trine and sextile aspects, we have yet more to consider; for, suppose two stars, A and B, in the last diagram, irradiate the earth with their sextile beams; although it be true, that, by protracting the opposite beam from B to F, the centre of the earth seems occupied with proportionable

tionable angles, BFA being subtended by the ark of sixty degrees, which is before declared to be the angle of an ordinate equilateral triangle, and so leaves the outward angle BFI equal to the angle of an ordinate hexagon, subtended here by the ark of one hundred and twenty degrees, which is the ark of a trine; and the like being also found in the angles made by the opposite beams *ad verticem*; yet, nevertheless, we must here consider how the incident beam of B , viz. BF , reflects into C , and so takes up the whole semicircle $ABC I$ with three sextiles, viz. AFB , BFC , and CFI . In like manner, if we suppose C to be in a triangular configuration with A , it is evident that as the opposite beam of A , viz. FI , makes a sextile with the incident beam of a star at C , viz. CF ; so CF , being the beam incident of the star at C , reflects also to the point B , and so makes the same three sextile aspects wherewith the aforesaid whole semicircle is occupied, as above demonstrated. These considerations will undoubtedly satisfy the reader how any two stars, in either of the aspects above alluded to, proportionably occupy the whole centre of the earth in the same moment of time, without reiterating the same angle.

I have hitherto only spoken of what are termed the old configurations, which are indisputably the most excellent; but I shall now mention what are called the new ones, as introduced by the ingenious Kepler, namely, the *quintile* consisting of seventy-two degrees; the *biquintile*, of one hundred and forty-four degrees; and the *sesquiquadrate*, of one hundred and thirty-five degrees; which aspects, being added to the former, make eight configurations, answering to the eight consonant stops in a monochord. These new additions are by no means improperly made, since many eminent practitioners of this science have experienced their utility in speculations on the weather and meteors; as well as in bringing up the accidents of a nativity. Neither is there any want of philosophical or mathematical demonstrations to support them; for as in music there are but three perfect concords, namely, the diapason, diapente, and diatessaron; so in astrology there are but three perfect aspects answerable to them, viz. the opposition, the trine, and the quartile; the sextile having already been proved an imperfect aspect, answering exactly to B flat, the first among the imperfect and compounded concords. Wherefore, considering that the first three perfect concords are found to have their perfect aspects answerable unto them, and that B flat, being an imperfect concord, is also found to agree exactly in proportion with the sextile, being an imperfect aspect, this undoubtedly gave Kepler sufficient reason to conceive that the other harmonical proportions contained in the same monochord might also have their aspects, namely, the quin-

tile, biquintile, and sesquiquadrate, which are precisely found to correspond with them, and are in a similar degree effectual in their mode of operation.

Thus having explained what the aspects or configurations of the planets really are, and proved that their power and influences are grounded upon philosophical and mathematical principles, I shall now proceed to shew their applications in the issues of human life, from the conception to the grave.

It is, I believe, universally admitted, that the beginning of human generation takes place at the time of conception ; and therefore we ought to be exact in ascertaining this time, and in considering the effective power of the configurations of the stars, as they then happen to be posited, and from thence contemplate the qualities of the mind and body. For in the beginning, although the seed at once assumes a quality by the communication of the circumambient matter, which at other times of its formation and increase becomes different ; yet naturally, as it increases, it retains its own proper matter, and is rendered more like the peculiar nature of the first quality, with which it was impressed at the time of conception. But, if it be of some importance to know the time of conception, it is infinitely more so to know the true time of birth ; for by the first, the accidents only before birth are known ; but by the second, those incident to our whole lives are to be discovered. Wherefore one may be called a beginning, and the other an after-beginning ; the first, the generation of human seed ; the second, that of man. For in this state the infant assumes many things which it had not when in the womb, and these peculiar to human nature alone, and the formation of the body. And although the properties of the celestial and elementary matter seems to confer nothing at the time of birth in respect to the formation of the child, yet it operates most forcibly upon it in other respects ; for nature, after perfecting the formation, disposes the ensuing effect according to the state of the former at the beginning. Hence it is reasonable, in those whose time of conception is unknown, that the configurations of the stars formed at their birth, should be significative ; not that it wholly contains an effective power, but because it necessarily hath a power by nature similar to the effective. But it is always best, if the time of conception can be had, to compare it with the time of birth ; for the time of conception shews what shall happen to the infant while in the womb ; as whether it shall be strong or weak, firm or infirm, perfect or imperfect, male or female, single or twins ; or whether it shall arrive to the full and perfect time of birth. But the occurrences of life after birth are to be considered from the position of the heavens at the birth only.

Now, since nothing can be predicted in astrology without this fundamental guide, namely, the radix, or true time of birth, various methods have been invented, in different ages, for the purpose of ascertaining this point with precision, after the estimate or supposed time is given. And this is termed the rectification of nativities, because the time usually noted down by parents or midwives is seldom correct, either through inattention, or errors in clocks; but, by these rules, the difference between the estimate or supposed time, and the real, is discovered and corrected. This rectification is done by various ways; first, by the Trutine of Hermes; secondly, by the Animoder of Ptolomy; and, thirdly, by accidents of the native's life, which are also fivefold; first, according to Argol; secondly, according to Kepler; thirdly, according to Morinus; fourthly, by the luminaries; and fifthly, by a new and more correct method.

By the Trutine of Hermes, erect the figure to the estimate time of birth, and rectify the Moon's place thereto; then take her distance from the ascendant, if she be under the earth; or from the seventh house, if above the earth, by subtracting the angles from the Moon's place; adding thereto the three hundred and sixty degrees of the zodiac, if subtraction cannot be made without: then with the remainder enter the following table under the column of Moon's distance, and even with it, in the second column, if the birth was in February; in the third column, if in January or December; in the fourth column, if in April or September; or in the fifth column, if in March, May, June, July, August, October, or November; will be found an equation of days to be added to, or subtracted from, the day of birth, according to the letters A or S, at the top of each respective column, whose sum or difference gives the day of the month in the month of conception; always observing, that, if the year of birth be a leap-year, one day more must be added.

THE TABLE.

<i>The Moon under the Earth.</i>						<i>The Moon above the Earth.</i>							
	D	dist	A	A	A	S		D	dist	A	A	A	A
0	0		3	2	1	0	6	0		0	1	2	3
0	13		2	1	S	1	5	17		1	2	3	4
0	26		1	S	1	2	5	4		2	3	4	5
1	9		S	1	2	3	4	21		3	4	5	6
1	21		1	2	3	4	4	9		4	5	6	7
2	4		2	3	4	5	3	26		5	6	7	8
2	17		3	4	5	6	3	13		6	7	8	9
3	0		4	5	6	7	3	0		7	8	9	10
3	13		5	6	7	8	2	17		8	9	10	11
3	26		6	7	8	9	2	4		9	10	11	12
4	9		7	8	9	10	1	21		10	11	12	13
4	21		8	9	10	11	1	9		11	12	13	14
5	4		9	10	11	12	0	26		12	13	14	15
5	17		10	11	12	13	0	13		13	14	15	16
6	0		11	12	13	14	0	0		14	15	16	17

If the birth was in January, the month of conception was April; if February, the month of conception was May; if March, June; if April, July; if May, August; if June, September; if July, October; if August, November; if September, December; if October, January; if November, February; and, if December, March. Then bring the Moon's place, the day of conception, to the sign, degree, and minute, ascending, at the estimate time, for the true time of conception. Or thus: subtract the right ascension of the Sun at the estimate time of conception, from the right ascension at the estimate time of birth, (taken in the Table of Houses right against the Moon's place, under the ascendant, adding the three hundred and sixty degrees of the zodiac, as before, if subtraction cannot otherwise be made;) the remainder, converted into time, is the true hour and minute of conception. The degree and minute of the sign in which the Moon was posited at conception is the true degree and minute ascending at birth, according to the Trutine of Hermes.

To rectify by the Animoder of Ptolomy, erect the figure as near as possible to the estimate time of birth, and consider in what sign, and in what degree of that sign, the new Moon happened that last preceded the birth; or, if a full Moon more nearly preceded the time of birth than a new, then note the degree of the sign wherein either of the luminaries were posited that were above the earth; but, if one of the luminaries be exactly rising, and the other setting, prefer that which is rising. Then observe which of the planets hath most dignities by triplicity, house, exaltation, term, or configuration, in the degree of such preceding new Moon, or in the degree of the luminary above the earth, or that ascends at such preceding full Moon; and also what sign and degree then ascend upon the horizon, or that culminate or possess the cusp of the tenth house; and if the degree of the planet, dignified as above, be situated nearer the degree ascending than to the degree culminating, place the same degree in number of the sign ascending upon the cusp of the ascendant that such ruling planet possessed of the sign he was in. But, on the contrary, if the planet be nearer the degree on the cusp of the tenth house or medium cœli than to the ascendant, then the degree culminating, or possessing the cusp of the midheaven, must be made the same with the degree the said planet was in; and so, according to the sign and degree thus ascertained, must the other houses of the figure be varied; and this will be the true time of the native's birth. But, if it should happen that two planets have equal dignities in the degrees aforesaid, prefer that which is posited the nearest to the ascendant. Ptolomy further observes, that what sign the Moon is in at the time of birth is the very sign which ascended at the conception; and again, whatever sign the Moon is in at conception, that, or the opposite, will be the sign ascending at birth.

To rectify by accidents, according to the method of Argol, set the scheme exactly to the estimate time, and draw it into a speculum; then run down the columns in the speculum belonging to the ascendant and medium cœli, considering what directions might most probably signify the accidents given, observing the ascendant for accidents befalling the body; the medium cœli for things relating to credit or reputation, as trade, honour, dishonour, preferment, &c. and convert the time of the accident into an arch of direction, by Naibod's measure of time; and then, finding the true, right, or oblique, ascension of the promissor with latitude, if he hath any, from which subtracting the arch of direction, the remainder will be the right ascension of the medium cœli, or oblique ascension of the ascendant. If it be the oblique ascension of the ascendant, subtract ninety degrees from it, the remainder will be the right

ascension of the medium cœli corrected, between which and the right ascension of the medium cœli of the supposed time take the difference ; which add or subtract to or from the supposed time, according as the right ascension of the medium cœli did increase or decrease, and the sum or difference is the true time of birth required.

Secondly, according to Kepler, gather a table of the Sun's place for eighty, ninety, or one hundred, days, more or less, immediately succeeding the day of birth ; then, having the time of the accident, number so many days of the Sun's motion as there were years elapsed from the birth, making proportion for the odd days, and find the Sun's place at that time, with the right ascension thereof, which subtract from the oblique ascension of the promissor denoting the accident, added to two hundred and seventy degrees, the remainder is the right ascension of time corrected ; where note, that, having set the figure to the estimate time, calculate the Sun's place thereto, and find the difference between that and his place at noon the day of birth ; which, if it exceeds his place of birth, subtract the aforesaid difference from his place at noon, agreeing with that day signifying the number of years in which the accident happened ; but, if it be less, add ; so shall the difference or sum be the Sun's direction for years complete ; then, for the odd days of the accident, if any be, find the Sun's diurnal motion, in the said collection, against the day signifying the said number of years, and say, as three hundred and sixty-five days six hours are to the Sun's diurnal motion, so are the said odd days to the odd minutes, which are to be added to the Sun's direction aforesaid, which sum is the Sun's true place at the time of birth. But, to rectify it by an accident compared with the medium cœli, subtract the right ascension of the Sun, found by the former rule for the year and day of the accident, from the right ascension of the promissor, (by adding three hundred and sixty degrees, if subtraction cannot be made without,) and the remainder is the right ascension of time corrected.

Thirdly, according to Morinus, to rectify the ascendant or medium cœli by a direction to the conjunction or opposition of the promissor of any accident is exactly the same with Argol ; but, if it be to the sextile, quartile, or trine, of any such promissor, first find their latitude, and then in all respects follow the same method as is above given in the directions of Argol.

To rectify by the luminaries, proceed as follows : If no direction of either angles will answer to the accident given, and it be eminent, consider

consider the position of the luminaries, and see what direction of either of them might most probably signify the same; which done, find the luminaries pole of position exactly for its place in the estimate figure, under which pole direct the said luminary to the said probable promissor, and find the difference between that and the time of the accident converted into an arch of direction; then make a second supposition, at the pole of position, working as before; and, noting the difference between the arches of the two directions, say, as the difference of these two arches is to the difference in the poles of position, so is the first aforesaid difference to the difference between the first supposed pole of position and the true pole of the luminary proposed; but it is necessary here, that the estimate time be given pretty exact. Thus, having found the true pole of position, it gives the true oblique ascension or descension of the luminaries, with its distance from the meridian; by which may be found the medium cœli correct, and thereby the true time of birth.

Besides these, there are several new methods of rectifying nativities by accidents. For instance, set the figure to the estimate time, and draw a speculum thereto; in which, besides the aspects of the planets, insert also the aspects which the ascendant and medium cœli make with every sign; this done, consider what promissors occur to a conjunction, sextile, quartile, trine, or opposition, of the ascendant or medium cœli, and for every year account one day in the Ephemeris to the year current in which the accident happened, find that promissor's place (in that day adhering to the year current) for the estimate time of birth; saying, as twenty-four hours is to the planet's diurnal motion, so are the hours and minutes elapsed from noon to the minutes to be added or subtracted to or from the planet's place at noon that day according as the said planet was either direct or retrograde; then, lastly, as three hundred and sixty five days six hours are to that promissor's diurnal motion, so is the number of days elapsed from the birth (at the termination of which the accident fell out) to the minutes to be again added or subtracted to or from the aforesaid place of the said promissor, as he was direct or retrograde; to which very degree and minute the ascendant or medium cœli must be brought. But, if there be no direction of the ascendant or medium cœli to signify that accident, consider what other significator, being directed to any likely promissor, might effect the same; and, in the Ephemeris, against that day signifying the number of the years current, for the estimate time of birth find the place of the said promissor; then say, as three hundred and sixty-five days six hours are to twenty-four hours, so are the days elapsed (in which the accident happened from the birth-day) to their proportioned part: secondly, as
 twenty-four

twenty-four hours are to the significator's diurnal motion, so is the aforesaid proportional part to the minutes and seconds, which are to be subtracted out of the place of the aforesaid promissor; and the remainder is the exact place of the said significator at the true time of birth. In this case it will be necessary to have the estimate time very near, and that the Sun, Venus, Mercury, or the Moon, be significators; and Saturn, Jupiter, or Mars, or their aspects, promissors; otherwise, if the more weighty planets be significators, take the diurnal motion of the promissor and work as before; subtracting these minutes and seconds from the significator, and the remainder is the exact place of the promissor at the true time of birth. If yet no direction appears, which may signify the given accident, consider the Moon's directions on the right-hand page of the Ephemeris, against the day signifying the year current in which the accident happened; and, allowing two hours for a month, subtract the days elapsed from the birth-day from the hours and minutes, adhering to the lunar aspect, and the remainder will be the hour and minute of birth corrected. The same observation likewise holds good with respect to the mutual aspects.

But the shortest, easiest, and most simple, way of rectifying a nativity, and which includes all the perfections of the foregoing, provided the estimate time does not exceed two hours of the real, is as follows. Having erected the figure to the estimate time, observe whether either of the luminaries be posited in the centre of any one of the three prime angles, namely, the ascendant, medium cœli, or seventh house, or near them; and, if so, bring either of them to the cusp of the angle, and the degree and minute they were in is the true time of birth. But, if neither of these are found thus centrically posited, nor near the cusps of either of those angles, then bring them to a right parallel from angles, and that will be the true time. If their positions will not admit of this, observe the two benefic planets Jupiter and Venus, and note whether either of them are situated as above specified, namely, in the centre of the angles, or in a right parallel with either of the luminaries, that is to say, with the Sun by day, or the Moon by night; and either of these brought to the cusps as before, will give the true time of birth. So likewise either of the malefic planets Saturn and Mars, if found posited in the centre of the angles, or near their cusps, or in parallel to either of the luminaries as above, will be the prorogator of life, and likewise shew the true time of birth; but these last positions are rarely if ever found in the schemes of grown person's nativities, because their influences, if not corrected by the rays of benevolent stars,

stars, are of so destructive a tendency, that they generally cut off life in a short time, either in infancy, or at least in the first stage of life.

Now, having brought a nativity from its estimative or supposed time to that of the real, we are next to consider its proper and contingent parts and significations, so far as they relate to accidents before birth, and to those after the subject comes into the world; as also to parents, brethren, and relations, of the native. The particular considerations before birth relate to sex, as whether the infant be male or female, and likewise to number, as whether there be twins or not. The causes of deformity, of monsters, and of those which perish in the womb for want of nourishment, are also included in this part of the doctrine of nativities. But the particular subjects of enquiry after birth relate to the length of life and form of the body; to bodily diseases, and accidental hurts and blemishes of the members; to the faculties of the mind and mental affections. They likewise include the future fortune of the native, as well in possessions as in dignities; and also in the quality of his actions. Then concerning marriage and procreation; the harmony of friends, and animosity of enemies; next of travelling; and, lastly, of death.—But the consideration concerning death is naturally joined to that which relates to the space of life, since it shews the quality and mode of its termination.

It may naturally be asked, how these events are severally and respectively distinguished? To explain this, let it be always remembered, that, for any particular event, we are to refer to such peculiar place in the zodiac as is proper to that species of action in the geniture concerning which we are about to enquire. And, whatever star is found to have dominion in such place, either by triplicity, house, exaltation, term, or configuration, such star shall have dominion of the event. . But, if two or more stars shall be found in these several positions, then that star which has familiarity by most ways, namely, that has the majority of dignities, shall be taken as ruler of the event, and shall assume the dominion accordingly. The quality of the event is always known from the nature of these ruling stars, added to that of the signs in which those stars are posited, and the familiarities they have with the other significant parts of the heavens. The extent and importance of the event is known from the lordships and dominions of these ruling stars, according to their strength or weakness in respect of their aspects in the world and the geniture. They are strong in respect of the world, when they are in proper places, or oriental, or augmented; and in respect of the geniture, when they make their transits on the angles, or succedent houses;

but particularly when they occupy the cusps of the ascendant or mid-heaven. And they are deemed weak in respect of the world, when they are in occidental places, and slow, retrograde, and diminishing their courses; but weak in respect of the geniture, when they are in cadent houses, or falling from the angles. The general time of the event is known from these ruling stars being orientally or occidentally posited in respect of the Sun and the horoscope, and from their being in the angles or succedent houses; for, when they are matutine or angular, they are quick; but, when occidental or vespertine, slow.

These things being premised, it follows that the first consideration upon the face of a geniture is that which relates to the parents of the native. The Sun, therefore, and Saturn, represent the person of the father; and the Moon and Venus that of the mother; and, as these are found afflicted among themselves, or otherwise, so we understand the accidents appertaining to parents will be. The stars that are configured with the luminaries shew what relates to their fortunes and possessions; for, if they are surrounded by the benefics, and by such as are of the same nature, and in the same signs, or the succeeding, their fortunes will be illustrious and splendid; particularly if the Sun be configured with oriental stars, or the Moon by occidental. If Saturn and Venus be orientally posited, or angular, they foreshew happiness according to the particular circumstances of each parent. If the luminaries are *void of course*, and in no good aspect with the fortunate stars, a low condition, or an ignoble life, is prenoted: but, if the luminaries are variously configured with good and evil stars, a mediocrity and inequality in the fortunes of the parents is thereby demonstrated; as when Mars ascends to the Sun, or Saturn to the Moon, and the benefics in different conditions. Again, if the part of fortune in the nativity is found in a good position, with the stars configured with the Sun and Moon, the affairs of the parents will be prosperous; but, if it be discordant, and situated in a bad place of the figure, with malefic stars, their concerns will turn out injurious and unprofitable.

The length and shortness of life must be considered from other configurations. If Jupiter or Venus are any way joined in aspect with the Sun or Saturn, or if Saturn hath an harmonizing configuration with the Sun, that is, if they behold each other by a sextile or trine, and strongly dignified in other respects, they promise long life to the father. But if these positions are found weak, with Mars dignified above the Sun, and Saturn in quartile or opposition, the father will be taken off in the early part of his life. The distinctions which relate to the mother are these.

If Jupiter is configured to the Moon or Venus, or Venus alone beholds the Moon by a sextile or trine aspect, the mother will enjoy health and longevity; but, if Mars be posited in any of the angular or succedent houses, beholding the Moon or Venus with a quartile or opposition; or if Saturn is thus configured with the Moon, slow in motion, and declining from angles; they induce the direct contrary effects, and proclaim a diseased and short life to the mother. Thus from the nativity of a child may the principal concerns of the father and mother be sought out, and ascertained; and such is the sympathy existing by this bond of nature and consanguinity, that little difference will be found, if compared with the proper nativity of each parent.

But, to give judgment in such cases with correctness, separate schemes must be erected for the father and mother, by the following rule. In the figure erected for the father, if the nativity be diurnal, note the degree in which the Sun is posited in the child's nativity, and make that the degree ascending upon the horoscope for the father; and conformable to that order the cusps of all the other houses, by the rules heretofore laid down. If the figure be erected for the mother, then take the degree of Venus, instead of the Sun, and proceed in all other respects the same. But, if the nativity be nocturnal, take the degree of Saturn for the father, and that of the Moon for the mother. And in all these cases it must be observed, that the nativity of the first-born is to be preferred, then that of the second, and so on. And that whatever is prenoted in relation to the parents from these figures, is only such as shall happen to them after the birth of the child, and not to any thing before. The time in which any or each of these events will happen, is to be sought out by the archs of direction, or distances of that star which hath the dominion in respect of the Sun and the angles of the world; and this I shall make perfectly easy to the meanest understanding, when I come to treat of directions in general.

Now the next consideration in the native's geniture is the place of brethren, and this is taken from the sign on the mid-heaven, and the maternal place, which is the position of Venus by day, and the Moon by night; for, as this can only relate to children born of the same mother, this sign, and that which succeeds it, being maternal, naturally constitutes the place of brethren. This place, therefore, being configured by benevolent stars, denotes plenty of brethren, because the increase of brothers and sisters happens according to the multitude of stars, and from their being situated in double-bodied signs, or in those of one form.— But, if the malefics have superiority in number or power, or are adverse
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by opposition, paucity of brethren will happen, particularly if unbenevolent stars circumscribe the Sun. If the contrariety of aspects be in angular houses, especially in the ascendant, Saturn will procure those that are first nourished, and first born; and Mars will induce to fewness and death. Moreover, if the stars which give brethren are well-affected according to mundane situations, the general fortunes of the brethren will be glorious and famous; but mean and obscure if the contrary positions happen. If the malefics be superior in number and strength to the stars which give brethren, their constitutions will be puny, and their lives short.

And here also we may observe, that from the geniture of one brother the principal incidents of the life of another may be discovered, by constituting the place of the given planet as an horoscope, that is, the planet which has principal rule in the house of brethren, whether by day or night. The method is to place this ruling planet, with the same degree he is found in, upon the ascendant, furnishing the cusps of all the other houses by this standard, as before stated in the case of parents. It must however always be remembered, that masculine stars produce males, and feminine females. Also if the stars which denote brethren, and that which has rule in the house of brethren, agree by any harmonious configuration, they will be well-affected towards each other, and live in friendship and concord; but, if these stars are found in contrary positions, and in signs inconjunct, enmity and hate will mark their conduct towards each other.

The foregoing speculations are deduced from an investigation of the position of the heavens at the time of birth; but, in order to know whether the infant be male or female, during the state of pregnancy, the time of conception only must be considered. For this purpose, we must particularly observe the position of both the luminaries in respect to the horoscope at the time of conception, together with the situations of all the stars which have a regard to them; and whether the ruling stars are constituted of a masculine or feminine nature. For the production of males and females is according to the distinction of masculine and feminine stars, which I have already shewn proceeds from the nature of the signs in which they are posited, and from their mutual and mundane respect; for, being oriental, they are masculine; but, occidental, feminine. The same likewise in respect to the Sun; for, being oriental, they are referred to the male; and, occidental, to the female. Therefore those which have the greatest power in these respects at the time of conception will give sufficient grounds to conjecture at the sex of the infant for months before it is born.

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So likewise the same considerations hold good, in some respects, concerning twins, or more; for herein we are principally to regard the two luminaries, and the ascendant. For it happens through the mixtures which are occasioned when these possess bicorporal signs, or when the ruling planets are situated in them, and many prolific stars cast their rays to the same, that it will be a plural conception. The number then generated is known from the star which induces the propriety of the number; but the sex is determined by the stars configured with the Sun, Moon, and horoscope. For we find from observation, that, when both the luminaries are in the mid-heaven, twins are procreated; when Saturn, Jupiter, and Mars, have configuration with the assigned places in bicorporal signs, three males are generated; but three females, when Venus, Luna, and Mercury, are configured in the same manner. Saturn, Jupiter, and Venus, thus disposed, produce two males and one female; but Venus, Luna, and Mars, two females and one male. These configurations but rarely happening at the time of conception, render it a kind of phenomenon whenever they occur; and hence we generally find the births that follow in consequence are ranked amongst the wonders of the day in the public prints, though the cause has a radical foundation in nature. And hence too it is, that, as these configurations are more or less imperfectly made, so will be the quality of the conception, either bringing all into life uniform and perfect at the birth, or else bringing one with good conformation, and another with puny, imperfect, or monstrous, members.

There are also certain configurations of the stars, which absolutely produce moles or monsters in every conception that takes place under them. Thus it happens when the luminaries decline from angles, and fall cadent, without any kind of aspect to the ascendant, and when the cardinal houses are occupied by the malefic planets. But, to describe the species of unnatural birth, it is necessary, in these configurations, to observe the place of the last full Moon preceding the time of conception, together with the ruler thereof, and the lord of the luminaries; for, if the places of these significators have no familiarity with the place of the said preceding full Moon, what is then generated will be of unnatural conformation. If the luminaries are at the same time posited in four-footed signs, and the two malefic planets in angular houses, what is then conceived will not be in human shape; but, if Jupiter or Venus interpose their benevolent rays, and give testimony to the luminaries, then what is conceived will be of human conformation, but of a fierce and savage nature. If Mercury corresponds with the luminaries, the disposition will be agreeable to nature, but the form of the body will be

unnatural; or, if the luminaries be in human signs, and the ruling planet discordant, then the offspring will be of proper conformation, but monstrous in quality. If one of the malefic stars give testimony in any of the foregoing positions, what is then generated will be irrational, or of ungovernable qualities; but, if Jupiter or Venus give testimony, the offspring will naturally possess the mental accomplishments, with an hermaphroditical conformation. If Mercury alone gives testimony to the aforesaid positions of the luminaries, that which is procreated will be deaf, and perhaps dumb, though intellectually well qualified, and ingenious. These speculations are doubtless abstruse, because such configurations seldom happen, and the result of them is very little known; but, to confirm their effect, I have only to recommend to those who have their doubts, to be guided by observation, and to decide by the result; for, the more we enquire into the pathless ways of nature, the more readily we deduce a radical cause for all her productions.

But here I must not omit to remark, that the time of conception, and that only, is to be referred to for the conformation or accidents of the child in the womb; and the time of birth for what shall happen after; notwithstanding there is always such a concurring agreement between the conception and birth, that whatever is produced by the former is in a great measure to be discovered from the latter, though not wholly correct, or to be relied upon as infallible. Those therefore, who are born in their natural shape, and afterward become crippled and lame, even to a monstrosity, yet, since not brought into the world with the native, they fall under the description of blemishes, or bodily infirmities, rather than the result of monstrous and unnatural conformations.

Distinct from this species of conception, is that which, though perfectly natural and well conformed, yet is void of stamina, and hence termed *an embryo not nourished*. This kind of conception happens when one of the luminaries, in an angular position, is joined with a malefic star, and that luminary giver of life. So likewise, if the parallel of longitude between the malefic planet and the luminary be partile, or according to a figure of equal sides, and none of the fortunes corresponding, and at the same time the lord of the luminaries be posited in a discordant place, what is then generated cannot be nourished, but decays in the womb, or expires soon after the birth. Or, if they are not equilaterally configured, but the two malefic planets nearly irradiate the places of the luminaries, afflicting both, or only one of them, no matter whether the malefics be succedent or opposite, so one or both of them be in partile configuration with the luminaries; for whatever is born under

such influences will be of no duration, since the greatness of the power of the malefics will destroy what should necessarily conduce to the nourishment of life.

It is particularly to be observed, that Mars afflicts the Sun by successions, and Saturn the Moon; but by oppositions the contrary happens; for in these the Sun is afflicted by Saturn, and the Moon by Mars; and this affliction is the more eminent when the malefic stars are significators, and by that means become superior both to the luminaries and the horoscope. From these observations, subordinate effects have been ascertained; for, when there are two oppositions of the malefic stars, and the luminaries situated in angles, whatever follows that conception will be still-born. But if at this time the luminaries are separating from the benefic planets, or are in any other aspect with them, casting their beams at that time in a converse direction, the fœtus will obtain animation, and be found alive and perfect at the birth; but will live only so many months, days, or hours, as there are degrees, minutes, or seconds, of the solar motion, between the beams of the Aphetæ and the nearest malefic planet. But if the malefics cast their beams to the parts preceding the luminaries, and the benefics to the degrees following, what is born will suffer great afflictions, and struggle much with infirmities, but shall recover and live.

And hence the consideration that naturally follows regards the duration or space of life, which, taking in the whole compass of human pursuits, and the duration and vicissitudes of them, doubtless becomes the most interesting part of the doctrine of the stars. The mode of ascertaining this important point, namely, the space or duration of the native's life, is defined from a comparison of the aphetic, hylegiacal, or prorogatory, places, with the killing or anaretical places in the genethliacal figure, at the time of birth. The aphetic place is the situation of the Aphetæ, Hyleg, Prorogator, Significator, or giver of life, for they have all the same meaning; and, the anaretic place is the situation of the Anareta, or killing planet; and, whenever these shall meet together, or be conjoined in a bodily aspect, the native will find a termination of life; consequently the length of time, in which the Aphetæ and Anareta, as posited in each respective figure of a nativity, will be in forming a conjunction, or coming together in the same point of the heavens, is the precise length of the native's life; and this period is ascertained by what we term arches of direction, equated by the solar motion, and reduced to common time. The method of ascertaining these aphetical and anaretical places, of finding the arches of direction, and of reducing them

them to the common measure of time, shall be copiously explained after we have taught the mode of ascertaining the particular occurrences of the native's life, from the face of the horoscope, or genethliacal figure.

Of the FORM and TEMPERATURE of the BODY.

If the space of life appears likely to exceed childhood, we are next to consider and define the shape and figure of the native's body, according to the rules heretofore laid down. The parts of the body are formed before the soul ; and, **because** it is infinitely more gross, hath a connate and almost apparent **endowment** of temper. But the soul, not being communicated to the body till the entire conformation thereof be wholly perfected, manifests by degrees an aptitude proceeding from the first cause, but much later than those of the external accidents ; and therefore it requires some length of time before the nature and progress of this mental aptitude can be known. As to the form and temperature of the body, that is generally described from the oriental horizon, and from such of the planets as bear rule in it, or have the dominion thereof ; together with their particular and respective configurations with the Moon ; for according to the quality of these two places, and the nature of the ruling stars, the formative virtue, and the temperament in each species, with reference to the declination of the ascending fixed stars, is the particular formation of bodies defined.

To what has been already said, concerning the effects of each planet respectively, in giving shape to such infants over whose nativities they preside, we must likewise add the peculiar force and operative faculty of the luminaries, with which they may then happen to be configured.— If the Sun co-operates, it contributes much towards the production of a more comely and majestic personage, and of a mild and good habit ; and the Moon, when she withholds her defluxion, causes a more proportionate, slender, and moist, temperament ; but variously, according to the nature and qualities of her several quarters. Again, if the luminaries correspond with oriental rays, they add to comeliness and stature ; or, if stationary, they make the native strong and robust. But, when they accidentally concur, disproportionate formations and evil temperaments are commonly the result.

In this speculation, the different effects of the four quadrants are likewise to be considered ; that from the vernal equinox to the summer
tropic

tropic gives the native an excellent complexion, comely, of a good stature, abounding with heat and moisture. But the quadrant from the summer tropic to the autumnal equinox gives but an indifferent complexion, though the body is well proportioned, healthy, and vigorous, abounding with heat and driness. That from the autumnal equinox to the winter tropic gives a sanguine complexion, with a slender, lean, and sickly, habit, abounding with driness and cold. The quadrant from the winter solstice to the spring equinox gives a dark complexion, with a moderate stature, square and strong, abounding with cold and moisture. This is to be understood in reference to the signs ascending, and in which the Moon and other significators respectively bear rule. But it is more particularly to be observed, that the signs which are of human form, both in the zodiac and without it, make bodies of a most excellent symmetry and proportion; while those which are not of human form act contrariwise, deranging the proper rules of proportion, and influencing from the properties essential to an elegant shape to that of disproportion and deformity.

Of the radical Cause of BLEMISHES and BODILY DISEASES.

From a similar hypothesis to the above, we derive the observation of external blemishes and bodily diseases, with all the common accidents of the human frame, to which the native is exposed during the course of his life. The most approved mode of ascertaining and distinguishing these is by regarding the eastern and western angles of the horizon, but particularly the western, and the part preceding, which is the sixth house, for that is inconjunct with the oriental angle. These angles being properly taken, we should next observe the malefic stars, and how they are configurated; for, if both or either of them are posited upon the ascending parts of the said angles, either bodily or by quartile or opposition, there will be external blemishes, or bodily infirmities, inseparable from the person then born. Or, if both the luminaries, or only one of them, be angular, as above described, either in conjunction or opposition, with a malefic star ascending, they will produce such infirmities or blemishes as the particular places of the horizon and signs then ascending, and as the nature of the malefic and ill-affected stars, shall respectively manifest; for in this case, as in all similar ones, the degrees of the signs which are upon the afflicted part of the horizon will shew the particular part of the body wherein the infirmity is, whether it be a blemish or disease, or both; and the nature of those stars will likewise point out the cause and quality of the symptom.

◊ Blemishes and bodily hurts for the most part happen when the malefics are oriental; but diseases when occidental. And, as their cause is different, so also is their effect; for hurt or blemish suffers pain only once, and is not prolonged; but a disease frequently comes by fits, or continually affects the patient, inducing a long and lingering dissolution, or consumptive habit. These are general considerations; but the more particular doctrine of blemishes and diseases hath another speculation of figures, by which, for the most part, similar accidents follow. For blindness of one eye is indicated, when the Moon is posited in either of the aforementioned angles by herself, or at the precise time of becoming new or full; or when she is configurated in a quartile aspect, and applies to any of the nebulous conversions in the zodiac. The same misfortune happens when Saturn or Mars, being oriental, ascend to the Moon, posited in an angle; but, whenever they are thus configurated to both the luminaries, either in the same sign or in the opposite, and orientally posited in respect of the Sun, but occidental in respect of the Moon, they cause blindness in both the eyes. Mars usually denotes blindness by the effects of a blow or thrust, and by lightning, burning, &c. but, if configurated with Venus, it generally proceeds from an accident in play or exercise, or from the sudden attack of assassins or desperadoes.

Saturn produces blindness by cataracts and colds, or by pin and web, and by such like accidents; but, if Venus be posited in any of the above-mentioned angles, particularly in the west, configurated or joined with Saturn, and Mars at the same time elevated, or in opposition, the males then born will be incapable of propagating their species, and the females either wholly barren, or subject to abortion, or to the bringing forth of still-born children, or to such as adhere to the womb, and are obliged to be separated by manual operation, or brought away in pieces. This most commonly happens in the signs Cancer, Virgo, and Capricorn. But if the Moon be at the same time in the ascendant, configurated with Mercury or Saturn, and applying to Mars, what are then born will participate in the nature of both sexes, and perhaps be void of a natural passage. It is likewise found, that, if the Sun be configurated with Mercury, and both the luminaries disposed after a masculine manner, the Moon decreasing, and the malefic stars ascending in the following degrees, the males will be deprived of the members proper for generation, or be irreparably blemished or insufficient in them, particularly in the signs Aries, Leo, Scorpio, Capricorn, and Aquaries; and the females will be naturally barren all their lives.

Impediments or blemishes in the speech are found to arise from the configurations of Saturn and Mercury with the Sun, in the aforesaid angles; particularly when Mercury is posited in the west, and beholds the Moon either by an opposition or quartile aspect. And, if these configurations happen to be made in mute signs, as in Cancer, Scorpio, or Pisces, the impediment will prove considerably greater. Again, if the malefic stars are posited in angles, and the luminaries ascend to them either by conjunction or opposition; or if the malefics ascend to the luminaries, and the Moon be in her node in hurtful signs, as Aries, Taurus, Cancer, Scorpio, or Capricorn, the defects of the body will be by lameness, gibbosity, distortion, or luxation. If the malefic stars are in conjunction with the luminaries, these affections will take place from the birth; but, if they are situated in the mid-heaven, elevated above the luminaries, or in opposition to them, they will arise from the concurrence of various accidents, such as falls, blows, wounds, and the like, during their progress through life.

Blemishes happen for the most part when the Moon is in tropical or equinoctial signs. In the vernal signs they are chiefly occasioned by morpew; in the summer, by tetters; in the autumn, by the scurvy; and, in the winter, by biles and other morbid eruptions. But diseases mostly happen when the malefic stars are configured in the aforesaid angles, but contrarily as to the luminaries, viz. occidental to the Sun, and oriental to the Moon. In these positions Saturn induces to unusual coldness in the belly and reins, and subjects the native to phlegmatic humours, bloody fluxes, jaundice, and the whole train of hysterical affections. Mars occasions melancholy, diseases of the lungs, fistulas, hot ulcers, and putrefactions. If Mercury co-operates with either of these ungracious planets, it is for the increase of evil, adding fresh violence to the disorder, and perhaps sooner inducing a fatal determination.

But the properties of some bodily diseases arise from the variety of signs which possess the foregoing configurations upon the two angles.— For instance, Cancer, Capricorn, and Pisces, cause diseases from putrefaction, tetters, scurvy, or king's evil; but Sagittarius and Gemini by falls, epilepsies, falling sickness, and the like. If the planets are in the latter degrees of these signs, they produce bodily diseases and blemishes in the extremities, by reason of luxations or injuries, from whence arise elephantiasis, gouts, cramps, and rheumatic complaints. And here it must be carefully noted, that, if none of the benevolent planets are configured with the malefics which possess the cause of these various disorders,

ders, nor to either of the luminaries in angular positions, then these bodily diseases will be wholly incurable, and the blemishes never to be removed; but, if the benefics possess a considerable share in the configurations which induce the cause, or overcome the malefic rays by an equal or superior power, then the diseases will be much more moderate, and the blemishes not so obvious, if more than barely discernible. It must here, as in all other cases of the like kind, be observed, that the stronger any ruling planet is, whether benefic or malefic, the more eminent and powerful its effects will be; and also that a planet is stronger when oriental than when occidental; wherefore a malefic planet orientally posited gives blemishes; but an occidental, diseases. It is likewise to be remarked, that, if the position of the planet inducing the cause be very strong, the defect will be from the birth; but, if weak, it will arise from some accident after birth.

Of the natural BENT and QUALITY of the MIND.

Such is the doctrine of bodily accidents, as deducible from the face of a genethliacal figure; but the qualities of the mind, as rational and mental, are judged of from the constitution of Mercury with regard to different signs and planets. That which appertains to the sense alone, or that renders it irrational, is considered from the more corporeal state of the luminaries; that is, of the Moon and stars configured by separation or application. But, since the animal inclination is various, this speculation is contemplated from many and divers observations, according to the diversity of signs which contain Mercury and the Moon, or the ruling stars which have dominion in them, and that confer their influences to the temper and quality of the mind; together with the configurations of those stars which have respect to the Sun and the angles considered as to the proper and distinct nature with which each of them act upon the mental motions of each individual. It is therefore generally found that tropical signs render the native's mind highly ingenious, full of invention, eager in the pursuit of moral and political knowledge, and of great fortitude and perseverance. Double-bodied signs agitate the mind with a variety of whimsical and very useless pursuits, lead the tongue to loquacious habits, and induce to negligence and folly. Fixed signs fortify the mind with prudence and virtue, and give a bias to œconomy, chastity, and temperance. Again, oriental configurations produce mental qualities of a strong and ingenious nature, free, open, and undissembled, quick of apprehension, constant, judicious, benevolent, and chaste; but the occidental ones act upon the mind
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in a very opposite manner, inclining the native to profligacy and intemperance, and impairing the intellect by a naturally vicious disposition.

It is likewise a just observation, that if the stars which have dominion are posited in good places of the figure, and well configurated, they render the mental endowments exquisitely perfect, and induce to a general good fortune. This is most remarkably obvious in those genitures which have Mercury well configurated, and joined with the separation or application of the Moon. But, if Mercury and the Moon are not thus disposed, or are afflicted by the evil rays of the malefics, they will even then imprint the quality of their natures upon the soul, though not so strongly, but in a less obvious and more obscure degree; not tending so much to good fortune and advancement in the common concerns of life. Hence the property of the ruling planet, whether good or evil, instils its own nature into the animal spirit, with a power and energy equal to its predominancy in the heavens at the hour of birth; and this energy is either strengthened or diminished, according to the force and action of subordinate configurations; for those who, by reason of strong malefic rays, are prone to violence and injustice, have not their vicious inclinations hindered, unless these evil rays are opposed by some contrary effect; but, if a contrary aspect opposes this familiarity of the malefics, the evil inclination is then proportionably corrected, and the mind is more easily brought to a proper sense of its intemperate pursuits. By the same rule, those who are good and just, because born under a familiarity of benefic stars, willingly and cheerfully pursue a life of rectitude and virtue; and, being naturally fortunate, as well as prudent, their undertakings generally prove advantageous and profitable; but, if a contrary aspect opposes this happy familiarity of the benefics, either a less exemplary conduct, or a more unprofitable pursuit of worldly concerns, is sure to mark the character of the native through all the different stages of his life.

Thus far we have considered the influences of Mercury and the Moon upon the mind of man, in a general way, unconnected with the operation or effect of any particular planet, which may happen to assume the dominion, and thereby imprint its own peculiar influences upon the mental faculties, in proportion to its superiority over the other planets. Let us now turn our observation to that prodigious variety of affections of the animal or intellectual part of man, which each distinct planet is found to produce, when they alone govern the mind at the time of birth.

Saturn having alone the dominion of the mental faculties, and ruling Mercury and the Moon, if he be eligibly situated in respect of the world and the angles, will induce the native to an imperious and covetous disposition, remarkably sordid, self-sufficient, and envious; but, if he be but indifferently posited in respect to the angles and the world, he disposes the mind to treacherous inclinations, fraught with superstition, cowardice, and meanness. If he is found in a concordant familiarity with Jupiter, and both in good positions of the figure, they qualify the mind with better inclinations, and dispose it to acts of benevolence, prudence, and magnanimity; but, if they are configured in evil places of the figure, they work a contrary effect, disposing the mind to turbulence and cruelty, and to various acts of hypocrisy and fraud. If Saturn be in good aspect with Mars, and well posited in the figure, he disposes the inclination to great and arduous undertakings, remarkable for intrepidity and courage in war, and for a watchful, laborious, inflexible, and collected, mind, though much disposed to acts of violence, tyranny, and oppression; but, if they are found in bad positions of the figure, they produce a mind given up to every species of fraud and imposition, and wholly abandoned to impiety and wickedness. If united to Venus, in elevated positions, he renders the mind libidinous and lustful, given to dissipation and intemperance, but subject to suspicion and jealousy in respect of women; but, if unhappily disposed in the houses of the figure, he will induce the mind to the most filthy uncleanness, and to other acts of the basest and most reproachful kind. If Saturn hath familiarity with Mercury, in a good position, he addicts the mind to the sober study of the polite arts, or bends the inclination to the pursuit of some particular improvement or new discovery in the sciences; and in general renders the disposition sedate, careful, and industrious; but, if they be configured with each other in evil places, they incline to treachery and unfaithfulness, dispose the mind to the recollection of past injuries, and urge to malice and premeditated revenge. This variety of mental affections chiefly proceeds from the influences of Saturn, but they are moderated, and differently disposed, according to the nature and force of those rays, which, as we have seen, are respectively contributed by the presence of other planets.

Jupiter having alone the dominion of the mind, and being well posited in the figure, influences the animal soul to the most noble and exalted ideas of honour and rectitude, disposing to magnanimity in the cause of morality and virtue, and leading the operative faculties to every praiseworthy act of generosity and benevolence, but, if Jupiter is posited in any discordant part of the figure, his influences have less effect; for, though they

they imprint the same natural impulse upon the mind, leading to all good and moral pursuits, yet it is in a much more faint and obscure manner, being accompanied with a great degree of indolence and inactivity. If Jupiter hath configuration with Mars in a good position, he produces a fiery and impetuous disposition, bold, daring, and courageous, and given to the pursuit of great and arduous enterprises; but, if evilly disposed with Mars in the figure, he induces to an unmerciful, seditious, and unstable, mind, prone to turbulence and faction, and given up to all the irregularities of an evil and dissipated inclination. If Jupiter be in familiarity with Venus, and well posited, he disposes the mind to sentiments of liberality and justice, gives ingenuity and perseverance, and strengthens the intellect by a capacious memory; but, if placed in discordant parts of the figure, he disposes to the pursuit of sensual and lascivious pleasures, and gives a turn for loose and disorderly conversation. If Jupiter hath configuration with Mercury, and in good places, he disposes the mind to the pursuit of learning and wisdom, and gives those natural endowments of a refined intellect, which produce the most accomplished politicians, orators, poets, painters, or mathematicians; and is indeed one of the most happy configurations that actuate and govern the mental faculties; but, if he hath an evil configuration with Mercury, he induces the mind to vanity and enthusiasm, leads to self-conceitedness and superstition, and gives levity, loquaciousness, and superficial ideas.

Mars having alone the dominion of the mind, and well posited in the figure, produces a bold, confident, and intrepid, spirit, given to violence and war, impatient, tyrannical, and arbitrary, intermixed with an external shew of rectitude and generosity; but, if unhappily disposed, he influences the mind to barbarity and malevolence, given to implacable hatred and inhuman revenge, and disposes the soul to the perpetration of the most dark and malicious acts of cruelty and fraud. Having familiarity with Venus, and happily situated in the figure, he gives a mind fraught with liberality and cheerfulness, disposed to sincerity and friendship, to circumspection and sobriety, and fond of mirth and pleasure; but, if in an evil position of the figure, he inclines to drunkenness and debauchery, and furnishes a mind given to treachery, deceit, and every species of immorality. If Mars hath familiarity with Mercury in a prosperous station, he gives a mind happily formed for the conducting of military or naval affairs, furnishes the soul with a thirst for great and noble actions, and fortifies it with temper, deliberation, coolness, confidence, and magnanimity; endowing the mind, at the same time, with the finest feelings of honour, generosity, humanity, and benevolence; but,
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if evilly disposed, he furnishes a careless and inconstant mind, prone to wicked and mischievous practices, and fond of discord, strife, and sedition.

Venus alone having government of the intellectual faculties, and well placed in the figure, endows the mind with complacency and softness, renders the sentiments delicate, modest, and well disposed, and the manners sweet and engaging; but, contrarily situated, she induces to wantonness, sloth, and effeminacy, fraught with cowardice and profligacy. Having familiarity with Mercury, and in a prosperous position, she leads the mind to a relish for philosophy and science, gives eloquence and ingenuity, and forms an intellect for divinity, law, or physic; but, evilly disposed, she gives a treacherous and unstable mind, bent on perverseness and contention, and given to slander, hypocrisy, and intemperance.

If Mercury alone hath the dominion and government of the mind, he inclines it to the pursuit of prudence and wisdom, gives a turn for ingenious speculations, and a taste for poetry and science; the retentive faculty is generally strong, and the wit lively and penetrating; but, if he be posited in an unpropitious part of the figure, he disposes the mind to forgetfulness and indolence, and influences to the pursuit of mean and crafty objects; rendering the native mutable and unsteady in mind and judgment, and in most cases rash, inconsiderate, and subject to error.

The luminaries likewise have their peculiar operations upon the mind and mental faculties of the native; for the Moon, being in her greatest north and south latitude, renders the motions of the animal soul more various, crafty, and mutable; but, when she is in her nodes, she makes them more quick, active, and sprightly. In oriental positions, and increasing in light and motion, she gives a more open, free, and ingenuous, mind; but, if decreasing, she renders the imagination dull, languid, and heavy, and the temper changeable and uncertain. The Sun contributes his effects according to the familiarity or configuration he makes with the planet which is ruler of the mental faculties. If the aspect be good, and in a fortunate part of the figure, he conduces to form the mind more honourable, just, and perfect; but, in the contrary positions, he influences to a more abject, cruel, and unworthy, disposition.

From the foregoing premises, the ingenious student will readily infer, that the qualities and affections of the mind are considered, first, from the places and positions of Mercury and the Moon; secondly, from the lords of the different places of the figure; thirdly, from the nature and
constitution

constitution of the planets with those places, or their respect to the Sun with their lords; fourthly, from their opposition in respect to the angles; fifthly, from the nature and property of each star in conjunction with, or beholding, those places; and, sixthly, from the power or debility of every such significator respectively considered. Nor ought the fixed stars of the first and second magnitude, in or near the ecliptic, or that are nearly vertical to the place of birth, and in conjunction with the significators, to be in any wise neglected.

We may likewise add, that Mercury in conjunction with the Sun produces a mind fitly formed for the prudent and successful management of any kind of business; but, if they irradiate each other at a distance of twenty or twenty-four degrees, the mind will be altogether unfit for business, or any active line of life, but mostly disposed to study, or to a sedentary calling. In equinoctial or tropical signs, Mercury has the same incitement to activity and public business as when bodily configurated to the Sun; but in watery signs he acts contrarily, in other signs more variously, but always best where best dignified.

If Mercury be afflicted with malevolent planets, the wit is always dull, slow, and stupid; if swift in motion, he renders the mind quick, but inconstant; if retrograde, dubious and unfixed; if under the Sunbeams, the mind will lean to the pursuit of useless and unprofitable speculations; if posited in oriental houses, the disposition will be open and ingenuous; but, if in occidental, it will be wily, subtle, and dissembling. If Mercury be better dignified and stronger than the Moon, the reasonable faculties will be stronger than the sensitive, particularly if Mercury be in signs of long ascension, and the Moon in those of short ascension; but, if Mercury be in commanding signs, and the Moon in obeying, the native's intellect will be naturally weak and impaired; and, if the Moon chance to be at the same time irradiated by the afflicting rays of either of the infortunes, the native will be irrational and a perfect idiot.

Of the NATURAL DISEASES incident to the MIND.

The affections and properties of the mind are of a separate and distinct consideration from the *diseases* of the mind, such as madness, insanity, the falling sickness, and the like; but are equally deducible from the face of the native's geniture. For this purpose we must again refer to the configurations of Mercury and the Moon, and observe how they are posited in respect of each other, and in reference to the angular houses,

and also to the malefics. For, if Mercury and the Moon are in an inconjunct position in respect of themselves, or the oriental horizon, and are irradiated by contrary and malefic configurations, whereby superiors rule or oppose, they thus constitute various diseases in the qualities of the mind; the particular species of which is known from the qualities of the stars which possess the places. Hence it is obvious that the more moderate diseases of the mind have their radical cause from an excess or defect of those operations which induce the mental qualities; for, the predominancy of such qualities naturally promotes an excess of evil, and constitutes a disease, in proportion as the ambient matter is unmixed, and above or below a proper mediocrity; but the more obvious and fatal diseases of the mind arise from a disproportion or defect of matter infinitely greater, and wholly beside nature.

Those who are born when Mercury and the Moon are inconjunct, either in respect of themselves or the oriental horizon, Saturn and Mars being angular, and beholding the configuration, Mars by night, and Saturn by day, will be naturally subject to the falling sickness all their lives; but, if Saturn happens to take this position by night, and Mars by day, the native will be subject to phrenzy and madness, more especially if the aspect fall in Cancer, Virgo, or Pisces. Again, if the Moon, being in her phasis, is overcome by malefic rays, namely, by the concurrence of Saturn when approaching to a new, or by Mars at her full, either in the signs Sagittarius or Pisces, whoever is born under such configurations will be subject to lunacy. Therefore the malefic stars, overcoming or predominating in any configuration, induce a variety of mental diseases, which are either remarkably violent, or obscure and latent, according to the nature and energy of each respective ruling planet.

If the benevolent planets Jupiter and Venus have familiarity, in oriental positions, and angular, with the malefics occidentally posited, these mental diseases, though strong and violent, will be curable; if Jupiter presides, they will be moved by medical help; but, if Venus, by the natural strength of the mental faculties. But, if these positions happen to be reversed, the malefic stars angular, and in oriental stations, and the benefics setting, the diseases will become more manifest, and be wholly incurable. Hence we derive the cause of the ever-varying mutation of the animal spirits, which are always more or less affected in proportion as Mercury and the Moon are agitated by the good or evil influences of other concurring and adjuvant causes.

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Such are the morbid affections in the active part of the rational soul, produced by the planetary configurations, but the great change which arises in the patient, that is, in the irrational part of the soul*, is induced chiefly from excess or defect, according to the particular conformation of male or female, in which they either exceed, or are deficient, in the parts proper to their sex. For it is found, that, if the Sun be configured with the Moon in the place of Mercury, and Mars and Venus have familiarity with them, the luminaries being in masculine signs, the men will exceed in that which is natural, having those parts in excess that are proper to man; and the woman will have a conformation of parts preternatural and mixed. But, if Mars and Venus should be one or both constituted with them after a masculine manner, the men will be subject to mixtures of sex, and the women to violent lust and intemperate wantonness. If Venus alone be disposed after a masculine manner, this sensation will be less strong, and the parties will conduct themselves with more decency and modesty; but, if Mars and Venus both are so constituted, they will be moved to carnal embraces by the most violent and irresistible sensations.

If the luminaries alone are configured in feminine signs, the women then born will be of immoderate conformation, and will have strong and continual desires after men; but the men then born will be changed to that conformation which is inferior to nature, and will inherit an effeminate and tender constitution of body and parts. And, if Venus be disposed with them in a feminine manner, the women will be more lascivious and prone to venery; and, in whatever line of life they chance to glide, this passion will always be predominant, and most probably subject them to disgrace and infamy. The men under this constitution are still more effeminate and impotent; but, if Mars be thus constituted instead of Venus, they become robust and vigorous, and lust after women. The oriental or diurnal configuration of Mars and Venus contribute to a more masculine and robust conformation, but the occidental and vespertine to their being more effeminate and debilitated. If Saturn happens to be configured with them, he contributes to more lust and wantonness, but in an unnatural way; if Jupiter irradiates the aspect,

* To prevent the reader from being innocently led astray, and the designing critic from explaining away the author's meaning, it is just necessary to remark, that what is said here of the mind and soul is not to be understood of the *supernatural soul, which never dieth*, but of the intellectual rational part of the *animal soul*, which is formed, ruled, and wholly governed, by these supreme and sole second causes, under God, the stars; but principally by the Moon and Mercury.

he conduces to more modesty and decency ; but Mercury influences to a greater mobility of passion, to a frequent change of objects, and to a continual love of variety, whether the native be male or female.

OF WEALTH and RICHES.

We have hitherto considered only such parts of the native's geniture as relate to the accidents of his body and mind, and the general qualities incident to them, as well before as after the birth. From these the speculations naturally follow which regard the contingencies of them ; whereof those appertaining to temporal possessions seem peculiarly to agree with what concerns the body, and those which relate to honour and dignity seem more particularly to flow from the qualities of the mind.

To ascertain, therefore, the kind and quality of worldly possessions, in any rational degree, we are to consider of the position of the Part of Fortune, with the nature and strength of the planet which rules it, together with his configurations and positions in respect to other stars. For, whatever planet assumes the lordship of the Part of Fortune, if strong and well dignified, he will assuredly contribute wealth and riches, but more abundantly and lasting when the luminaries give testimony to him by irradiating the place of his position. It is to be observed that Saturn gives an increase of wealth by the improvement and cultivation of lands, or by buildings or navigation. Jupiter contributes riches by the confidence and love of friends, which produce legacies and patrimony ; also by preferment in the church. Mars conduces to wealth by warfare, intrepidity, and good generalship. Venus, by friendship, gifts, and marriage. Mercury by science, oratory, or perseverance in business.

Saturn having familiarity with the part of Fortune, and configured at the same time with Jupiter, promises lands and hereditaments ; particularly if posited in a superior angle, and Jupiter occidental in a double-bodied sign, or in application with the Moon ; for then, being adopted, the native will become the heir of others. And, if those stars, which are of the same nature with the significator of the Part of Fortune, give testimony of dominion, the possession will remain with the native ; but, if those of a contrary quality are elevated above the lord which has dominion, the possession will be of no duration, and future riches precarious. The general time of these events is taken from the inclination of the stars which produce the cause in respect to the angles and succedents. It may also

be further observed, that if these lords of the Part of Fortune, commonly called significators of riches, are in an angular position, the acquisition of wealth will happen in youth ; and, if on the cusps of those angular positions, still earlier. If they are posited in succedents, the riches will present themselves at a middle age ; if in cadent houses, either late or in extreme old age. The same circumstances are likewise produced by oriental and occidental positions, in respect of the Sun and the World.

Of DIGNITIES and HONOURS.

Things which relate to honour and dignity are deduced from the disposition of the luminaries, and the familiarity of the stars by which they are surrounded. Wherefore, if both the luminaries at the time of birth are found in masculine signs, angular, and attended by the five planets, the Sun by oriental stars, and the Moon by occidental, those persons will aspire to extraordinary power and dignity, and exercise authority and dominion over others, from whence great tribute and honour will flow. And if these surrounding planets are angular, or configured to a cardinal house above the earth, they will be great and powerful in a superior degree ; but still more so, if the attending planets make a dexter configuration to the angles above the earth, with the Sun in a masculine sign, and the Moon in a feminine ; for then the native will arrive to a power like that of princes, having absolute dominion and government, disposing, in a comparative degree, of the issues of life and death.

But if the luminaries happen to be thus posited, and none of the surrounding planets are in angular stations, nor give testimony to the angles, the native will be great and honourable as a magistrate or general, but not as having dominion or princely dignity. So if the surrounding planets are some or most of them in angular stations, or configured to the angles, yet, if the luminaries are not in angular positions also, the native will not arrive to such illustrious preferment, and will but moderately excel in dignity and honour. But, if neither of the attending planets is configured to the angles, the native will be obscure, and pass his whole life without promotion or dignity ; and if neither of the luminaries are at the same time found in a masculine sign, nor angular, nor attended by the benefic rays of good planets, the native's life will be abject and miserable, and his fortune hard.

Thus the general consideration and mutability of dignity and honour is fought out and determined. But many things between the two extremes of dignified station and abject servility must be taken into the account, before any reasonable judgment can be formed from the native's geniture ; for we must recollect, that every person born under the same propitious configuration cannot alike arrive to the self-same height of dignity and honour, because the difference of birth and station will at once destroy the possibility of it ; not to say any thing of cross aspects, and other baneful familiarities, which may either cut the thread of life, or tend to lessen the grateful influences of benefic configurations. It therefore follows, that we are not only to judge of personal honour and dignity, under certain restrictions, from the nature, quality, and place of birth, but likewise from a due consideration of all occurring and subordinate rays, which may in any shape be liable to affect the signifiers of dignity. We must not however forget, that, when these signifiers are so dignified in a nativity, that no evil rays, either mundane or zodiacal, or any subordinate parallels, conspire to afflict or diminish their good influences, and the prorogator of life is strong and durable, be the quality of birth what it may, and the obscurity of the parents ever so remarkable, yet the infant thus brought into the world shall be exalted to a degree of eminence and grandeur infinitely beyond whatever could have been expected. And it is just the same in respect of riches, pleasure, wedlock, children, friends, enemies, travelling, and all other events common to human life ; for, if the place of the nativity proper to either of them be thus strongly and happily configured, the effects will be produced in an eminent and glorious manner ; but, when there happen cross and latent familiarities to oppose and afflict the respective signifiers, and particularly if there are testimonies of short life, death will of course ensue, and all inferior or dependent incidents naturally cease, and are prevented.

Of natural INCLINATIONS or PROFESSIONS.

Since the consequences of the fall produced that unalterable decree of heaven, that *man should eat bread by the sweat of his brow* ; and since the increase of mankind upon the face of the earth rendered a variety of professions necessary ; so it is natural to believe, what observation has long confirmed, that the bent of every man's mind is more or less disposed towards the pursuit of some particular avocation, by which the calls of nature may be supplied, and the decrees of heaven fully accomplished. And hence it is that the stars, as second causes under God, derive the
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power of influencing mankind to a natural choice of these professions ; our propensities to which are so deeply rooted, and so strongly imprinted on the mental faculties, that no human bias is able to counteract them, nor the most elevated station in life, not even that of majesty itself, sufficient to repel the inclination from an attachment to some branch of mechanism or science, by which an advantage might in some measure be derived, either universally or individually.

To enter upon this speculation, we must consider the lord of the profession or planet that assumes the dominion, which is taken two ways, either from the Sun, or the sign upon the midheaven ; wherefore we ought to observe the star that makes an oriental appearance next to the Sun, or midheaven, but more particularly when approached by the application of the Moon ; and if one and the same planet passes both, or makes the nearest approaches to the Sun or mid-heaven, we take that planet for lord of the profession. But if one planet be posited before the Sun, and another in the mid-heaven, having familiarity with the Moon, both are to be considered, and that only preferred, as significator, which is apparently the most strong, and best dignified. In cases where no planet is found approaching the Sun, nor posited in the mid-heaven, then that shall be taken which hath dominion, or is lord of the mid-heaven.

To endeavour to ascertain the very profession or mechanical trade each native will follow, is an idle and absurd attempt, and savours of folly and fanaticism. For, though it is possible to describe the kind and quality of the profession in respect to its general tendency and genus, yet it is impossible to ascertain particularly whether a man shall be a common carpenter, a wheelwright, or cabinet-maker. What we are able to discover is made known by the properties of the three planets, Mars, Venus, and Mercury, considered in respect of the signs in which they are posited. Mercury influences to the love of literature, and the polite arts ; and, if he be lord of the profession, will naturally incline the active qualities of the mind to such pursuits as are conformable thereto, and which come under the various branches of the sciences and philosophy. He therefore produces excellent orators, students in law, physic, or divinity ; eminent poets and historians ; together with the whole train of dependent and inferior avocations of this class, which are discoverable by the presence or assisting rays of the other planetary configurations ; for, if Saturn gives testimony to Mercury, the profession will be of an inferior order ; but, if Jupiter, they will be more excellent and honourable.

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If Venus assumes the dominion of the profession, she will dispose the native to the study of flowers, and of botany in general, and consequently to the knowledge and preparation of unguents, tinctures, essences, spices, aromatic waters, wines, cordials, and other productions of herbs and flowers, some or other of which the native will probably deal in. If Saturn gives testimony to her, she makes chemists, apothecaries, dealers in dyes and colours, or such as wearing apparel, or the materials of which they are composed. Jupiter gives testimony, the native will aspire after some eminent office or place of trust under government; or to some post of honour, or official department in the state; or will obtain some honourable profession in the navy or army by a perseverance in that line.

If Mars is ruler of the profession, and irradiated by the Sun, he leads to all those branches of the mechanics which are wrought by the operation of fire; whence he produces all the artificers in brass and iron, and the workers and refiners of metals. But, being in conjunction with the Sun, he influences to husbandry, agriculture, and working in wood and stone. If Saturn gives testimony to him, he carries the inclination towards a seafaring life, or to a love of gain by travelling, or by traffic in foreign countries, or by dealing in slaves or cattle. If Jupiter gives testimony, the native's profession will be that of the army or navy, or some place, office, or employment, dependent thereon.

If Mercury and Venus are so configured in the geniture as to become joint rulers of the profession, they will produce excellent musicians, and good compilers of musical pieces; also, musical instrument makers, composers of songs and glees, and admirable singers; likewise comedians, opera dancers, tumblers, and all the tribe of exhibitionists. And, if Saturn gives testimony, he will make jewellers, toymen, and dealers in ornaments and precious stones. But, if Jupiter gives testimony to them, he will dispose the mind to the study of politics, or of national and constitutional law; or he will make the profession that of a teacher or schoolmaster, or the ruler and manager of some public seminary of learning.

If Mars and Mercury are joint lords of the profession, they lead the inclination to the choice of painting or drawing; to statuary, sculpture, carving, engraving, and such-like ingenious arts. But, because the happy configurations which conspire to the production of talents proper for these pursuits are not often to be found in any geniture, without some malevolent

malevolent or afflicting rays, whereby the native's genius is impaired, it seldom happens that we find very high perfection, or super-extraordinary merit, among the numerous professors and followers of the polite arts; whence comes the foundation of the common saying, so strictly conformable to truth and reason, that painters, poets, and musicians, must be so born; that is, must inherit from nature a strong bias for either of these professions, to make any extraordinary progress in them. And it is remarkable, that, if Saturn ~~gives~~ testimony to this joint rule of Mars and Mercury, all the above in ~~and~~ and taste will be destroyed, and the native become wholly untractable and indolent, and given up to theft, swindling, sharpening, and other species and fraud and violence, for the means of a subsistence.

If Mars and Venus jointly take dominion of the profession, they produce workers and dealers in various kinds of metals; likewise husbandmen, apothecaries, and physicians, and all professions in the nature of plants and herbs. If Saturn gives testimony to them, they will make ignorant pretenders to music and divinity; and, in all other professions under this configuration, the native will betray a want of ingenuity and capacity. But, if Jupiter gives testimony, the contrary effects will happen; and, in whatever pursuit the native engages, proper to this mixture of the ruling planets, he will have the satisfaction of deriving both honour and profit from his labours.

It must also be observed, that the quality of the signs in which these congresses are made, and wherein the lords of the profession are posited, confers to the variety and advantage of such profession. Those of human shape conduce amazingly to the perfection of all those sciences and avocations which are for the improvement and information of the mind. Four-footed signs contribute to the greater perfection of metallic arts, navigation, and architecture. Tropical and equinoctial signs forward the pursuits of husbandry, agriculture, the mathematics, chemistry, and theology. Earthy and watery signs to the perfection of physic and surgery, to the art of constructing ships, and to the profession of a merchant.

Again, if the Moon possesses the place of the profession, having configuration with Mercury, at her conjunction with the Sun, either in Taurus, Capricorn, or Cancer, she will conduce to greater sagacity and penetration in whatever profession the native happens to follow. If this configuration happens in Sagittarius or Pisces, it conduces to a melancholy and timid pursuit of business, and burthens the mind with enthu-

fiastic and superstitious affections. If it happens in Virgo or Scorpio, it contributes profound wisdom and knowledge to the profession of physicians, lawyers, or divines; and to the followers of science or philosophy. If in Libra, Aries, or Leo, it makes enthusiastic preachers, and fills the mind with idle and immoderate ideas of gain by each respective business or avocation.

Thus the kinds and qualities of professions are to be sought out in a general way, and described accordingly; but the importance and extent of them must be considered from the strength and dignity of the ruling stars. For, being oriental or angular, they make the profession eminent and profitable; but, if occidental, or declining from angles, it will be unimportant, mean, and unprofitable. If the benefics are superior, the profession will be eminent, honourable, and conducive to great riches; but, if the malefics are superior, it will be mean, inglorious, and wholly unprofitable. Saturn is found to destroy the benefits of an active profession by tardiness, indifference, and inactivity: but Mars through boldness, loftiness, and presumption; wherefore both act in opposition to the success and advantage of the native's profession. But the general causes of the failure or prosperity of business must be judged of from the disposition and quality of the stars which produce this effect; and this in reference to the oriental and occidental angles. The east angle denotes the beginning of life; the west angle the end; and the mid-heaven the middle part, from about thirty to forty years: and, as the significators are disposed in the radical figure, so will the effects thereof be at the set time of life conformable thereto.

It must be ever remembered that the doctrine of professions here laid down, and the effects arising from them, relates only to such as are followed in consequence of the natural impulse of the mind; in which cases alone we are to seek for adequate success and perfection in the prosecution of them. Among the observations we make of the common occurrences of life, we too often find youth consigned to such employments, by the will or caprice of their parents, as they are neither designed for by nature nor have the least inclination to follow. And hence it is that so many bunglers rise up in all trades and professions, who, finding their business a continual load of oppression and perplexity, either abandon it altogether, or else become indolent, sottish, and inactive, to the utter ruin to their families and to the general annoyance of the more industrious part of mankind. From this consideration, parents and guardians should be careful to educate and bring up the rising generation, as far as prudence will admit, according to the natural bent and genius

of their own inclinations, which is the only direct road to excellence and perfection. This I think is a fact that needs no further illustration, since the observations of most men will furnish them with instances of persons being regularly bred to some professions, which even at an advanced time of life they wholly abandon, in pursuit of some other calling more consonant to their nature and abilities, and in which they often succeed, to the astonishment to their competitors.

Of MARRIAGE.

To what has been said follows the consideration of marriage, or the fit conjunction and living together of man and woman, according to the divine ordinance of the supreme Being. And, as this law was evidently established from the beginning of things, as well for the propagation of the species as for the mutual comfort and happiness of the sexes, it were senseless to suppose human nature void of the impulse of reciprocal love; or that the involuntary actions of the soul, by which it is moved towards the object of its affections, have not a radical cause in the order of nature. If this be admitted, it cannot surely be deemed a subject of ridicule, to believe that this, as well as the other important transactions of our lives, may be sought out by a contemplation of the celestial bodies.

To investigate this point, therefore, in respect to men, let the positions and constitutions of the Moon be particularly considered. For, when she is found in the oriental quadrants at the time birth, she influences the native to the consummation of marriage at an early period of his life; but, if posited in the occidental quadrants, he will probably live single till the approach of old age, and then marry a very young woman. If the Moon be afflicted by the Sun-beams, and in configuration with Saturn, in either of these positions the native will never marry at all. If she be found in a sign of one form, and making application to one planet only, the native will marry but once; but, if posited in a bicorporal or sign of many forms, and making application to several stars in the same sign, he will be several times married. And, if the stars which receive the Moon's application, either by a conjunction, sextile, or trine, are benefic, the wives will be good and virtuous; but, if the application be made to malefic planets, and by evil configurations, they will be altogether of an opposite description. Therefore, if Saturn receives the Moon's application, it indicates a laborious, but sullen, forward, and ungovernable, wife. If it be made to Jupiter, she will be free, open, and generous, truly virtuous, and a good housewife. If to Mars, she

she will be bold, stubborn, and refractory. If to Venus, cheerful, complacent, affable, and chaste. If to Mercury, wise, prudent, loving, and constant. But, if Mars irradiates the place, she will be furly, passionate, talkative, and unsteady.

For the particulars of marriage in respect of women, we are to consider the positions of the Sun, instead of the Moon; for, if he be situated in the oriental houses, at the time of birth, the native will either marry very young, or else at an advanced time of life to a young man; but, if the Sun be found in the occidental houses, she will marry late, or to a man far advanced in years. And also, if he be situated in a sign of one form, she will marry but once; but, if in a sign of many forms, or configured to many oriental stars, she will have more husbands than one, who will partake of the same nature and qualities as the stars to which the configurations are made. Thus, Saturn, if configured to the Sun, will indicate sober, grave, and laborious, husbands, but cold and phlegmatic. Jupiter disposes them to more openness of mind, and generosity. Mars makes them violent, warm, unruly, passionate, and arbitrary. Venus foreshews them to be indulgent, fond, good-natured, and handsome. Mercury disposes them to be careful, prudent, industrious, and faithful. But, if Saturn be joined with Mercury, they will be churlish and reserved; if with Venus, they will be dull, sour, and inconstant: if with Mars, quick, lively, lustful, and fond of variety. Those are here to be considered the oriental quarters in respect of the Sun, which precede the oriental and occidental sign of the zodiac; and, in respect of the Moon, those from her new and full to her other quarters; and the occidental houses are those which fall opposite to the foregoing.

As to events that occur after marriage, that is a different speculation, and requires great attention to the following particulars. Whenever the geniture of both husband and wife have the luminaries configured in mutual agreement, that is, in trine or sextile to each other, they will live together in comfort and harmony, and for a long continuance of time, if the luminaries happen to be in mutual reception. And this duration will still be more firm and lasting, if the position of the husband's Moon agrees with that of the Sun in the wife's geniture. But, if the positions of the luminaries are placed in signs inconjunct, and configured by quartile or opposition, they will either live together in discord and enmity, and be rent by violent jealousies and contention, or else be fully and finally estranged from each other.

Again,

Again, if the benefic rays of the fortunate planets behold the configurations of the luminaries in mutual reception, the marriage will be durable, constant, happy, and profitable; but, if the malefic planets irradiate those places, the marriage will be unhappy, contentious, and miserable. If the luminaries are not configured in mutual reception, yet if the benefics give testimony to them, the marriage will be moderately happy and durable; and, when strife and disagreements happen, the same will wear off, and reconciliation will take place between them; but, if the malefics give testimony to the discordant positions of the luminaries, inconstancy and infidelity will ensue, and the marriage will be dissolved with scandal and disgrace. If Mercury be joined with the malefics, the separation will be for hatred and dislike, and by mutual consent; but, if Venus gives testimony to them, it will be a divorce, by due course of law, for infidelity and adultery.

Marriages, in other respects, are considered from the familiarities and connexions of Venus, Mars, and Saturn. For, if these are all three configured with the luminaries, the marriage will be good, domestic, and profitable; by reason of the affinity which the benefic planet Venus hath with Mars and Saturn; with Mars, because of youth and florid countenance, seeing they have exaltation in mutual trigonal signs, as Mars in Capricorn the triplicity of Venus, and Venus in Pisces the triplicity of Mars; or Mars in Pisces the exaltation of Venus, and Venus in Capricorn the exaltation of Mars. So likewise Capricorn and Libra are common to Saturn and Venus; for Venus in Libra hath house, and Saturn triplicity; and in Capricorn Saturn hath house, and Venus triplicity; and hence she bears relation to Saturn by an older complexion, seeing they have their houses trigonal to each other. Wherefore Venus with Mars conduces to make the inclinations more fond and amorous; and Mercury, giving testimony to them, qualifies the passions, and keeps the sensual appetite within rational bounds. If Venus be found in any of the above familiar and promiscuous signs, she indicates marriages between kinsmen and relations; or, if she be with the Moon in a masculine geniture, it predicts that two sisters, or near relations, will be married to the same man; but, if she be thus configured to Jupiter, or the Sun, in a feminine geniture, it shews the woman will marry two brothers, or two men that are nearly related.

It is likewise observable, that, in all cases where Venus is thus configured to Saturn, in the place of marriage, the connubial state will be blissful and happy to the native; and, if Mercury be joined with them, he adds prosperity; but, if Mars be substituted in his place,

the marriage will be altogether wretched, contentious, and unhappy. If Mars be configured to Venus, Saturn, and Mercury, the native marries with a person nearly of an equal age; but, if he be posited in an oriental or easterly station, the native marries with a person much younger; and, if in an occidental or westerly station, with a person much older. If Venus and Saturn be found in promiscuous signs, such as Capricorn or Libra, the native will marry among his own kindred; but, if this configuration is made upon the cusps of the horoscope or mid-heaven, irradiated by the Moon, and the geniture be masculine, the native will lust after his own sister, aunt, or mother-in-law; or, if the geniture be feminine, she will have desire unto her own brother, uncle, or daughter's husband. Should the Sun irradiate the place, instead of the Moon, then the males will have desire toward their daughters, or son's wife; and the females to their sons, nephews, or sister's husband.

Observation likewise proves, that, if Venus and Saturn are configured neither in a masculine nor feminine sign, but in those of an opposite quality, which are alike in sex, but contrary in nature; or in those that are ruled by places of a contrary nature, as Capricorn is ruled by Saturn and Mars, and Pisces by Jupiter and Venus; the native will be prone to lust, of a loose conversation, and immodest carriage; more particularly if the configuration be made in the first or latter degrees of Aries, near the Hyades, in the latter degrees of Leo, or upon the face of Capricorn. And, if these planets occupy the two principal angles, namely, the ascendant or mid-heaven, these libidinous affections will be the more strong, open, and offensive, making the party glory, as it were, in lasciviousness and debaucheries; but it is a most extraordinary circumstance, that the same aspects in the northern and western angles not only conduce to an opposite disposition, but render the native either barren, deficient, or of evil conformation, in respect to the parts necessary to generation.

The disposition of men, as to modest or vicious habits, very much depends on the position and configurations of Mars; for, if he be separating from Saturn and Venus, and applying to Jupiter, men born at that time will be discreet and modest, decent in their intercourses with the other sex, and disposed only to the natural use. If Jupiter and Venus be configured to Saturn and Mars, the native will be easily moved on, and have a secret desire to acts of venery; but will have an external shew of chastity, and labour to avoid the shame. If Mars and Venus are alone configured together, or if Jupiter bears testimony, the native will be openly lascivious, and indulge in the most luxuriant enjoyments of the
opposite

opposite sex. If one of these planets be oriental, and the other occidental, he will be disposed towards men as well as women; but, if both are found configurated in the occidental quarters, the native's company should be avoided, for he will burn with unnatural desires after men or boys; more particularly if the aspect falls in masculine signs, in which case the inclination is most astonishingly moved towards this infamous and shocking practice. It is likewise to be remarked, that, if Venus be alone in an occidental position, the native will for the most part have intercourse with none but the meanest and most prostituted part of the sex; but, if Mars be alone in this position, he influences to greater delicacy and fastidiousness, and marks the character with a desire after married women, or to the more continent and modest among the single ones.

Such are the causes which vary the sensual appetites of men; we will now consider those peculiar to women.—If Venus be configurated to Jupiter, and Mercury gives testimony, the native will be sober, pure, and moderate in her desires after men; but, having familiarity with Mercury alone, she will privately give herself up to sensual embraces, though remarkably coy and reserved in public. So likewise, if Venus be configurated to Mars alone, the native will be wanton and lascivious; and, if Mercury has familiarity with them, she will be wholly given up to lustful pleasures and prostitution. If Jupiter concurs in this aspect, and Mars be combust of the Sun, the native will be mean and abject, submitting to the use of the most vulgar and lowest class of mankind; but, if Venus be combust instead of Mercury, she will submit with more reserve and caution, and mostly with decent and genteel persons. If these planets be configurated after a feminine manner, the sensual appetite of the native will be only passive; but, if disposed after a masculine manner, it will be active also. Saturn, having familiarity with these configurations, adds to the greater lust and licentiousness; but Jupiter to a greater share of modesty, decency, and external decorum.

Of CHILDREN.

After the consideration of marriage follows that of children. This speculation is deduced from the stars configurated in the midheaven, or succedent, which is the eleventh house; but, if none of the planets are found in these places, then the opposite ones are to be considered. The Moon, Jupiter, and Venus, are the givers of children; but the Sun, Mars, and Saturn, occasion sterility, or paucity of children. Mercury, as in all other cases, contributes his influences according to the nature and quality of that star or planet with which he is configurated; adding to the increase of children when in the east, but to sterility and barrenness

ness when occidental, or in the west. When therefore these stars which are givers of children, are thus posited, and by themselves, they foreshew only one child to the native; but, if they are formed in double-bodied or feminine signs, they cause the generating of twins: so likewise, in fruitful signs, as Pisces, Cancer, or Scorpio, they will produce two or three children at a birth. If they are of a masculine nature, by being configurated to the Sun, and in masculine signs, they cause males; but, if they are disposed after a feminine nature, they give females. If they are overcome by malefic planets, and posited in barren places or signs, such as Leo or Virgo, they will give children, but not of any stability or duration; they will be naturally weak and puny, by being void of a proper share of vital heat and nourishment. If the Sun and malefic stars jointly possess the midheaven or eleventh house, in masculine or sterile signs, without either of the benefics concurring, they indicate perpetual barrenness to the native, and shew an utter want of children? but, if they be in feminine or fruitful signs, or aided by the benefics, they foreshew the production of children, but such as are either hurt or blemished in their bodies, or of a short and unhealthy life.

In all these cases it must be remembered, that whenever the malefic stars have the dominion, and the benefics give testimony, being configurated in, or having respect to, prolific signs, there will happen a rejection of children according to the excess which the stars giving testimony have in each condition, either of all the children, or of a few, or most, as they are found more powerful, by being more oriental or angular, or more elevated or succedent. If therefore the lords of those signs, being givers of children, are orientally posited, or in good places of the figure, the children will be fortunate and aspiring, and will arrive at singular fame and honour: but, if the position be occidental, or in evil places of the figure, the children will be altogether mean and obscure. Moreover, if they agree with the part of fortune and horoscope, they foreshew mutual love and confidence, and a good understanding always to exist between the children and parents, and that they will become the heirs and inheritors of their fortunes; but, if these be found unconjoined and disagreeing, the children will be vicious and incorrigible, losing the esteem, and wearing out the patience, of their parents, and thereby perhaps missing the inheritance of their substance. If the stars which assume the dominion of children are agreeably configurated among themselves, they foreshew love and harmony among brothers and sisters, and that they will help and assist one another during their lives. But, as to other particulars relative to the fortunes and general pursuit of children, they are to be sought out by placing the sign and degree in which the significator of children

is found, upon the ascendant, and making the signs upon the cusps of all the other houses agreeable thereto, in the same manner as if it was the proper nativity of each child, and then judge of the disposition of the figure, according to the rules heretofore laid down.

OF FRIENDS and ENEMIES.

The things which relate to friendship and enmity are considered by observing the principal places of the geniture wherein the significators thereof have familiarity or aspect, together with the weakness or strength of them. The great and more durable familiarities or differences of these stars are termed sympathies and enmities; and the small and temporary familiarities are called societies and contentions. To discover these, we must carefully observe the places of the Sun and Moon, in respect to the horoscope and part of fortune; for, if these happen in the same signs, or if they change places when rising, and not more than seventeen degrees distant, they foreshew long and faithful friendship; but, if they are inconjunct, or posited in opposite signs, they produce great and implacable enmity and hatred. If the luminaries are not found in any of these situations, but are only configurated in signs, either by trine or sextile, they shew slight and precarious friendship; but, if by quartile, small and impotent enmity. Hence it happens that friendships cease and appear as it were at an utter end, while the malefics transit the configuration; and yet, when these are over, the friendship is again renewed, and mutual civilities and good offices take place, as if no such circumstance had happened. So in like manner the malicious objects of hatred and enmity seem to cease and lie dormant, when the benefic stars are making their ingress upon the configuration; but are renewed with fresh rancour soon after these ingresses are at an end.

Friendship and enmity are therefore considered under three kinds; for men are observed to be so disposed either by election, or for profit, or for sorrow or pleasure; and when either all or most of the forementioned places have familiarity with each other, friendship is constituted by these three kinds; but, if these places are found unagreeable, then enmity arises in a similar manner. When the places of the luminaries alone have familiarity, friendship will arise from election, involuntary choice, or natural regard, which is the most firm and lasting; but, if the places of the luminaries are contrarily disposed, hatred is in the same manner produced, and is the most inveterate and fatal. When the place of part of fortune hath familiarity, or is otherwise found, then these affections

arise from motives of self-interest or gain ; but, when they are from the horoscope, they are produced by those actions of the mind which arise from melancholy and choler, or from vivacity and good humour. But in all these cases we must particularly observe the stars elevated above or configured with each of these respective places ; for that place shall give a higher degree of friendship or enmity than any other, to which the elevation or succession of stars is the nearest, whether in the same sign or the adjoining. But the place which passes the stars in configuration, if the stars are friendly, denotes advantage and interest to be the cause of friendship ; or, if discordant stars occur, enmity will arise from interested motives, which will expire with the cause of it.

The foregoing observations are applicable to the most extravagant and lasting instances of friendship and enmity ; but those which arise from more temporary and trivial causes have a different speculation. The common occasions of friendship or animosity, which arise in the general pursuit of business or pleasure, or which arise from mixing with the world, are only to be deduced from the motion of the stars taken in both genitures, in order to find when the significators in one nativity shall come to the same point in the other nativity ; for at such periods there will arise particular friendships or enmities, which will have duration no longer than the respective familiarity or connexion of these stars exist. Saturn and Jupiter, coming in this manner to each other's places, cause friendship by meeting in societies or company ; or by agreement in husbandry and agriculture, or by the joint inheritance of fortunes. Saturn and Mars produce strife and contention, and often fore-shew premeditated fraud and villainy. Saturn and Venus denote love and friendship through the interference of kindred, but it hath no duration. Saturn and Mercury produce friendship by conversation or connexion in business, science, or confederacy. Jupiter and Mars produce enmity by politics, improper perferment, or interested measures of government. Jupiter and Venus occasion friendship through the interference of women, ecclesiastics, or teachers ; Jupiter and Mercury through mutual attachment to literature, science, and philosophy ; Mars and Venus cause friendship by a like disposition to lasciviousness, dissipation, and intemperance ; Mars and Mercury produce enmity by similar interests in business, or by the same parties following the same avocation ; but Venus and Mercury by means of jealousy, learning, correspondence by letter, or love of women.

The increase or decrease of friendship and enmity is discerned from the nature of the possessed places of each significator, compared with the

first four principal places of the figure ; for, if they apply to the place of the part of fortune, or to the luminaries angular, they render the friendship or enmity more conspicuous ; but, separated and disjoined, they make them obscure and secret. To know whether these affections shall be more or less injurious or advantageous, we are to observe the force and power of the stars which behold the above-mentioned places, and judge according to their quality and disposition either to good or evil. But, if it relates to good or evil from servants, the place of the ruling disposition in respect of them in the figure must be taken from the sign in the twelfth house, and from the stars which behold the place in the geniture itself, with the ingresses or opposition ; but more particularly when the rulers of the signs have either familiarity with the principal places of the geniture, or are contrarily and unhappily configured ; from which judgment must be made accordingly.

Of the Natural INCLINATION for TRAVELLING.

The circumstances which relate to travelling are considered from the position of the luminaries in respect to the angles, but chiefly from those of the Moon ; for, if she be found in the seventh house, and declining from angles, she denotes a continual disposition for travelling, and perpetual change of place, to the native. Mars himself being occidental, or declining from the midheaven, and having an opposite or quartile position to the luminaries, will produce the same inclination in a somewhat less degree. But, if the part of fortune falls in the same sign with the significator of travelling, the principal part of the life and actions of the native will be spent in a foreign country.

Whenever the benevolent planets irradiate the above-mentioned places of the luminaries, or Mars, or the part of fortune, or succeed to them, the native's travelling will be glorious and profitable, and his return safe and without impediment ; but, if the malevolent stars behold or succeed, the contrary effects will be found to happen. In all these cases, however, the quality and temperament of the smaller familiarities, as they add to or take from the power and force of their configurations, must be invariably attended to. If the luminaries incline or fall to the oriental quadrants, the travelling will be towards the eastern or southern parts of the globe, considered in respect to the place of birth ; but, if they are found in the occidental quadrants, the peregrination will be towards the north or west. If the signs in which the significators of travelling are posited be of one form, either in respect of themselves, or of the stars which have the lordship over them, the travelling will be
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far, but at intervals; but, if the signs are double-bodied, or of two forms, it will be perpetual, and of vast extent. It must however be here observed, that, though the causes and success of travelling are influenced by Mars and the part of fortune, yet the quarter towards which the peregrination shall be is only to be known from the position of the luminaries.

If Jupiter and Venus are rulers both of the luminaries and places of the figure which induce travelling, the journeys will not only be completed without danger, but they will also be pleasant, healthy, and agreeable; for, by the good government of the countries he visits, and the accidental meeting of friends, he will meet with hospitality and kindness; the constitution of the air, and the plenty of necessary accommodations, contributing at the same time to his health and preservation; and, if Mercury be joined to the aforesaid configuration, an additional share of honour, profit, and information, will be derived from the journey; but, if Saturn and Mars possess or govern the places of the luminaries, at a great distance from each other, they will occasion great dangers and a variety of ill fortune in the course of the journey. Being in moist signs, they denote misfortune by shipwreck, or falling into desolate and inaccessible places; in fixed signs, by precipices, or tempestuous and contrary winds; in tropical and equinoctial signs, by want of provisions, by a scorbutic or epidemic disorder, or by a sickly temperature of the air; in human signs, by the sudden attack of mountaineers and robbers, of savages, or ambuscades; in earthy signs, by the attack of wild and ferocious animals, or by falling into pits, or subterraneous places; but if Mercury gives testimony in any of the foregoing cases, the danger may arise from venomous creatures, or by poison, or some villainous accusation.

These are the general considerations; but the more particular, such as relate to the peculiar advantage or injury of each event, must be deduced from the nature and property of the principal places and significators of profession and substance, of dignity and honour, or of bodily and mental endowments, according to the rules already premised. But the knowledge of the times when these various incidents are to happen is only to be acquired from the result of the directions of each respective significator, by the method which we shall presently recommend.

Of the APHETA, HYLEG, PROROGATOR, or SIGNIFICATOR
of LIFE, and the Places proper thereto.

The aphetic, hylegiacal, or prorogatory, places, are those particular places of the figure, or of the heavens, from whence the apheta, hyleg, prorogator, or significator of life, is to be taken. These appellations have all the same meaning, and signify that planet or star which is *lord of life*. The first is derived from the Greek, the second from the Hebrew, and the latter from the Latin.

The hylegiacal or prorogatory places are in number five, viz, the ascendant, the seventh, ninth, tenth, and eleventh, houses, and are taken from the five degrees next and immediately above the cusp of the ascendant to the twenty-five degrees below the cusp of the same, computed by oblique ascension. In the same manner the prorogatory places are determined in the seventh, ninth, tenth, and eleventh, houses; for instance, it is computed from the five degrees in the eighth house, to the middle of the eleventh house, towards the twelfth; which middle is easily found, by adding half the semidiurnal arch to the right ascension of the medium cœli, and where that ends is the middle of the eleventh house; the part beyond which is not hylegiacal or prorogatory. Now these only are the places in which the planet who assumes the power of hyleg or giver of life can be found; for whatsoever is under the earth is not fit for such dominion; nor is any position above the earth, which hath not configuration to the horoscope. The twelfth house, therefore, which is called the *evil angel*, is not prorogatory, because it not only declines from the angle, but also makes the influence of the stars posited therein of an evil tendency, since it disturbs, and as it were destroys, the thick vapour proceeding from the moisture of the earth, whereby they become contrary to nature both in colour and magnitude.

If the native's birth be by day, the Sun shall be taken for hyleg, prorogator, or giver of life, if he be found in any of the foregoing hylegiacal places; if he be not, then observe whether the Moon be posited in either of them, and, if so, then she shall be taken for significator of life. But if neither of the luminaries be so found, then any planet whatsoever, that hath most dignities in the place of the Sun at the preceding conjunction with the Moon, and in the horoscope, shall be preferred as significator of life. It must however be remembered, that this planet must be dignified three ways or more, in one of the above-mentioned places, to be so preferred; but, if no planet should be found so dignified, or, if dignified, not in an aphetical place, then take the ascendant for giver of life.

If the time of birth happens to be by night, the Moon shall be preferred for giver of life, if she be posited in any of the aphetical places of

the figure. If she be not, then the Sun shall be preferred, if found in any of these places; but, if neither Sun nor Moon be so situated, then any planet whatever, which was most dignified in the place of the preceding full Moon, and in the place of the part of fortune, shall be preferred. If none such are found in the geniture, the ascendant shall be taken for giver of life, if a conjunction preceded; but, if it was a full Moon, then the part of fortune must be preferred. If both the luminaries, or several of the planets which assume the power of significator of life by the above-mentioned conditions, are found together in the aphetic places, and seem to contend for dominion of prorogation, then that shall be preferred which is found in the most principal place of the luminaries, whether it be the Sun, Moon, or any other planet whatever. The principal places of the luminaries are these: first, in the medium cœli; next, in the ascendant; then, in the eleventh house; next to that, the seventh; and, lastly, the ninth house. According to this order, therefore, by the genethliacal figure at the time of birth, shall the significator of life be sought out and ascertained.

Of the ANARETICAL or KILLING PLANET, and of the QUALITY of DEATH.

The anaretic or killing places are the places of Saturn and Mars, which kill according to the direction of the hyleg to the succeeding signs, when they meet either bodily, or cast their rays from any place of the figure, whether it be by quartile or opposition; and sometimes it happens by sextiles, when they proceed from signs obedient or beholding, because they have then the same efficacy with the quartile or opposition. So likewise a quartile, configured from the following or succeeding signs to the aphetic place; and also a sextile evilly affected, when in signs of long ascension; and even the trines, in short ascensions, have sufficient force to kill, when unimpeded by benefic rays; as will also the solar place, if the Moon be hyleg. But it must be remembered that these places are only anaretic when they are evilly affected; for their anaretic or killing power is impeded or destroyed, whenever it falls in the terms of a benefic star, or whenever the benefics cast a sextile, quartile, trine, or oppositional, ray to the very anaretical point, or to those points which follow. Hence life is generally found to be preserved, when Jupiter is not above twelve degrees distant from the anareta or killing planet; or when Venus is not more than eight. The zodiacal aspects of the anaretic or killing stars will be likewise of little force, whenever the latitude of the apheta, or giver of life, and that of the anareta, or destroyer of life, doth not correspond.

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When the assisting and anaretic rays are found two or more on each side, we must observe which of them exceed most in number and power, which is to be understood when the benefics or anaretas are some of them in proper places of the figure, and others not; particularly when some are oriental, and others occidental, either in respect of the Sun or the figure itself; for in general no planet under the beams of the Sun hath power to kill or save, unless when the Moon is giver of life; in which case the place of the Sun, being afflicted by some malefic planet joined to it, and receiving no help from benefic rays, will certainly produce death; but, if any benevolent configuration irradiates the place, the native's life will be preserved.

To define the cause and quality of death, we must consider whether it is likely to happen by means of the beams of the malefic stars being cast orientally; for the place of the malefic or anaretical planet, if joined by body, or, if not, the place of the aspect, ought carefully to be observed, in order to judge of the quality of death. If these destructive beams flow occidentally, consider the occidental place of the star; for, such as they are which have dignities in the anaretic place, such will be the quality of death; or, if no planet hath dignities therein, then such as before others are carried by their motions to these anaretic places are to be esteemed the causers of death, and our judgment should be regulated thereby; the configurations of the stars made thereto being likewise considered, together with the nature of the signs and the terms in which they fall.

Saturn, possessing the dominion of death, causeth death by chronic distempers, phthysics, fluxes, agues, diseases of the spleen, dropsies, iliac and hysteric distempers, and, in a word, by all those disorders arising from abundance of cold. Jupiter produceth death by the quinzey, inflammation of the lungs, apoplexy, cramps, and cardiac affections, and by those disorders which happen with vehement and stinking breathing. Mars causeth death by continual fevers, semi-tertians, sudden strokes and nephritic affections, spitting of blood and hemorrhage, by abortion and birth, and St. Anthony's fire, and by all disorders which arise from abundance of heat. Venus induceth death by affections of the stomach and liver, ringworms, and bloody flux; also by putrefaction and fistulas, and giving of poison; and, in a word, by all those complaints which proceed from abundance of moisture, or through want or wasting thereof. Mercury destroys life by madness, extasy, and melancholy; falling sickness, coughs, and spitting affections, and by those which happen simply through much driness, or a want thereof. And these deaths
happen

happen naturally, when the rulers of death are in their proper and natural quality, and none of the malefics concur.

Violent and remarkable deaths happen when both the malefics are lords of the anaretic places, or when both or one of the two are joined to, or square, or oppose, or evilly affect, both of the luminaries, or the Sun alone, or the Moon; for then the mischievousness and violence of death is produced by the evil affections of the malefics. But the remarkableness and extraordinary circumstances of the death proceed from the testimony of the lights; and its quality is known from the rest of the aspecting stars, and the signs containing the malefics. Saturn therefore in quartile or opposition to the Sun, orientally, and in fixed signs, causeth death by suffocation, tumults of the people, or by hanging or strangling; in like manner he doth the same if he be occidental, and the Moon follow; or, if he be in beast-like signs or places, he causeth to perish by beasts; and Venus, being jointed to them, causeth death by poison, or by the treachery of women. If he is in Virgo or Pisces, or in moist signs, configured to the Moon, he will cause death by water, by being suffocated and drowned; if he be about Argo, by shipwreck; if he be in tropical or equinoctial signs, the Sun being with him, or opposing, or if Mars be there, he will cause death by the effects of a fall; if they are in the tenth house, death will happen by precipitation from on high; thus Saturn causes these effects, being configured to the luminaries.

Mars in quartile or opposition to the Sun, and the Sun or Moon oriental, in signs of human form, will cause death by slaughter, either civil or hostile, or by laying violent hands upon himself. If Venus give testimony, death will ensue by means of women; if Mercury be configured to them, death will ensue by robbers, and evil doers, and pirates. If he be in mutilated or imperfect signs, or with the Gorgon of Perseus, he will induce to death by beheading, or by the effect of amputation. Being found in Scorpio or Taurus, he will cause death by medical cutting and burning, or by contractions; but, if he be found in the midheaven, or opposite to the midheaven, he will cause death by hanging; particularly if he be found about Cepheus and Andromeda. If he be found in the west, or opposite to the horoscope, he will cause death by fire; but, if he be found in fourfooted signs, he will cause death by falling, or by the breaking of limbs. If Jupiter gives testimony to Mars, and he evilly affected, death will happen through the anger of princes, or by condemnation. If the malefics especially agree together, and both of them evilly affect any of the said places, they make the cruelty of the death the greater. The quality of death, and the ruling thereof, always will

will be shewn by the star that is in the anaretic place; but death will happen in strange places when the stars which possess the anaretic point fall from angles; and especially when the Moon is either found with, or in quartile or opposition to, the said places.

Thus the cause and quality of death are to be sought out, and the extent of life known, by the result of the directions of each respective significator, either direct, by which the anaretic point is carried to the place of the giver of life; or converse, by the hyleg being carried to the west angle, which alone of all converse directions hath power to cut off life.

O F D I R E C T I O N S.

A direction, or an arch of direction, is the pathway or track described in the heavens by any planet that is significator, or that assumes the dominion or government of life, or any other incident or event peculiar to the native, from the moment of birth to its meeting or forming an aspect with the anaretas, or promittors, at which time the event, be it what it may, that is indicated thereby, comes to pass. For, as all the heavenly bodies constantly move in circles, their progress, whether for a long or short time, will necessarily form arches, the content or degrees of which, being accurately found, and measured, or equated by the solar motion, will describe the length of time, whether it be years, months, or days, which the significator will be in forming the arch of direction which produces the event. Now these directions are known by the following rules, and are of two distinct classes, the first of which is zodiacal, or according to the circle of the zodiac; and the second, mundane, or according to the motion of the planets round the earth, or in relation to their proportional distance from the several houses of the figure.

Z O D I A C A L D I R E C T I O N S.

How to direct the SUN, being in or near the Midheaven, namely, when he is either on, or not more than three degrees from, the cusp of the House.

First, Take the right ascension of the Sun, and then the place of the aspect to which it is to be directed, viz. the right ascension of the aspect, whether it be a conjunction or opposite; the latitude in this case is to be neglected if he hath not greater latitude than his orb; if he hath, it is not to be neglected; this is the difference between the horizontal (or mundane) and zodiacal aspects, because they are made from the greatest

nearness to the greatest distance of the stars amongst themselves; and above the real path of them in the zodiac. The greatest nearness happens in the same partile longitude, although they are distant and differ according to latitude; unless, as I have said, the latitude, in either opposition or conjunction, exceeds the greatness of their orb; if it be greater, then is the conjunction or opposition in the zodiac of small force; now subtract the right ascension of the Sun from the right ascension of the planet's aspect, and the remainder in the arch of direction. As for example, suppose the medium cœli, in eight degrees fifteen minutes of Scorpio, and the Sun in eight degrees twenty-one minutes of the same sign, to be directed to the conjunction of Venus in twenty-two degrees forty-five minutes of Sagittary. The right ascension of the Sun is two hundred fifteen degrees fifty-eight minutes, the right ascension of Venus is two hundred and sixty-two degrees eight minutes; subtract the right ascension of the Sun from the right ascension of Venus, and there remains forty-six degrees ten minutes, which is the true arch of direction; and which, if equated, or turned into time, according to the solar motion, by the rules hereafter laid down, will shew the time when this aspect will be formed.

How to direct the SUN, being near the Horoscope or seventh House.

Take the oblique ascension of the Sun, in the latitude of the place, if it be in the ascendant, and near the cusp thereof; but, if near the cusp of the seventh house, his oblique descension or the oblique ascension of his opposite place; then take the oblique ascension or oblique descension of the aspects, under the same pole, still neglecting their latitude if it be not greater than their orb; then subtract the oblique ascension of the Sun from the oblique ascension of the aspect, and the remainder is the arch of direction required.

How to direct the SUN above the Earth, being far distant from any of the cardinal Houses. If the Sun be above the Earth, and above three Degrees distant from the Cusp of the cardinal Houses, do thus:—

Take the distance of the Sun from the midheaven in right ascension, and from that subtract the right ascension of the aspects, which we call the first distance; then get the semidiurnal arch of the Sun, and also of the aspects, and by the rule of proportion say, if the semidiurnal arch of the Sun gives that right ascensional distance, what shall the semidiurnal arch of the aspect or promittor give? the product shall be the secondary
right

right ascension; and, if both be made in the ascending part of heaven, subtract the secondary ascension from the primary, and the remainder is the arch of direction.

Another Way.

Take the elevation of the pole of the Sun, and therein the oblique ascension of the Sun, and likewise the oblique ascension of the aspect: subtract one from the other, and the remainder is the arch of direction. For this reason, I have set the table of the eleventh, third, twelfth, and second, houses, from thirty to sixty degrees of north or south latitude.

How to take the Pole of Position, commonly called the Circle of Position, of the SUN or any other Significator.

First observe whether the significator be above or under the earth: if above, get his semidiurnal arch; if under, his seminocturnal; which, being obtained, must be converted into degrees and minutes, whereof one third part is the pole of one house; then take the star's distance from the nearest house to which he is placed, and by the rule of proportion say, if the third part of the semidiurnal or seminocturnal arch of the significator gives the pole of the other house, what shall his distance give? which if it falls in the third, fourth, ninth, or tenth, houses, the remainder is the pole of position; but, if it falls in the first, second, fifth, sixth, seventh, eighth, or twelfth, houses, add or subtract it to or from the pole of the succeeding or preceding house; as for example: the Moon's semidiurnal arch is eight hours fifteen minutes; a third part is two hours forty-five minutes; which, converted into degrees, give forty-one degrees fifteen minutes for the space of one house; the Moon's distance from the tenth house in right ascension is thirty-three degrees fifty minutes, the pole of the eleventh house is twenty-three degrees; then by the rule of proportion say, if forty-one degrees fifteen minutes, being the space of one house, give twenty-three degrees, the pole of the eleventh house, what shall thirty-three degree fifty minutes give? It gives eighteen degrees fifty-two minutes for the Moon's true circle or pole of position. But, because it is near nineteen degrees, I take nineteen degrees for her pole; and note, that, if odd minutes at any time exceed thirty, accept of it as a whole degree; but, if they be under thirty, then reject them entirely.

How to direct the SUN to any Aspect, being under the Earth, in the Space of Twilight.

The Sun, being found in the space of twilight, ought to be directed above parallel circles to the horizon, and not above horary circles, as when the Sun is above the earth. If the Sun be found in the morning twilight, first direct the Sun to the degree of the aspect under the latitude of the place, although the Sun is not there, and afterwards take the distance of the Sun from the horoscope, in oblique ascension, which call the Sun's primary distance; and be careful that this distance be not greater than the parallel of twilight, which does not exceed eighteen degrees, for, if it be, the Sun is not in that parallel, and in this case you must work by the following rule; but, if the Sun be in the parallel of twilight, then, with the distance of the Sun from the horizon above taken, enter the table of twilight under the latitude of the place, which is in the top of the table, and with the sign and degree in the head or foot of the table: and in the angle of meeting, or body of the table, find the distance of the Sun from his rising, and observe the degree of the parallel of twilight, which the Sun possesses in the first column, taking the proportional part of the Sun's place to degrees; and under the same parallel look out the distance of the direction, that is to say, what distance the Sun is from the horoscope, in that parallel of twilight; and this distance call the secondary distance; then, if both the first and second distance are equal, the true arch of direction is that which was first taken in the horoscope; but, if they are not equal, subtract the less from the greater, and the remainder call the oriental distance; and, if the secondary distance be greater than the primary, then subtract the oriental distance from the arch of direction, and the remainder is the true arch of direction, which is to be equated as before. In seeking the primary distance of the Sun from the horoscope, in the tables of twilight hereafter inserted, it is sufficient to take the proportional part of the degree only, rejecting the minutes, which, when taken, note the degree of the depression or parallel of twilight, and in the right line with parallel distance find the nearest proportional distance, which when found by proportional parts, the first primary natural distance of the Sun may be neglected, for it is not necessary to take the degrees and minutes of the depression of twilight, but it is only the greatest and the nearest degree of the Sun's longitude with the proportional part; as for example: the Sun directed to the quartile of Mercury in no degree of Cancer, Mercury being in no degree of Aries at birth; at the same time eleven degrees of Pisces ascend. In the latitude forty-four degrees, the Sun being in Aries, fifteen degrees forty-six minutes,

minutes, the oblique ascension of the ascendant in that latitude is three hundred forty-nine degrees forty-five minutes, the oblique ascension of the sun, with the circle, is three hundred and sixty-eight degrees twenty-eight minutes, the difference is eighteen degrees forty-three minutes; enter the table of twilight in the latitude of forty-four degrees, and there look for this distance, eighteen degrees forty-three minutes, and also for sixteen degrees of Aries, which cannot be found; but there is ten degrees and twenty degrees, which is near enough; now under ten degrees of Aries is eighteen degrees thirty two minutes; and under twenty degrees, I find nineteen degrees one minute, the difference is twenty-nine minutes; then I say, If ten degrees give twenty-nine minutes, what shall six degrees give? answer, seventeen minutes, which, being added to eighteen degrees thirty-two minutes, make eighteen degrees forty-nine minutes, and against that in the first column is the parallel of twilight thirteen degrees required.

Now the Sun's primary distance, viz. eighteen degrees forty-three minutes, being neglected as aforesaid, I take eighteen degrees forty-nine minutes; then looking out the aspect, which falls in no degrees of Cancer, under the latitude forty-four degrees, and thirteen degrees parallel of twilight, I find twenty-four degrees forty-five minutes, which is the secondary distance, and is greater than the primary by five degrees fifty-six minutes; the oblique ascension of the Sun is eight degrees twenty-eight minutes, and the oblique ascension of the aspect is sixty-five degrees ten minutes, and both under the latitude of forty-four degrees. Now I subtract the oblique ascension of the Sun from the oblique ascension of the aspect, and the difference is fifty-six degrees forty-two minutes. And, because the secondary distance is greater than the primary, I subtract five degrees fifty-six minutes from the aforesaid fifty-six degrees forty-two minutes, and there remains fifty degrees forty-six minutes, the true arch of direction required, which is to be equated as before. If the Sun is to be directed at evening twilight, all things must be noted as before, but just contrary in all the operations, or else taken in oblique ascension to all the opposite places.

To direct the Sun, being found beyond the Parallel of Twilight, under the Earth.

If the Sun be found under the earth, whether oriental or occidental, out of the parallel of twilight: First take his seminocturnal arch, and from thence subtract his whole arch of twilight, and keep the remainder, which is the obscure arch; afterwards take the seminocturnal arch of the aspect, from whence subtract his whole arch of twilight,

and the remainder is the obscure arch of the aspect. Next take the distance both of the Sun and aspect from the fourth house in right ascension; then by the rule of proportion say, If the whole arch of obscurity of the Sun gives his distance from the fourth house, what shall the arch of obscurity of the aspect give? which distance being found, observe the same rules as in directing the Sun above the earth, and consider the arches of obscurity the same as the semidiurnal or seminocturnal arches:

For Example;

Let the Sun, in eleven degrees forty-five minutes of Aquaries, be directed to an aspect in twenty-two degrees thirty-five minutes of Pisces; the seminocturnal arch of the Sun is seven hours seven minutes, the whole arch of twilight being subtracted, which is one hour forty-three minutes, the remaining five hours twenty-four minutes is the arch of obscurity; the Sun's distance from the fourth house, in right ascension, is forty degrees eleven minutes. Now the seminocturnal arch of the aspect is six hours eleven minutes, and his arch of twilight is one hour thirty-nine minutes, which being subtracted from the seminocturnal arch, leaves four hours thirty-two minutes for the arch of obscurity. The distance of the aspect from the fourth house in right ascension is seventy-nine degrees ten minutes; then by the rule of proportion say, If five hours twenty-four minutes give forty degrees eleven minutes, what shall four hours thirty-two minutes give? thirty three degrees forty-four minutes, the arch of direction required.

To direct the Sun to Zodiacal Parallels, being found in any Part of the Heavens.

First find the declination of the promissors, with latitude if they have any, and see what degree and minute of the Ecliptic answers to that declination, which is its parallel; if the Sun be near the cardinal houses, his direction is as aforesaid, but, if farther distant, then direct under his proper pole of position, as above specified.

To direct a Significator, having Latitude, to any Conjunction or Aspect

As the Sun keeps his true course in the Ecliptic, so the rest of the planets which have latitude, when they come to be directed to any aspect, move in their own spheres according to their succession of latitude. We call it succession, because it is not always the same, but is changed according to the greatest distance or nearness that they are to the nodes; therefore it follows, that a Significator having latitude when he is to be directed to any aspect, the latitude of the aspect is to be neglected,

lected, and the latitude which the significator hath at that place where the aspect falls is to be taken; and the directions are the same as the others; only neglecting the rule of the Sun's direction under the earth.

To direct a Significator, having Latitude, to Parallels.

First find the declination of the star, to whose parallel you would direct a significator with latitude, which when found, enter the tables of declination with the latitude the significator shall have in that place, until you come to the degrees and minutes of the promittor's declination:

As for Example.

I would direct the Moon to the Parallel of Saturn.

Suppose Saturn to be in thirteen degrees of Pisces, and his latitude one degree south; his declination will be found to be seven degrees thirty-seven minutes, which in the Ecliptic answers to about ten degrees of Pisces; the Moon is in twenty-four degrees of Leo; now I enter the tables of declination under Virgo, the opposite part, in that place where the Moon meets with this parallel. The Moon's north node is in nineteen degrees of Cancer, so in that place she will have three degrees fifty-three minutes north latitude, with which I enter the table of declination; and against ten degrees of Virgo, and four degrees north latitude, I find eleven degrees thirty-three minutes, which is too much; so under the said four degrees of latitude I come to twenty-one degrees of Virgo, against which I find seven degrees fifteen minutes, and under five degrees north latitude I find eight degrees ten minutes, in which said twenty-one degrees of Virgo I find what latitude the Moon will have, and by her distance from her node I find she hath four degrees twenty-three minutes north latitude. Now the difference between seven degrees fifteen minutes and eight degrees ten minutes is fifty-five minutes; therefore I say, If sixty minutes give fifty-five minutes, what shall twenty-three give? answer, twenty-one minutes, which, added to seven degrees fifteen minutes, will make seven degrees thirty-six minutes, which shews, that twenty-one degrees of Virgo is the true parallel of Saturn.

How to direct a Significator to his own proper Aspects.

First find his longitude, that is, the longitude of his aspect in the Ecliptic, if it be the Sun; and according to her latitude, if it be the Moon; always observing the latitude that she hath at the place of her aspect, which is found by her distance from her nodes, as before taught; then

then take the right ascension or oblique ascension of the aspect, both in latitude and longitude, and work according to the former rules; but note that neither the ascendant nor medium cœli are to be directed to any of the planet's aspects in the Zodiac, but to those in the world only; nor to parallels in the Zodiac, but to those in the Horizon or world, and to these always direct, and never converse.

OF MUNDANE DIRECTIONS.

The aspects in the world are proportional distances by their motion about the world; for a star, that shall be distant from the Horizon a third part of his diurnal arch, shall cast his sextile to the ascendant; and, if he be half his diurnal arch, he will cast a quartile to the ascendant; and two third parts of his arch is a trine, and his whole arch is an opposition; therefore the first house is in sextile to the eleventh and third, and in quartile to the tenth and fourth; in trine to the ninth and fifth, and in opposition to the seventh; and so of the rest. And, although the diurnal and nocturnal arches differ among themselves, yet the houses have no distinction, property, nature, or force, of themselves, but what they receive from the stars, and in the division of the houses by double horary times, according to the method and rules of Ptolomy. The houses have no more respect to the Ecliptic than if there were no such thing; for they have only respect to the semidiurnal and seminocturnal arches of the stars; and the aspects they make in the world, to any house or from any house, have no respect to the Ecliptic but according to their semidiurnal and seminocturnal arches, or according to their motion about the world; which being rightly considered, and well understood, will render the whole mundane art of directions very easy.

To direct the Mid-heaven or the Ascendant to the Sextile, Quartile, or Trine, of any Star.

If you would direct the mid-heaven to a sextile of any star that is placed either in the twelfth, ascendant, or second house, you have only to do thus: take the oblique ascension of the cusp of the twelfth house, under its proper pole, and under the same pole the oblique ascension of the promittor; subtract the one from the other, and you will have the arch of direction. For observe, that, when the house is directed to the body of any planet, at the same time the mid-heaven comes to the sextile, and, when the ascendant comes to the body of any star, at the same time the mid-heaven is directed to the quartile thereof; and, when the cusp of the second house is directed to the body of a star, then the mid-heaven

heaven comes to the trine ; so that, by always observing this rule, it will be impossible to err ; for these aspects in the world are not made by their distance in signs, degrees, and minutes, but by their distance according to the order or succession of the houses, which distances are ascertained by the semidiurnal or seminocturnal arches.

The same rule is also to be followed in directing the ascendant as was observed in the mid-heaven ; for, if it be required to direct the ascendant to a sextile, we have no more to do than to direct the cusp of the eleventh house if the promittor be above the earth, or the cusp of the third house if he be under the earth, to his body ; in both of which cases the ascendant will be found to come to his sextile. If it be required to direct the ascendant to a quartile, observe whether the promittor be above the earth ; and, if so, direct the mid-heaven to his body ; but, if under the earth, direct the cusp of the fourth house to his body, either of which operations will bring the ascendant to his quartile ; but, if the ascendant is to be directed to a trine, then, if the promittor be above the earth, direct the cusp of the ninth house to his body ; but, if under the earth, the cusp of the fifth house, which will in the same manner bring the ascendant to his trine. By an attention to these rules, the angular houses may at all times be directed with singular ease and exactness ; for, having found the cusp of the house required, we are to direct under the pole of that house, let the position of the star be where it will ; which if rightly done, the direction will never fail of being true.

To direct the Ascendant or Medium-cæli to the Conjunction or Opposition of any Star.

To direct the medium-cæli to a conjunction or opposition, take the right ascension of the tenth house from the right ascension of the star, with latitude ; and after the same manner the conjunction, with contrary latitude ; the remainder is the arch of direction sought. But, in directing the ascendant to the conjunction of a star, subtract the oblique ascension of the ascendant from the oblique ascension of the star, with latitude, if any ; and in the same manner for an opposition, only with contrary latitude, and the remainders will be the arches of direction required.

Another Way to direct the Ascendant.

Subtract the semidiurnal arch of the star from his right ascension, and from the remainder subtract the right ascension of the medium-cæli,

cœli, and there will remain the true arch of direction of the ascendant, as before. By the same operation the ascendant may be directed to any of the fixed stars.

Another Way to direct the Medium-cœli, to a Sextile, Quartile, or Trine.

First enter the tables of declination with the star's place, and take its declination according to its latitude, observing to what degree of the ecliptic that declination answers; if it be above the greatest obliquity, work by the tables of ascensional difference, and find its semidiurnal arch; but, if the declination be within twenty-three degrees thirty minutes, enter the tables of semidiurnal arches, and look for the corresponding degrees in the ecliptic, and against it will be found the semidiurnal arch in hours and minutes, which must be converted into degrees and minutes of the equator, whereof two thirds make a sextile, which must be added to the right ascension of the star, if it be posited in the occidental part of the heavens; but, if it be in an oriental position, then subtract the two-thirds of the equator: for example, suppose the right ascension of the medium-cœli to be two hundred and twenty degrees, which answers to twelve degrees twenty-seven minutes of Scorpio, and a planet were in twenty-eight degrees of Sagittarius, having eleven minutes of north latitude, his declination will be twenty-three degrees twenty minutes, which answers to twenty-three degrees of Sagittarius; with this I enter the tables of semidiurnal arches, under the latitude of the place, viz. fifty-two degrees, which I find to be three hours forty-six minutes, and, being converted into degrees and minutes of the equator, make fifty-two degrees thirty minutes. Now two-thirds thereof is thirty-seven degrees forty minutes; which, being subtracted from two hundred and sixty-seven degrees forty-nine minutes, the planet's right ascension, leaves two hundred and thirty degrees nine minutes for the right ascension of the sextile of the planet; from whence the right ascension of the medium-cœli being subtracted, there will remain ten degrees nine minutes, the true arch of direction to the sextile. The directions to a quartile or trine are performed in a similar manner.

Another Way to direct the Ascendant to a Sextile, Quartile, or Trine, Aspect of any Planet.

If the ascendant is to be directed to the aspect of a planet above the earth, divide the semidiurnal arch of the planet into three equal parts, and add two of those parts to the oblique ascension of the planet, taken under the pole of birth, and from that subtract the oblique ascension of the ascendant, and the remainder is the arch of direction to a sextile.

By

By the same operation the ascendant is directed to the quartile and trine aspects ; only observing to take four of those parts for a trine, and the whole semidiurnal arch for a quartile. It is proper just to remark, that the ascendant and mid-heaven are never to be directed to zodiacal aspects, but to those only in the world.

Another Way to direct the Ascendant.

Take one-third part of the semidiurnal arch of the planet from its right ascension, and from the remainder subtract the right ascension of the mid-heaven, and the residue is the true arch of direction to the sextile aspect, as before. If the third part of the semidiurnal arch of the planet be added to its right ascension, and from that sum the right ascension of the mid-heaven be deducted, there will remain the true arch of direction to a trine.

But it must be carefully remembered, that, in all cases where directions are to be brought to the aspects of planets under the earth, we are to divide the seminocturnal arch of the planet into three parts, and to work by the right ascension of the fourth house, instead of that of the mid-heaven, but in all other respects the operation is the same.

Another Way to direct the Ascendant to a Quartile Aspect.

Take the oblique ascension of the planet, under the pole of birth, with latitude if any, and to that add its semidiurnal or seminocturnal arch, according as the planet may be posited, either above or under the earth ; from this sum subtract the oblique ascension of the ascendant, and the remainder is the arch of direction to the quartile aspect. By a proper attention to these simple and easy rules, the whole mystery and difficulty of the art of directions, which has so long embarrassed modern astrologers, will be entirely removed.

How to direct the Ascendant or Medium caeli to a Semiquartile, Quintile, Sesquiquadrate, or Biquintile, Aspect.

The same operation is to be followed in these directions as are given above for the sextiles, quartiles, and trines, with this difference only, that a semiquartile, being only half the quartile, and the quintile only a fifth part, are to be subtracted in that proportion from the semidiurnal or seminocturnal arches ; the sesquiquadrate is the semidiurnal or seminocturnal arch, and half the same added thereto ; and the biquintile is a quintile doubled, as appears fully and distinctly by the tables of aspects, which follow at the end of these rules for directions.

The true Method of directing a Significator to any Aspect or Promittor, either direct or converse.

If the significator and promittor happen both to be posited near the cusps of houses, what hath been observed in the rules for directing the ascendant and mid-heaven may serve here ; for it only requires to bring them both to the cusps of the houses to which they are near, and it will form the aspect that is between the houses. But in cases where the significator and promittor are differently posited, the following rules must be observed.

Suppose a significator to be posited in the tenth house, and to be directed to the sextile of a promittor in the twelfth or eighth house ; first take the distance of the significator in right ascension from the tenth house, which call the primary distance ; then take the distance of the promittor from the twelfth house, which reserve ; next take the semi-diurnal arch of the significator, and also of the promittor ; add the two arches together, and say, by the rule of proportion, If two arches give the distance of the promittor from the twelfth house, what shall the semi-diurnal arch of the significator give ? which when found, add it to the primary distance of the significator, and the sum will be the arch of direction required. But it must here be observed, that, if the significator had been placed beyond the cusp of the tenth house, or in the ninth house, then the primary distance must be subtracted from the secondary, and the remainder will be the arch of direction. The same rule is to be followed for the quartile aspect, if the promittor be in the ascendant ; but, if the promittor be posited either in the second or sixth house, then the same rule must be followed for the trine, always remembering to take the semi-nocturnal arch instead of the semi-diurnal, when the direction is to or from a planet under the earth.

Another Way.

If a significator be posited within three degrees of the mid-heaven, take his right ascension, and the right ascension also of the promittor's body or opposition, together with his latitude ; but, if the significator be within three degrees of the ascendant, then take the oblique ascension both of the significator and promittor, under the pole of the house, and subtract the significator from the promittor, regarding his latitude if he hath any, and the remainder is the arch of direction required ; which, if rightly performed, will never be found to err.

It may here be remarked, that, if the significator and promittor be upon or within three degrees of the cusp of any other house, the direction is the same with the house, and may be directed under the pole of that house, or by right ascension if upon the mid-heaven as before; but, if they are in the descending part, then use the opposite places. For example: suppose the Sun were to be directed to a sextile of Jupiter, the Sun being on the cusp of the ninth house, in five degrees of Leo, and Jupiter in eighteen degrees of Cancer, the pole of birth being forty-four degrees. Now I take the opposite sign and degree, because the Sun and Jupiter are both in the descending part of the heavens; the poles of the ninth and third houses are eighteen degrees, and the oblique ascension of the Sun's opposite place is three hundred and fourteen degrees nearly; from whence I subtract sixty degrees, and the remainder, which is two hundred and fifty-four degrees, is the oblique ascension of the ascendant. Now the oblique ascension of Jupiter's opposite place, under the pole of eighteen degrees, is two hundred ninety-seven degrees; from whence I subtract the oblique ascension of the ascendant, viz. two hundred and fifty-four degrees, and there remains the arch of direction required, which is forty-three degrees; because, by the motion of the primum mobile, when the ascendant comes to the opposite place of Jupiter, the Sun at the same time comes to his sextile.

To direct a Significator, being above three Degrees distant from the Cusp of any House.

Find the semidiurnal arch of the planet if above the earth, or the seminocturnal arch if below the earth, with his distance from the preceding or succeeding cusps of the houses, either of which will answer the purpose; then take the semidiurnal or seminocturnal arch of the promittor, as his position either above or below the earth shall require; for, if the aspect be above the earth, the semidiurnal arch must invariably be taken, but, if under the earth, the seminocturnal; and this may always be readily known by the houses themselves; for the tenth house hath the eighth and twelfth houses in sextile, the first and seventh in quartile, and the sixth and second in trine; and so of all the rest, which is absolutely necessary to be thoroughly understood, to render these mundane aspects familiar and intelligible, and therefore I mention it again here. Having ascertained the arches as above required, say, by the rule of proportion, If the semidiurnal or seminocturnal arch of the significator gives his distance from the cusp of the house, what shall the semidiurnal or seminocturnal arch of the promittor give? which when found, call it the secondary distance of the promittor from the cusp of the preceding or

succeeding house, according to which the significator and promittor were taken from; if they are both taken from houses which precede, or follow, then in either case subtract the less from the greater, and the remainder is the arch of direction sought. But, if the significator be taken from the cusp of a preceding house, and the promittor from the cusp of a succeeding, or *vice versa*, then add the two numbers together, and the sum will be the arch of direction required, as before.

To direct a Significator to his own Aspects.

This is only applicable to the Sun and Moon, for no other significator can be directed this way; but when either of these happen to be the significator, and come to their own aspects, they are productive of very remarkable effects. The operation is quite easy; for to bring up the direction of either the Sun or Moon to their proper sextile is no more than finding the content of two third parts of their semidiurnal or seminocturnal arches, according to their position either above or below the horizon, and that will be the true arch of direction to the sextile. For the quartile, the content of the whole semidiurnal or seminocturnal arch is to be taken; and, if a fifth part of the whole semidiurnal or seminocturnal arch be added to the sextile, it will be the direction to the quintile aspect; and thus, by taking such a proportion of these arches as corresponds with each respective aspect, may the true arches of direction of all of them be found.

To direct a Significator to Parallels in the World.

Parallels in the world signify nothing more than the position of two planets, when equally distant from any one of the four cardinal houses; for example, suppose one planet to be upon the cusp of the eleventh house, and another upon the cusp of the ninth house, they are then in exact mundane parallel, as being both equally distant from the mid-heaven, or tenth house. So likewise a planet upon the cusp of the eleventh house is in parallel with a planet upon the cusp of the third house, being both equally distant from the ascendant. Again, a planet, when placed on the cusp of the eleventh house, is in parallel to a planet upon the cusp of the fifth house, because they are both equally distant from the tenth and fourth houses; which rule will hold good with regard to the other houses. Now these last-mentioned are parallels by their position; but, if one planet should be posited upon the ninth house, and another upon the twelfth, they are not in parallel till by the motion of the primum mobile they are brought to that equal point of distance,
that

that one shall be just so far past the mid-heaven as the other wants to it, and, when they are so, they are in exact parallel. And, further, if two planets are placed either in the eleventh or twelfth house, they will, by the motion of the primum mobile, be brought to that equality of distance so as to be in exact parallel; for, supposing them to be situated one in twelve degrees and another in sixteen degrees of the same sign, when the fourteenth degree comes to be upon the cusp of the mid-heaven, the parallel is then made; because both planets are then just two degrees distant from the mid-heaven. The same rule is to be applied to all the four angular houses; but, because directions to these parallels may be somewhat difficult to a learner, I shall here give an example at large of the easiest and most correct method of taking them.

Find the declination of that planet which is nearest to the angle from which it is taken, with latitude if he hath any; then observe what degree of the ecliptic answers thereto, and take the semidiurnal or seminocturnal arch, according as the planet is situated either above or below the horizon. Use the same operation with the other planet, which is farthest from the angle; and, having found the content of both their arches, add them together; then find the distance from the angle, with this precaution, that, if it be from the ascendant, take the distance by oblique ascension; if from the seventh house, by oblique descension, or by the oblique ascension of the opposite point; but, if the distance be from the mid-heaven, or the fourth house, it must be taken by right ascension, and, when found, call it the primary distance; then take the difference of the right or oblique ascension of the two planets, and by the rule of proportion say, If the two arches give that difference of right or oblique ascension, what shall the semidiurnal or seminocturnal arch of that planet give which is nearest the angle? and the product shall be the secondary, right, or oblique, ascension; which, if the planets are situated one before the angle, and the other after it, subtract the primary distance of that which is nearest the angle from the secondary distance, and the remainder is the arch of direction required; but, if both planets should be posited short of the cusp of the house, then add the primary distance to the secondary, and the sum will be the arch of direction, as before.

It may not be improper in this place to remark, that, when a significator comes to the parallel of Jupiter or Venus, in good places of the figure, these parallels produce very powerful effects, and are nearly of equal force with their sextiles and trines; so that, if a significator, particularly the giver of life, comes to the parallel of the lord of either the

fourth

fourth or the eighth house, it most certainly produces death, unless some other direction, of an equally powerful but benefic nature, falls in with it at nearly the same point of time, and impedes its malefic effect. By the same rule, if a significator comes to the parallel of the lord of any other house, being evilly placed in the figure, it produces vexation and misfortune, according to the nature of the houses they govern; and so, on the contrary, if the parallel be made in fortunate places of the figure, they denote an increase of prosperity and happiness, according to the nature of the house that the promittor is lord of. These parallels are always made by the motion of the primum mobile from east to west.

Another Way of directing to Parallels in the World.

If the significator and promittor are in parallel above the earth, take their distance from the right ascension of the medium cœli, which call the primary distance; then by the rule of proportion say, If the semi-diurnal arch of the significator gives his distance from the medium-cœli, what shall the semi-diurnal arch of the promittor give? which having found, work by the same rule before laid down for directing the Sun above the earth in the zodiacal aspects, and the result will be the arch of direction required.

When the significator and promittor are both under the earth, their distance must either be taken from the fourth house or from the horizon, but the operation in all other respects is precisely the same as the foregoing; but, if one planet be above the earth, and the other below, take the distance of the one from the mid-heaven, and of the other from the fourth house, and work as before; or otherwise take the opposite place of the planet under the earth, in manner before specified. Great care must however always be taken, in bringing up the directions, not to mistake the semi-diurnal for the semi-nocturnal arch, but in all cases to take the semi-diurnal arch if the planet be above the earth, and the semi-nocturnal when the planet is under the earth: for by these parallels in the world, we conceive the significator to remain immoveable in the horary circle of his position, because, in a nativity, the virtue of the significator as well as the promittor in the same primum mobile is imprinted; and these virtues are brought to by its motion from east to west.

To direct the Sun, being under the Earth, to any Aspect.

If the Sun be in the space of twilight, first find the direction of the Sun to the aspect of the promittor, whether it be a sextile, quartile, or trine,

trine, in manner already taught, which arch call the feigned arch; then find what degree of the zodiac the Sun comes to at that time, by taking his pole, and then his oblique ascension; to this add the feigned arch above-mentioned, and the sum will be the oblique ascension of the degree of the zodiac to which the Sun comes on both sides. Then with the Sun's primary distance from the horizon, find what parallel of twilight he possesses, and therein his secondary distance, to which the feigned direction shall come; and by the rule of proportion say, If the seminocturnal arch of the Sun give his secondary distance from the horoscope, what shall the semidiurnal or seminocturnal arch of the promittor give? the fourth number shall be the secondary distance of the promittor from the cardinal or any other house of the genethliacal figure, from whence we are to seek the proportional distance, and thereby obtain the true arch of direction required.

To direct the Sun, out of the Space of Twilight.

Obtain the feigned place of the aspect, as taught in the preceding rule, and find what degree of the ecliptic the Sun comes to by this direction; then say, If the arch of obscurity of the Sun gives his primary distance from the fourth house, what shall the obscure arch of the ecliptical degree give, which the Sun comes to by this direction? the product will be the secondary distance from the fourth house. Now, if the Sun be posited in the third or fourth houses, use this distance; but, if he be in the second or fifth houses, subtract from this distance a third part of the Sun's seminocturnal arch, and the remainder is the Sun's secondary distance from the third or fifth houses; then say, If the seminocturnal arch of the Sun gives his secondary distance from the determinate house, what distance shall the seminocturnal arch of the promittor give from that house also? which when found, proceed as in the foregoing rules for the arch of direction required.

Method of directing a Significator to all Aspects converse, that are made in the World.

Directions are easily brought up to aspects which are made converse, by considering the promittor as significator; for, if a significator be posited in the eleventh house, and the promittor in the twelfth, the sextile will fall in the tenth house; and to direct a significator from the eleventh house into the tenth is contrary to the succession of both houses and signs, wherefore the aspect is called converse. Now the best way to manage these aspects is certainly to direct the promittor to the signi-

ficator in all cases where the directions are converse, which may be done with the greatest exactness by the preceding rules, only observing to take the semidiurnal and seminocturnal arches of the promittor first, instead of those of the significator, and perform the operation throughout as if the promittor were significator. But remember that neither the ascendant, mid-heaven, nor any other of the houses, are ever to be directed conversely; for they have no motion whatever to any preceding planet or aspect.

How to equate the Arches of Direction, whereby to ascertain the Length of Time in which the Events denoted by them will be in coming to pass.

The art of bringing up the directions of a nativity, from the disuse which this science has for some years past fallen into, is a matter that has puzzled most of its present followers; and the method of equating these directions when found, by a measure that shall in all cases correspond to truth and nature, has been the subject of many controversies and disputes among modern authors; arising, I conceive, from their ignorance of the plain and genuine system handed to us by the immortal Ptolomy, and from a want of reflecting that the revolutions of all the heavenly bodies, as well as the periods of all earthly events, are only reducible to one universal standard-measure of time, namely, the Sun's geocentric motion in the ecliptic. It is therefore surprising that so many inventions should have arisen, and so many errors in consequence adopted, in equating directions; since it must be evident to the most unlettered mind, and a fact beyond the reach of contradiction, that the same rule which estimates the days, months, and years, of a man's life, from the moment of his birth, likewise estimates the progressive motion, in days, months, and years, of every luminary within our cognizance, in the vast extent of space! This rule is nothing more than the Sun's apparent progress through every degree and minute of the ecliptic, measured by the degrees of the equator; to which unerring standard every matter that refers to any description or portion of time must be ultimately brought, or all our labour, and all our accuracy, will prove abortive and premature.

According to the common adage, "when the disease is known, the cure is half performed;" and so we may say of the measure of directions; for, when the standard is known, the process is easily accomplished, as follows. When the true arch of direction is found, by any of the foregoing rules, and is to be equated, take the right ascension of the Sun's place at the time
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of birth, and add the arch of direction to the Sun's right ascension; with this sum enter the tables of the right ascension, and find what degree and minute of the ecliptic answers thereto; then take the Ephemeris for the year of birth, and note how many days and hours the Sun will be, from the time of birth, in coming to that degree and minute of the ecliptic; and for every perfect day, which is twenty-four hours, account a year, and for every two hours over and above the even days, a month, and so in the same proportion for minutes and seconds of time, and the arch of direction will be truly equated; as will be shewn by repeated examples, in equating the directions of the following nativities.

I flatter myself that the rules given in this system of directions, if carefully attended to, will be amply sufficient to familiarize any of my readers in this important branch of the occult sciences, without the aid of which, little or nothing can be done in the calculation of nativities. For though it be admitted, that a student may make great advances in the knowledge of futurity, by acquiring an adequate comprehension of the nature and effects of the various configurations and familiarities of the celestial bodies, and of their particular influence both benefic and malefic upon the human race; and though we may by this means attain to know that such and such events will certainly come to pass; yet even this acquisition in the science must be considered incomplete, without the ability of pointing out, by some fixed and certain rule, the precise time when these events shall happen. This is not to be attained by the methods used in the vulgar Astrology, as already laid down in the former part of this work, where the common Astrology is treated of, but with great risk and uncertainty, and was therefore only introduced for the purpose of answering horary questions, where correctness, in this particular, is little attended to by any modern professors.

This grand acquisition is therefore not to be obtained by any other mode, than that of bringing up the arch of direction of each respective significator in the native's figure of birth, to the aspect which denotes each respective event; and this arch of direction, as I have before observed, is nothing more than the track or circle in the heavens formed by the significator in moving from that particular point in the heavens where he is found at the birth; so the precise point where he forms the aspect with the promittor that indicates the event, which, upon his arrival there, is to happen. It is consequently apparent, that if this track or circle can be found, and its content in degrees and minutes accurately taken, and reduced into common time according to the motion of the Sun, which regulates all our accounts of time, it will shew us at one
view,

view, the exact time when the event, according to the common course of nature, shall infallibly come to pass.

In this process consists the whole mystery of ascertaining the period of man's life, which is thought so wonderful a matter by some, and considered altogether impossible by others; and yet it is no more than a simple operation of nature, deduced from an intimate knowledge with second causes. For this is a rule that will never be found to fail, if our arithmetic be true, that at the very time the principal significator in a nativity, that is, the giver of life, shall arrive at the anaretical point of the aspect of the killing planet, the native shall surely depart this life; provided no benefic rays at the same time irradiate the place, or in any aspect concur to impede the killing force, which may always be known from the disposition of the benefic planets in the nativity. If this assertion be true, which has been proved by innumerable examples in all ages of the world, and which I trust will be confirmed by the nativities following, it is evident that we can, by the foregoing rules, bring up the directions with sufficient accuracy to ascertain the precise length of time in years, months, and days, in which the significator of life will be in moving to the anaretical or killing point; and just so long will be the life of that native. Where then is the mystery or impossibility of ascertaining the period of human life, and with extraordinary precision? But this accuracy wholly depends upon the true time of birth being obtained; for a failure here in the radical point will destroy the whole calculation, and nothing predicted therefrom can possibly happen but by the effect of chance.

But it is here necessary to remark, that in such nativities as are vital, and afford sufficient testimonies of a strong and healthful constitution, one direction alone is seldom found to kill: for in such nativities there is required a train of malevolent directions to concur to death; and the interposition of one single direction of the benefics, even if it be a quartile or opposition, irradiating the very anaretical point, will most times preserve life. But where several malevolent directions of the malefic stars concur together, without the aid or interference of the benevolent planets, they never fail to destroy life. And here it must be observed, that in such trains of directions we are to distinguish between the *killing planet* and that which is the *causer* of the *quality* of death; for one planet doth not shew both. The foremost of the malefic train is the killing place, and shews the time of death; but the following directions, though benevolent, shew the quality of it. If this train falls all together, and none follow, then observe those which precede, though at a distance,
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and benefic, for the *quality* of death; for, though the benevolent stars contribute to the preservation of life, yet they frequently specify the disease which is the cause of death, as we have already abundantly shewn. And with these concur the configurating stars, the quality of the stars and signs, and the terms in which the ruling planets happen to be posited. But in violent deaths the genethliacal positions of the luminaries are to be observed, and how the malefics affect them, and are also connected by directions in the quality of death.

OF SECONDARY DIRECTIONS.

All the directions hitherto treated of are termed *primary* directions, because they are the first and most important of any thing of the kind in the doctrine of nativities; and without the aid of these, all astrological calculations would be vain and delusive, as must appear obvious from what has been already premised. But *secondary* directions are by no means of such an extensive consideration; nor of any great utility in the science, that I have as yet been able to discover, particularly if accuracy and truth are to be preferred in these speculations. For, by the use of the primary directions in the calculation of nativities, we are not only enabled to judge of the quality and influence of the aspects, but can likewise trace them to the precise time of their operation; whereas the secondary directions at best only afford the artist matter for superficial enquiry and vague conjecture. I shall nevertheless explain the nature and use of them in this place, since it is the plan of this work to comprehend every practice hitherto introduced into the science of astrology, with a view to enable the reader to distinguish the useful and rational from the inutile and redundant part of it.

By secondary directions, then, we are to understand those configurations and familiarities of the planets which arise daily from the time of birth, and are applied to the prediction of events that are to come to pass in the same succession of years from the birth as correspond with those days. For example, all aspects of the stars, both to the luminaries and cardinal houses, that happen on the first day after birth, are applied to the first year; those of the second day after birth to the second year; those of the third day to the third year; those of the fourth day to the fourth year; and so on, in progressive rotation, as far as this speculation can extend.

In the management of these directions, we are principally to observe what configurations the Moon has to the other planets; for, if she be joined with benefic stars, or irradiated by their good aspects, or even by the

good aspects of the infortunes, it denotes a happy, healthful, and prosperous, year to the native, in nature and quality peculiar to the principal significator in each configuration, and to the houses and signs in which they fall in the radical figure. But on the contrary, if the Moon be joined to malevolent stars, or irradiated by them, or in parallel declination of the infortunes, it forebodes, to those years pointed out by the days in which these evil configurations happen, great afflictions either in mind, body, or estate; and, if a primary direction should correspond with them, of the same malignant nature, a complication of temporal misfortunes will most probably ensue.

In the consideration of these directions, we are particularly to attend to the critical days and climacterical years; for at those times the good or evil configurations of the planets are most powerful in their operation. If upon either of those occasions the Moon be found in quartile or opposition to the place in which she was posited at the time of birth, and an evil primary direction of the significator of life correspond therewith, death is then at the door, or at that time very much to be apprehended, even in the strongest constitutions. And so likewise, if the Sun or Moon in the secondary directions are afflicted by the malignant rays of inauspicious configurations with an evil primary direction, with which both the revolution and transit agree, it is considered an irrevocable indication of death to the native.

These secondary directions, I understand, have always been in reputation among the Arabs and Egyptians, who, in common practice, prefer this method of predicting from the genethliacal figure to the more complicated and laborious mode of calculation by the primary directions. The former practice has doubtless the advantage in point of expedition; for by the use of it in those countries, they will, upon the bare inspection of a nativity, give an account of the general and particular incidents during the whole course of the native's life; and yet, by repeated trials of it myself, I have found it in many instances erroneous, and therefore not to be adopted in the serious investigation of nativities, where accuracy and truth are to be desired. It is a doctrine much on a level with that of horary questions, and may be used to give a general idea of the native's figure of birth, and of his probable bent of fortune, where time or circumstances will not admit of particular calculations.

But, upon delivering judgement upon either species of directions, whether primary or secondary, it is absolutely necessary to pay the greatest attention to the nature and quality of the aspects we direct to, as well
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those in the world as those in the zodiac: for it often happens that a zodiacal aspect may import much good, when at the same point of time a malignant mundane configuration may come up, of so strong and powerful a nature as to frustrate all the beneficial effects portended by the former. The want of attending to, or knowing, this, has frequently confounded our modern practitioners; who, confiding in the benignant tendency of some extraordinary good aspects in the zodiac, have promised an advance of fortune to the native, which has never come to pass, because counter-aspects in the world, which have the strongest and nearest relation to sublunary things, have conspired, at the same instant of time, to supersede the beneficial effects of the zodiacal configurations; and which would perhaps have been felt in an extraordinary degree of malignity, were it not that the above-mentioned salutary aspects were opposed to them.

Hence it must appear to every rational mind, that the strictest caution and the utmost deliberation are necessary, in forming our opinion upon the directions of a nativity; for, if at last we err in this, all our labour is lost, and the unfortunate enquirer is deluded with vain expectations of a happy run of great good fortune, or terrified with the approach of some dreadful catastrophe, neither of which, by the nature of the stars, was ever intended to happen. That this want of judgement has of late years been too commonly practised upon the public, cannot be denied, nor too severely reprobated. But still, let not the relentless unbeliever of Astrology raise his exalted crest too high on this occasion; nor insist, because these errors have been common, that the science of prediction has no existence in truth and nature; his unbelief must clearly arise from a want of inclination to contemplate the curious effects of second causes.

Brute creatures may perhaps enjoy the faculty of beholding visible things with a more penetrating eye than ourselves; but spiritual objects are as far out of their reach as though they had no being. Nearest, therefore, to the brute creation, are those men, who suffer themselves to be so far governed by external objects, as to believe nothing but what they see, and feel, and can accommodate to their own shallow imaginations. Let such men doubt whether they have a soul in their body, because their eyes never saw it; or that there are stars in the firmament at noon-day, because they appear not; or that it is not air in which they breathe, because nothing appears to them but an insensible vacuity. Surely all that know they possess a soul must of necessity believe the rule and government of angels, which they see not; and, if from no other grounds, they must, I think, from that apparent analogy which
they

they cannot but perceive between the greater and the less world ; for, as the little world man consists of an outward visible body, and an inward spiritual soul, which gives life and motion to the organical frame, so possessing all parts as to be wholly in all, and in each distinct part wholly ; so must it be also in the great universe, the sensible and material part whereof hath being and motion from those spiritual powers which dwell in, and wholly fill and actuate, it : therefore the Astrologian regards nature with the eyes of St. Paul, 2 Cor. iv. 18. *he looks not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal, but the things which are not seen are eternal.*

Having now completely laid down the rudiments of the Science of Astrology, in as comprehensive, plain, and intelligent, a manner as possible, I shall immediately proceed to teach the application thereof, in calculating the following nativities. It is my wish to perform this task in such a manner as to enable the most superficial reader to accompany me through every minute process in the business, and to follow me in bringing up every direction to their proper aspects, as they shall respectively occur in the genethliacal figures. If I can do this, I have no doubt of soon convincing the most obstinate unbeliever of the science, that it has both utility and truth on its side ; and that the beings of reason, who bear the image of their beneficent Creator, are not wholly left without the help of foresight and foreknowledge, in a very ample and extraordinary degree, if they will but adopt the necessary means of acquiring it.

The nativities that follow fall immediately under my own observation and knowledge, and I have chosen them in preference to any that have been before published, or to those of persons not now living, because I would avoid putting it in the power of any person to say, that our calculations are at all founded upon enquiries into the people's way of life, of their good or ill fortune, of their sickness or health, of the particular incidents of their life past, or of the external causes of their death ; for, if the rules that I have laid down will not enable us to accomplish all this from the situation of the planets in the figure of birth, our science is indeed a mere delusion, and its followers nothing better than jugglers and impostors.

But, to make this enquiry easy to my readers, and to save them as much as possible the trouble of long and tedious calculations, I shall in this place introduce a set of tables, which are so contrived as to resolve every
question

question that will arise in the management of nativities or horary questions; as well in respect to the places and positions of the planets and their aspects, as to the bringing up their proper directions. I shall likewise add a short explanation of each distinct set of Tables, and reduce them to practice, in calculating the following nativities, in such a manner as to make their use easy and familiar; hoping by this means to remove, if possible, that sudden impression of difficulty and embarrassment, which is felt by most readers on the first view of mathematical Tables. I am persuaded no difficulty whatever will attend the acquisition of a competent knowledge of these, if a proper attention be paid to them; without which, little progress can be expected. The most accomplished artist of us all could never yet bestow the gift of inspiration; and therefore, without suitable endeavours, let none attempt the intricate paths of science.

The Tables I shall introduce in this place, are those for finding the semidiurnal and seminocturnal Arches; Tables of Twilight; of Mundane Aspects; of Right and Oblique Ascensions; of Declination, and Ascensional Differences; with some others, calculated to make the use of the above more comprehensive and universal.

Of the TABLES of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

After what has been premised in the foregoing Treatise on Directions, the necessity of readily finding the semidiurnal and seminocturnal Arches must become obvious. I have therefore calculated a Table of them to every degree of the Ecliptic for the latitude of London, which, being most wanted, will of course save the practitioner some trouble. Under the different latitudes in the other Tables, are specified the semidiurnal arches of all the northern signs, proper to those latitudes; as Aries, Taurus, and Gemini, at the top of the Table; and Cancer, Leo, and Virgo, at the bottom of the Table. But, to find the seminocturnal arches proper thereto, it only requires to subtract the semidiurnal arch from twelve hours, and the remainder will be the seminocturnal arch sought. So likewise the seminocturnal arches for all the southern signs are placed under the different latitudes in the Tables, having Libra, Scorpio, and Sagittarius, at the top of the columns; and Capricorn, Aquaries, and Pises, at the bottom; and, to obtain the semidiurnal arches corresponding with them, add the amount of the seminocturnal arch to twelve hours, and the sum will be the semidiurnal arch required; many examples of which will be shown hereafter.

But, should the semidiurnal or seminocturnal arches be required for any latitude not specified in the Tables, they may be found thus: First, find the declination of the planet under the pole of birth; and, if the declination falls in any of the six northern signs, add the difference of Ascension to ninety degrees, and the sum will be the semidiurnal arch, in degrees and minutes; if the ascensional difference be subtracted from ninety degrees, the remainder will be the semidiurnal arch. But, if the declination should fall in either of the six southern signs, then subtract the difference of ascension from ninety degrees, for the semidiurnal arch; and add the ascensional difference to ninety degrees, for the seminocturnal arch. If the arches thus found are divided by six, they will give the horary times, or true length of the planetary hours; and, if divided by three, they will give the true distance of one house, by which method the true division of all the houses may be obtained, according to the rules of Ptolomy; two of which parts make a sextile, as appears more obviously by the Table of Mundane Aspects, wherein are specified all the aspects that are made in the world.

Of the TABLES of TWILIGHT.

The use of these Tables, in bringing up the arches of directions, hath been already mentioned; it will therefore be sufficient in this place to inform the reader how to make use of them. The first column on the left hand contains the parallels of Twilight; and the body of the Tables shews the distance the Sun must be from the eastern or western angles, that is, from the ascendant or seventh house, to be in those parallels; therefore, whenever these Tables are used for any calculations, the following method must be adopted: Take the oblique ascension of the ascendant under the pole of birth, from whence subtract the oblique ascension of the Sun, and the remainder will be its primary distance, which is to be sought in the Tables as near as possible to that degree which the Sun is in; which being found, look in the column of Parallels of Twilight, and see what parallel corresponds with it, for under that parallel the arch of Twilight must be taken; examples of which will hereafter be frequently given.

Of the TABLES of MUNDANE ASPECTS.

The first column of these Tables contains the semidiurnal and seminocturnal arches, from three to nine hours, calculated to every six minutes. In the next column, and opposite to these arches, in a direct line, is the space of the house that the semidiurnal or seminocturnal arches

arches respectively give; and in the succeeding columns are arranged all the mundane aspects answering thereto, truly calculated to the very degree and minute, which are sometimes twice as much as at others; and the reason is, because the semidiurnal and seminocturnal arches vary in their content to full that amount.

Of the TABLES of RIGHT ASCENSIONS.

To find the right ascension of a star, the longitude must be given, with which enter the left hand column of the table; and under the sign and latitude at the top of the columns, in the angle of meeting, is the right ascension required. For example: Suppose a planet to be posited in ten degrees of Aries, and to have two degrees north latitude; enter the tables of right ascension with ten degrees of Aries, in the left-hand column, and in the angle of meeting, under two degrees of north latitude, will be found the right ascension thereof, viz. eight degrees twenty-three minutes.

Of the TABLES of DECLINATION.

To find the declination of a planet, the longitude must be given, with which enter the table of declinations on the left hand; and in the column of longitude, against the degree of longitude, is the declination sought. If the star hath latitude, either north or south, enter the tables under the latitude, as the titles direct, always remembering that, if the star be in Cancer, Leo, Virgo, Libra, Scorpio, or Sagittarius, the degrees of longitude to the left hand, beginning at the top of the tables, are to be taken; but, if the star be in Capricorn, Aquaries, Pisces, Aries, Taurus, or Cancer, then the degrees of longitude to the right hand, beginning at the foot of the table, must be resorted to. Example: Suppose a star in ten degrees of Virgo, with one degree twenty-seven minutes north latitude; I enter the table of declinations, finding Virgo in the head of the table; and against ten degrees under one degree of latitude I find eight degrees forty-seven minutes, and against ten degrees under two degrees of latitude I find nine degrees forty-two minutes; the difference is fifty-five minutes. Then, for the part proportional agreeing to the odd minutes of latitude, I say, If sixty give fifty-five, what shall twenty-seven give? It gives twenty-five; which, added to eight degrees forty-seven minutes, leaves the declination of the point sought, nine degrees twelve minutes. But, if the star had been in twenty degrees of Aries, I must have entered at the foot of the table; and, having the same latitude, the same declination would emerge.

Of the TABLES of the ASCENSIONAL DIFFERENCES of the PLANETS.

The ascensional difference is a certain arch of distance, between the right and oblique ascensions of any star or planet, in any degree of the Ecliptic; and, to find it by the following Tables of Differences, observe the following rules. Enter with the degrees of declination on the left hand of the Table, and under the circle of position in the head, in the common angle of meeting, with equation, will be found the ascensional difference required. Example: Suppose a planet to have ten degrees of declination, and his circle of position be fifty-one degrees forty-two minutes; I enter with ten degrees on the left hand under the circle of fifty-one degrees, and there I find twelve degrees thirty-five minutes; but, having forty-two minutes more, I take the part proportional between fifty-one degrees and fifty-two degrees, viz.

	deg.	deg.	min.
Declination ten degrees latitude.	51	12	35
	52	13	3
Difference		0	28

Then I say, by the rule of proportion, If sixty give twenty-eight, what shall forty-two, the odd minutes of the circle of position, give? It gives twenty nearly; which, added to twelve degrees thirty-five minutes, gives the true ascensional difference, twelve degrees fifty-five minutes of the point sought.

Having obtained the ascensional difference, the use of it, in the art of directions, is as follows: First, if the declination be north, subtract the ascensional difference from the right ascension, and the remainder will be the oblique ascension; but, if you add it to the right ascension, the sum will be the oblique descension. Secondly, when the declination is south, add the ascensional difference to the right ascension, and the sum will be the oblique ascension; but, if you subtract it from the right ascension, the remainder will be the oblique descension. And note, that the ascensional difference is only of service when the planet or star hath latitude.

Of the TABLES of OBLIQUE ASCENSIONS for
the LATITUDE of LONDON.

Enter these tables with the degrees of longitude in the left-hand column; and in the common area, under the sign in the top of the column, is the true oblique ascension sought. For example, suppose the star to be in ten degrees of Aries, and the latitude of birth fifty-one degrees thirty-two minutes; look for ten degrees in the side column under Aries in the head, and the oblique ascension will be four degrees ten minutes of the point sought.

To find the oblique descensions by these tables, observe the following rule: take the opposite sign and degree, and, if it fall in any of the six northern signs, add one hundred and eighty degrees to the oblique ascension found, and the sum will be the oblique descension of the point sought; but in the six southern signs subtraction must be made, and the oblique descension remains. Example: in the latitude of fifty-one degrees thirty-two minutes, I would know the oblique descension of ten degrees of Libra. Now I take the opposite point Aries, which is northern, and add thereto one hundred and eighty degrees, as follows:

	deg.	min.
Oblique ascension of ten degrees of Aries is	4	10
Add	180	0
	184	10

Thus the oblique descension of ten degrees of Libra is one hundred and eighty-four degrees ten minutes; but, for the oblique descension of ten degrees of Aries, I take the oblique ascension of the opposite point Libra, which is southern, and subtract one hundred and eighty degrees from it, as follows:

	deg.	min.
Oblique ascension of ten degrees of Libra is	194	12
Subtract	180	0
	14	12

Thus the oblique descension of ten degrees of Aries is fourteen degrees twelve minutes; and the same rule will hold good in all similar operations

operations for the latitude of London. I shall likewise give a praxis for finding the oblique ascensions and descensions of every other latitude, by help of the aforementioned *Tables of Ascensional Differences*.

It would be needless to enter into any further explanation, or to adduce other examples in this place, to shew the nature and use of the following set of tables, since we shall hereafter have frequent occasion to refer to them in calculating and bringing up the directions of the following Nativities, which will at once prove the facility and correctness with which any calculations may be found by them, and initiate the young practitioner into a more intimate knowledge of them, without labour or embarrassment. What I have already premised on the subject, has been merely to demonstrate their general expediency, and to remove those suggestions of difficulty and disgust, which are too frequently felt by common readers upon the first sight of a collection of tables, from an ill-founded apprehension that they shall never be able to understand them ; and which consequently is apt to give a fatal blow to the further progress of the student. Now the same objections might be made with equal propriety to the use of the *Trader's Sure Guide*, and the *Ready Reckoner*, since both of them consist of nothing but tables, calculated to shew the value of any quantity of goods at any given price, and are now universally made use of by persons wholly unacquainted with the theory of figures. If, therefore, these books can be used with so much advantage for the above-mentioned purposes, by persons utterly incapable of performing the most simple rules in addition or multiplication, why may not the following tables be resorted to with similar ease, for solving any questions upon the subject before us ? the answer is obvious, and the utility of the plan unexceptionable.

A TABLE of Semidiurnal and Seminocturnal ARCHES.

deg.	Pole of 44 degrees.				Pole of 47 deg.				Pole of 50 degrees.				
	Semid. ν		ζ	π	Semid. ν		ζ	π	Semid. ν		ζ	π	deg.
	Semin. \triangle		η	\ddagger	Semin. \triangle		η	\ddagger	Semin. \triangle		η	\ddagger	
	h.	m.	h.m.	h.m.	h.	m.	h.m.	h.m.	h.	m.	h.m.	h.m.	
0	6	0	6 47	7 24	6	0	6 51	7 34	6	0	6 56	7 44	
1	6	2	6 48	7 25	6	3	6 53	7 35	6	2	6 58	7 45	29
2	6	4	6 50	7 26	6	5	6 55	7 36	6	4	6 59	7 47	28
3	6	6	6 51	7 27	6	7	6 57	7 37	6	6	7 1	7 48	27
4	6	8	6 52	7 28	6	9	6 59	7 38	6	8	7 3	7 49	26
5	6	9	6 54	7 29	6	10	7 0	7 39	6	9	7 5	7 50	25
6	6	11	6 55	7 30	6	12	7 2	7 40	6	11	7 7	7 51	24
7	6	13	6 56	7 31	6	14	7 4	7 41	6	13	7 9	7 52	23
8	6	14	6 58	7 32	6	15	7 5	7 42	6	15	7 10	7 53	22
9	6	15	6 59	7 33	6	17	7 7	7 43	6	17	7 12	7 54	21
10	6	16	7 0	7 33	6	19	7 8	7 43	6	19	7 14	7 55	20
11	6	18	7 2	7 33	6	20	7 9	7 44	6	21	7 15	7 56	19
12	6	20	7 3	7 34	6	22	7 11	7 45	6	23	7 17	7 57	18
13	6	21	7 4	7 34	6	24	7 12	7 46	6	25	7 19	7 58	17
14	6	23	7 6	7 35	6	25	7 13	7 46	6	26	7 20	7 58	16
15	6	24	7 7	7 35	6	27	7 14	7 47	6	28	7 22	7 59	15
16	6	25	7 8	7 36	6	29	7 16	7 48	6	30	7 24	8 0	14
17	6	27	7 10	7 36	6	30	7 18	7 48	6	32	7 25	8 0	13
18	6	29	7 11	7 37	6	32	7 19	7 49	6	34	7 27	8 1	12
19	6	30	7 12	7 37	6	33	7 20	7 49	6	36	7 28	8 2	11
20	6	32	7 13	7 38	6	34	7 22	7 49	6	38	7 30	8 2	10
21	6	33	7 14	7 38	6	36	7 23	7 50	6	40	7 31	8 3	9
22	6	34	7 15	7 38	6	38	7 24	7 50	6	42	7 33	8 3	8
23	6	36	7 17	7 38	6	39	7 26	7 50	6	43	7 34	8 4	7
24	6	38	7 18	7 38	6	40	7 27	7 51	6	45	7 36	8 4	6
25	6	39	7 19	7 39	6	43	7 28	7 51	6	47	7 37	8 4	5
26	6	40	7 20	7 39	6	44	7 29	7 51	6	49	7 38	8 4	4
27	6	42	7 21	7 39	6	46	7 30	7 51	6	51	7 40	8 5	3
28	6	43	7 22	7 39	6	48	7 31	7 51	6	53	7 41	8 5	2
29	6	45	7 23	7 39	6	49	7 33	7 51	6	54	7 43	8 5	1
30	6	47	7 24	7 39	6	51	7 34	7 51	6	56	7 44	8 5	0

Semid. μ	Ω	Ξ	Semid. μ	Ω	Ξ	Semid. μ	Ω	Ξ	deg.
Semin. \times	\equiv	Ψ	Semin. \times	\equiv	Ψ	Semin. \times	\equiv	Ψ	

A N. ILLUSTRATION

A TABLE of Semidiurnal and Seminocturnal ARCHES.

Pole of 51 degrees.				Pole of 52 degrees.				Pole of 53 degrees.					
deg.	Semid. ν		δ	π	Semid. ν		δ	π	Semid. ν		δ	π	deg.
	Semin. ϵ		m	\ddagger	Semin. ϵ		m	\ddagger	Semin. ϵ		m	\ddagger	
	h.	m.	h.m.	h.m.	h.	m.	h.m.	h.m.	h.	m.	h.m.	h.m.	
0	6	0	6 58	7 48	6	0	7 0	7 52	6	0	7 37	7 57	30
1	6	2	7 0	7 49	6	2	7 2	7 54	6	2	7 57	7 58	29
2	6	4	7 2	7 51	6	4	7 4	7 55	6	4	7 7	8 0	28
3	6	6	7 4	7 52	6	6	7 6	7 56	6	6	7 9	8 1	27
4	6	8	7 6	7 53	6	8	7 8	7 58	6	8	7 11	8 2	26
5	6	10	7 8	7 55	6	10	7 10	7 59	6	10	7 13	8 4	25
6	6	12	7 9	7 56	6	12	7 12	8 0	6	12	7 15	8 6	24
7	6	14	7 11	7 57	6	14	7 14	8 1	6	15	7 17	8 7	23
8	6	16	7 13	7 58	6	16	7 16	8 3	6	17	7 18	8 8	22
9	6	18	7 15	7 59	6	18	7 17	8 4	6	19	7 20	8 9	21
10	6	20	7 17	8 0	6	20	7 19	8 5	6	21	7 22	8 10	20
11	6	22	7 18	8 1	6	22	7 21	8 6	6	23	7 24	8 11	19
12	6	24	7 20	8 2	6	24	7 23	8 7	6	25	7 26	8 12	18
13	6	26	7 22	8 3	6	26	7 25	8 7	6	27	7 28	8 13	17
14	6	28	7 23	8 3	6	28	7 27	8 8	6	30	7 30	8 14	16
15	6	29	7 25	8 4	6	30	7 28	8 9	6	32	7 32	8 15	15
16	6	31	7 27	8 5	6	32	7 30	8 10	6	34	7 34	8 16	14
17	6	35	7 28	8 5	6	34	7 32	8 11	6	36	7 35	8 17	13
18	6	37	7 30	8 6	6	36	7 34	8 11	6	38	7 37	8 17	12
19	6	39	7 32	8 7	6	38	7 35	8 12	6	40	7 39	8 18	11
20	6	41	7 33	8 7	6	40	7 37	8 12	6	42	7 41	8 19	10
21	6	43	7 35	8 8	6	42	7 39	8 13	6	44	7 43	8 19	9
22	6	45	7 37	8 8	6	44	7 40	8 13	6	46	7 44	8 20	8
23	6	47	7 38	8 8	6	46	7 42	8 13	6	48	7 46	8 20	7
24	6	49	7 39	8 9	6	48	7 43	8 14	6	50	7 48	8 20	6
25	6	51	7 41	8 9	6	50	7 45	8 14	6	52	7 50	8 21	5
26	6	53	7 42	8 9	6	52	7 47	8 14	6	54	7 51	8 21	4
27	6	55	7 43	8 10	6	54	7 48	8 15	6	57	7 52	8 21	3
28	6	56	7 45	8 10	6	56	7 50	8 15	6	59	7 54	8 22	2
29	6	57	7 46	8 10	6	58	7 51	8 15	7	1	7 55	8 22	1
30	6	58	7 48	8 10	7	0	7 51	8 15	7	3	7 57	8 22	0

Semid. ν δ π Semid. ν δ π Semid. ν δ π deg.
 Semin. ϵ m \ddagger Semin. ϵ m \ddagger Semin. ϵ m \ddagger

A T A B L E of Semidiurnal and Seminocturnal A R C H E S.

deg.	Pole of 54 degrees.						Pole of 55 deg.						Pole of 56 degrees.						
	Semid. ν		ζ		π		Semid. ν		ζ		π		Semid. ν		ζ		π		
	Semin. \triangle		η		\ddagger		Semin. \triangle		η		\ddagger		Semin. \triangle		η		\ddagger		
	h.	m.	h.m.	h.m.	h.	m.	h.m.	h.m.	h.	m.	h.m.	h.m.	h.	m.	h.m.	h.m.	h.	m.	h.m.
0	6	0	7	5	8	2	6	0	7	7	8	5	6	0	7	9	8	12	30
1	6	2	7	7	8	3	6	2	7	8	8	7	6	2	7	11	8	14	29
2	6	5	7	9	8	5	6	5	7	10	8	9	6	5	7	14	8	15	28
3	6	7	7	11	8	6	6	7	7	12	8	10	6	7	7	16	8	17	27
4	6	9	7	13	8	7	6	9	7	14	8	12	6	9	7	18	8	19	26
5	6	11	7	15	8	9	6	12	7	17	8	13	6	12	7	20	8	20	25
6	6	13	7	17	8	10	6	14	7	19	8	15	6	14	7	22	8	22	24
7	6	15	7	19	8	11	6	16	7	21	8	16	6	16	7	25	8	23	23
8	6	17	7	22	8	13	6	18	7	23	8	17	6	19	7	27	8	25	22
9	6	19	7	24	8	14	6	20	7	25	8	18	6	21	7	29	8	26	21
10	6	22	7	26	8	15	6	22	7	27	8	19	6	23	7	32	8	27	20
11	6	24	7	28	8	16	6	25	7	29	8	20	6	26	7	34	8	29	19
12	6	26	7	30	8	17	6	27	7	31	8	21	6	28	7	36	8	30	18
13	6	28	7	32	8	18	6	29	7	33	8	22	6	30	7	39	8	31	17
14	6	31	7	33	8	19	6	32	7	35	8	23	6	33	7	41	8	32	16
15	6	33	7	35	8	20	6	34	7	37	8	24	6	35	7	43	8	33	15
16	6	35	7	37	8	21	6	36	7	39	8	25	6	37	7	45	8	34	14
17	6	37	7	39	8	22	6	39	7	41	8	26	6	39	7	48	8	35	13
18	6	39	7	41	8	23	6	41	7	43	8	27	6	41	7	50	8	36	12
19	6	41	7	43	8	24	6	43	7	45	8	28	6	43	7	52	8	37	11
20	6	44	7	45	8	25	6	46	7	47	8	29	6	45	7	54	8	37	10
21	6	46	7	47	8	25	6	48	7	49	8	30	6	48	7	56	8	38	9
22	6	48	7	49	8	25	6	50	7	51	8	30	6	50	7	58	8	38	8
23	6	50	7	50	8	26	6	52	7	53	8	30	6	52	7	59	8	39	7
24	6	52	7	52	8	26	6	54	7	54	8	31	6	55	8	1	8	39	6
25	6	54	7	54	8	26	6	56	7	56	8	31	6	57	8	3	8	39	5
26	6	57	7	55	8	27	6	59	7	58	8	32	6	59	8	5	8	40	4
27	6	59	7	57	8	27	7	1	8	0	8	32	7	2	8	7	8	40	3
28	7	1	7	59	8	27	7	3	8	2	8	33	7	4	8	8	8	40	2
29	7	3	8	0	8	27	7	6	8	4	8	34	7	6	8	10	8	41	1
30	7	5	8	2	8	27	7	7	8	5	8	34	7	9	8	12	8	41	0

A T A B L E,

Shewing the Semidiurnal Arch to every degree of the Ecliptic.
 Calculated for the Latitude of 51 degrees 32 minutes.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈
deg.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.
0	6 06	59 7	51 8	13 7	50 6	59 6	0 5	1 4	10 3	47 4	10 5	1	
1	6 27	1 7	52 8	13 7	49 6	58 5	58 4	59 4	8 3	47 4	11 5	2	
2	6 47	3 7	53 8	12 7	47 6	56 5	56 4	57 4	7 3	47 4	12 5	4	
3	5 67	5 7	54 8	12 7	46 6	54 5	54 4	55 4	5 3	48 4	13 5	6	
4	6 87	7 7	55 8	11 7	45 6	52 5	52 4	53 4	4 3	48 4	15 5	8	
5	6 107	9 7	56 8	11 7	43 6	50 5	50 4	52 4	3 3	48 4	16 5	10	
6	6 127	11 7	57 8	10 7	42 6	48 5	48 4	50 4	2 3	49 4	18 5	12	
7	6 147	13 7	59 8	10 7	41 6	46 5	46 4	48 4	1 3	49 4	20 5	14	
8	6 167	15 8	0 8	9 7	40 6	44 5	44 4	46 4	0 3	50 4	21 5	16	
9	6 187	17 8	1 8	9 7	39 6	42 5	42 4	45 3	59 3	50 4	23 5	18	
10	6 207	20 8	2 8	8 7	38 6	40 5	40 4	43 3	58 3	51 4	25 5	20	
11	6 227	23 8	3 8	8 7	37 6	38 5	38 4	41 3	57 3	51 4	27 5	22	
12	6 247	26 8	4 8	7 7	36 6	36 5	36 4	39 3	56 3	52 4	29 5	24	
13	6 267	28 8	4 8	7 7	35 6	34 5	34 4	37 3	55 3	53 4	30 5	26	
14	6 287	30 8	5 8	6 7	33 6	32 5	32 4	36 3	54 3	53 4	32 5	28	
15	6 307	33 8	6 8	6 7	31 6	30 5	30 4	34 3	54 3	54 4	34 5	30	
16	6 327	35 8	6 8	5 7	30 6	28 5	28 4	32 3	53 3	54 4	36 5	32	
17	6 347	36 8	7 8	4 7	28 6	26 5	26 4	30 3	53 3	55 4	37 5	34	
18	6 367	37 8	7 8	4 7	26 6	24 5	24 4	29 3	52 3	56 4	39 5	36	
19	6 387	38 8	8 8	3 7	23 6	22 5	22 4	27 3	51 3	57 4	41 5	38	
20	6 407	39 8	8 8	2 7	20 6	20 5	20 4	25 3	51 3	58 4	43 5	40	
21	6 427	40 8	9 8	1 7	17 6	18 5	18 4	23 3	50 3	59 4	45 5	42	
22	6 447	41 8	9 8	0 7	15 6	16 5	16 4	21 3	50 4	0 4	46 5	44	
23	6 467	42 8	10 7	59 7	13 5	14 5	14 4	20 3	49 4	1 4	48 5	46	
24	6 487	43 8	10 7	57 7	11 6	12 5	12 4	18 3	49 4	2 4	50 5	48	
25	6 507	45 8	11 7	56 7	9 6	10 5	10 4	16 3	48 4	3 4	52 5	50	
26	6 527	46 8	11 7	55 7	7 6	8 5	8 4	15 3	48 4	4 4	53 5	52	
27	6 547	47 8	12 7	54 7	5 6	6 5	6 4	13 3	48 4	5 4	55 5	54	
28	6 567	48 8	12 7	53 7	3 6	4 5	4 4	12 3	47 4	7 4	57 5	56	
29	6 587	49 8	13 7	52 7	1 6	2 5	2 4	11 3	47 4	8 4	59 5	58	
30	6 597	50 8	13 7	51 6	59 6	0 5	1 4	10 3	47 4	10 5	1 6	0	

A T A B L E,

Shewing the Seminocturnal Arch to every degree of the Ecliptic.

Calculated for the Latitude of 51 degrees 32 minutes.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈																						
deg.	h.m.																																		
0	6	0	5	1	4	9	3	4	7	4	1	0	5	1	6	0	6	5	9	7	5	0	8	1	3	7	5	0	6	5	9				
1	5	5	8	4	5	9	4	8	3	4	7	4	1	2	5	2	6	2	7	1	7	5	2	8	1	3	7	4	9	6	5	8			
2	5	5	6	4	5	7	4	7	3	4	8	4	1	3	5	4	6	4	7	3	7	5	3	8	1	3	7	4	8	6	5	6			
3	5	5	4	4	5	5	4	6	3	4	8	4	1	4	5	6	6	6	7	5	7	5	5	8	1	2	7	4	7	6	5	4			
4	5	5	2	4	5	3	4	5	3	4	9	4	1	5	5	8	6	8	7	7	7	5	6	8	1	2	7	4	5	6	5	2			
5	5	5	0	4	5	1	4	4	3	4	9	4	1	7	5	1	0	6	1	0	7	8	7	5	7	8	1	2	7	4	4	6	5	0	
6	5	4	8	4	4	9	4	3	3	5	0	4	1	8	5	1	2	6	1	2	7	1	0	7	5	8	8	1	1	7	4	2	6	4	8
7	5	4	6	4	4	7	4	1	3	5	0	4	1	9	5	1	4	6	1	4	7	1	2	7	5	9	8	1	1	7	4	0	6	4	6
8	5	4	4	4	4	5	4	0	3	5	1	4	2	0	5	1	6	6	1	6	7	1	4	8	0	8	1	0	7	3	9	6	4	4	
9	5	4	2	4	4	3	3	5	9	3	5	1	4	2	1	5	1	8	6	1	8	7	1	5	8	1	8	1	0	7	3	7	6	4	2
10	5	4	0	4	4	0	3	5	8	3	5	2	4	2	2	5	2	0	6	2	0	7	1	7	8	2	8	9	7	3	5	6	4	0	
11	5	3	8	4	3	7	3	5	7	3	5	2	4	2	3	5	2	2	6	2	2	7	1	9	8	3	8	9	7	3	3	6	3	8	
12	5	3	6	4	3	4	3	5	6	3	5	3	4	2	4	5	2	4	6	2	4	7	2	1	8	4	8	8	7	3	1	6	3	6	
13	5	3	4	4	3	2	3	5	6	3	5	3	4	2	5	5	2	6	6	2	6	7	2	3	8	5	8	7	7	3	0	6	3	4	
14	5	3	2	4	3	0	3	5	5	3	5	4	4	2	7	5	2	8	6	2	8	7	2	4	8	6	8	7	7	2	8	6	3	2	
15	5	3	0	4	2	9	3	5	4	3	5	4	4	2	9	5	3	0	6	3	0	7	2	6	8	6	8	6	7	2	6	6	3	0	
16	5	2	8	4	2	7	3	5	1	3	5	5	4	3	0	5	3	2	6	3	2	7	2	8	8	7	8	6	7	2	4	6	2	8	
17	5	2	6	4	2	5	3	5	3	3	5	6	4	3	2	5	3	4	6	3	4	7	3	0	8	7	8	5	7	2	3	6	2	6	
18	5	2	4	4	2	4	3	5	3	3	5	6	4	3	4	5	3	6	6	3	6	7	3	1	8	8	8	4	7	2	1	6	2	4	
19	5	2	2	4	2	3	3	5	2	3	5	7	4	3	7	5	3	8	6	3	8	7	3	3	8	9	8	3	7	1	9	6	2	2	
20	5	2	0	4	2	2	3	5	2	3	5	8	4	4	0	5	4	0	6	4	0	7	3	5	8	9	8	2	7	1	7	6	2	0	
21	5	1	8	4	2	1	3	5	1	3	5	9	4	4	3	5	4	2	6	4	2	7	3	7	8	1	0	8	1	7	1	5	6	1	8
22	5	1	6	4	2	0	3	5	1	4	0	4	4	5	5	4	4	6	4	4	7	3	9	8	1	0	8	0	7	1	4	6	1	6	
23	5	1	4	4	1	9	3	5	0	4	1	4	4	7	5	4	6	6	4	6	7	4	0	8	1	1	7	5	9	7	1	2	6	1	4
24	5	1	2	4	1	8	3	5	0	4	3	4	4	9	5	4	8	6	4	8	7	4	2	8	1	1	7	5	8	7	1	0	6	1	2
25	5	1	0	4	1	7	3	4	9	4	4	4	5	1	5	5	0	6	5	0	7	4	4	8	1	2	7	5	7	7	8	6	1	0	
26	5	8	4	1	5	3	4	9	4	5	4	5	3	5	5	2	6	5	2	7	4	5	8	1	2	7	5	6	7	7	6	8	8	8	
27	5	6	4	1	4	3	4	8	4	6	4	5	5	5	4	6	5	4	7	4	7	8	1	2	7	5	5	7	5	6	6	6	6	6	
28	5	4	4	1	3	3	4	8	4	7	4	5	7	5	5	6	6	5	6	7	4	8	8	1	3	7	5	3	7	3	6	4	4	4	
29	5	2	4	1	1	3	4	7	4	8	4	5	9	5	5	8	6	5	8	7	4	9	8	1	3	7	5	2	7	1	6	2	2	2	
30	5	1	4	1	0	3	4	7	4	9	5	1	6	0	6	5	9	7	5	0	8	1	3	7	5	0	6	5	9	6	5	9	6	0	0

Paral.	A TABLE of TWILIGHT for the Latitude of 44 degrees.									
	0	10	20	0	10	20	0	10	20	30
3	5 9	5 6	4 59	4 50	4 41	4 30	4 22	4 16	4 13	4 10
4	6 55	6 52	6 42	6 30	6 16	5 3	5 59	6 43	5 38	5 34
5	8 42	8 39	8 26	8 11	7 52	7 34	7 19	7 9	7 2	6 58
6	10 32	10 26	10 11	9 52	9 30	9 8	8 49	8 36	8 27	8 21
7	12 24	12 17	11 59	11 36	11 9	10 43	10 20	10 4	8 52	9 45
8	14 19	14 12	13 51	13 22	12 50	12 19	11 52	11 32	11 18	11 9
9	16 17	16 9	15 44	15 11	14 32	13 55	13 24	13 0	12 44	12 33
10	18 18	18 7	17 38	16 58	16 14	15 33	14 56	14 29	14 10	13 58
11	20 23	20 9	19 35	18 53	17 59	17 12	16 30	15 59	15 37	15 23
12	22 31	22 17	21 38	20 45	19 47	18 53	18 6	17 30	17 4	16 48
13	24 45	24 28	23 45	22 46	21 37	20 35	19 42	19 1	18 32	17 13
14	27 5	26 44	25 14	24 44	23 30	22 19	21 19	20 33	20 1	19 39
15	29 32	29 10	28 10	26 49	25 24	24 6	22 59	22 6	21 30	21 4
16	32 7	31 45	30 32	28 59	27 23	25 54	24 38	23 41	22 59	22 32
17	34 46	34 27	33 2	31 16	29 25	27 45	26 20	25 19	24 30	23 59
18	37 32	37 16	35 40	33 38	31 30	29 38	28 0	26 55	26 3	25 26
	30	20	10	0	20	10	0	20	10	0
	0	10	20	0	10	20	0	10	20	30
3	4 10	4 12	4 13	4 19	4 26	4 35	4 41	4 48	4 53	4 55
4	5 34	5 35	5 37	5 44	5 53	6 5	6 13	6 22	6 28	6 30
5	6 58	6 58	7 1	7 9	7 20	7 34	7 44	7 56	8 3	8 5
6	8 21	8 21	8 25	8 34	8 47	9 3	9 15	9 28	9 39	9 40
7	9 45	9 44	9 48	9 56	10 13	10 31	10 45	11 0	11 10	11 13
8	11 9	11 7	11 13	11 21	11 39	11 59	12 14	12 31	12 42	12 45
9	12 33	12 31	12 36	12 46	13 4	13 25	13 42	14 1	14 13	14 16
10	13 58	13 55	13 59	14 12	14 29	14 52	15 11	15 30	15 44	15 48
11	15 23	15 19	15 23	15 35	15 54	16 17	16 49	16 59	17 14	17 18
12	16 48	16 43	16 47	16 59	16 19	18 42	18 6	18 28	18 43	18 47
13	18 13	18 7	18 10	18 22	18 45	19 9	19 32	19 56	20 12	20 17
14	19 39	19 31	19 33	19 46	20 12	20 36	20 59	21 24	21 42	21 46
15	21 4	20 55	20 55	21 8	21 34	22 1	22 25	22 51	23 9	23 13
16	22 32	22 19	22 20	22 33	22 55	23 26	23 51	24 17	24 36	24 42
17	23 59	23 44	23 44	23 57	24 19	24 51	25 17	25 44	26 3	26 7
18	25 26	25 9	25 8	25 20	25 43	26 15	26 42	27 10	27 30	27 37
	30	20	10	0	20	10	0	20	10	0

Paral.	A TABLE of TWILIGHT for the Latitude of 47 degrees.									
	0	10	20	0	10	20	0	10	20	30
3	5 33	5 31	5 23	5 10	5 0	4 49	4 38	4 33	4 26	4 24
4	7 30	7 26	7 16	6 58	6 43	6 27	6 13	6 5	5 56	5 59
5	9 29	9 24	9 10	8 47	8 27	8 6	7 48	7 35	7 25	7 21
6	11 29	11 24	11 6	10 40	10 10	9 46	9 23	9 7	8 55	8 49
7	13 34	13 28	13 5	12 34	12 0	11 28	11 0	10 39	10 25	10 18
8	15 44	15 35	15 7	14 30	13 50	13 11	12 38	12 10	11 56	11 46
9	17 58	17 46	17 13	16 49	15 41	14 56	14 17	13 45	13 27	13 16
10	20 15	20 3	19 20	18 31	17 34	16 40	15 57	15 19	14 59	14 45
11	22 40	22 26	21 37	20 36	19 30	18 30	17 38	16 54	16 21	16 15
12	25 10	24 54	24 0	22 46	21 30	20 20	19 20	18 29	18 4	17 45
13	27 53	27 30	26 28	25 1	23 33	22 13	21 4	20 7	19 39	19 16
14	30 45	30 18	29 3	27 20	25 39	24 8	22 51	21 50	21 10	20 47
15	33 50	33 19	31 46	29 47	27 50	26 6	24 39	23 36	22 39	22 18
16	37 20	36 37	34 43	32 20	30 6	28 6	26 26	25 18	24 17	23 50
17	41 17	40 20	37 58	35 9	32 28	30 10	28 20	27 0	25 57	25 23
18	46 6	44 46	41 37	38 5	34 57	32 21	30 31	29 3	27 39	26 50
	30	20	10	0	8 20	10	0	20	10	0
	0	10	20	0	10	20	0	10	20	30
3	4 24	4 25	4 28	4 34	4 41	4 50	4 49	5 9	5 16	5 18
4	5 53	5 54	5 57	6 4	6 13	6 26	6 38	6 49	6 57	6 59
5	7 21	7 21	7 25	7 34	7 45	8 0	8 15	8 29	8 39	8 41
6	8 49	8 49	8 50	9 4	9 17	9 34	9 51	10 8	10 20	10 23
7	10 18	10 17	10 20	10 34	10 48	11 7	11 27	11 45	11 58	12 1
8	11 46	11 44	11 50	12 3	12 19	12 50	13 2	13 20	13 36	13 39
9	13 16	13 13	13 19	13 30	13 40	14 10	14 36	14 58	15 13	15 17
10	14 45	14 41	14 46	15 0	15 19	15 43	16 9	16 33	16 50	16 54
11	16 15	16 9	16 14	16 28	16 49	17 14	17 40	18 7	18 25	18 29
12	17 45	17 37	17 42	17 57	18 18	18 45	19 14	19 41	20 0	20 5
13	19 16	19 7	19 11	19 25	19 47	20 15	20 45	21 14	21 33	21 40
14	20 47	20 36	20 38	20 53	21 15	21 45	22 16	22 47	23 7	23 13
15	22 18	22 4	22 5	22 21	22 44	23 15	23 47	24 19	24 30	24 37
16	23 50	23 34	23 34	23 49	24 10	24 44	25 18	25 50	26 10	26 19
17	25 23	25 4	25 0	25 17	25 41	26 13	26 48	27 21	27 24	27 50
18	26 57	26 36	26 30	26 45	27 40	27 40	28 18	28 50	29 16	29 24
	30	20	10	0	20	10	0	20	10	0

Paral.	A TABLE of TWILIGHT for the Latitude of 50 degrees.																				
	0	10	20	0	10	20	0	10	20	30											
3	6	9	6	5	5	54	5	40	5	25	5	13	4	59	4	50	4	40	4	40	
4	8	18	8	15	8	1	7	38	7	18	6	58	6	39	6	25	6	18	6	14	
5	10	33	10	27	10	9	9	39	9	10	8	46	8	21	8	0	7	43	7	48	
6	12	51	12	43	12	18	11	40	11	7	10	31	10	4	9	40	9	28	9	20	
7	15	15	15	5	14	33	13	49	13	5	12	20	11	49	11	20	11	3	10	50	
8	17	46	17	33	16	54	16	0	15	6	14	15	13	35	13	0	12	39	12	30	
9	20	44	20	8	19	20	18	15	17	11	16	10	15	20	14	43	13	16	14	5	
10	23	10	22	49	21	50	20	34	19	17	18	6	17	10	16	25	15	54	15	40	
11	26	6	25	41	24	30	22	59	21	27	20	6	19	1	18	8	17	33	17	16	
12	29	20	28	50	27	24	25	33	23	40	22	10	20	55	19	51	19	14	18	52	
13	35	58	32	18	30	28	28	16	26	5	24	17	22	49	21	37	20	56	20	29	
14	37	5	36	9	33	51	31	9	28	34	26	26	24	46	23	28	22	38	22	7	
15	42	5	40	45	37	38	34	13	31	10	28	43	26	46	25	18	24	20	23	45	
16	49	17	46	48	43	50	37	37	33	55	31	3	28	50	27	10	26	8	25	24	
17				47	58	41	28	36	50	33	30	30	30	57	29	3	27	53	27	3	
18					46	0	40	5	36	4	33	7	31	1	29	36	28	44			
	30	11	20	10	0	8	20	10	0	11	20	10	0	11	20	10	0				
	0	10	20	0	10	20	0	10	20	0	10	20	0	10	20	0	10	20	0	10	20
3	4	40	4	41	4	44	4	51	5	4	5	13	5	25	5	36	5	41	5	46	
4	6	14	6	15	6	18	6	27	6	41	6	54	7	10	7	24	7	34	7	37	
5	7	48	7	48	7	50	8	3	8	19	8	35	8	54	9	11	9	23	9	27	
6	9	20	9	20	9	26	9	38	9	57	10	38	10	38	10	58	11	10	11	17	
7	10	56	10	58	11	0	11	13	11	34	11	55	12	20	12	40	12	58	10	4	
8	12	30	12	28	12	30	12	48	13	10	13	34	14	1	14	26	14	44	14	51	
9	14	5	14	0	14	6	14	20	14	46	15	10	15	41	16	8	16	27	16	35	
10	15	40	15	36	15	40	15	56	16	21	16	49	17	21	17	50	18	10	18	18	
11	17	16	17	10	17	14	17	30	17	56	18	26	18	59	19	30	19	50	20	1	
12	18	52	18	44	18	47	19	3	19	31	20	0	20	38	21	0	21	33	21	40	
13	20	29	20	18	20	16	20	37	21	5	21	38	22	15	22	49	23	13	23	23	
14	22	7	21	53	21	54	22	10	22	39	23	13	23	50	24	27	24	53	25	3	
15	23	45	23	28	23	28	23	44	24	13	24	48	25	28	25	5	26	31	26	41	
16	25	24	25	4	25	0	25	17	25	47	26	23	27	4	27	40	28	9	28	20	
17	27	3	26	40	26	36	26	51	27	21	27	57	28	40	29	19	29	46	29	57	
18	28	41	28	17	28	10	28	24	28	54	29	31	30	15	30	28	31	23	31	34	
	30	11	20	10	0	11	20	10	0	11	20	10	0	11	20	10	0				

Paral.

A TABLE of TWILIGHT for the Latitude of 51 degrees.

	0	10	20	0	10	20	0	10	20	30
3	6 20	6 19	6 17	5 51	5 35	5 19	5 6	4 56	4 48	4 46
4	8 40	8 33	8 16	7 53	7 30	7 8	6 49	6 35	6 26	6 20
5	11 0	10 51	10 29	9 58	9 28	8 59	8 34	8 15	8 4	7 58
6	13 26	13 14	12 46	12 6	11 28	10 51	10 20	9 57	9 40	9 34
7	15 59	15 44	15 8	14 19	13 31	12 45	12 8	11 40	11 21	11 10
8	18 39	18 21	17 36	16 37	15 37	14 41	13 57	13 23	12 59	12 47
9	21 18	21 6	20 11	18 59	17 46	16 40	15 47	15 7	14 39	14 24
10	24 28	24 1	22 53	21 25	19 59	18 41	17 39	16 50	16 19	16 1
11	27 44	27 0	25 46	23 59	22 17	20 45	19 33	18 38	18 1	17 39
12	31 23	30 39	28 54	26 43	24 41	22 54	21 30	20 27	19 44	19 18
13	35 30	34 35	32 20	29 38	27 11	25 6	23 29	22 16	21 27	20 57
14	40 36	29 13	36 8	32 45	29 48	27 20	25 31	24 8	23 11	22 37
15	47 58	35 23	40 38	36 10	32 30	29 44	27 36	26 0	24 57	24 17
16			46 28	40 4	36 35	32 10	29 45	27 57	26 44	25 59
17			50 0	43 44	38 51	34 48	31 58	29 55	28 35	27 41
18				50 55	42 28	37 34	44 16	31 57	30 23	29 25
	30	20	10	0	8 20	10	0	20	10	0
	0	10	20	0	10	20	0	10	20	30
3	4 46	4 47	4 51	4 58	5 8	5 20	5 33	5 47	5 56	5 58
4	6 20	6 20	6 26	6 36	6 48	7 5	7 20	7 39	7 50	7 53
5	7 58	7 58	8 3	8 14	8 29	8 48	9 9	9 29	9 40	9 45
6	9 34	9 33	9 39	9 51	10 10	10 35	10 56	11 18	11 13	11 37
7	11 10	11 8	11 14	11 28	11 48	12 10	12 41	13 5	13 20	13 26
8	12 47	12 44	12 50	13 5	13 26	13 53	14 25	14 51	15 10	15 15
9	14 24	14 20	14 26	14 41	15 4	15 33	16 7	16 36	16 56	17 1
10	16 1	15 55	16 1	16 17	16 40	17 13	17 49	18 20	18 40	18 48
11	17 39	17 31	17 36	17 53	18 20	18 50	19 30	20 3	20 26	20 30
12	19 18	19 8	19 10	19 28	19 57	20 31	21 10	21 45	22 10	22 17
13	20 57	20 44	20 47	21 4	21 33	22 0	22 50	23 26	23 50	23 59
14	22 37	22 21	22 23	23 39	23 9	23 46	24 29	25 7	25 34	25 40
15	24 17	23 59	23 59	24 15	24 45	25 23	26 7	26 47	27 15	27 23
16	25 59	25 36	25 34	25 50	26 20	26 59	27 45	28 26	28 55	29 4
17	27 41	27 15	27 11	27 26	27 56	28 36	29 23	30 5	30 35	30 44
18	29 25	28 54	28 47	29 1	29 31	30 20	31 0	31 43	32 14	32 24
	30	20	10	30	20	10	0	20	10	0

Paral.	A TABLE of TWILIGHT for the Latitude of 52 degrees.									
	0	10	20	0	10	20	0	10	20	30
3	6 40	6 36	6 22	6 5	5 45	6 27	5 16	5 2	4 56	4 55
4	9 1	8 56	8 36	8 10	7 44	7 19	7 0	6 44	6 35	6 30
5	11 29	11 21	10 54	10 20	9 15	9 13	8 48	8 27	8 15	8 8
6	14 4	13 52	13 18	12 35	11 50	11 9	10 36	10 11	9 55	9 46
7	16 46	16 31	15 48	14 53	13 57	13 7	12 27	11 56	11 36	11 25
8	19 37	19 19	18 25	17 17	16 9	15 8	14 20	13 42	13 17	13 5
9	22 41	22 18	21 10	19 47	18 25	17 10	16 14	15 29	14 49	14 45
10	26 0	25 28	24 6	22 23	20 44	19 17	18 9	17 17	16 43	16 25
11	29 41	28 59	27 16	25 8	23 9	21 27	20 7	19 7	18 28	18 5
12	33 54	32 59	30 43	28 5	25 40	23 40	22 9	21 0	20 13	19 45
13	39 2	37 40	34 35	31 16	28 21	26 1	24 13	22 54	21 59	21 26
14	45 30	43 54	29 0	34 45	31 11	28 24	26 19	24 48	23 46	23 8
15		46 50	45 4	38 40	34 13	30 55	28 30	26 45	25 35	24 50
16				43 23	37 31	33 30	30 45	28 45	27 25	26 36
17				49 40	41 11	36 21	33 5	30 47	29 18	28 21
18					45 26	39 20	35 30	32 55	31 10	30 8
	30	20	10	0	8 20	10	0	7 20	10	0
	0	10	20	0	10	20	0	10	20	30
3	4 53	4 54	4 58	5 5	5 17	5 29	5 45	5 58	6 7	6 10
4	6 30	6 31	6 36	6 45	7 0	7 16	7 36	7 53	8 5	8 9
5	8 8	8 8	8 13	8 24	8 43	9 2	9 26	9 46	10 0	10 6
6	9 46	9 46	9 50	10 5	10 25	10 47	11 25	11 38	11 55	12 0
7	11 25	11 24	11 30	11 44	12 7	12 31	13 0	13 28	13 46	13 55
8	13 4	13 0	13 8	13 23	13 48	14 15	14 49	15 18	15 37	15 46
9	14 43	14 39	14 45	15 0	15 28	15 57	16 34	17 5	17 26	17 35
10	16 23	16 17	16 23	16 40	17 7	17 39	18 18	18 50	19 15	19 25
11	18 5	17 55	18 0	18 18	18 18	18 46	19 20	20 0	20 36	21 10
12	19 44	19 34	19 37	19 55	20 25	20 1	21 44	22 19	22 48	22 59
13	21 26	21 31	21 15	21 33	22 4	22 41	23 26	24 5	24 30	24 45
14	23 28	22 50	22 53	23 40	23 40	24 21	25 7	25 48	26 16	26 28
15	24 50	24 30	24 31	24 49	25 20	26 0	26 48	27 30	27 59	28 10
16	26 36	26 10	26 9	26 25	26 57	27 39	28 28	29 13	28 40	29 55
17	28 21	27 54	27 49	28 0	28 35	29 17	30 8	30 53	31 25	31 37
18	30 8	29 35	29 27	29 41	30 13	30 55	31 48	32 30	33 5	33 20
	30	20	10	0	20	10	0	20	10	0

Paral.	A TABLE of TWILIGHT for the Latitude of 53 degrees.																			
	0	10	20	0	10	20	0	10	20	30	0	10	20	30						
3	7	6	6	53	6	38	6	17	5	55	5	36	5	20	5	9	5	3	4	59
4	9	35	9	19	8	58	8	29	7	58	7	31	7	11	6	54	6	46	6	39
5	12	11	11	50	11	23	10	45	10	4	9	28	9	0	8	40	8	28	8	20
6	14	55	14	34	13	56	13	6	12	13	11	29	10	54	10	26	10	10	10	0
7	17	49	17	24	16	35	15	30	14	26	13	30	12	48	12	14	11	52	11	41
8	20	56	20	24	19	24	18	4	16	44	15	38	14	45	14	4	13	38	13	20
9	24	18	23	39	22	23	20	43	19	6	17	46	16	43	15	54	15	22	15	4
10	28	0	27	13	25	38	23	30	21	23	19	57	18	40	17	45	17	9	16	46
11	32	17	31	15	29	10	26	27	24	7	22	13	20	45	19	35	18	56	18	29
12	37	30	36	1	32	39	29	40	26	49	24	34	22	51	21	34	20	44	20	13
13	45	3	42	18	37	36	33	13	29	41	27	0	25	0	23	34	22	32	21	57
14					43	37	37	14	32	46	29	33	27	10	25	34	24	24	23	43
15					57	31	42	0	36	7	32	15	29	29	27	34	26	17	25	28
16							48	23	39	51	35	4	31	50	29	38	28	11	27	16
17									44	10	38	6	34	21	31	46	30	7	29	4
18									49	37	41	25	36	56	33	58	32	6	30	54
	30		11	20	10		0		8	20	10		0		11	20	10		0	
	0		10		20		0		10		20		0		10		20		0	
3	4	59	4	59	5	5	5	13	5	26	5	41	5	55	6	10	6	21	6	26
4	6	39	6	39	6	46	6	55	7	10	7	31	7	50	8	8	8	20	8	28
5	8	20	8	19	8	26	8	37	8	57	9	20	9	43	10	4	10	21	10	26
6	10	0	9	59	10	7	10	20	10	40	11	8	11	30	12	0	12	19	12	27
7	11	41	11	39	11	47	12	0	12	26	12	55	13	25	13	54	14	15	14	24
8	13	20	13	18	13	26	13	43	14	9	14	41	15	15	15	46	16	9	16	19
9	15	4	14	58	15	6	15	24	15	51	16	26	17	0	17	36	18	0	18	11
10	16	46	16	38	16	46	17	4	17	34	18	10	18	49	19	25	19	50	20	3
11	18	29	18	19	18	26	18	44	19	15	19	54	20	35	21	14	21	40	21	54
12	20	13	20	0	20	6	20	24	20	56	21	37	22	20	23	1	23	31	23	43
13	21	57	21	41	21	45	22	4	22	37	23	19	24	4	24	47	25	18	25	31
14	23	40	23	23	23	26	23	44	24	17	25	1	25	48	26	34	27	5	27	18
15	25	28	25	5	25	6	25	24	25	57	26	40	27	31	28	17	28	54	29	5
16	27	16	26	48	26	48	27	4	27	37	28	23	29	13	30	1	30	36	30	50
17	29	4	28	30	28	28	28	44	29	17	30	4	30	55	31	44	32	20	32	35
18	30	54	30	16	30	9	30	20	30	57	31	44	32	37	33	27	34	3	34	18
	30		11	20	10		0		11	20	10		0		11	20	10		0	

Paral.	A TABLE of TWILIGHT for the Latitude of 54 degrees.																				
	0	10	20	0	10	20	0	10	20	30											
3	7	17	7	13	6	55	6	30	6	10	5	49	5	31	5	18	5	10	5	7	
4	9	56	9	48	9	23	8	50	8	17	7	48	7	22	7	5	6	54	6	49	
5	12	40	12	31	11	57	11	13	10	28	9	50	9	17	8	54	8	39	8	30	
6	15	39	15	24	14	38	13	40	12	44	11	55	11	14	10	44	10	25	10	15	
7	18	48	18	26	17	28	16	14	15	2	14	5	13	10	12	35	12	11	11	58	
8	22	10	21	44	20	29	18	56	17	27	16	15	15	10	14	27	13	58	13	40	
9	25	59	25	20	23	44	21	46	19	57	28	27	17	15	16	21	15	46	15	26	
10	30	18	29	25	27	16	24	47	22	34	20	44	19	19	18	16	17	34	17	11	
11	35	35	34	16	31	16	28	0	25	17	23	7	21	27	20	14	19	24	18	57	
12	47	30	40	39	35	58	31	38	28	10	27	35	23	37	22	14	21	17	20	45	
13				42	0	35	41	31	20	28	10	25	50	24	15	23	10	22	30		
14				56	9	40	31	34	44	30	54	28	11	26	19	25	4	24	18		
15					46	59	38	31	33	46	30	36	28	26	26	49	26	8			
16							42	54	36	50	33	6	30	36	28	57	27	58			
17							48	27	40	15	35	44	32	51	30	58	29	50			
18							57	34	44	0	38	30	35	9	33	0	31	45			
	30	11	20	10	0	8	20	10	0	11	20	10	0	11	20	10	0				
	0	10	20	0	10	20	0	10	20	0	10	20	0	10	20	0	10	20	0	10	20
3	5	7	5	7	5	10	5	21	5	34	5	50	6	8	6	20	6	36	6	40	
4	6	49	6	48	6	54	7	5	7	29	7	44	8	6	8	26	8	40	8	49	
5	8	30	8	31	8	38	8	51	9	10	9	31	10	4	10	26	10	45	10	54	
6	10	15	10	14	10	21	10	36	10	58	11	27	11	58	12	25	12	46	12	56	
7	11	58	11	55	12	4	12	20	12	44	13	17	13	50	14	20	14	45	14	55	
8	13	40	13	37	13	45	14	4	14	30	15	6	15	44	16	18	16	44	16	54	
9	15	26	15	19	15	26	15	47	16	15	16	54	17	34	18	11	18	39	18	50	
10	17	11	17	0	17	9	17	29	17	59	18	40	19	24	20	4	20	34	20	45	
11	18	57	18	46	18	50	19	10	19	44	20	26	21	10	21	54	22	25	22	38	
12	20	44	20	29	20	34	20	54	21	27	22	10	23	0	23	45	24	17	24	31	
13	22	30	22	14	22	16	22	36	23	10	23	57	24	47	25	34	26	7	26	21	
14	24	18	23	58	23	59	24	18	24	54	25	41	26	34	27	20	27	57	28	10	
15	26	8	25	44	25	41	26	0	26	36	27	25	28	18	29	9	29	45	30	0	
16	27	58	27	28	27	25	27	40	28	18	29	8	30	3	30	55	31	30	31	48	
17	29	50	29	15	29	8	29	25	30	0	30	51	32	47	32	41	33	19	33	35	
18	31	44	31	0	30	50	31	7	31	40	32	34	33	31	34	26	35	5	35	20	
	30	11	20	10	0	11	20	10	0	11	20	10	0	11	20	10	0				

Partl.	A TABLE of TWILIGHT for the Latitude of 55 degrees.									
	0	10	20	0	10	20	0	10	20	30
3	7 40	7 34	7 16	6 48	6 20	5 59	5 40	5 26	5 18	5 14
4	10 31	10 18	9 51	9 12	8 35	8 0	7 36	7 16	7 5	6 59
5	13 20	13 10	12 35	11 42	10 50	10 8	9 30	9 8	8 54	8 44
6	16 41	16 19	15 28	14 20	13 14	12 18	11 34	11 1	10 41	10 29
7	20 9	19 40	18 30	17 4	15 14	14 31	13 37	12 56	12 29	12 16
8	23 59	23 20	21 49	19 56	18 12	16 46	15 40	14 52	14 20	14 4
9	28 20	27 26	25 24	23 0	20 50	19 9	17 46	15 49	16 11	15 50
10	33 44	32 21	29 27	26 18	23 38	21 31	19 56	18 48	18 5	17 37
11	41 30	38 50	34 14	29 57	26 34	24 0	22 10	20 49	19 57	19 26
12			40 24	34 5	29 46	26 40	24 27	22 52	21 52	21 15
13				38 56	33 10	29 26	26 48	25 0	23 47	23 5
14				45 30	37 3	32 2	29 15	27 9	25 46	24 57
15					41 31	35 26	31 48	29 21	27 44	26 49
16					47 6	38 54	34 28	31 38	29 49	28 44
17					56 25	42 44	37 18	33 59	31 52	30 40
18						47 10	40 18	36 26	33 55	32 36
	30	20	10	0	8 20	10	0	20	10	0
	0	10	20	0	10	20	0	10	20	30
3	4 14	5 4	5 21	5 30	5 44	6 2	6 20	6 38	6 52	6 58
4	6 49	6 58	7 6	7 8	7 56	7 59	8 24	8 46	9 3	9 10
5	8 44	8 42	8 52	9 6	9 6	9 54	10 24	10 51	11 11	11 19
6	10 30	10 28	10 37	10 53	11 18	11 48	12 22	12 55	13 16	13 25
7	12 16	12 14	12 22	12 40	12 57	13 41	14 20	14 55	15 19	15 29
8	14 4	13 58	14 7	14 26	14 56	15 34	16 14	16 52	17 20	17 31
9	15 50	15 44	15 51	16 11	16 34	17 25	18 7	18 49	19 19	19 31
10	17 14	17 28	17 36	17 56	18 30	19 14	20 0	20 44	21 17	21 30
11	19 26	19 15	19 22	19 41	20 7	21 2	21 51	22 38	23 13	23 26
12	21 15	21 0	21 6	21 26	22 5	22 50	23 42	24 31	25 8	25 22
13	23 5	22 45	22 50	23 11	23 39	24 37	25 32	26 23	27 1	27 15
14	24 57	24 34	24 36	24 56	25 3	25 24	27 21	28 14	28 53	29 8
15	26 49	26 22	26 21	26 4	27 9	28 11	29 9	30 4	30 44	30 59
16	28 44	28 11	28 8	28 25	29 4	29 57	30 57	31 53	32 35	32 51
17	30 40	30 1	29 55	30 10	30 49	31 44	32 4	33 41	34 24	34 40
18	32 36	31 51	31 41	31 55	32 33	33 2	34 30	35 29	36 13	36 30
	30	20	10	0	20	10	0	20	10	0

Paral.	A TABLE of TWILIGHT for the Latitude of 56 degrees.																				
	0			10			20			30											
3	8	9	8	1	7	32	7	8	6	37	6	12	5	50	5	37	5	26	5	20	
4	11	10	10	5	6	10	24	9	40	8	56	8	20	7	50	7	30	7	16	7	10
5	14	24	14	5	13	19	12	10	11	19	10	31	9	52	9	25	9	7	8	58	
6	17	55	17	30	16	26	15	6	13	48	12	46	11	57	11	22	10	58	10	46	
7	21	49	21	14	19	42	18	2	16	24	15	4	14	4	13	20	12	50	12	35	
8	26	17	25	25	23	26	21	9	19	5	17	27	16	14	15	20	14	44	14	25	
9	31	41	30	24	27	35	24	31	22	54	19	55	18	42	17	21	16	39	16	15	
10	39	34	36	58	32	25	28	11	24	54	22	28	20	39	19	24	18	35	18	6	
11							32	22	28	5	25	8	22	58	21	30	20	31	19	57	
12							37	21	31	32	27	56	25	24	23	39	22	30	21	50	
13							44	0	35	31	30	54	27	9	25	51	24	31	23	41	
14									40	4	34	5	30	27	28	5	26	34	25	38	
15									45	45	37	32	33	9	30	21	28	38	27	34	
16									55	5	41	27	36	2	32	38	30	45	29	30	
17											45	58	39	7	35	6	32	55	31	31	
18												51	40	42	25	37	54	35	9	33	34
	30			11	20	10	0		8	20	10	0		11	20	10	0				
	0			10			0		11			0		10			0				30
3	5	22	5	24	5	28	5	40	5	54	6	14	6	35	6	55	7	11	7	18	
4	7	10	7	10	7	16	7	30	7	49	8	15	8	41	9	7	9	27	9	35	
5	8	58	8	58	9	5	9	21	9	44	10	14	10	45	11	16	11	40	11	49	
6	10	46	10	45	10	54	11	12	11	37	12	11	12	47	13	22	13	50	14	0	
7	12	35	12	32	12	40	13	1	13	29	14	8	14	47	15	28	15	58	16	9	
8	14	25	14	20	14	25	14	50	15	21	16	4	16	47	17	29	18	5	18	15	
9	16	15	16	8	16	15	16	30	17	11	17	56	18	42	19	29	20	6	20	19	
10	18	6	17	56	18	4	18	26	19	1	19	49	20	39	21	28	22	7	22	21	
11	19	57	19	44	19	50	20	14	20	50	21	41	22	34	23	27	24	7	24	21	
12	21	50	21	34	21	38	22	1	22	39	23	32	24	28	25	24	26	5	26	20	
13	23	43	23	24	23	25	23	49	24	28	25	22	26	20	27	18	28	1	28	17	
14	25	38	25	14	25	14	25	36	26	16	27	12	28	12	29	10	29	57	30	14	
15	27	34	27	4	27	1	27	24	28	4	29	1	30	2	31	5	31	50	32	7	
16	29	32	28	56	28	50	29	11	29	51	30	49	31	52	32	57	33	45	34	2	
17	31	31	30	49	30	39	30	59	31	39	32	39	33	42	34	50	35	36	35	52	
18	33	34	32	44	32	29	32	46	33	26	34	26	35	38	36	28	37	28	37	46	
	30			11	20	10	0		11	20	10	0		11	20	10	0				

A TABLE of MUNDANE ASPECTS.

Semidi- urnal or seminoc- turnal Arches.		Space of one House.		Semi- quar- tile. Smq.		Sex- tile. *		Quin- tile. Q.		Quar- tile. □		Trine. △		Sesqui- qua- drate. Ssq.		Biquin- tile. Bq.		Oppo- sition. 8	
h.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
3	0	15	0	22	30	30	0	36	0	45	0	60	0	67	30	72	0	90	0
3	6	15	30	23	15	31	0	37	12	46	30	62	0	69	45	74	24	93	0
3	12	16	0	24	0	32	0	38	24	48	0	64	0	72	0	76	48	96	0
3	18	16	30	24	45	33	0	39	36	49	30	66	0	74	15	79	12	99	0
3	24	17	0	25	30	34	0	40	48	51	0	68	0	76	30	81	36	102	0
3	30	17	30	26	15	35	0	42	0	52	30	70	0	78	45	84	0	105	0
3	36	18	0	27	0	36	0	43	12	54	0	72	0	81	0	86	24	108	0
3	42	18	30	27	45	37	0	44	24	55	30	74	0	83	15	88	48	111	0
3	48	19	0	28	30	38	0	45	36	57	0	76	0	85	30	91	12	114	0
3	54	19	30	29	15	39	0	46	48	58	30	78	0	87	45	93	36	117	0
4	0	20	0	30	0	40	0	48	0	60	0	80	0	90	0	96	0	120	0
4	6	20	30	30	45	41	0	49	12	61	30	82	0	92	15	98	24	123	0
4	12	21	0	31	30	42	0	50	24	63	0	84	0	94	30	100	48	126	0
4	18	21	30	32	15	43	0	51	36	64	30	86	0	96	45	103	12	129	0
4	24	22	0	33	0	44	0	52	48	66	0	88	0	99	0	105	36	132	0
4	30	22	30	33	45	45	0	54	0	67	30	90	0	101	15	108	0	135	0
4	36	23	0	34	30	46	0	55	12	69	0	92	0	103	30	110	24	138	0
4	42	23	30	35	15	47	0	56	24	70	30	94	0	105	45	112	48	141	0
4	48	24	0	36	0	48	0	57	36	72	0	96	0	108	0	115	12	144	0
4	54	24	30	36	45	49	0	58	48	73	30	98	0	110	15	117	36	147	0
5	0	25	0	37	30	50	0	60	0	75	0	100	0	112	30	120	0	150	0
5	6	25	30	38	15	51	0	61	12	76	30	102	0	114	45	122	24	153	0
5	12	26	0	39	0	52	0	62	24	78	0	104	0	117	0	124	48	156	0
5	18	26	30	39	45	53	0	63	36	79	30	106	0	119	15	127	12	159	0
5	24	27	0	40	30	54	0	64	48	81	0	108	0	121	30	129	36	162	0
5	30	27	30	41	15	55	0	66	0	82	30	110	0	123	45	132	0	165	0
5	36	28	0	42	0	56	0	67	12	84	0	112	0	126	0	134	24	168	0
5	42	28	30	42	45	57	0	68	24	85	30	114	0	128	15	136	48	171	0
5	48	29	0	43	30	58	0	69	36	87	0	116	0	130	30	139	12	174	0
5	54	29	30	44	15	59	0	70	48	88	30	118	0	132	45	141	36	177	0
6	0	30	0	45	0	60	0	72	0	90	0	120	0	135	0	144	0	180	0

A TABLE of MUNDANE ASPECTS.

Semidi- urnal or Seminoc- turnal Arches.	Space of one House.		Semi- quar- tile. Smq.		Sex- tile. *		Quin- tile. Q.		Quar- tile. □		Trine. △		Sesqui- qua- drate. Ssq.		Biquin- tile. Bq.		Oppo- sition. 8		
	h. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.		
6	0	30	0	45	0	60	0	72	0	90	0	120	0	135	0	144	0	180	0
6	6	30	30	45	45	61	0	73	12	91	30	122	0	137	15	146	24	183	0
6	12	31	0	46	30	62	0	74	24	93	0	124	0	139	30	148	48	186	0
6	18	31	30	47	15	63	0	75	36	94	30	126	0	141	45	151	12	189	0
6	24	32	0	48	0	64	0	76	48	96	0	128	0	144	0	153	36	192	0
6	30	32	30	48	45	65	0	78	0	97	30	130	0	146	15	156	0	195	0
6	36	33	0	49	30	66	0	79	12	99	0	132	0	148	30	158	24	198	0
6	42	33	30	50	15	67	0	80	24	100	30	134	0	150	45	160	48	201	0
6	48	34	0	51	0	68	0	81	36	102	0	136	0	153	0	163	12	204	0
6	54	34	30	51	45	69	0	82	48	103	30	138	0	155	15	165	36	207	0
7	0	35	0	52	30	70	0	84	0	105	0	140	0	157	30	168	0	210	0
7	6	35	30	53	15	71	0	85	12	106	30	142	0	159	45	170	24	213	0
7	12	36	0	54	0	72	0	86	24	108	0	144	0	162	0	172	48	216	0
7	18	36	30	54	45	73	0	87	36	109	30	146	0	164	15	175	12	219	0
7	24	37	0	55	30	74	0	88	48	111	0	148	0	166	30	177	36	222	0
7	30	37	30	56	15	75	0	90	0	112	30	150	0	168	45	180	0	225	0
7	36	38	0	57	0	76	0	91	12	114	0	152	0	171	0	182	24	228	0
7	42	38	30	57	45	77	0	92	24	115	30	154	0	173	15	184	48	231	0
7	48	39	0	58	30	78	0	93	36	117	0	156	0	175	30	187	12	234	0
7	54	39	30	59	15	79	0	94	48	118	30	158	0	177	45	189	36	237	0
8	0	40	0	60	0	80	0	96	0	120	0	160	0	180	0	192	0	240	0
8	6	40	30	60	45	81	0	97	12	121	30	162	0	182	15	194	24	243	0
8	12	41	0	61	30	82	0	98	24	123	0	164	0	184	30	196	48	246	0
8	18	41	30	62	15	83	0	99	36	124	30	166	0	186	45	199	12	249	0
8	24	42	0	63	0	84	0	100	48	126	0	168	0	189	0	201	36	252	0
8	30	42	30	63	45	85	0	102	0	127	30	170	0	191	15	204	0	255	0
8	36	43	0	64	30	86	0	103	12	129	0	172	0	193	30	206	24	258	0
8	42	43	30	65	15	87	0	104	24	130	30	174	0	195	45	208	48	261	0
8	48	44	0	66	0	88	0	105	36	132	0	176	0	198	0	211	12	264	0
8	54	44	30	66	45	89	0	106	38	133	30	178	0	200	15	213	36	267	0
9	0	45	0	67	30	90	0	108	0	135	0	180	0	202	30	216	0	270	0

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
°	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	359 37	359 13	358 49	358 25	358 1	357 37
1	0 55	0 32	0 8	359 44	359 20	358 56	358 32
2	1 50	1 27	1 3	0 39	0 15	359 51	359 27
3	2 45	2 22	1 58	1 34	1 10	0 46	0 22
4	3 40	3 17	2 53	2 29	2 5	1 41	1 17
5	4 35	4 12	3 48	3 24	3 0	2 36	2 12
6	5 30	5 7	4 43	4 19	3 55	3 31	3 7
7	6 25	6 2	5 38	5 14	4 50	4 26	4 2
8	7 21	6 57	6 33	6 9	5 45	5 21	4 57
9	8 16	7 52	7 28	7 4	6 40	6 16	5 52
10	9 11	8 47	8 23	7 59	7 35	7 11	6 47
11	10 6	9 42	9 18	8 55	8 31	8 7	7 43
12	11 2	10 38	10 14	9 51	9 27	9 3	8 39
13	11 57	11 33	11 9	10 46	10 22	9 58	9 34
14	12 53	12 29	12 5	11 42	11 18	10 54	10 30
15	13 48	13 25	13 1	12 38	12 14	11 50	11 26
16	14 44	14 20	13 57	13 34	13 10	12 46	12 22
17	15 40	15 16	14 53	14 30	14 6	13 42	13 18
18	16 31	16 12	15 49	15 26	15 2	14 39	14 15
19	17 35	17 8	16 45	16 22	15 58	15 35	15 11
20	18 27	18 4	17 41	17 18	16 54	16 31	16 7
21	19 23	19 0	18 37	18 14	17 51	17 28	17 4
22	20 20	19 56	19 33	19 11	18 48	18 25	18 1
23	21 16	20 53	20 30	20 8	19 45	19 22	18 58
24	22 12	21 50	21 27	21 5	20 42	20 19	19 55
25	23 9	22 47	22 24	22 2	21 39	21 16	20 52
26	24 6	23 44	23 21	22 59	22 36	22 13	21 50
27	25 2	24 41	24 19	23 57	23 34	23 11	22 48
28	25 59	25 38	25 16	24 44	24 31	24 9	23 46
29	26 57	26 35	26 13	25 51	25 29	25 7	24 44
30	27 54	27 33	27 11	26 49	26 27	26 5	25 42

A TABLE OF RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
γ	d. m.						
0	0 0	0 23	0 47	1 11	1 35	1 59	2 23
1	0 55	1 18	1 42	2 6	2 30	2 54	3 18
2	1 50	2 13	2 37	3 1	3 25	3 49	4 13
3	2 45	3 8	3 32	3 56	4 20	4 44	5 8
4	3 40	4 3	4 27	4 51	5 15	5 39	6 3
5	4 35	4 58	5 22	5 46	6 10	6 34	6 58
6	5 30	5 54	6 18	6 42	7 6	7 30	7 53
7	6 25	6 49	7 13	7 37	8 1	8 25	8 48
8	7 21	7 44	8 8	8 32	8 56	9 20	9 43
9	8 16	8 40	9 4	9 28	9 51	10 15	10 38
10	9 11	9 35	9 59	10 23	10 46	11 10	11 33
11	10 6	10 30	10 54	11 18	11 41	12 5	12 28
12	11 2	11 25	11 49	12 13	12 36	13 0	13 23
13	11 57	12 20	12 44	13 8	13 31	13 55	14 18
14	12 53	13 16	13 39	14 3	14 26	14 50	15 13
15	13 48	14 12	14 35	14 58	15 21	15 45	16 8
16	14 44	15 7	15 30	15 53	16 16	16 40	17 3
17	15 40	16 2	16 25	16 48	17 11	17 35	17 58
18	16 35	16 58	17 21	17 44	18 7	18 30	18 53
19	17 31	17 54	18 17	18 40	19 2	19 25	19 48
20	18 27	18 50	19 13	19 36	19 58	20 21	20 43
21	19 23	19 46	20 9	20 22	20 54	21 17	21 39
22	20 20	20 42	21 5	21 28	21 50	22 12	22 34
23	21 16	21 38	22 1	22 24	22 46	23 8	23 30
24	22 12	22 35	22 57	23 20	23 42	24 4	24 26
25	23 9	23 31	23 43	24 16	24 38	25 0	25 21
26	24 6	24 28	24 50	25 12	25 34	25 56	26 17
27	25 2	25 25	25 47	26 9	26 30	26 52	27 13
28	25 59	26 22	26 43	27 5	27 26	27 48	28 9
29	26 57	27 19	27 40	28 1	28 22	28 44	29 5
30	27 54	28 16	28 37	28 58	29 19	29 40	30 1

A TABLE OF RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
8.	d. m.						
0	27 54	27 33	27 14	26 49	26 27	26 5	25 42
1	28 51	28 30	28 8	27 57	27 25	27 3	26 40
2	29 49	29 27	29 6	28 45	28 23	28 1	27 38
3	30 46	30 25	30 4	29 43	29 21	28 59	28 37
4	31 44	31 23	31 2	30 39	30 19	29 58	29 46
5	32 42	32 21	32 0	31 41	31 18	30 57	30 35
6	33 40	33 20	32 59	32 38	32 17	31 56	31 34
7	34 38	34 18	33 58	33 37	33 16	32 55	32 33
8	35 37	35 17	34 57	34 36	34 15	33 54	33 33
9	36 36	36 16	35 56	35 36	35 15	34 54	34 33
10	37 34	37 15	36 55	36 35	36 15	35 54	35 33
11	38 33	38 14	37 54	37 35	37 15	36 54	36 33
12	39 33	39 14	38 54	38 35	38 15	37 55	37 34
13	40 32	40 13	39 54	39 35	39 15	38 56	38 35
14	41 31	41 13	40 54	40 35	40 16	39 57	39 36
15	42 31	42 13	41 54	41 36	41 17	40 58	40 38
16	43 31	43 13	42 54	42 36	42 18	41 59	41 39
17	44 31	44 13	43 55	43 37	43 19	43 0	42 40
18	45 31	45 14	44 56	44 38	44 20	44 1	43 42
19	46 32	46 14	45 57	45 39	45 21	45 3	44 44
20	47 32	47 15	46 58	46 40	46 23	46 7	45 46
21	48 33	48 16	47 59	47 42	47 25	47 5	46 49
22	49 34	49 17	49 0	48 44	48 27	48 9	47 52
23	50 35	50 18	50 2	49 46	49 29	49 12	48 55
24	51 36	51 20	51 4	50 48	50 32	50 15	49 58
25	52 38	52 22	52 6	51 51	51 35	51 18	51 2
26	53 40	53 24	53 9	52 54	52 38	52 22	52 6
27	54 42	54 27	54 12	53 57	53 42	53 26	53 10
28	55 44	55 29	55 15	55 0	54 45	54 30	54 14
29	56 46	56 32	56 18	56 3	55 49	55 34	55 18
30	57 48	57 35	57 21	57 7	56 53	56 38	56 23

AN ILLUSTRATION

A TABLE OF RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
8	d. m.						
0	27 54	28 16	28 37	28 58	29 19	29 40	30 1
1	28 51	29 13	29 34	29 55	30 16	30 37	30 57
2	29 49	30 10	30 31	30 52	31 13	31 34	31 54
3	30 46	31 7	31 28	31 49	32 10	32 31	32 51
4	31 44	32 5	32 25	32 46	33 7	33 27	33 47
5	32 42	33 3	33 23	33 43	34 4	34 24	34 44
6	33 40	34 1	34 21	34 41	35 1	35 21	35 41
7	34 38	34 59	35 19	35 39	35 58	36 18	36 38
8	35 37	35 57	36 17	36 37	36 56	37 15	37 35
9	36 36	36 56	37 15	37 35	37 54	38 13	38 32
10	37 34	37 54	38 13	38 33	38 52	39 11	39 29
11	38 33	38 53	39 12	39 31	39 50	40 9	40 27
12	39 33	39 52	40 11	40 30	40 48	41 7	41 25
13	40 32	40 51	41 10	41 28	41 46	42 5	42 23
14	41 31	41 50	42 9	42 27	42 45	43 3	43 21
15	42 31	42 50	43 8	43 26	43 44	44 2	44 19
16	43 31	43 49	44 7	44 25	44 43	45 0	45 17
17	44 31	44 49	45 6	45 24	45 42	45 59	46 15
18	45 31	45 49	46 6	46 23	46 41	46 58	47 14
19	46 32	46 49	47 6	47 23	47 40	47 57	48 13
20	47 32	47 49	48 6	48 23	48 39	48 56	49 12
21	48 33	48 50	49 6	49 23	49 39	49 55	50 11
22	49 34	49 50	50 6	50 23	50 38	50 54	51 10
23	50 35	50 51	51 6	51 23	51 38	51 53	52 9
24	51 36	51 52	52 7	52 23	52 38	52 53	53 8
25	52 38	52 53	53 8	53 24	53 38	53 53	54 8
26	53 40	53 55	54 9	54 24	54 38	54 53	55 7
27	54 42	54 56	55 11	55 25	55 39	55 53	56 7
28	55 44	55 58	56 12	56 26	56 40	56 54	57 7
29	56 46	57 0	57 13	57 27	57 41	57 54	58 7
30	57 48	58 2	58 15	58 29	58 42	58 55	59 7

A TABLE OF RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
°	d. m.						
0	90 0	90 0	90 0	90 0	90 0	90 0	90 0
1	91 5	91 5	91 5	91 4	91 4	91 3	91 3
2	92 9	92 10	92 9	92 8	92 8	92 6	92 6
3	93 16	93 15	93 14	93 12	93 9	93 9	93 8
4	94 22	94 20	94 19	94 16	94 15	94 12	94 9
5	95 27	95 25	95 23	95 20	95 18	95 15	95 13
6	96 32	96 30	96 27	96 24	96 20	96 18	96 15
7	97 38	97 35	97 30	97 28	97 25	97 20	97 18
8	98 43	98 39	98 35	98 32	98 28	98 24	98 20
9	99 48	99 43	99 39	99 35	99 30	99 26	99 22
10	100 53	100 38	100 43	100 39	100 34	100 29	100 25
11	101 58	101 53	101 47	101 42	101 37	101 32	101 27
12	103 3	102 57	102 50	102 45	102 40	102 34	102 29
13	104 8	104 2	103 55	103 49	103 43	103 37	103 30
14	105 13	105 6	104 59	104 52	104 46	104 40	104 33
15	106 17	106 10	106 3	105 56	105 49	105 42	105 35
16	107 22	107 14	107 7	106 59	106 52	106 45	106 37
17	108 26	108 18	108 9	108 2	107 55	107 47	107 39
18	109 31	109 22	109 14	109 5	108 57	108 49	108 40
19	110 35	110 26	110 17	110 8	110 0	109 51	109 43
20	111 39	111 30	111 20	111 9	111 2	110 53	110 44
21	112 43	112 33	112 23	112 13	112 4	111 54	111 45
22	113 47	113 37	113 26	113 16	113 6	112 56	112 47
23	114 51	114 40	114 29	114 19	114 8	113 58	113 48
24	115 54	115 43	115 32	115 20	115 10	114 59	114 49
25	116 57	116 46	116 35	116 23	116 12	116 0	115 50
26	118 0	117 49	117 37	117 25	117 14	117 2	116 50
27	119 4	118 50	118 39	118 27	118 15	118 3	117 52
28	120 7	119 54	119 40	119 29	119 16	119 4	118 52
29	121 9	120 56	120 43	120 30	120 17	120 5	119 53
30	122 12	121 58	121 45	121 30	121 18	121 5	120 53

A TABLE OF RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
α	d. m.						
0	122 12	122 25	122 39	122 53	123 7	123 22	123 37
1	123 14	123 28	123 42	123 57	124 9	124 26	124 42
2	124 16	124 30	124 45	125 0	125 15	125 30	125 46
3	125 18	125 33	125 48	126 3	126 18	126 34	126 50
4	126 20	126 36	126 50	127 6	127 22	127 38	127 54
5	127 22	127 38	127 54	128 9	128 25	128 42	128 58
6	128 24	128 40	128 56	129 12	129 28	129 45	130 2
7	129 25	129 42	129 58	130 14	130 30	130 48	131 5
8	130 26	130 43	131 0	131 16	131 33	131 50	132 8
9	131 27	131 44	132 0	132 18	132 35	132 53	133 11
10	132 28	132 45	133 2	133 20	133 37	133 55	134 14
11	133 28	133 46	134 3	134 21	134 39	134 57	135 16
12	134 29	134 47	135 4	135 22	135 40	135 59	136 18
13	135 29	135 47	136 5	136 23	136 40	137 0	137 20
14	136 29	136 47	137 6	137 24	137 42	138 1	138 21
15	137 29	137 47	138 6	138 24	138 43	139 2	139 22
16	138 29	138 47	139 6	139 25	139 44	140 3	140 24
17	139 28	139 47	140 6	140 25	140 45	141 4	141 25
18	140 28	140 46	141 6	141 25	141 45	142 5	142 26
19	141 27	141 46	142 6	142 25	142 45	143 6	143 27
20	142 26	142 45	143 5	143 25	143 45	144 6	144 27
21	143 25	143 44	144 4	144 24	144 45	145 6	145 27
22	144 23	144 43	145 3	145 24	145 45	146 6	146 27
23	145 22	145 42	146 2	146 23	146 44	147 5	147 27
24	146 20	146 40	147 0	147 22	147 43	148 4	148 26
25	147 18	147 39	148 0	148 20	148 42	149 3	149 25
26	148 16	148 37	148 58	149 19	149 41	150 2	150 24
27	149 14	149 35	149 56	150 18	150 39	151 1	151 23
28	150 12	150 33	150 54	151 15	151 37	151 59	152 20
29	151 9	151 30	151 52	152 13	152 35	152 57	153 22
30	152 6	152 27	152 49	153 9	153 33	153 55	154 18

A TABLE OF RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	0
α	d. m.						
0	122 12	121 58	121 45	121 32	121 18	121 5	120 53
1	123 14	123 0	122 47	122 33	122 19	122 6	121 53
2	124 16	124 2	123 48	123 34	123 20	123 6	122 53
3	125 19	125 3	124 49	124 35	124 20	124 7	123 53
4	125 20	126 5	125 51	125 36	125 22	125 7	124 53
5	126 22	127 7	126 52	126 36	126 22	126 7	125 52
6	128 24	128 8	127 53	127 37	127 22	127 7	126 52
7	129 25	129 9	128 54	128 37	128 22	128 7	127 50
8	130 26	130 9	129 54	129 37	129 22	129 6	128 50
9	131 27	131 9	130 54	130 37	130 20	130 5	129 49
10	132 28	132 10	131 54	131 37	131 20	131 4	130 48
11	133 28	133 10	132 54	132 37	132 20	132 3	131 47
12	134 29	134 11	133 54	133 37	133 19	133 2	132 46
13	135 29	135 11	134 54	134 36	134 18	134 0	133 45
14	136 29	136 11	135 53	135 35	135 17	135 0	134 43
15	137 29	137 10	136 52	136 34	136 16	135 58	135 40
16	138 29	138 10	137 51	137 33	137 15	136 57	136 39
17	139 28	139 9	138 50	138 32	138 14	137 55	137 37
18	140 27	140 8	139 49	139 30	139 13	138 53	138 35
19	141 27	141 7	140 48	140 29	140 9	139 50	139 33
20	142 26	142 6	141 27	141 27	141 8	140 49	140 30
21	143 24	143 4	142 25	142 25	142 6	141 47	141 28
22	144 23	144 3	143 23	143 23	143 4	142 45	142 25
23	145 22	145 1	144 21	144 20	144 2	143 42	143 22
24	146 20	145 59	145 39	145 19	144 59	144 39	144 19
25	147 18	146 57	146 37	146 17	145 56	145 36	145 16
26	148 16	147 55	147 35	147 14	146 53	146 33	146 13
27	149 14	148 53	148 32	148 9	147 50	147 39	147 9
28	150 12	149 50	149 29	149 8	148 47	148 26	148 6
29	151 9	150 47	150 26	150 5	149 44	149 23	149 3
30	152 6	151 44	151 23	151 2	150 40	150 20	149 59

A TABLE OF RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
☾	d. m.						
0	152 6	152 27	152 49	153 10	153 33	153 55	154 18
1	153 4	153 26	153 47	154 9	154 30	154 53	155 16
2	154 0	154 22	154 44	155 6	155 29	155 50	156 14
3	154 58	155 19	155 40	156 3	156 26	156 49	157 12
4	155 54	156 16	156 39	157 0	157 24	157 47	158 10
5	156 50	157 13	157 36	157 58	158 20	158 44	159 8
6	157 48	158 10	158 33	158 55	159 18	159 40	160 5
7	158 44	159 7	159 30	159 52	160 15	160 38	161 2
8	159 40	160 4	160 27	160 49	161 12	161 35	161 59
9	160 37	161 0	161 23	161 46	162 9	162 32	162 56
10	161 33	161 56	162 19	162 42	163 6	163 29	163 53
11	162 29	162 52	163 15	163 38	164 2	164 25	164 49
12	163 25	163 48	164 10	164 34	164 58	165 20	165 45
13	164 20	164 44	165 7	165 30	165 54	166 18	166 42
14	165 16	165 40	166 3	166 26	166 50	167 14	167 38
15	166 12	166 35	166 59	167 22	167 46	168 10	168 34
16	167 7	167 30	167 55	168 18	168 42	169 6	169 30
17	168 3	168 27	168 50	169 14	169 38	170 2	170 26
18	168 58	169 23	169 46	170 9	170 33	170 57	171 20
19	169 54	170 18	170 42	171 5	171 29	171 53	172 17
20	170 49	171 13	171 37	172 0	172 25	172 49	173 13
21	171 44	172 8	172 32	172 56	173 20	173 44	174 8
22	172 39	173 3	173 27	173 50	174 15	174 39	175 3
23	173 35	173 58	174 22	174 46	175 10	175 34	175 58
24	174 30	174 53	175 17	175 40	176 5	176 29	176 53
25	175 25	175 48	176 12	176 36	177 0	177 24	177 48
26	176 20	176 43	177 7	177 30	177 56	178 19	178 43
27	177 15	177 38	178 2	178 26	178 50	179 14	179 38
28	178 10	178 33	178 57	179 20	179 45	180 9	180 33
29	179 5	179 28	179 52	180 16	180 40	181 4	181 28
30	180 0	180 23	180 47	181 10	181 35	181 59	182 23

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
°	d. m.						
0	152 6	151 44	151 23	151 2	150 40	150 20	149 59
1	153 4	152 40	152 20	151 59	151 38	151 16	150 55
2	154 0	153 38	153 17	152 55	152 34	152 12	151 51
3	154 58	154 35	154 13	153 40	153 30	153 8	152 47
4	155 54	155 32	155 10	154 48	154 26	154 4	153 43
5	156 50	156 29	156 5	155 44	155 22	155 0	154 39
6	157 48	157 25	157 3	156 40	156 18	155 56	155 34
7	158 44	158 22	157 59	157 36	157 14	156 52	156 30
8	159 40	159 18	158 55	158 32	158 10	157 48	157 26
9	160 37	160 14	159 50	159 28	159 6	158 43	158 20
10	161 52	161 10	160 47	160 24	160 2	159 39	159 17
11	162 29	162 6	161 43	161 20	160 58	160 35	160 12
12	163 25	163 2	162 39	162 16	161 53	161 30	161 7
13	164 20	163 58	163 35	163 12	162 49	162 25	162 2
14	165 16	164 53	164 30	164 7	163 44	163 20	162 57
15	166 12	165 48	165 25	165 2	164 39	164 15	163 52
16	167 7	166 44	166 20	165 57	165 34	165 10	164 47
17	168 3	167 40	167 17	166 52	166 29	166 5	165 42
18	168 58	168 35	168 12	167 47	167 24	167 0	166 37
19	169 54	169 30	169 7	168 43	168 19	167 55	167 32
20	170 49	170 26	170 2	169 38	169 14	168 50	168 27
21	171 44	171 20	170 57	170 33	170 9	169 45	169 22
22	172 39	172 16	171 52	171 28	171 4	170 40	170 17
23	173 35	173 10	172 47	172 23	171 59	171 35	171 12
24	174 30	174 6	173 42	173 18	172 54	172 30	172 7
25	175 25	175 2	174 38	174 14	173 50	173 26	173 2
26	176 20	175 57	175 33	175 9	174 45	174 20	173 57
27	177 15	176 52	176 28	176 4	175 40	175 16	174 52
28	178 10	177 47	177 33	176 59	176 35	176 10	175 47
29	179 5	178 42	178 18	177 54	177 30	177 6	176 42
30	180 0	179 37	179 13	178 49	178 25	178 0	177 37

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	180 0	180 23	180 47	181 10	181 35	181 59	182 23
1	180 55	181 18	181 42	182 6	182 30	182 54	183 18
2	181 50	182 13	182 37	183 0	183 25	183 49	184 13
3	182 45	183 8	183 32	183 56	184 20	184 44	185 8
4	183 40	184 3	184 27	184 50	185 15	185 39	186 3
5	184 35	184 58	185 22	185 46	186 10	186 34	186 58
6	185 30	185 54	186 18	186 42	187 6	187 30	187 53
7	186 25	186 49	187 13	187 37	188 0	188 25	188 48
8	187 20	187 44	188 8	188 32	188 56	189 20	189 43
9	188 16	188 39	189 3	189 27	189 50	190 15	190 38
10	189 10	189 34	189 58	190 22	190 46	191 10	191 33
11	190 6	190 29	190 53	191 17	191 40	192 5	192 28
12	191 2	191 25	191 48	192 13	192 36	193 0	193 23
13	191 57	192 20	192 43	193 8	193 30	193 55	194 18
14	192 53	193 16	193 39	194 3	194 26	194 50	195 13
15	193 48	194 12	194 35	194 58	195 20	195 45	196 8
16	194 44	195 7	195 30	195 53	196 16	196 40	197 3
17	195 40	196 2	196 25	196 48	197 10	197 35	197 58
18	196 35	196 58	197 20	197 44	198 7	198 30	198 53
19	197 30	197 54	198 17	198 40	199 2	199 25	199 48
20	198 27	198 50	199 13	199 36	199 58	200 20	200 43
21	199 23	199 46	200 9	200 32	200 54	201 16	201 39
22	200 20	200 42	201 5	201 28	201 50	202 12	202 34
23	201 16	201 38	202 1	202 24	202 46	203 8	203 30
24	202 12	202 35	202 57	203 20	203 42	204 4	204 26
25	203 9	203 30	203 53	204 16	204 38	205 0	205 20
26	204 6	204 29	204 50	205 12	205 34	205 56	206 17
27	205 2	205 25	205 47	206 9	206 30	206 52	207 16
28	205 59	206 22	206 43	207 0	207 26	207 48	208 9
29	206 57	207 19	207 40	208 5	208 22	208 44	209 5
30	207 54	208 16	208 37	208 58	209 19	209 40	210 0

A TABLE OF RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	0
d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	180 0	179 37	179 13	178 49	178 25	178 0	177 37
1	180 55	180 32	180 8	179 44	179 20	178 59	178 32
2	181 50	181 27	181 3	180 39	180 15	179 50	179 27
3	182 45	182 22	181 58	181 34	181 10	180 46	180 22
4	183 40	183 17	182 53	182 29	182 5	181 40	181 17
5	184 35	184 12	183 48	183 24	183 0	182 36	182 12
6	185 30	185 7	184 43	184 19	183 55	183 30	183 7
7	186 25	186 2	185 38	185 14	184 50	184 26	184 2
8	187 20	186 57	186 33	186 9	185 45	185 20	184 57
9	188 16	187 52	187 28	187 4	186 40	186 16	185 52
10	189 10	188 47	188 23	187 59	187 35	187 10	186 47
11	190 6	189 42	189 18	188 55	188 30	188 7	187 43
12	191 2	190 38	190 14	189 50	189 27	189 3	188 39
13	191 57	191 33	191 9	190 46	190 22	189 58	189 34
14	192 53	192 29	192 5	191 42	191 18	190 54	190 30
15	193 48	193 25	193 0	192 38	192 14	191 50	191 26
16	194 44	194 20	193 57	193 34	193 10	192 46	192 22
17	195 40	195 16	194 53	194 30	194 6	193 42	193 18
18	196 35	196 12	195 49	195 26	195 2	194 39	194 15
19	197 30	197 8	196 45	196 22	195 58	195 35	195 10
20	198 27	198 4	197 40	197 18	196 54	196 30	196 7
21	199 23	199 0	198 37	198 14	197 50	197 28	197 4
22	200 20	199 56	199 33	199 10	198 48	198 25	198 0
23	201 16	200 53	200 30	200 8	199 45	199 22	198 58
24	202 12	201 50	201 27	201 5	200 42	200 19	199 55
25	203 9	202 47	202 24	202 2	201 39	201 16	200 52
26	204 6	203 44	203 20	202 59	202 36	202 13	201 50
27	205 2	204 40	204 19	203 57	203 34	203 10	202 48
28	205 59	205 38	205 16	204 54	204 30	204 9	203 46
29	206 57	206 35	206 13	205 50	205 29	205 7	204 44
30	207 57	207 33	207 10	206 49	206 27	206 5	205 42

of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
m	d. m.						
0	207 54	208 16	208 37	208 58	209 19	209 40	210 1
1	208 51	209 13	209 34	209 55	210 16	210 37	210 57
2	209 49	210 10	210 31	210 52	211 13	211 34	211 54
3	210 46	211 7	211 28	211 49	212 10	212 31	212 51
4	211 44	212 5	212 25	212 46	213 7	213 27	213 47
5	212 41	213 3	213 23	213 43	214 4	214 24	214 44
6	213 40	214 1	214 21	214 41	215 1	215 21	215 41
7	214 38	214 59	215 29	215 39	215 58	216 18	216 38
8	215 37	215 57	216 17	216 37	216 56	217 15	217 35
9	216 36	216 56	217 15	217 35	217 54	218 13	218 31
10	217 34	217 54	218 13	218 33	218 51	219 11	219 29
11	218 33	218 53	219 11	219 31	219 50	220 9	220 27
12	219 33	219 51	220 11	220 30	220 48	221 7	221 25
13	220 31	220 51	221 10	221 28	221 46	222 5	222 23
14	221 31	221 50	222 9	222 27	222 45	223 3	223 21
15	222 31	222 50	223 8	223 26	223 44	224 1	224 19
16	223 31	223 49	224 7	224 25	224 43	225 0	225 17
17	224 31	224 49	225 6	225 24	225 41	225 59	226 15
18	225 31	225 49	226 6	226 23	226 41	226 58	227 14
19	226 31	226 49	227 6	227 23	227 40	227 57	228 13
20	227 31	227 49	228 6	228 23	228 39	228 56	229 12
21	228 33	228 49	229 6	229 23	229 39	229 55	230 11
22	229 34	229 50	230 6	230 23	230 38	230 54	231 10
23	230 35	230 51	231 6	231 23	231 38	231 53	232 9
24	231 36	231 51	232 7	232 23	232 38	232 53	233 8
25	232 33	232 53	233 8	233 24	233 38	233 53	234 8
26	233 40	233 55	234 9	234 24	234 38	234 53	235 7
27	234 41	234 57	235 11	235 25	235 39	235 53	236 7
28	235 43	235 58	236 13	236 26	236 40	236 54	237 7
29	236 46	237 0	237 14	237 27	237 41	237 54	238 7
30	237 48	238 1	238 15	238 29	238 41	238 55	239 7

A TABLE OF RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
m	d. m.						
0	207 54	207 33	207 11	206 49	206 27	206 5	205 41
1	208 51	208 30	208 8	207 47	207 25	207 3	206 40
2	209 49	209 27	209 6	208 45	208 23	208 1	207 38
3	210 46	210 25	210 4	209 43	209 21	208 59	208 37
4	211 44	211 25	211 1	210 41	210 19	209 58	209 36
5	212 41	212 21	212 0	211 39	211 18	210 57	210 35
6	213 40	213 20	212 59	212 38	212 17	211 56	211 34
7	214 38	214 18	213 58	213 37	213 16	212 55	212 33
8	215 37	215 17	214 57	214 36	214 15	213 54	213 33
9	216 36	216 16	215 56	215 36	215 15	214 54	214 33
10	217 34	217 15	216 55	216 35	216 15	215 54	215 33
11	218 33	218 14	217 54	217 35	217 15	216 54	216 33
12	219 33	219 14	218 54	218 35	218 15	217 55	217 34
13	220 31	220 13	219 54	219 35	219 15	218 56	218 35
14	221 31	221 13	220 54	220 35	220 16	219 57	219 36
15	222 31	222 13	221 54	221 36	221 17	220 58	220 38
16	223 31	223 13	222 54	222 36	222 18	221 59	221 39
17	224 31	224 13	223 55	223 37	223 19	223 0	222 40
18	225 31	225 14	224 56	224 38	224 20	224 1	223 41
19	226 31	226 14	225 57	225 39	225 21	225 3	224 44
20	227 31	227 15	226 58	226 40	226 23	226 5	225 46
21	228 33	228 16	227 59	227 41	227 25	227 7	226 49
22	229 34	229 17	229 0	228 44	228 27	228 9	227 51
23	230 35	230 18	230 1	229 46	229 29	229 11	228 55
24	231 36	231 20	231 4	230 48	230 31	230 15	229 58
25	232 38	232 21	232 6	231 51	231 35	231 18	231 1
26	233 40	233 24	233 9	232 54	232 38	232 21	232 6
27	234 41	234 27	234 11	233 57	233 41	233 26	233 10
28	235 43	235 29	235 15	235 0	234 45	234 30	234 14
29	236 46	236 31	236 18	236 3	235 49	235 34	235 18
30	237 48	237 35	237 21	237 7	236 53	236 38	236 23

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
°	d. m.						
0	270 0	270 0	270 0	270 0	270 0	270 0	270 0
1	271 5	271 5	271 5	271 4	271 4	271 3	271 3
2	272 11	272 10	272 10	272 8	272 8	272 6	272 6
3	273 16	273 15	273 14	273 11	273 11	273 9	273 8
4	274 21	274 19	274 19	274 16	274 15	274 11	274 11
5	275 27	275 25	275 23	275 20	275 18	275 15	275 13
6	276 31	276 30	276 27	276 24	276 21	276 18	276 15
7	277 38	277 35	277 31	277 28	277 25	277 21	277 18
8	278 43	278 39	278 35	278 31	278 28	278 24	278 20
9	279 48	279 43	279 39	279 35	279 31	279 26	279 21
10	280 53	280 48	280 43	280 39	280 34	280 29	280 25
11	281 58	281 53	281 47	281 41	281 37	281 31	281 27
12	283 3	282 57	282 51	282 45	282 40	282 34	282 29
13	284 8	284 1	283 55	283 49	283 43	283 37	283 31
14	285 13	285 6	284 59	284 53	284 46	284 40	284 33
15	286 17	286 10	286 3	285 56	285 49	285 41	285 35
16	287 21	287 14	287 7	286 59	286 51	286 45	286 37
17	288 26	288 18	288 11	288 1	287 55	287 47	287 39
18	289 31	289 21	289 14	289 5	288 57	288 49	288 41
19	290 35	290 26	290 17	290 8	290 0	289 51	289 43
20	291 39	291 30	291 20	291 11	291 1	290 53	290 44
21	292 43	292 33	292 23	292 13	292 4	291 55	291 45
22	293 47	293 37	293 26	293 16	293 6	292 56	292 47
23	294 51	294 40	294 29	294 19	294 8	293 58	293 48
24	295 54	295 43	295 31	295 21	295 10	294 59	294 49
25	296 57	296 46	296 35	296 23	296 11	296 1	295 50
26	298 1	297 49	297 37	297 25	297 14	297 2	296 51
27	299 4	298 51	298 39	298 27	298 15	298 3	297 51
28	300 7	299 54	299 41	299 29	299 16	299 4	298 52
29	301 9	300 56	300 43	300 30	300 17	300 5	299 53
30	302 11	301 58	301 45	301 31	301 18	301 5	300 53

A TABLE OF RIGHT ASCENSIONS.—SOUTH LATITUDE.

	0	1	2	3	4	5	6
°	d. m.						
0	270 0	270 0	270 0	270 0	270 0	270 0	270 0
1	271 5	271 6	271 7	271 8	271 8	271 8	271 9
2	272 11	272 11	272 14	272 15	272 16	272 16	272 18
3	273 16	273 18	273 20	273 23	273 23	273 24	273 26
4	274 21	274 24	274 26	274 31	274 31	274 31	274 34
5	275 27	275 30	275 33	275 38	275 38	275 40	275 43
6	276 32	276 36	276 39	276 45	276 45	276 48	276 51
7	277 38	277 41	277 45	277 51	277 51	277 56	278 0
8	278 43	278 47	278 51	278 59	278 59	279 4	279 8
9	279 48	279 51	279 57	280 6	280 6	280 11	280 16
10	280 53	280 58	281 3	281 13	281 13	281 19	281 24
11	281 58	282 4	282 9	282 20	282 20	282 26	282 31
12	283 3	283 9	283 15	283 27	283 27	283 33	283 40
13	284 8	284 14	284 21	284 34	284 34	284 41	284 48
14	285 13	285 19	285 27	285 41	285 41	285 48	285 56
15	286 17	286 24	286 31	286 47	286 47	286 55	287 3
16	287 21	287 29	287 38	287 54	287 54	288 1	288 11
17	288 26	288 34	288 43	289 17	289 0	289 9	289 18
18	289 31	289 39	289 48	290 56	290 6	290 15	290 25
19	290 35	290 44	290 53	291 3	291 11	291 21	291 31
20	291 39	291 49	291 58	292 8	292 18	292 29	292 39
21	292 43	292 53	293 3	293 13	293 24	293 35	293 46
22	293 47	293 57	294 8	294 18	294 30	294 41	294 51
23	294 51	295 1	295 13	295 23	295 35	295 47	295 58
24	295 54	296 5	296 17	296 28	296 40	296 53	297 4
25	296 57	297 9	297 21	297 33	297 45	297 58	298 10
26	298 1	298 13	298 25	298 38	298 50	299 3	299 16
27	299 4	299 16	299 29	299 41	299 55	300 8	300 22
28	300 7	300 19	300 33	300 46	300 59	301 13	301 27
29	301 8	301 21	301 36	301 50	302 3	302 18	302 31
30	302 11	302 25	302 39	302 53	303 7	303 21	303 37

A TABLE OF RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
☾	d. m.						
0	302 11	301 58	301 45	301 31	301 18	301 5	300 52
1	303 14	303 0	302 47	302 33	302 19	302 6	301 52
2	304 16	304 1	303 48	303 34	303 20	303 6	302 52
3	305 18	305 3	304 50	304 35	304 21	304 7	303 52
4	306 20	306 5	305 51	305 36	305 21	305 7	304 52
5	307 21	307 7	306 51	306 36	306 21	306 7	305 51
6	308 24	308 8	307 53	307 37	307 22	307 7	306 51
7	309 25	309 9	308 54	308 37	308 22	308 7	307 51
8	310 26	310 10	309 54	309 37	309 21	309 6	308 50
9	311 27	311 10	310 54	310 37	310 21	310 5	309 49
10	312 28	312 11	311 54	311 37	311 21	311 4	310 48
11	313 28	313 12	312 54	312 37	312 20	312 3	311 47
12	314 29	314 11	313 54	313 37	313 19	313 2	312 46
13	315 29	315 11	314 54	314 36	314 18	314 1	313 45
14	316 29	316 11	315 53	315 35	315 17	315 0	314 42
15	317 29	317 10	316 51	316 34	316 16	315 58	315 41
16	318 29	318 10	317 51	317 33	317 15	316 57	316 39
17	319 28	319 9	318 50	318 31	318 14	317 55	317 37
18	320 27	320 8	319 49	319 30	319 11	318 53	318 35
19	321 27	321 7	320 48	320 29	320 10	319 51	319 32
20	322 26	322 6	321 47	321 27	321 8	320 49	320 31
21	323 25	323 4	322 45	322 25	322 6	321 47	321 28
22	324 23	324 3	323 43	323 23	323 4	322 45	322 25
23	325 22	325 1	324 41	324 21	323 51	323 41	323 22
24	326 20	325 59	325 39	325 19	324 59	324 39	324 19
25	327 18	326 57	326 37	326 17	325 56	325 36	325 16
26	328 16	327 55	327 33	327 14	326 53	326 33	326 12
27	329 14	328 53	328 31	328 11	327 50	327 30	327 10
28	330 11	329 50	329 29	329 8	328 47	328 27	328 6
29	331 9	330 47	330 26	330 5	329 44	329 23	329 3
30	332 6	331 44	331 23	331 1	330 41	330 20	329 59

A TABLE OF RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
=	d. m.						
0	302 12	302 25	302 39	302 53	303 7	303 21	303 37
1	303 14	303 28	303 42	303 57	304 11	304 26	304 41
2	304 16	304 31	304 45	305 0	305 15	305 30	305 46
3	305 18	305 33	305 48	306 4	306 18	306 34	306 50
4	306 20	306 36	306 51	307 6	307 21	307 38	307 54
5	307 22	307 38	307 54	308 9	308 25	308 41	308 58
6	308 24	308 40	308 56	309 11	309 29	309 45	310 1
7	309 25	309 41	309 58	310 14	310 31	310 48	311 5
8	310 26	310 43	311 0	311 16	311 34	311 51	312 8
9	311 27	311 44	312 1	312 18	312 35	312 54	313 11
10	312 28	312 45	313 2	313 19	313 37	313 55	314 14
11	313 28	313 46	314 4	314 21	314 39	314 57	315 16
12	314 29	314 46	315 4	315 2	315 40	315 59	316 18
13	315 29	315 47	316 5	316 22	316 41	317 0	317 19
14	316 29	316 47	317 6	317 24	317 41	318 1	318 21
15	317 29	317 47	318 6	318 24	318 44	319 1	319 21
16	318 29	318 47	319 6	319 25	319 44	320 4	320 24
17	319 28	319 47	320 6	320 25	320 45	321 4	321 25
18	320 27	320 46	321 6	321 25	321 45	322 5	322 26
19	321 27	321 46	322 6	322 25	322 45	323 6	323 27
20	322 26	322 45	323 5	323 25	323 45	324 6	324 27
21	323 25	323 44	324 4	324 24	324 45	325 6	325 27
22	324 23	324 42	325 3	325 24	325 45	326 6	326 27
23	325 21	325 42	326 1	326 23	326 44	327 5	327 27
24	326 20	326 40	327 1	327 21	327 44	328 4	328 26
25	327 18	327 39	328 0	328 21	328 41	329 4	329 25
26	328 16	328 37	328 58	329 19	329 41	330 1	330 24
27	329 14	329 35	329 56	330 17	330 39	331 1	331 24
28	330 11	330 33	330 54	331 15	331 37	331 59	332 21
29	331 9	331 30	331 51	332 14	332 35	332 57	333 20
30	332 6	332 27	332 49	333 11	333 34	333 55	334 18

A TABLE OF RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
κ	d. m.						
0	332 6	331 44	331 23	331 2	330 41	330 20	329 59
1	333 4	332 41	332 20	331 59	331 38	331 16	330 55
2	334 1	333 38	333 17	332 55	332 34	332 12	331 51
3	334 58	334 35	334 13	333 51	333 30	333 8	332 47
4	335 55	335 32	335 10	334 48	334 26	334 4	333 43
5	336 51	336 29	336 7	335 44	335 22	335 0	334 39
6	337 48	337 25	337 3	336 40	336 18	335 56	335 34
7	338 44	338 22	337 59	337 36	337 14	336 52	336 30
8	339 40	339 18	338 55	338 32	338 10	337 48	337 26
9	340 37	340 14	339 51	339 28	339 6	338 43	338 21
10	341 33	341 10	340 47	340 24	340 2	339 39	339 17
11	342 29	342 6	341 43	341 20	340 58	340 35	340 12
12	343 25	343 2	342 39	342 16	341 53	341 30	341 7
13	344 20	343 58	343 35	343 12	342 49	342 25	342 2
14	345 16	344 53	344 30	344 7	343 44	343 20	342 57
15	346 12	345 48	345 25	345 2	344 39	344 15	343 52
16	347 7	346 44	346 21	345 57	345 34	345 10	344 47
17	348 3	347 40	347 17	346 52	346 29	346 5	345 42
18	348 58	348 36	348 12	347 47	347 24	347 0	346 37
19	349 54	349 31	349 7	348 43	348 19	347 55	347 32
20	350 49	350 26	350 2	349 38	349 14	348 50	348 27
21	351 44	351 21	350 57	350 33	350 9	349 45	349 22
22	352 39	352 16	351 52	351 28	351 4	350 40	350 17
23	353 35	353 11	352 47	352 23	351 59	351 35	351 12
24	354 30	354 6	353 42	353 18	352 54	352 30	352 7
25	355 25	355 1	354 38	354 14	353 50	353 26	353 2
26	356 20	355 57	355 33	355 9	354 45	354 21	353 57
27	357 15	356 52	356 28	356 4	355 40	355 16	354 52
28	358 10	357 47	357 23	356 59	356 35	356 11	355 47
29	359 5	358 42	358 18	357 54	357 30	357 6	356 42
30	360 0	359 37	359 13	358 49	358 25	358 1	357 37

A TABLE OF RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
κ	d. m.						
0	332 6	332 28	332 49	333 11	333 33	333 55	334 18
1	333 4	333 25	333 47	334 9	334 31	334 53	335 16
2	334 1	334 22	334 44	335 6	335 29	335 51	336 14
3	334 58	335 19	335 41	336 3	336 26	336 49	337 12
4	335 55	336 16	336 39	337 1	337 24	337 47	338 10
5	336 51	337 13	337 36	337 58	338 21	338 44	339 8
6	337 48	338 10	338 33	338 55	339 18	339 41	340 5
7	338 44	339 7	339 30	339 52	340 15	340 38	341 2
8	339 40	340 4	340 27	340 49	341 12	341 35	341 59
9	340 37	341 0	341 23	341 46	342 9	342 32	342 56
10	341 33	341 56	342 19	342 42	343 6	343 29	343 53
11	342 29	342 52	343 15	343 38	344 2	344 25	344 49
12	343 25	343 48	343 11	344 34	344 58	345 21	345 45
13	344 20	344 44	345 7	345 30	345 54	346 18	346 42
14	345 16	345 40	346 3	346 26	346 50	347 14	347 38
15	346 12	346 35	346 59	347 22	347 46	348 10	348 34
16	347 7	347 31	347 55	348 18	348 42	349 6	349 30
17	348 3	348 27	348 51	349 14	349 38	350 2	350 26
18	348 58	349 22	349 46	350 9	350 33	350 57	351 21
19	349 54	350 18	350 42	351 5	351 29	351 53	352 17
20	350 49	351 13	351 37	352 1	352 25	352 49	353 13
21	351 44	352 8	352 32	352 56	353 20	353 44	354 8
22	352 39	353 3	353 27	353 51	354 15	354 39	355 3
23	353 35	353 58	354 22	354 46	355 10	355 34	355 58
24	354 30	354 53	355 17	355 41	356 5	356 29	356 53
25	355 25	355 48	356 12	356 36	357 0	357 24	357 48
26	356 20	356 43	357 7	357 31	357 55	358 19	358 43
27	357 15	357 38	358 2	358 26	358 50	359 14	359 38
28	358 10	358 33	358 57	359 21	359 45	360 9	360 32
29	359 5	359 28	359 52	360 16	360 40	361 4	361 28
30	360 0	360 23	360 47	361 11	361 35	361 59	362 23

T A B L E S

SHEWING THE

DECLINATIONS

OF THE

P L A N E T S.

A TABLE OF DECLINATIONS.—North Latitude.

°	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	23 32	24 32	25 32	26 32	27 32	28 32	29 32	30
1	23 31	24 31	25 31	26 31	27 31	28 31	29 31	29
2	23 31	24 31	25 31	26 31	27 31	28 31	29 31	28
3	23 30	24 30	25 30	26 30	27 30	28 30	29 30	27
4	23 28	24 29	25 28	26 28	27 28	28 28	29 28	26
5	23 26	24 26	25 26	26 26	27 26	28 26	29 26	25
6	23 23	24 23	25 23	26 23	27 22	28 22	29 22	24
7	23 20	24 20	25 20	26 20	27 19	28 19	29 19	23
8	23 17	24 17	25 17	26 16	27 16	28 16	29 16	22
9	23 13	24 13	25 13	26 12	27 13	28 12	29 12	21
10	23 9	24 9	25 9	26 9	27 8	28 8	29 8	20
11	23 4	24 4	25 4	26 4	27 3	28 3	29 3	19
12	22 59	23 59	24 59	25 59	26 59	27 58	28 58	18
13	22 53	23 53	24 53	25 53	26 52	27 52	28 52	17
14	22 47	23 47	24 46	25 46	26 46	27 45	28 45	16
15	22 41	23 41	24 40	25 40	26 40	27 39	28 39	15
16	22 34	23 34	24 33	25 33	26 33	27 32	28 32	14
17	22 27	23 27	24 26	25 26	26 25	27 25	28 24	13
18	22 19	23 19	24 18	25 18	26 17	27 16	28 16	12
19	22 10	23 10	24 9	25 9	26 8	27 7	28 6	11
20	22 2	23 2	24 1	25 0	25 59	26 58	27 57	10
21	21 53	23 43	23 52	24 51	25 50	26 49	27 45	9
22	21 43	22 43	23 42	24 41	25 40	26 39	27 38	8
23	21 33	22 33	23 32	24 31	25 30	26 29	27 28	7
24	21 23	22 22	23 21	24 20	25 19	26 18	27 17	6
25	21 13	22 11	23 10	24 9	25 8	26 7	27 6	5
26	21 1	22 0	22 59	23 58	24 57	25 56	26 55	4
27	20 50	21 48	22 47	23 46	24 45	25 44	26 43	3
28	20 38	21 36	22 35	23 34	24 33	25 32	26 30	2
29	20 26	21 23	22 22	23 21	24 20	25 19	26 17	1
30	20 13	21 12	22 10	23 9	24 7	25 6	26 4	0
	0	1	2	3	4	5	6	11

A N I L L U S T R A T I O N

A TABLE of DECLINATIONS.—South Latitude.

☉	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	23 32	22 32	21 32	20 32	19 32	18 32	17 31	30
1	23 31	22 31	21 31	20 31	19 31	18 31	17 31	29
2	23 31	22 31	21 31	20 31	19 31	18 31	17 31	28
3	23 30	22 30	21 30	20 30	19 53	18 30	17 30	27
4	23 28	22 28	21 28	20 28	19 28	18 28	17 28	26
5	23 26	22 26	21 26	20 26	19 26	18 16	17 26	25
6	23 23	22 23	21 23	20 23	19 23	18 23	17 23	24
7	23 20	22 20	21 20	20 20	19 20	18 20	17 20	23
8	23 17	22 17	21 17	20 17	19 17	18 17	17 17	22
9	23 13	22 13	21 13	20 13	19 13	18 13	17 13	21
10	23 9	22 9	21 9	20 9	19 9	18 9	17 10	20
11	23 4	22 4	21 4	20 4	19 5	18 5	17 5	19
12	22 59	21 59	20 59	19 59	19 0	18 0	17 0	18
13	22 53	21 53	20 53	19 53	18 54	17 54	16 54	17
14	22 47	21 47	20 47	19 47	18 48	17 48	16 48	16
15	22 41	21 41	20 41	19 41	18 42	17 42	16 42	15
16	22 34	21 35	20 35	19 35	18 36	17 36	16 36	14
17	22 27	21 28	20 28	19 28	18 29	17 29	16 29	13
18	22 19	21 20	20 20	19 21	18 21	17 21	16 21	12
19	22 10	21 11	20 11	19 12	18 13	17 13	16 13	11
20	22 2	21 3	20 4	19 4	18 5	17 5	16 5	10
21	21 53	20 54	19 55	18 56	17 57	16 47	15 58	9
22	21 43	20 44	19 45	18 46	17 47	16 37	15 48	8
23	21 33	20 34	19 35	18 36	17 37	16 47	15 38	7
24	21 23	20 24	19 25	18 26	17 27	16 28	15 28	6
25	21 12	20 14	19 15	18 16	17 17	16 18	15 19	5
26	21 1	20 2	19 3	18 4	17 5	16 7	15 8	4
27	20 50	19 51	18 52	17 53	16 54	15 56	14 57	3
28	20 38	19 39	18 40	17 41	16 42	15 44	14 45	2
29	20 26	19 27	18 28	17 29	16 30	15 32	14 33	1
30	20 13	19 14	18 15	17 17	16 18	15 19	14 20	0
	0	1	2	3	4	5	6	8

A TABLE of DECLINATIONS.—North Latitude.

Ω	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	20 13	21 12	22 10	23 9	24 7	25 6	26 5	30
1	20 0	20 59	21 57	22 56	23 54	24 53	25 51	29
2	19 47	20 45	21 44	22 42	23 40	24 39	25 37	28
3	19 33	20 31	21 30	22 28	23 26	24 25	25 23	27
4	19 19	20 17	21 16	22 14	23 12	24 11	25 9	26
5	19 5	20 3	21 2	22 0	22 58	23 56	24 54	25
6	18 50	19 49	20 47	21 45	22 43	23 41	24 39	24
7	18 35	19 34	20 32	21 29	22 27	23 25	24 23	23
8	18 20	19 18	20 16	21 13	22 11	23 9	24 7	22
9	18 4	19 2	20 0	20 57	21 55	22 53	23 51	21
10	17 48	18 46	19 44	20 41	21 39	22 37	23 34	20
11	17 32	18 29	19 27	20 25	21 22	22 20	23 17	19
12	17 15	18 12	19 10	20 8	21 5	22 3	23 0	18
13	16 58	17 55	18 53	19 51	20 48	21 46	22 43	17
14	16 41	17 38	18 36	19 33	20 30	21 28	22 25	16
15	16 24	17 21	18 18	19 13	20 12	21 10	22 7	15
16	16 6	17 3	18 0	18 57	19 54	20 52	21 49	14
17	15 48	16 45	17 42	18 39	19 36	20 33	21 30	13
18	15 29	16 26	17 23	18 20	19 17	20 14	21 11	12
19	15 11	16 8	17 4	18 1	18 58	19 55	20 52	11
20	14 52	15 49	16 45	17 42	18 39	19 36	20 33	10
21	14 33	15 30	16 26	17 23	18 20	19 17	20 13	9
22	14 14	15 11	16 7	17 4	18 0	18 57	19 53	8
23	13 54	14 51	15 47	16 44	17 40	18 37	19 33	7
24	13 34	14 31	15 27	16 42	17 20	18 17	19 13	6
25	13 14	14 11	15 7	16 4	17 0	17 57	18 53	5
26	12 54	13 51	14 47	15 43	16 39	17 36	18 33	4
27	12 33	13 30	14 26	15 22	16 18	17 15	18 11	3
28	12 13	13 9	14 5	15 1	15 57	16 54	17 50	2
29	11 52	12 48	13 44	14 40	15 36	16 33	17 29	1
30	11 31	12 27	13 23	14 19	15 15	16 11	17 7	0
	0	1	2	3	4	5	6	8

AN ILLUSTRATION

A TABLE of DECLINATIONS.—South Latitude.

α	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	20 13	19 14	18 16	17 17	16 18	15 20	14 21	30
1	20 0	19 1	18 3	17 4	16 5	15 7	14 8	29
2	19 47	18 48	17 50	16 51	15 52	14 54	13 55	28
3	19 33	18 35	17 36	16 38	15 39	14 41	13 42	27
4	19 19	18 21	17 22	16 24	15 26	14 27	13 29	26
5	19 5	18 7	17 8	16 10	15 12	14 13	13 15	25
6	18 50	17 52	16 54	15 56	14 58	13 59	13 1	24
7	18 35	17 38	16 39	15 41	14 43	13 44	12 46	23
8	18 20	17 22	16 24	15 26	14 28	13 29	12 31	22
9	18 4	17 6	16 8	15 10	14 12	13 14	12 16	21
10	17 48	16 50	15 52	14 54	13 56	12 58	12 1	20
11	17 32	16 34	15 36	14 38	13 40	12 42	11 45	19
12	17 15	16 17	15 20	14 22	13 24	12 26	11 29	18
13	16 58	16 0	15 3	14 5	13 8	12 10	11 13	17
14	16 41	15 43	14 46	13 48	12 51	11 53	10 56	16
15	16 24	15 26	14 28	13 31	12 34	11 36	10 39	15
16	16 6	15 8	14 11	13 14	12 17	11 19	10 22	14
17	15 48	14 50	13 53	12 56	11 59	11 1	10 4	13
18	15 29	14 32	13 35	12 38	11 41	10 43	9 46	12
19	15 11	14 14	13 17	12 20	11 23	10 25	9 28	11
20	14 52	13 55	12 58	12 1	11 4	10 7	9 10	10
21	14 33	13 36	12 39	11 42	10 45	9 48	8 51	9
22	14 14	13 17	12 20	11 23	10 26	9 29	8 32	8
23	13 54	12 58	12 1	11 4	10 7	9 10	8 13	7
24	13 34	12 38	11 41	10 44	9 48	8 51	7 54	6
25	13 14	12 18	11 21	10 24	9 28	8 31	7 35	5
26	12 54	11 59	11 1	10 4	9 8	8 11	7 15	4
27	12 33	11 38	10 39	9 43	8 47	7 50	6 54	3
28	12 13	11 17	10 20	9 24	8 28	7 31	6 35	2
29	11 52	10 56	10 0	9 4	8 7	7 11	6 15	1
30	11 31	10 35	9 39	8 43	7 46	6 50	5 54	0
	0	1	2	3	4	5	6	8

A TABLE of DECLINATIONS.—North Latitude.

	0	1	2	3	4	5	6
☾	d. m.						
0	11 31	12 27	13 23	14 19	15 15	16 11	17 7
1	11 9	12 5	13 1	13 57	14 53	15 46	16 45
2	10 48	11 45	12 41	13 36	14 32	15 28	16 24
3	10 26	11 23	12 19	13 14	14 10	15 6	16 2
4	10 5	11 1	11 57	12 52	13 48	14 44	15 40
5	9 43	10 39	11 35	12 30	13 26	14 22	15 18.
6	9 21	10 17	11 13	12 8	13 4	14 0	14 55
7	8 58	9 55	10 51	11 46	12 42	13 37	14 33
8	8 36	9 32	10 28	11 23	12 19	13 14	14 10
9	8 13	9 10	9 6	11 1	11 56	12 52	13 47
10	7 51	8 47	9 42	10 38	11 33	12 29	13 24
11	7 28	8 23	9 18	10 14	11 9	12 5	13 0
12	7 5	8 0	8 55	9 51	10 46	11 42	12 37
13	6 42	7 37	8 32	9 28	10 23	11 19	12 14
14	6 19	7 14	8 9	9 5	10 0	10 36	11 51
15	5 56	6 52	7 47	8 42	9 37	10 33	11 28
16	5 33	6 29	7 24	8 19	9 14	10 10	11 5
17	5 9	6 5	7 0	7 55	8 50	9 46	10 41
18	4 46	5 42	6 37	7 32	8 27	9 22	10 17
19	4 22	5 18	6 13	7 8	8 3	8 58	9 53
20	3 58	4 54	5 49	6 44	7 39	8 34	9 29
21	3 35	4 30	5 25	6 20	7 15	8 10	9 5
22	3 11	4 7	5 2	5 57	6 2	7 47	8 42
23	2 47	3 43	4 38	5 33	6 28	7 23	8 18
24	2 24	3 19	4 14	5 9	6 4	6 59	7 54
25	2 0	2 55	3 50	4 45	5 50	6 35	7 30
26	1 36	2 31	3 26	4 21	5 10	6 11	7 6
27	1 12	2 7	3 2	3 57	4 52	5 47	6 42
28	0 48	1 43	2 38	3 33	4 28	5 23	6 18
29	0 24	1 19	2 14	3 9	4 3	4 59	5 54
30	0 0	0 55	1 50	2 45	3 40	4 35	5 30

A TABLE OF DECLINATIONS.—South Latitude.

	0	1	2	3	4	5	6
m	d. m.						
0	11 31	10 35	9 39	8 43	7 46	6 50	5 54
1	11 9	10 14	9 18	8 22	7 25	6 29	5 33
2	10 48	9 53	8 57	8 1	7 4	6 8	5 12
3	10 26	9 31	8 35	7 39	6 43	5 47	4 51
4	10 5	9 9	8 14	7 18	6 22	5 26	4 30
5	9 43	8 47	7 52	6 56	6 0	5 4	4 8
6	9 21	8 25	7 30	6 34	5 38	4 42	3 46
7	8 58	8 3	7 7	6 11	5 15	4 19	3 23
8	8 36	7 40	6 44	5 49	4 53	3 57	3 1
9	8 13	7 17	6 21	5 26	4 30	3 34	2 39
10	7 51	6 55	5 59	5 4	4 8	3 12	2 17
11	7 28	6 32	5 37	4 41	3 46	2 50	1 55
12	7 5	6 9	5 14	4 18	3 23	2 27	1 32
13	6 42	5 46	4 51	3 55	3 0	2 4	1 9
14	6 19	5 23	4 28	3 32	2 37	1 41	0 46
15	5 56	5 1	4 6	3 10	2 15	1 19	0 24
16	5 33	4 38	3 41	2 57	1 52	0 56	0 0
17	5 9	4 14	3 19	2 24	1 29	0 33	0 24
18	4 46	3 51	2 56	2 1	1 5	0 10	0 47
19	4 22	3 27	2 32	1 37	0 41	0 14	1 9
20	3 58	3 3	2 8	1 13	0 18	0 38	1 33
21	3 35	2 29	1 44	0 49	0 6	1 2	1 57
22	3 11	2 16	1 21	0 26	0 29	1 25	2 20
23	2 47	1 52	0 57	0 2	0 53	1 48	2 43
24	2 24	1 28	0 33	0 22	1 17	2 12	3 7
25	2 0	1 5	0 9	0 46	1 41	2 36	3 31
26	1 36	0 41	0 15	1 10	2 5	3 0	3 55
27	1 12	0 17	0 39	1 34	2 29	3 24	4 19
28	0 48	0 7	1 3	1 57	2 52	3 47	4 42
29	0 24	0 31	1 27	2 21	3 16	4 11	5 6
30	0 0	0 55	1 50	2 45	3 40	4 35	5 30

A TABLE OF DECLINATIONS.—North Latitude.

	0	1	2	3	4	5	6
☾	d. m.						
0	0 0	0 55	1 50	2 45	3 40	4 35	5 30
1	0 24	0 31	1 27	2 21	3 16	4 11	5 6
2	0 48	0 7	1 3	1 57	2 52	3 47	4 42
3	1 12	0 1	0 39	1 34	2 29	3 24	4 19
4	1 36	0 41	0 15	1 10	2 5	3 0	3 55
5	2 0	1 5	0 9	0 46	1 41	2 36	3 31
6	2 24	1 29	0 34	0 22	1 17	2 12	3 7
7	2 47	1 52	0 57	0 2	0 53	1 48	2 43
8	3 11	2 16	1 21	0 26	0 29	1 25	2 20
9	3 35	2 30	1 44	0 49	0 6	1 2	1 57
10	3 58	3 3	2 8	1 13	0 18	0 38	1 33
11	4 22	3 27	2 32	1 37	0 41	0 14	1 9
12	4 46	3 51	2 55	2 0	1 4	0 9	0 46
13	5 9	4 14	3 19	2 24	1 28	0 32	0 23
14	5 33	4 38	3 43	2 47	2 52	0 56	0 0
15	5 56	5 1	4 6	3 10	2 15	1 19	0 24
16	6 19	5 24	4 29	3 33	2 38	1 42	0 47
17	6 42	5 46	4 51	3 55	3 0	2 4	1 9
18	7 5	6 9	5 14	4 18	3 23	2 27	1 32
19	7 28	6 32	5 37	4 41	3 46	2 50	1 55
20	7 51	6 56	6 0	5 5	4 9	3 13	2 18
21	8 13	7 18	6 22	5 27	4 31	3 35	2 40
22	8 36	7 41	6 45	5 50	4 54	3 58	3 2
23	8 58	8 3	7 7	6 12	5 16	4 20	3 24
24	9 21	8 25	7 30	6 34	5 38	5 42	3 46
25	9 43	8 47	7 52	6 56	6 0	5 4	4 8
26	10 5	9 9	8 14	7 18	6 22	5 26	4 30
27	10 26	9 31	8 36	7 40	6 43	5 47	4 51
28	10 48	9 53	8 57	8 1	7 4	6 8	5 12
29	11 9	10 14	9 18	8 22	7 25	6 29	5 33
30	11 31	10 35	9 39	8 43	7 46	6 50	5 5

A TABLE of DECLINATIONS.—South Latitude.

	0	1	2	3	4	5	6
Δ	d. m.						
0	0 0	0 55	1 50	2 45	3 40	4 35	5 30
1	0 24	1 19	2 14	3 9	4 4	4 59	5 54
2	0 48	1 43	2 38	3 33	4 28	5 23	6 18
3	1 12	2 7	3 2	3 57	4 52	5 47	6 42
4	1 36	2 31	3 26	4 21	5 16	6 11	7 6
5	2 0	2 55	3 50	4 45	5 40	6 35	7 30
6	2 24	3 19	4 14	5 9	6 4	6 59	7 54
7	2 47	3 42	4 37	5 32	6 27	7 22	8 17
8	3 11	4 6	5 1	5 56	6 51	7 46	8 41
9	3 35	4 29	5 24	6 19	7 15	8 10	9 5
10	3 58	4 53	5 48	6 43	7 39	8 34	9 29
11	4 22	5 17	6 12	7 7	8 3	8 58	9 53
12	4 46	5 41	6 36	7 31	8 26	9 21	10 16
13	5 9	6 5	7 0	7 55	8 50	9 45	10 40
14	5 33	6 29	7 24	8 19	9 14	10 9	11 4
15	5 56	6 52	7 47	8 42	9 37	10 33	11 28
16	6 19	7 14	8 9	9 5	10 9	10 56	11 51
17	6 41	7 37	8 32	9 28	10 23	11 19	12 14
18	7 5	8 0	8 55	9 51	10 46	11 42	12 37
19	7 29	8 23	9 18	10 14	11 9	12 5	13 0
20	7 51	8 47	9 42	10 37	11 32	12 28	13 23
21	8 13	9 9	10 5	11 0	11 55	12 51	13 46
22	8 36	9 32	10 28	11 23	12 19	13 14	14 10
23	8 58	9 54	10 50	11 46	12 42	13 37	14 33
24	9 21	10 17	11 12	12 8	13 4	14 0	14 55
25	9 43	10 39	11 35	12 30	13 26	14 22	15 18
26	10 5	11 1	11 57	12 52	13 48	14 44	15 40
27	10 26	11 23	12 19	13 14	14 10	15 6	16 2
28	10 48	11 45	12 41	13 36	14 32	15 28	16 24
29	11 9	12 6	13 2	13 58	14 54	15 50	16 46
30	11 31	12 27	13 23	14 19	15 15	16 11	17 7

A TABLE of DECLINATIONS.—North Latitude.

	0	1	2	3	4	5	6
m	d. m.						
0	11 31	10 35	9 39	8 43	7 46	6 50	5 54
1	11 52	10 56	10 0	9 4	8 7	7 11	6 15
2	12 13	11 17	10 20	9 24	8 28	7 31	6 35
3	12 33	11 37	10 40	9 44	8 48	7 51	6 55
4	12 54	11 58	11 1	10 4	9 8	8 11	7 15
5	13 14	12 18	11 21	10 24	9 28	8 31	7 35
6	13 34	12 38	11 41	10 44	9 48	8 51	7 54
7	13 54	12 58	12 1	11 4	10 7	9 10	8 13
8	14 14	13 17	12 20	11 23	10 26	8 29	8 32
9	14 33	13 36	12 39	11 42	10 45	9 48	8 51
10	14 52	13 55	12 58	12 1	11 4	10 7	9 10
11	15 11	14 14	13 17	12 20	11 23	10 25	9 28
12	15 29	14 32	13 35	12 38	11 41	10 43	9 46
13	15 48	14 50	13 53	12 56	11 59	11 1	10 4
14	16 6	15 8	14 11	13 14	12 17	11 19	10 22
15	16 24	15 26	14 29	13 31	12 34	11 36	10 39
16	16 41	15 43	14 46	13 48	12 51	11 53	10 56
17	16 58	16 0	15 3	14 5	13 8	12 10	11 13
18	17 15	16 17	15 20	14 22	13 24	12 26	11 29
19	17 32	16 34	15 36	14 38	13 40	12 42	11 45
20	17 48	16 50	15 52	14 54	13 56	12 58	12 1
21	18 4	17 6	16 8	15 10	14 12	13 14	12 16
22	18 20	17 22	16 24	15 26	14 28	13 29	12 31
23	18 35	17 37	16 39	15 41	14 43	13 44	12 46
24	18 50	17 52	16 54	15 56	14 58	13 59	13 1
25	19 5	18 7	17 8	16 10	15 12	14 13	13 15
26	19 19	18 21	17 23	16 25	15 26	14 27	13 29
27	19 33	18 35	17 36	16 38	15 39	14 41	13 42
28	19 47	18 48	17 50	16 51	15 52	14 54	13 55
29	20 0	19 1	18 3	17 4	16 5	15 7	14 8
30	20 13	19 14	18 16	17 17	16 18	15 20	14 21

A TABLE OF DECLINATIONS.—South Latitude.

	0	1	2	3	4	5°	6
m	d. m.						
0	11 31	12 27	13 23	14 19	15 15	16 11	17 7
1	11 52	12 48	13 44	14 40	15 36	16 33	17 29
2	12 13	13 9	14 5	15 1	15 57	16 54	17 50
3	12 33	13 20	14 25	15 21	16 18	17 14	18 10
4	12 54	13 56	14 46	15 42	16 39	17 35	18 31
5	13 14	14 11	15 7	16 3	17 0	17 56	18 52
6	13 34	14 31	15 27	16 24	17 20	18 17	19 13
7	13 54	14 51	15 47	16 44	17 40	18 37	19 33
8	14 14	15 11	16 7	17 4	18 0	18 57	19 53
9	14 33	15 30	16 26	17 23	18 20	19 17	20 13
10	14 52	15 49	16 45	17 42	18 39	19 36	20 33
11	15 11	16 8	17 4	18 1	18 58	19 55	20 52
12	15 29	16 26	17 23	18 20	19 17	20 14	21 11
13	15 48	16 45	17 42	18 39	19 36	20 33	21 30
14	16 6	17 3	18 0	18 57	19 54	20 52	21 49
15	16 24	17 21	18 18	19 15	20 12	21 10	22 7
16	16 41	17 38	18 36	19 33	20 30	21 28	22 25
17	16 58	17 55	18 53	19 51	20 48	21 46	22 43
18	17 15	18 12	19 10	20 8	21 5	22 3	23 0
19	17 32	18 29	19 27	20 25	21 23	22 20	23 17
20	17 48	18 46	19 44	20 41	21 39	22 37	23 34
21	18 4	19 2	20 0	20 57	21 55	22 53	23 51
22	18 20	19 18	20 16	21 13	22 11	23 9	24 7
23	18 35	19 34	20 32	21 29	22 27	23 25	24 23
24	18 50	19 49	20 47	21 45	22 43	23 41	24 39
25	19 5	20 3	21 2	22 0	22 58	23 56	24 54
26	19 19	20 17	21 16	22 14	23 12	24 11	25 9
27	19 33	20 31	21 30	22 28	23 26	24 25	25 23
28	19 47	20 45	21 44	22 42	23 40	24 39	25 37
29	20 0	20 59	21 47	22 56	23 54	24 53	25 51
30	20 13	21 12	22 10	23 9	24 7	25 6	26 11

A TABLE OF DECLINATIONS.—North Latitude.

	0	1	2	3	4	5	6
♠	d. m.						
0	20 13	19 14	18 16	17 17	16 18	15 20	14 21
1	20 26	19 27	18 28	17 29	16 30	15 32	14 33
2	20 38	19 39	18 40	17 41	16 42	15 44	14 45
3	20 50	19 51	18 52	17 53	16 54	15 55	14 57
4	21 1	20 2	19 3	18 4	17 5	16 7	15 8
5	21 13	20 13	19 15	18 16	17 17	16 18	15 19
6	21 23	20 24	19 25	18 26	17 27	16 28	15 28
7	21 33	20 34	19 35	18 36	17 37	16 38	15 38
8	21 43	20 44	19 45	18 46	17 47	16 47	15 48
9	21 53	20 54	19 55	18 56	17 56	16 57	15 58
10	22 2	21 3	20 4	19 5	18 5	17 6	16 6
11	22 10	21 11	20 12	19 13	18 13	17 14	16 14
12	22 19	21 19	20 20	19 21	18 21	17 22	16 22
13	22 27	21 28	20 28	19 28	18 29	17 29	16 29
14	22 34	21 35	20 35	19 35	18 36	17 36	16 36
15	22 41	21 41	20 41	19 41	18 42	17 42	16 42
16	22 47	21 47	20 47	19 47	18 48	17 48	16 48
17	22 53	21 53	20 53	19 53	18 54	17 54	16 54
18	22 59	21 59	20 59	19 59	19 0	18 0	17 0
19	23 4	22 4	21 4	20 4	19 5	18 5	17 5
20	23 9	22 9	21 9	20 9	19 10	18 10	17 10
21	23 13	22 13	21 13	20 13	19 14	18 14	17 14
22	23 17	22 17	21 17	20 17	19 17	18 17	17 17
23	23 20	22 20	21 20	20 20	19 20	18 20	17 20
24	23 23	22 23	21 23	20 23	19 23	18 23	17 23
25	23 26	22 26	21 26	20 26	19 26	18 26	17 26
26	23 28	22 28	21 28	20 28	19 28	18 28	17 28
27	23 30	22 30	21 30	20 30	19 30	18 30	17 30
28	23 31	22 31	21 31	20 31	19 31	18 31	17 31
29	23 31	22 31	21 31	20 31	19 31	18 31	17 31
30	23 32	22 32	21 32	20 32	19 32	18 32	17 32

AN ILLUSTRATION

A TABLE of DECLINATIONS.—South Latitude.

	0	1	2	3	4	5	6
r	d. m.						
0	20 13	21 12	22 10	23 9	24 7	25 6	26 4
1	20 26	21 25	22 23	23 22	24 20	25 19	26 17
2	20 38	21 37	22 36	23 35	24 33	25 32	26 30
3	20 50	21 49	22 48	23 47	24 45	25 44	26 43
4	21 1	22 0	22 59	23 58	24 57	25 55	26 55
5	21 13	22 11	23 10	24 9	25 8	26 7	27 6
6	21 23	22 22	23 21	24 20	25 19	26 18	27 17
7	21 33	22 32	23 31	24 31	25 30	26 29	27 28
8	21 43	22 42	23 41	24 41	25 40	26 39	27 38
9	21 53	22 52	23 51	24 51	25 50	26 49	27 48
10	22 2	23 1	24 0	25 0	25 59	26 58	27 57
11	22 10	23 10	24 9	25 9	26 8	27 7	28 6
12	22 19	23 19	24 18	25 18	26 17	27 16	28 15
13	22 27	23 27	24 26	25 26	26 25	27 24	28 24
14	22 34	23 34	24 33	25 33	26 32	27 31	28 31
15	22 41	23 41	24 40	25 39	26 39	27 38	28 38
16	22 47	23 47	24 46	25 45	26 45	27 45	28 44
17	22 53	23 53	24 53	25 52	26 52	27 52	28 51
18	22 59	23 59	24 59	25 58	26 58	27 58	28 57
19	23 4	24 4	25 4	26 3	27 3	28 3	29 2
20	23 9	24 9	25 9	26 8	27 8	28 8	29 7
21	23 13	24 13	25 13	26 13	27 13	28 12	29 12
22	23 17	24 17	25 17	26 17	27 16	28 16	29 16
23	23 20	24 20	25 20	26 20	27 19	28 19	29 19
24	23 23	24 23	25 23	26 23	27 22	28 22	29 22
25	23 26	24 26	25 26	26 26	27 25	28 25	29 25
26	23 28	24 28	25 28	26 28	27 28	28 28	29 28
27	23 30	24 30	25 30	26 30	27 30	28 30	29 30
28	23 31	24 31	25 31	26 31	27 31	28 31	29 31
29	23 31	24 31	25 31	26 31	27 31	28 31	29 31
30	23 32	24 32	25 32	26 32	27 32	28 32	29 32

T A B L E S

S H E W I N G T H E

A S C E N S I O N A L D I F F E R E N C E S

O F T H E

P L A N E T S.

A T A B L E
OF
ASCENSIONAL DIFFERENCES,
To Sixty DEGREES of LATITUDE.

DEGREES of DECLINATION.	1		2		3		4		5		6		7		8		9		10	
	d.	m.																		
1	0	1	0	2	0	3	0	4	0	5	0	6	0	7	0	8	0	9	0	11
2	0	2	0	4	0	6	0	8	0	10	0	13	0	15	0	17	0	19	0	21
3	0	3	0	6	0	9	0	13	0	16	0	19	0	22	0	25	0	29	0	32
4	0	4	0	8	0	13	0	17	0	21	0	25	0	30	0	34	0	38	0	42
5	0	5	0	10	0	16	0	21	0	26	0	32	0	37	0	42	0	48	0	53
6	0	6	0	13	0	19	0	25	0	32	0	38	0	44	0	51	0	57	1	4
7	0	7	0	15	0	22	0	30	0	37	0	44	0	52	0	59	1	7	1	14
8	0	8	0	17	0	25	0	34	0	42	0	51	0	59	1	8	1	16	1	25
9	0	9	0	19	0	29	0	38	0	48	1	57	1	7	1	16	1	26	1	36
10	0	11	0	21	0	32	0	42	0	53	1	4	1	14	1	25	1	36	1	47
11	0	12	0	23	0	35	0	4	0	58	1	10	1	22	1	34	1	46	1	58
12	0	13	0	25	0	38	0	51	0	4	1	17	1	30	1	43	1	56	2	9
13	0	14	0	28	0	42	0	56	0	9	1	23	1	37	1	52	2	0	2	20
14	0	15	0	30	0	4	1	0	1	15	1	30	1	45	2	10	2	16	2	31
15	0	16	0	32	0	48	1	4	1	21	1	37	1	53	2	19	2	26	2	42
16	0	17	0	34	0	52	1	9	1	26	1	44	2	1	2	19	2	36	2	54
17	0	18	0	37	0	55	1	14	1	32	1	50	2	9	2	28	2	47	3	5
18	0	19	0	39	0	59	1	18	1	38	1	57	2	17	2	37	2	57	3	17
19	0	21	0	41	1	2	1	23	1	44	2	4	2	25	2	46	3	8	3	29
20	0	22	0	44	1	6	1	27	1	49	2	12	2	34	2	56	3	18	3	41
21	0	23	0	46	1	9	1	32	1	55	2	19	2	41	3	6	3	29	3	53
22	0	24	0	49	1	13	1	37	2	2	2	26	2	50	3	15	3	40	4	5
23	0	25	0	51	1	17	1	42	2	8	2	33	2	59	3	25	3	51	4	18
24	0	27	0	53	1	20	1	47	2	14	2	41	3	0	3	35	4	3	4	30
25	0	28	0	56	1	24	1	52	2	20	2	49	3	17	3	45	4	14	4	43
26	0	29	0	59	1	28	1	57	2	27	2	56	3	26	3	56	4	26	4	56
27	0	31	1	1	1	32	2	3	2	33	3	4	3	35	4	6	4	38	5	9
28	0	32	1	4	1	36	2	8	2	40	3	12	3	45	4	17	4	5	5	23
29	0	33	1	7	1	40	2	13	2	47	3	20	3	54	4	26	5	2	5	37
30	0	35	1	9	1	44	2	19	2	5	3	29	4	4	4	31	5	15	5	51
31	0	36	1	12	1	48	2	24	3	1	3	37	4	14	4	51	5	28	6	5
32	0	37	1	15	1	53	2	30	3	8	3	46	4	24	5	2	5	41	6	2
33	0	39	1	18	1	57	2	36	3	15	3	55	4	34	5	14	5	54	6	35
34	0	40	1	21	2	2	2	42	3	23	4	4	4	45	5	26	6	8	6	50
35	0	42	1	24	2	6	2	48	3	31	4	13	4	56	5	39	6	22	7	6
36	0	44	1	27	2	11	2	55	3	39	4	23	5	7	5	52	6	36	7	22
37	0	45	1	30	2	16	3	2	3	47	4	32	5	18	5	5	6	51	7	38
38	0	47	1	34	2	21	3	8	3	55	4	43	5	30	6	18	7	6	7	55
39	0	49	1	37	2	26	3	15	4	4	5	53	5	42	6	32	7	22	8	13
40	0	50	1	41	2	31	3	22	4	13	5	4	5	55	6	46	7	38	8	31
41	0	52	1	44	2	37	3	29	4	22	5	15	6	8	7	1	7	55	8	49
42	0	54	1	48	2	42	3	37	4	31	5	26	6	21	7	16	8	12	9	8
43	0	56	1	52	2	48	3	44	4	41	5	38	6	34	7	32	8	30	9	28
44	0	58	1	56	2	54	3	52	4	51	5	50	6	49	7	48	8	48	9	48
45	1	0	2	0	3	0	4	1	5	6	2	7	3	8	5	9	7	10	9	9

A T A B L E

O F

ASCENTIONAL DIFFERENCES, &c.

	11		12		13		14		15		16		17		18		19		20	
	d.	m.																		
1	0	12	0	13	0	14	0	15	0	16	0	17	0	18	0	19	0	21	0	22
2	0	23	0	25	0	28	0	30	0	32	0	34	0	37	0	39	0	42	0	44
3	0	35	0	38	0	42	0	45	0	48	0	52	0	54	0	59	1	2	1	6
4	0	47	0	51	0	56	1	0	1	4	1	9	1	14	1	18	1	23	1	27
5	0	58	1	4	1	9	1	15	1	21	1	26	1	32	1	38	1	44	1	49
6	1	10	1	17	1	23	1	30	1	37	1	44	1	50	1	57	2	4	2	12
7	1	22	1	30	1	37	1	45	1	53	2	1	2	9	2	17	2	25	2	34
8	1	35	1	43	1	52	2	0	2	9	2	19	2	28	2	37	2	46	2	56
9	1	46	1	56	2	6	2	16	2	26	2	36	2	43	2	57	3	3	3	18
10	1	58	2	9	2	20	2	31	2	42	2	54	3	5	3	17	3	30	3	41
11	2	10	2	22	2	34	2	47	2	59	3	12	3	24	3	37	3	50	4	3
12	2	22	2	35	2	49	3	2	3	16	3	30	3	44	3	58	4	12	4	26
13	2	34	2	49	3	3	3	18	3	33	3	48	4	3	4	13	4	34	4	49
14	2	47	3	2	3	18	3	34	3	50	4	6	4	22	4	39	4	56	5	12
15	2	59	3	16	3	33	3	50	4	7	4	24	4	42	5	0	5	18	5	36
16	3	12	3	30	3	48	4	6	4	24	4	43	5	2	5	21	5	40	5	59
17	3	24	3	44	4	3	4	22	4	42	5	2	5	22	5	42	6	2	6	23
18	3	37	3	58	4	18	4	39	5	0	5	21	5	42	6	4	6	25	6	47
19	3	50	4	12	4	34	4	55	5	18	5	40	6	3	6	26	6	49	7	12
20	4	3	4	26	4	49	5	12	5	36	5	59	6	24	6	48	7	12	7	37
21	4	17	4	41	5	5	5	30	5	54	6	6	7	45	7	10	7	36	8	2
22	4	30	4	56	5	21	5	47	6	13	6	39	7	6	7	33	8	0	8	27
23	4	44	5	11	5	37	6	5	6	32	6	59	7	27	7	56	8	24	8	53
24	4	58	5	26	5	54	6	23	6	51	7	20	7	49	8	19	8	49	9	19
25	5	12	5	41	6	11	6	41	7	11	7	41	8	12	8	43	9	14	9	46
26	5	26	5	57	6	28	6	59	7	31	8	2	8	35	9	7	10	47	10	14
27	5	41	6	13	6	45	7	18	7	51	8	24	8	58	9	32	10	6	10	41
28	5	56	6	29	7	3	7	3	8	11	8	46	9	21	9	57	10	33	11	9
29	6	11	6	46	7	21	7	57	8	32	9	9	9	45	10	23	11	0	11	38
30	6	27	7	3	7	40	8	17	8	51	9	32	10	10	10	49	11	28	12	8
31	6	42	7	20	7	59	8	37	9	16	9	55	10	35	11	16	11	56	12	38
32	6	59	7	38	8	18	8	58	9	38	10	19	11	1	11	43	12	25	13	9
33	7	15	7	56	8	37	9	19	10	1	10	41	11	27	12	11	12	55	13	40
34	7	32	8	15	8	57	9	41	10	25	11	9	11	54	12	40	13	26	14	13
35	7	49	8	34	9	18	10	3	10	49	12	3	12	22	13	9	13	5	14	46
36	8	7	8	53	9	39	10	26	11	13	12	29	13	50	13	39	14	29	15	20
37	8	25	9	13	10	1	10	50	11	39	12	57	13	45	14	42	15	36	16	31
38	8	41	9	34	10	23	11	14	12	5	13	26	14	20	15	15	16	11	17	8
39	9	3	9	55	10	46	11	39	12	32	13	13	14	51	15	49	16	48	17	47
40	9	23	10	16	11	10	12	5	13	0	13	55	14	51	15	49	16			

DEGREES of DECLINATION.

A T A B L E
O F
A S C E N T I O N A L D I F F E R E N C E S , & c .

DEGREES of DECLINATION.

	21		22		23		24		25		26		27		28		29		30	
	d.	m.																		
1	0	23	0	24	0	25	0	27	0	28	0	29	0	31	0	32	0	33	0	35
2	0	46	0	49	0	55	0	53	0	56	0	59	1	1	1	4	1	7	1	9
3	1	9	1	13	1	17	1	20	1	24	1	28	1	32	1	36	1	40	1	44
4	1	32	1	37	1	42	1	47	1	52	1	57	2	3	2	8	2	13	2	19
5	1	55	2	2	2	8	2	14	2	20	2	27	2	33	2	40	2	47	2	54
6	2	19	2	26	2	33	2	41	2	49	2	56	3	4	3	12	3	20	3	29
7	2	42	2	51	2	59	3	8	3	17	3	26	3	35	3	45	3	54	4	4
8	3	6	3	15	3	25	3	35	3	45	3	56	4	6	4	17	4	18	4	39
9	3	29	3	40	3	51	4	3	4	14	4	26	4	38	4	50	5	2	5	15
10	3	53	4	5	4	18	4	30	4	53	4	56	5	9	5	23	5	38	5	51
11	4	17	4	30	4	44	4	58	5	12	5	26	5	41	5	56	6	11	6	27
12	4	41	4	56	5	11	5	26	5	41	5	57	6	13	6	29	6	46	7	3
13	5	5	5	21	5	38	5	54	6	11	6	28	6	45	7	2	7	21	7	40
14	5	30	5	47	6	5	6	22	6	41	6	59	7	18	7	37	7	56	8	17
15	5	54	6	13	6	32	6	51	7	11	7	31	7	51	8	11	8	32	8	54
16	6	19	6	39	6	59	7	20	7	41	8	3	8	24	8	46	9	8	9	32
17	6	44	7	6	7	27	7	49	8	12	8	35	8	58	9	21	9	45	10	10
18	7	10	7	33	7	56	8	19	8	43	9	7	9	32	9	50	10	23	0	49
19	7	36	8	0	8	24	8	49	9	14	9	40	10	6	10	33	11	0	11	28
20	8	2	8	27	8	53	9	19	9	46	10	14	10	41	11	9	11	38	12	8
21	8	28	8	55	9	23	9	50	10	19	10	47	11	17	11	46	12	17	12	48
22	8	55	9	24	9	5	10	22	10	52	11	22	11	53	12	24	12	56	13	29
23	9	22	9	53	10	23	10	54	11	25	11	57	12	29	13	3	13	3	4	11
24	9	50	10	22	10	54	11	26	11	59	12	33	13	7	13	42	14	17	14	54
25	10	19	10	52	11	25	11	59	12	34	13	9	13	45	14	21	14	59	15	37
26	10	47	11	22	11	57	12	33	13	9	13	46	14	24	15	2	15	41	16	21
27	11	17	11	53	12	29	13	7	13	45	14	23	15	3	15	43	16	24	17	6
28	11	47	12	24	13	3	13	42	14	21	15	2	15	43	16	25	17	8	17	53
29	12	17	12	56	13	37	14	18	14	59	15	41	16	24	17	8	17	54	18	40
30	12	48	13	29	14	11	14	54	15	37	16	21	17	6	17	53	18	40	19	28
31	13	20	14	3	14	47	15	31	16	16	17	2	17	50	18	38	19	27	20	18
32	13	53	14	37	15	23	16	9	16	56	17	45	18	34	19	24	20	16	21	9
33	14	26	15	13	16	0	16	48	17	38	18	27	19	20	20	12	21	6	22	1
34	15	0	15	49	16	38	17	29	18	21	19	2	20	6	21	1	21	57	22	55
35	15	36	16	26	17	17	18	10	19	3	19	58	20	54	21	51	22	50	23	51

A T A B L E

O F

ASCENTIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	21	22	23	24	25	26	27	28	29	30
36	d. 16 m. 12	d. 17 m. 17	d. 18 m. 21	d. 18 m. 24	d. 19 m. 26	d. 20 m. 28	d. 20 m. 31	d. 21 m. 33	d. 21 m. 35	d. 22 m. 37
37	d. 16 m. 17	d. 17 m. 22	d. 18 m. 26	d. 19 m. 29	d. 20 m. 31	d. 21 m. 33	d. 21 m. 35	d. 22 m. 37	d. 22 m. 39	d. 23 m. 41
38	d. 17 m. 27	d. 18 m. 32	d. 19 m. 36	d. 20 m. 39	d. 21 m. 41	d. 22 m. 43	d. 22 m. 45	d. 23 m. 47	d. 23 m. 49	d. 24 m. 51
39	d. 18 m. 39	d. 19 m. 44	d. 20 m. 48	d. 21 m. 51	d. 22 m. 53	d. 23 m. 55	d. 23 m. 57	d. 24 m. 59	d. 24 m. 61	d. 25 m. 63
40	d. 18 m. 47	d. 19 m. 52	d. 20 m. 56	d. 21 m. 59	d. 22 m. 61	d. 23 m. 63	d. 23 m. 65	d. 24 m. 67	d. 24 m. 69	d. 25 m. 71
41	d. 19 m. 30	d. 20 m. 35	d. 21 m. 39	d. 22 m. 42	d. 23 m. 44	d. 24 m. 46	d. 24 m. 48	d. 25 m. 50	d. 25 m. 52	d. 26 m. 54
42	d. 20 m. 13	d. 21 m. 18	d. 22 m. 22	d. 23 m. 25	d. 24 m. 27	d. 25 m. 29	d. 25 m. 31	d. 26 m. 33	d. 26 m. 35	d. 27 m. 37
43	d. 20 m. 20	d. 21 m. 25	d. 22 m. 29	d. 23 m. 32	d. 24 m. 34	d. 25 m. 36	d. 25 m. 38	d. 26 m. 40	d. 26 m. 42	d. 27 m. 44
44	d. 21 m. 45	d. 22 m. 50	d. 23 m. 54	d. 24 m. 57	d. 25 m. 59	d. 26 m. 61	d. 26 m. 63	d. 27 m. 65	d. 27 m. 67	d. 28 m. 69
45	d. 22 m. 34	d. 23 m. 39	d. 24 m. 43	d. 25 m. 46	d. 26 m. 48	d. 27 m. 50	d. 27 m. 52	d. 28 m. 54	d. 28 m. 56	d. 29 m. 58
46	d. 23 m. 26	d. 24 m. 31	d. 25 m. 35	d. 26 m. 38	d. 27 m. 40	d. 28 m. 42	d. 28 m. 44	d. 29 m. 46	d. 29 m. 48	d. 30 m. 50
47	d. 24 m. 18	d. 25 m. 23	d. 26 m. 27	d. 27 m. 30	d. 28 m. 32	d. 29 m. 34	d. 29 m. 36	d. 30 m. 38	d. 30 m. 40	d. 31 m. 42
48	d. 25 m. 14	d. 26 m. 19	d. 27 m. 23	d. 28 m. 26	d. 29 m. 28	d. 30 m. 30	d. 30 m. 32	d. 31 m. 34	d. 31 m. 36	d. 32 m. 38
49	d. 26 m. 12	d. 27 m. 17	d. 28 m. 21	d. 29 m. 24	d. 30 m. 26	d. 31 m. 28	d. 31 m. 30	d. 32 m. 32	d. 32 m. 34	d. 33 m. 36
50	d. 27 m. 13	d. 28 m. 18	d. 29 m. 22	d. 30 m. 25	d. 31 m. 27	d. 32 m. 29	d. 32 m. 31	d. 33 m. 33	d. 33 m. 35	d. 34 m. 37
51	d. 28 m. 17	d. 29 m. 22	d. 30 m. 26	d. 31 m. 29	d. 32 m. 31	d. 33 m. 33	d. 33 m. 35	d. 34 m. 37	d. 34 m. 39	d. 35 m. 41
52	d. 29 m. 26	d. 30 m. 31	d. 31 m. 35	d. 32 m. 38	d. 33 m. 40	d. 34 m. 42	d. 34 m. 44	d. 35 m. 46	d. 35 m. 48	d. 36 m. 50
53	d. 30 m. 37	d. 31 m. 42	d. 32 m. 46	d. 33 m. 49	d. 34 m. 51	d. 35 m. 53	d. 35 m. 55	d. 36 m. 57	d. 36 m. 59	d. 37 m. 61
54	d. 31 m. 54	d. 32 m. 59	d. 33 m. 63	d. 34 m. 66	d. 35 m. 68	d. 36 m. 70	d. 36 m. 72	d. 37 m. 74	d. 37 m. 76	d. 38 m. 78
55	d. 33 m. 41	d. 34 m. 46	d. 35 m. 50	d. 36 m. 53	d. 37 m. 55	d. 38 m. 57	d. 38 m. 59	d. 39 m. 61	d. 39 m. 63	d. 40 m. 65
56	d. 34 m. 41	d. 35 m. 46	d. 36 m. 50	d. 37 m. 53	d. 38 m. 55	d. 39 m. 57	d. 39 m. 59	d. 40 m. 61	d. 40 m. 63	d. 41 m. 65
57	d. 36 m. 34	d. 37 m. 39	d. 38 m. 43	d. 39 m. 46	d. 40 m. 48	d. 41 m. 50	d. 41 m. 52	d. 42 m. 54	d. 42 m. 56	d. 43 m. 58
58	d. 37 m. 54	d. 38 m. 59	d. 39 m. 63	d. 40 m. 66	d. 41 m. 68	d. 42 m. 70	d. 42 m. 72	d. 43 m. 74	d. 43 m. 76	d. 44 m. 78
59	d. 39 m. 49	d. 40 m. 54	d. 41 m. 58	d. 42 m. 61	d. 43 m. 63	d. 44 m. 65	d. 44 m. 67	d. 45 m. 69	d. 45 m. 71	d. 46 m. 73
60	d. 41 m. 50	d. 42 m. 55	d. 43 m. 59	d. 44 m. 62	d. 45 m. 64	d. 46 m. 66	d. 46 m. 68	d. 47 m. 70	d. 47 m. 72	d. 48 m. 74
61	d. 43 m. 50	d. 44 m. 55	d. 45 m. 59	d. 46 m. 62	d. 47 m. 64	d. 48 m. 66	d. 48 m. 68	d. 49 m. 70	d. 49 m. 72	d. 50 m. 74
62	d. 46 m. 12	d. 47 m. 17	d. 48 m. 21	d. 49 m. 24	d. 50 m. 26	d. 51 m. 28	d. 51 m. 30	d. 52 m. 32	d. 52 m. 34	d. 53 m. 36
63	d. 48 m. 53	d. 49 m. 58	d. 50 m. 62	d. 51 m. 65	d. 52 m. 67	d. 53 m. 69	d. 53 m. 71	d. 54 m. 73	d. 54 m. 75	d. 55 m. 77
64	d. 51 m. 55	d. 52 m. 60	d. 53 m. 64	d. 54 m. 67	d. 55 m. 69	d. 56 m. 71	d. 56 m. 73	d. 57 m. 75	d. 57 m. 77	d. 58 m. 79
65	d. 55 m. 23	d. 56 m. 28	d. 57 m. 32	d. 58 m. 35	d. 59 m. 37	d. 60 m. 39	d. 60 m. 41	d. 61 m. 43	d. 61 m. 45	d. 62 m. 47
66	d. 59 m. 34	d. 60 m. 39	d. 61 m. 43	d. 62 m. 46	d. 63 m. 48	d. 64 m. 50	d. 64 m. 52	d. 65 m. 54	d. 65 m. 56	d. 66 m. 58
67	d. 67 m. 44	d. 68 m. 49	d. 69 m. 53	d. 70 m. 56	d. 71 m. 58	d. 72 m. 60	d. 72 m. 62	d. 73 m. 64	d. 73 m. 66	d. 74 m. 68
68	d. 71 m. 0	d. 72 m. 5	d. 73 m. 10	d. 74 m. 13	d. 75 m. 15	d. 76 m. 17	d. 76 m. 19	d. 77 m. 21	d. 77 m. 23	d. 78 m. 25
69	d. 70 m. 0	d. 71 m. 5	d. 72 m. 10	d. 73 m. 13	d. 74 m. 15	d. 75 m. 17	d. 75 m. 19	d. 76 m. 21	d. 76 m. 23	d. 77 m. 25
70	d. 70 m. 0	d. 71 m. 5	d. 72 m. 10	d. 73 m. 13	d. 74 m. 15	d. 75 m. 17	d. 75 m. 19	d. 76 m. 21	d. 76 m. 23	d. 77 m. 25

A T A B L E

O F

ASCENSIONAL DIFFERENCES, &c.

A T A B L E

OF

ASCENSIONAL DIFFERENCES, &c.

31		32		33		34		35		36		37		38		39		40	
d.	m.																		
0	36	0	37	0	39	0	40	0	42	0	44	0	45	0	47	0	49	0	50
1	12	1	15	1	18	1	21	1	24	1	27	1	31	1	34	1	37	1	41
2	48	2	53	2	57	2	2	2	6	2	11	2	16	2	21	2	26	2	31
3	24	3	30	3	36	3	42	3	48	3	55	3	47	3	8	3	15	3	22
4	1	4	8	4	15	4	23	4	31	4	39	4	47	4	55	4	4	4	13
5	37	5	46	5	55	5	45	5	56	5	23	5	33	5	43	5	53	5	4
6	14	6	25	6	34	6	45	6	45	6	7	6	19	6	30	6	42	6	55
7	51	7	41	7	54	7	26	7	39	7	52	7	5	7	18	7	32	7	46
8	28	8	20	8	35	8	8	8	22	8	37	8	51	8	6	8	22	8	38
9	5	9	59	9	15	9	50	9	49	9	22	9	38	9	55	9	13	9	30
10	42	10	38	10	56	10	32	10	34	10	7	10	25	10	44	10	22	10	33
11	20	11	18	11	37	11	15	11	18	11	53	11	13	11	34	11	3	11	16
12	58	12	58	12	19	12	58	12	38	12	39	12	13	12	24	12	46	12	10
13	37	13	38	13	27	13	41	13	49	13	26	13	1	13	14	55	13	4	4
14	16	14	19	14	44	14	25	14	35	14	14	14	1	14	14	10	14	11	16
15	35	15	19	15	47	15	59	15	48	15	9	15	13	15	24	15	26	15	0
16	35	16	26	16	27	16	44	16	22	16	50	16	19	16	57	16	13	16	55
17	16	17	43	17	11	17	50	17	9	17	39	17	13	17	49	17	20	17	52
18	56	18	26	18	11	18	26	18	57	18	39	18	10	18	42	18	15	18	49
19	38	19	9	19	40	19	13	19	46	19	29	19	2	19	36	19	11	19	48
20	20	20	53	20	26	20	13	20	36	20	20	20	55	20	31	20	8	20	47
21	38	21	37	21	13	21	0	21	36	21	12	21	49	21	27	21	7	21	47
22	20	22	37	22	16	22	15	22	27	22	5	22	44	22	18	22	6	22	49
23	47	23	37	23	16	23	49	23	17	23	58	23	39	23	24	23	6	23	52
24	31	24	23	24	16	24	38	24	10	24	52	24	36	24	21	24	8	24	56
25	16	25	9	25	17	25	20	25	3	25	48	25	34	25	21	25	11	25	1
26	2	26	45	26	18	26	12	26	58	26	45	26	34	26	22	26	16	26	10
27	50	27	34	27	19	27	6	27	54	27	44	27	35	27	28	27	22	27	19
28	38	28	24	28	12	28	19	28	5	28	44	28	37	28	23	28	30	28	30
29	27	29	16	29	6	29	12	29	51	29	44	29	41	29	33	29	30	29	43
30	18	30	9	30	1	30	57	30	22	30	45	30	47	30	40	30	40	30	43
	21		22		22		55		23		48		47		49		52		59

DEGREES OF DECLINATION.

T A B L E S

S H E W I N G T H E

O B L I Q U E A S C E N S I O N of the P L A N E T S,

For the L A T I T U D E of L O N D O N.

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude 51 Deg. 32 Min.—*North Latitude,*

☉ d.	° d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	0 0	358 27	356 55	355 21	353 47	352 13	350 39
1	0 25	358 52	357 19	355 46	351 12	352 37	351 3
2	0 49	359 17	357 44	356 10	354 36	353 2	351 27
3	1 15	359 42	358 9	356 35	355 0	353 26	351 51
4	1 59	0 7	358 53	356 59	355 25	353 50	352 15
5	2 4	0 31	358 58	357 23	355 49	354 14	352 39
6	2 29	0 57	359 23	357 49	356 14	354 40	353 4
7	2 54	1 22	359 48	358 13	356 38	355 4	353 28
8	3 19	1 46	0 12	358 37	357 3	355 27	353 51
9	3 45	2 12	0 37	359 3	357 27	355 17	354 14
10	4 10	2 36	1 2	359 27	357 50	356 14	354 37
11	4 35	3 0	1 26	359 52	358 15	356 39	355 1
12	5 1	3 25	1 51	0 17	358 41	357 4	355 27
13	5 26	3 50	2 15	0 41	359 4	357 27	355 50
14	5 52	4 15	2 41	1 6	359 30	357 51	356 15
15	6 17	4 43	3 7	1 32	359 55	358 17	356 39
16	6 43	5 8	3 33	1 56	0 19	358 41	357 2
17	7 9	5 34	3 59	2 22	0 45	359 6	357 27
18	7 35	6 0	4 25	2 27	1 11	359 32	357 52
19	8 1	6 26	4 50	3 13	1 36	359 56	358 17
20	8 28	6 52	5 15	3 33	2 0	0 20	358 41
21	8 54	7 18	5 41	4 5	2 26	0 47	359 6
22	9 22	7 44	6 7	4 31	2 51	1 12	359 29
23	9 48	8 10	6 33	4 57	3 16	1 37	359 54
24	10 15	8 38	7 1	5 23	3 43	2 2	0 20
25	10 43	9 6	7 28	5 50	4 9	2 27	0 43
26	11 10	9 34	7 55	6 17	4 35	2 53	1 10
27	11 38	10 1	8 22	6 44	5 2	3 20	1 36
28	12 6	10 28	8 49	7 10	5 28	3 46	2 1
29	12 34	10 58	9 17	7 36	5 55	4 12	2 26
30	13 3	11 25	9 45	8 5	6 23	4 39	2 53

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

☉	0	1	2	3	4	5	6
d.	d. m.						
0	0 0	1 33	3 5	4 39	6 13	7 47	9 21
1	0 25	1 57	3 32	5 3	6 37	8 11	9 46
2	0 49	2 22	3 57	5 28	7 2	8 35	10 9
3	1 15	2 47	4 21	5 54	7 28	9 1	10 35
4	1 39	3 11	4 46	6 19	7 52	9 26	11 0
5	2 4	3 36	5 11	6 44	8 17	9 50	11 24
6	2 29	4 3	5 36	7 10	8 43	10 16	11 49
7	2 54	4 28	6 1	7 35	9 8	10 41	12 13
8	3 19	4 53	6 21	7 59	9 33	11 7	12 39
9	3 45	5 19	6 52	8 25	9 59	11 33	13 5
10	4 10	5 43	7 17	8 50	10 23	11 58	13 30
11	4 35	6 8	7 42	9 15	10 49	12 23	13 55
12	5 1	6 35	8 7	9 42	11 15	12 49	14 21
13	5 26	6 59	8 32	10 8	11 40	13 15	14 47
14	5 52	7 26	8 59	10 34	12 6	13 40	15 13
15	6 17	7 52	9 26	11 0	12 32	14 7	15 39
16	6 43	8 18	6 51	11 26	12 58	14 33	16 5
17	7 9	8 43	10 17	11 51	13 24	14 59	16 31
18	7 35	9 10	10 43	12 18	13 51	15 25	16 57
19	8 1	9 36	11 10	12 44	14 17	15 51	17 23
20	8 28	10 3	11 37	13 11	14 45	16 19	17 51
21	8 54	10 30	12 5	13 39	15 13	16 47	18 19
22	9 22	10 56	12 32	14 5	15 39	17 13	18 46
23	9 48	11 23	12 58	14 33	16 7	17 41	19 14
24	10 15	11 52	13 25	15 1	16 35	18 8	19 42
25	10 43	12 19	13 53	15 29	17 2	18 36	20 9
26	11 10	12 46	14 21	15 56	17 30	19 4	20 39
27	11 38	13 14	14 50	16 26	17 59	19 33	21 6
28	12 6	23 42	15 17	16 53	18 28	20 2	21 35
29	12 34	14 11	15 46	17 21	18 57	20 31	22 5
30	13 3	14 40	16 15	17 51	19 27	21 0	22 33

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude 51 Deg. 32 Min.—North Latitude.

8 d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	13 3	11 25	9 45	8 5	6 23	4 39	2 53
1	13 31	11 53	10 13	8 33	6 50	5 5	3 18
2	14 0	12 21	10 41	9 1	7 18	5 31	3 45
3	14 30	12 49	11 10	9 29	7 46	5 58	4 12
4	15 0	13 18	11 38	9 55	8 12	6 26	4 38
5	15 29	13 48	12 7	10 23	8 40	6 53	5 4
6	16 0	14 19	12 37	10 59	9 9	7 21	5 32
7	16 31	14 48	13 7	11 22	9 38	7 49	5 59
8	17 2	15 19	13 37	11 52	10 7	8 17	6 27
9	17 35	15 50	14 8	12 23	10 36	8 45	6 55
10	18 4	16 21	14 39	12 54	11 6	9 15	7 22
11	18 33	16 53	15 10	13 25	11 37	9 45	7 52
12	19 8	17 26	15 41	13 56	12 6	10 15	8 21
13	19 41	17 57	16 13	14 26	12 36	10 45	8 50
14	20 13	18 30	16 46	14 58	13 8	11 16	9 19
15	20 46	19 3	17 18	15 31	13 39	11 47	9 51
16	21 21	19 38	17 50	16 2	14 12	12 18	10 20
17	21 56	20 12	18 24	16 34	14 44	12 48	10 50
18	22 31	20 47	18 59	17 8	15 17	13 21	11 23
19	23 7	21 21	19 32	17 41	15 50	13 52	11 55
20	23 42	21 55	20 6	18 16	16 23	14 56	12 26
21	24 19	22 31	20 42	18 53	16 58	15 0	12 59
22	25 56	23 7	21 17	19 28	17 33	15 34	13 33
23	25 33	23 42	21 53	20 3	18 7	16 8	14 6
24	26 11	24 20	22 31	20 38	18 42	16 43	14 39
25	26 42	25 0	23 8	21 16	19 19	17 19	15 15
26	27 28	25 39	23 48	21 55	19 57	17 55	15 51
27	28 7	26 0	24 27	22 33	20 36	18 33	16 28
28	28 48	26 59	25 7	23 12	21 15	19 11	17 4
29	29 29	27 39	25 48	23 51	21 54	19 49	17 41
30	30 10	28 21	26 29	25 32	22 32	20 28	18 21

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

5 d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	13 3	14 40	16 15	17 51	19 27	21 0	22 33
1	13 31	15 10	16 44	18 20	19 56	21 30	23 2
2	14 0	15 38	17 15	18 50	20 26	22 1	23 33
3	14 30	16 8	17 46	19 21	20 56	22 32	24 5
4	15 0	16 37	18 15	19 51	21 27	23 2	24 35
5	15 29	17 8	18 46	20 22	21 57	23 33	25 6
6	16 0	17 37	19 16	20 53	22 27	24 3	25 38
7	16 31	18 7	19 47	21 25	22 59	24 35	26 10
8	17 2	18 40	20 19	21 57	23 32	25 7	26 42
9	17 33	19 12	20 51	22 29	24 5	25 39	27 14
10	18 4	19 43	21 22	23 1	24 48	26 12	27 46
11	18 35	20 16	21 55	23 33	25 10	26 46	28 20
12	19 8	20 49	22 29	24 7	25 43	27 21	28 54
13	19 41	21 23	23 2	24 40	26 17	27 55	29 28
14	20 13	21 56	23 36	25 14	26 51	28 27	30 2
15	20 46	22 30	24 11	25 49	27 26	29 4	30 38
16	21 21	23 4	24 44	26 24	28 2	29 39	31 14
17	21 56	23 40	25 19	26 59	28 37	30 15	31 49
18	22 31	24 14	25 55	27 34	29 14	30 51	32 26
19	23 7	24 49	26 31	28 12	29 50	31 28	33 3
20	23 42	25 25	27 8	28 49	30 27	32 5	33 40
21	24 19	26 3	27 45	29 26	31 3	32 42	34 18
22	24 56	26 39	28 21	30 3	31 41	33 20	34 57
23	25 33	27 17	28 59	30 41	32 20	33 58	35 35
24	26 11	27 56	29 37	31 19	32 58	34 37	36 13
25	26 49	28 34	30 18	32 0	33 38	35 17	36 53
26	27 28	29 14	30 58	32 39	34 18	35 57	37 33
27	28 7	29 54	31 39	33 19	35 0	36 37	38 15
28	28 45	30 35	32 19	34 1	35 42	37 20	38 56
29	29 29	31 17	33 0	34 43	36 24	38 1	39 38
30	30 26	31 58	33 42	35 25	37 6	38 44	40 30

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

II d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	30 10	28 21	29 29	24 32	22 34	20 27	18 21
1	30 52	29 2	27 9	25 12	23 14	21 7	19 0
2	31 36	29 45	27 47	25 52	23 52	21 47	19 38
3	32 19	30 27	28 33	26 35	24 35	22 29	20 17
4	33 4	31 12	29 18	27 19	25 18	23 11	20 58
5	33 48	31 57	30 2	28 4	26 2	23 14	21 42
6	34 34	32 42	30 46	28 49	26 45	24 30	22 24
7	35 20	33 28	31 33	29 33	27 29	25 20	23 7
8	36 7	34 15	32 20	30 19	28 15	26 6	23 52
9	36 55	35 2	33 7	31 6	29 1	26 52	24 37
10	37 41	35 50	33 56	31 54	29 50	27 39	25 25
11	38 33	36 39	34 44	32 43	30 38	28 27	26 12
12	39 23	37 30	35 34	33 32	31 28	29 16	26 59
13	40 14	38 21	36 24	34 23	32 17	30 7	27 48
14	41 6	39 13	37 14	35 15	33 7	30 57	28 37
15	41 59	40 6	38 7	36 8	34 0	31 49	29 29
16	42 52	41 0	39 1	37 2	34 54	32 41	30 22
17	43 47	41 54	39 56	37 56	35 48	33 35	31 17
18	44 42	42 48	40 49	38 51	36 43	34 31	32 11
19	45 36	43 44	41 47	39 45	37 38	35 27	33 6
20	46 33	44 41	42 44	40 42	38 34	36 23	34 2
21	47 31	45 38	43 40	41 39	39 33	37 19	34 58
22	48 29	46 35	44 38	42 37	40 31	38 17	35 56
23	49 28	47 35	45 38	43 36	41 32	39 19	36 57
24	50 28	48 35	46 39	44 36	42 31	40 20	37 59
25	51 29	49 37	47 41	45 40	43 33	41 21	39 0
26	52 31	50 40	48 43	46 43	44 36	42 25	40 3
27	53 34	51 42	49 46	47 46	45 40	43 28	41 7
28	54 37	52 46	50 50	48 51	46 45	44 34	42 13
29	55 41	53 50	51 55	49 56	47 51	45 40	43 20
30	56 46	54 56	53 2	51 3	48 55	46 48	44 29

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

n	0	1	2	3	4	5	6
d.	d. m.						
0	30 10	31 58	33 42	35 25	37 6	38 44	40 20
1	30 52	32 40	34 25	36 8	37 19	39 26	41 3
2	31 36	33 21	35 9	36 51	38 32	40 10	41 47
3	32 19	34 6	35 52	37 35	39 16	40 53	42 31
4	33 4	34 50	36 37	38 20	40 0	41 38	43 15
5	33 48	35 36	37 21	39 5	40 46	42 21	44 1
6	34 34	36 21	38 7	39 50	41 31	43 12	44 48
7	35 20	37 8	38 54	40 37	42 18	43 58	45 34
8	36 7	37 55	39 41	41 24	43 5	44 45	46 21
9	36 55	38 14	40 29	42 13	43 54	45 34	47 10
10	37 41	39 32	41 18	43 1	44 43	46 21	47 59
11	38 33	40 21	42 8	43 51	45 33	47 11	48 48
12	39 23	41 12	42 58	44 42	46 24	48 1	49 38
13	40 11	42 2	43 48	45 34	47 13	48 53	50 30
14	41 6	42 55	44 41	46 25	48 5	49 44	51 22
15	41 59	43 47	45 33	47 17	48 58	50 37	52 13
16	42 52	44 41	46 28	48 11	49 51	51 30	53 6
17	43 47	45 35	47 22	49 5	50 44	52 21	53 59
18	44 42	46 31	48 18	49 59	51 40	53 19	54 51
19	45 36	47 27	49 14	50 54	52 35	54 13	55 49
20	46 33	48 23	50 9	51 49	53 30	55 9	56 13
21	47 31	49 19	51 5	52 45	54 25	56 4	57 39
22	48 29	50 16	52 2	53 43	55 21	57 1	58 36
23	49 28	51 15	53 1	54 42	56 22	58 0	59 34
24	50 28	52 15	54 0	55 42	57 21	58 58	60 32
25	51 29	53 17	55 1	56 42	58 21	59 58	61 31
26	52 31	54 18	56 1	57 43	59 21	60 58	62 30
27	53 34	55 20	57 3	58 44	60 21	61 58	63 30
28	54 37	56 23	58 5	59 46	61 23	62 59	64 31
29	55 41	57 26	59 9	60 49	62 25	64 1	65 32
30	56 36	58 31	60 14	61 53	63 29	65 4	66 35

O F A S T R O L O G Y.

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

☉	0		1		2		3		4		5		6	
d.	d.	m.												
0	56	46	54	56	53	2	51	3	48	59	46	48	44	29
1	57	52	56	2	54	9	52	10	50	7	47	56	45	38
2	58	59	57	10	55	18	53	19	51	17	49	6	46	49
3	60	6	58	18	50	26	54	28	52	26	50	16	47	59
4	61	14	59	28	57	37	55	39	53	38	51	29	49	13
5	62	23	60	37	58	47	56	50	54	49	52	41	50	26
6	63	33	61	47	59	57	58	1	56	3	53	56	51	41
7	64	43	62	59	61	8	59	14	57	16	55	11	52	50
8	65	54	64	9	62	20	60	27	58	29	56	25	54	12
9	67	6	65	22	63	34	61	41	59	43	57	41	55	30
10	68	19	66	37	64	50	62	58	61	0	59	1	56	50
11	69	33	67	52	66	5	64	15	62	18	60	19	53	10
12	70	47	69	6	67	19	65	33	63	37	61	37	59	31
13	72	1	70	22	68	38	66	50	64	56	62	57	60	53
14	73	17	71	38	69	55	68	8	66	16	64	17	62	14
15	74	33	72	54	71	11	69	26	67	34	65	39	63	35
16	75	50	74	11	72	30	70	45	68	55	67	1	64	59
17	77	7	75	27	73	50	72	5	70	17	68	25	66	24
18	78	25	76	48	75	10	73	26	71	40	69	46	67	49
19	79	48	78	7	76	30	74	48	73	2	71	11	69	16
20	81	2	79	28	77	52	76	10	74	26	72	37	70	43
21	82	21	80	48	79	13	77	32	75	19	74	2	72	9
22	83	41	82	9	80	36	78	55	77	15	75	28	73	36
23	85	1	83	30	81	59	80	19	78	39	77	51	75	3
24	86	22	84	52	83	20	81	45	80	5	78	23	76	32
25	87	42	85	15	84	11	83	10	81	32	79	50	78	2
26	89	3	87	38	86	8	84	35	82	58	81	17	79	30
27	90	24	88	59	87	31	85	59	84	25	82	45	81	1
28	91	47	89	23	88	55	87	24	85	51	84	13	82	32
29	93	11	91	46	90	21	88	52	87	20	85	43	84	4
30	94	34	93	12	91	47	90	18	88	48	87	12	85	35

AN ILLUSTRATION

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

No d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
c	56 46	58 31	60 14	61 53	63 29	65 4	66 35
1	57 52	59 36	61 19	62 57	64 39	66 7	67 38
2	58 59	60 43	62 25	64 2	65 39	67 11	68 43
3	60 6	61 50	63 31	65 8	66 43	68 6	69 46
4	61 14	62 58	64 39	66 15	67 51	69 22	70 52
5	62 23	64 7	65 17	67 22	68 57	70 28	71 57
6	63 33	65 15	66 54	68 30	70 3	71 34	73 2
7	64 43	66 25	68 3	69 38	71 12	72 42	74 10
8	65 54	67 34	69 12	70 47	72 20	73 49	75 16
9	67 6	68 45	70 23	71 55	73 27	74 56	76 23
10	68 19	69 59	71 35	73 7	74 38	76 7	77 33
11	69 33	71 13	72 48	74 18	75 49	77 17	78 43
12	70 47	72 25	74 0	75 29	77 0	78 27	79 52
13	72 1	73 39	75 12	76 43	77 11	79 38	81 1
14	73 17	74 53	76 26	77 57	79 23	80 50	82 12
15	74 33	76 7	77 39	79 9	80 36	82 1	83 23
16	75 50	77 23	78 55	80 23	81 45	83 14	84 36
17	77 7	78 38	80 10	81 38	83 3	84 27	85 48
18	78 25	79 56	81 26	82 50	84 18	85 29	87 0
19	79 43	81 13	82 42	84 7	85 33	86 53	88 14
20	81 2	82 32	83 58	85 23	86 47	88 7	89 27
21	82 21	83 50	85 15	86 39	88 2	89 22	90 40
22	83 41	85 9	86 33	87 56	89 17	90 37	91 55
23	85 1	86 28	87 53	89 15	90 34	91 54	93 10
24	86 22	87 47	89 11	90 32	91 51	93 10	94 26
25	87 42	89 8	90 31	91 51	93 10	94 26	95 41
26	89 3	90 28	91 51	93 10	94 25	95 42	96 57
27	90 24	91 48	93 10	94 29	95 42	96 59	98 13
28	91 47	93 10	94 31	95 49	97 4	98 18	99 31
29	93 11	94 32	95 51	97 8	98 23	99 36	100 49
30	94 34	95 54	97 17	98 27	99 42	100 51	102 0

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude 51 Deg. 32 Min.—North Latitude.

α	0	1	2	3	4	5	6
d.	d. m.						
0	94 34	93 11	91 47	90 18	88 48	87 12	85 35
1	95 58	94 35	93 12	91 45	90 16	88 41	87 .5
2	97 22	96 1	94 37	93 12	91 45	90 11	88 36
3	98 45	97 26	96 3	94 39	93 12	91 41	90 8
4	100 8	98 51	97 30	96 7	94 41	93 11	91 39
5	101 33	100 16	98 56	97 34	96 9	94 43	93 11
6	102 57	101 40	100 23	99 2	97 38	96 13	94 43
7	104 22	103 6	101 49	100 31	99 9	97 41	96 16
8	105 46	104 33	103 17	102 0	100 39	99 16	97 46
9	107 12	105 59	104 44	103 39	102 8	100 46	99 21
10	108 36	107 25	106 10	104 56	103 37	102 16	100 54
11	110 2	108 53	107 38	106 23	105 8	103 47	102 27
12	111 27	110 19	109 7	107 52	106 37	105 19	103 59
13	112 53	111 46	110 34	109 20	108 6	106 48	105 30
14	114 18	113 12	112 2	110 50	109 36	108 20	107 2
15	115 44	114 37	113 30	112 19	111 5	109 51	108 35
16	117 10	116 4	114 58	113 48	112 36	111 22	110 7
17	118 36	117 31	116 25	115 16	114 6	112 53	111 40
18	120 2	118 58	117 53	116 46	115 36	114 25	113 13
19	121 27	120 25	119 22	118 15	117 7	115 57	114 46
20	122 54	121 51	120 49	119 44	118 36	117 27	116 16
21	124 20	123 18	122 16	121 11	120 6	118 57	117 49
22	125 46	124 45	123 43	122 40	121 37	120 29	119 21
23	127 12	126 12	124 11	124 8	123 6	121 59	120 53
24	128 39	127 39	126 39	125 37	124 35	123 29	122 24
25	130 5	129 6	128 7	127 6	126 4	124 59	123 54
26	131 31	130 31	129 34	128 34	127 34	126 30	125 26
27	132 57	131 59	131 2	130 3	129 3	128 0	126 58
28	134 23	133 27	132 29	131 31	130 32	129 29	128 29
29	135 50	134 53	133 57	132 59	132 0	130 59	129 58
30	137 15	136 19	135 23	134 27	133 29	132 29	131 29

O F A S T R O L O G Y.

A TABLE of OBLIQUE ASCENSIONS

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

d.	0		1		2		3		4		5		6	
d.	d.	m.												
0	137	15	136	19	136	23	134	27	133	29	132	29	131	29
1	138	41	137	46	135	51	135	54	131	57	133	58	132	58
2	140	7	139	12	138	17	137	22	136	26	135	28	134	29
3	141	33	140	39	139	44	138	50	137	54	136	58	136	0
4	142	59	142	6	141	13	140	10	139	23	138	27	137	30
5	144	25	143	32	142	40	141	46	140	51	139	55	138	59
6	145	51	144	58	144	7	143	13	142	19	141	24	140	30
7	147	17	146	24	145	33	144	41	143	46	142	53	141	58
8	148	43	147	52	147	1	146	9	145	15	144	22	143	27
9	150	9	149	18	148	27	147	37	146	44	145	51	144	57
10	151	31	150	44	149	53	149	2	148	12	147	18	146	26
11	152	59	152	10	151	20	150	29	149	40	148	46	147	54
12	154	25	153	36	152	47	151	55	151	7	150	14	149	22
13	155	50	155	2	154	13	153	22	152	33	151	42	150	52
14	157	16	156	28	155	38	154	48	153	59	153	9	152	18
15	158	41	157	53	157	5	156	16	155	27	154	37	153	47
16	160	7	159	18	158	31	157	42	156	54	156	8	155	15
17	161	32	160	41	159	57	159	9	158	20	157	31	156	43
18	162	58	162	9	161	23	160	35	159	47	158	58	158	9
19	164	23	163	30	162	50	162	2	161	13	160	25	159	35
20	165	48	165	2	164	16	163	29	162	40	161	52	161	3
21	167	13	166	23	165	41	164	55	164	7	163	19	162	30
22	168	39	167	52	167	6	166	19	165	37	164	45	163	57
23	170	4	169	18	168	32	167	45	166	57	165	62	165	24
24	171	30	170	43	169	57	169	11	168	24	167	38	166	50
25	172	54	172	7	171	32	170	38	169	44	168	52	168	15
26	174	20	173	33	172	47	172	1	171	45	170	28	169	42
27	175	45	174	57	174	11	173	27	172	45	171	54	171	7
28	177	10	175	23	175	27	174	52	174	1	173	42	172	30
29	178	36	177	48	177	2	176	18	175	32	174	45	173	59
30	180	10	179	13	178	24	177	43	177	37	176	51	175	25

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

α d.	\circ d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	137 15	138 8	139 2	139 55	140 49	141 40	142 32
1	138 42	139 33	140 26	141 19	142 13	143 3	143 54
2	140 8	140 58	141 52	142 43	143 36	144 26	145 17
3	141 33	142 27	143 16	144 8	144 59	145 49	146 40
4	142 59	143 53	144 42	145 32	146 22	147 12	148 5
5	144 25	145 17	146 7	146 57	147 46	148 36	149 27
6	145 52	146 42	147 32	148 21	149 12	150 0	150 50
7	147 17	148 7	148 56	149 45	150 35	151 25	152 14
8	148 43	149 32	150 22	151 9	151 59	152 49	153 38
9	150 8	150 58	151 47	152 35	153 24	154 15	155 2
10	151 34	152 23	153 12	153 59	154 47	155 37	156 25
11	152 59	153 48	154 16	155 24	156 13	157 1	157 47
12	154 25	155 14	156 2	156 50	157 37	158 25	159 12
13	155 50	156 30	157 27	158 15	159 2	159 49	160 35
14	157 16	158 4	158 52	159 40	160 26	161 13	161 59
15	158 42	159 28	160 16	161 4	161 50	162 37	163 23
16	160 7	160 54	161 42	162 28	163 14	164 0	164 47
17	161 32	162 19	163 6	163 52	164 38	165 25	166 12
18	162 58	163 45	164 31	165 16	166 3	166 49	167 35
19	164 23	165 10	165 56	166 42	167 27	168 13	168 59
20	165 48	166 35	167 22	168 6	168 51	169 38	170 24
21	167 13	168 2	168 46	169 32	170 17	171 3	171 49
22	168 39	169 25	170 10	170 55	171 42	172 27	173 13
23	170 4	170 50	171 35	172 22	173 6	173 52	174 37
24	171 30	172 15	173 0	173 46	174 31	175 16	176 3
25	172 54	173 40	174 27	175 12	175 57	176 42	177 28
26	174 20	175 5	175 52	176 37	177 22	178 8	178 54
27	175 45	176 32	177 17	178 2	178 48	179 33	180 19
28	177 10	177 56	178 43	179 26	180 12	180 57	181 43
29	178 36	179 22	180 8	180 52	181 37	181 23	183 10
30	180 0	180 47	181 32	182 17	183 3	183 49	184 35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

d.	d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	180 0	179 13	178 29	177 43	176 57	176 11	175 25.
1	181 25	180 39	179 52	179 9	178 23	177 37	176 50
2	182 50	182 4	181 17	181 34	179 47	179 3	178 17
3	184 15	183 29	182 43	180 58	181 12	180 27	179 41
4	185 40	184 55	184 8	183 23	182 38	181 52	181 6
5	187 6	186 20	185 33	184 48	184 3	183 18	182 32
6	188 30	187 45	187 0	186 13	185 29	184 44	183 57
7	189 56	189 10	188 25	187 39	186 54	186 9	185 23
8	191 21	190 35	189 50	189 5	188 19	187 33	186 47
9	192 47	191 59	191 14	190 29	189 43	188 57	189 11
10	194 12	193 25	192 39	191 54	191 9	190 22	189 36
11	195 37	194 50	194 4	193 19	192 33	191 47	191 1
12	197 2	196 15	195 29	194 44	193 57	193 11	192 25
13	198 28	197 42	196 54	196 8	195 22	194 35	193 49
14	199 53	199 6	198 19	197 32	196 46	196 0	195 13
15	201 19	200 32	199 44	198 56	198 10	197 23	196 37
16	202 44	201 56	201 9	200 20	199 34	198 47	198 1
17	204 10	203 22	202 33	201 45	200 58	200 11	199 25
18	205 35	204 46	203 59	203 10	202 23	201 35	200 49
19	207 1	206 12	205 24	204 36	203 47	202 59	202 13
20	208 26	207 37	206 49	206 2	205 12	204 23	203 35
21	209 52	209 2	208 13	207 25	206 35	205 47	204 59
22	211 17	210 28	209 38	208 51	208 1	207 11	206 22
23	212 43	211 53	211 4	210 15	209 25	208 35	207 46
24	214 9	213 18	212 29	211 39	210 49	210 0	209 10
25	215 35	214 43	213 53	213 3	212 14	211 24	210 33
26	216 59	216 10	215 19	214 28	213 38	212 48	211 55
27	218 27	217 36	216 43	215 52	215 1	214 11	213 20
28	219 53	219 2	218 9	217 17	216 24	215 34	214 43
29	221 19	220 27	219 34	218 41	217 47	216 57	216 6
30	222 46	221 52	220 59	220 5	219 11	218 20	217 29

A N I L L U S T R A T I O N

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

d.	0		1		2		3		4		5		6	
d.	d.	m.												
0	180	10	180	47	181	32	182	17	183	3	183	45	184	35
1	181	25	182	12	182	57	183	42	184	28	185	15	186	2
2	182	50	183	37	184	22	185	8	185	54	186	40	187	27
3	184	15	185	2	185	47	186	33	187	20	188	6	188	53
4	185	40	186	27	187	13	187	59	188	45	189	32	190	19
5	187	6	187	53	188	38	189	25	190	11	190	58	191	45
6	188	30	189	17	190	3	190	49	191	35	192	22	193	10
7	189	56	190	42	191	28	192	15	193	2	193	48	194	35
8	191	22	192	8	192	54	193	42	194	27	195	14	195	3
9	192	47	193	32	194	19	195	5	195	53	196	42	197	30
10	194	12	194	58	195	44	196	32	197	20	198	8	198	57
11	195	37	196	24	197	10	197	58	198	47	199	35	200	25
12	197	2	197	52	198	37	199	25	200	13	201	2	201	52
13	198	28	199	16	200	3	200	52	201	40	202	29	203	18
14	199	52	200	42	201	29	202	18	203	6	203	57	204	45
15	201	19	202	7	202	55	203	44	204	33	205	23	206	13
16	203	44	203	32	204	22	205	12	206	1	206	52	207	42
17	204	10	204	58	205	47	206	38	207	27	208	18	209	9
18	205	35	206	24	207	13	208	5	208	53	209	46	210	38
19	207	2	207	50	208	40	209	32	210	20	211	14	212	6
20	208	26	209	19	210	7	210	58	211	48	212	42	213	34
21	209	52	210	42	211	33	212	23	213	16	214	9	215	3
22	211	17	212	8	212	59	213	52	214	45	215	38	216	33
23	212	43	213	36	214	27	215	19	216	11	217	7	218	2
24	214	9	215	2	215	53	216	47	217	42	218	36	219	30
25	215	35	216	28	217	20	218	14	219	9	220	5	221	2
26	216	59	217	54	218	17	219	42	220	37	221	33	222	30
27	218	27	219	21	220	16	221	10	222	6	223	2	224	0
28	219	53	220	48	221	43	222	38	223	34	224	32	225	32
29	221	19	222	14	223	9	224	6	225	3	226	2	227	2
30	222	45	223	42	224	37	225	33	226	32	227	32	228	35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

m d.	o d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	222 46	221 51	220 59	220 5	219 11	218 20	217 29
1	224 11	223 16	222 24	221 30	220 36	219 44	218 51
2	225 37	224 41	223 47	222 54	222 0	221 7	220 15
3	227 3	226 6	225 10	224 17	223 24	222 30	221 37
4	228 29	227 33	226 35	225 41	224 47	223 51	222 59
5	229 55	228 58	228 0	227 4	226 11	225 15	224 21
6	231 21	230 25	230 26	228 29	227 35	226 39	225 44
7	232 47	231 51	230 51	229 53	228 57	228 1	227 6
8	234 14	233 14	232 15	231 17	230 20	229 23	228 28
9	235 43	234 40	233 39	232 41	231 43	230 47	229 50
10	237 6	236 5	235 4	234 5	232 56	232 10	231 11
11	238 33	237 30	236 29	235 29	234 30	233 31	232 34
12	239 58	238 55	237 53	236 53	235 53	234 53	233 56
13	241 24	240 19	239 18	238 16	237 15	236 15	235 18
14	242 50	241 44	240 41	239 40	238 39	237 38	236 40
15	244 16	243 10	242 5	241 3	240 1	239 0	238 0
16	245 41	244 34	243 30	242 26	241 24	240 21	239 20
17	247 8	245 58	244 53	243 49	242 47	241 43	240 41
18	248 33	247 24	246 17	245 11	244 8	243 5	242 1
19	249 58	248 49	247 41	246 34	245 33	244 20	243 23
20	251 24	250 13	249 4	247 57	246 51	245 47	244 44
21	252 49	251 37	250 27	249 20	248 14	247 8	246 4
22	254 14	253 1	251 51	250 43	249 35	248 28	247 23
23	255 38	254 25	253 13	252 5	250 56	249 48	248 43
24	257 3	255 48	254 37	253 27	252 18	251 9	250 3
25	258 27	257 11	255 58	254 48	253 38	252 29	251 23
26	259 51	258 36	257 20	256 9	254 58	253 49	252 41
27	261 15	260 0	258 43	257 30	256 18	255 9	253 59
28	262 39	261 21	260 5	258 51	257 38	256 28	255 18
29	264 3	262 43	261 26	260 11	258 58	257 47	256 36
30	265 26	264 6	262 48	261 33	260 18	259 6	257 54

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude 51 Deg. 32 Min.—*South Latitude.*

m	0		1		2		3		4		5		6	
d.	d.	m.												
0	222	46	223	41	224	37	225	33	226	31	227	31	228	31
1	224	11	225	7	226	3	227	1	228	0	229	1	230	1
2	225	37	226	33	227	31	228	29	229	27	230	31	231	31
3	227	3	228	1	228	58	229	57	230	57	232	0	233	1
4	228	29	229	28	230	26	231	26	232	26	233	30	234	34
5	229	55	230	54	231	53	232	54	233	56	235	1	236	0
6	231	21	232	21	233	21	234	23	235	25	236	31	237	36
7	232	47	233	48	234	49	235	51	236	54	238	1	239	7
8	234	14	235	15	236	17	237	20	238	23	239	31	240	39
9	235	40	236	41	237	44	238	49	239	54	241	1	242	11
10	237	6	238	6	239	11	240	16	241	24	242	33	243	44
11	238	33	239	35	240	38	241	45	242	53	244	3	245	14
12	239	53	241	1	242	7	243	14	244	24	245	35	246	47
13	241	24	242	29	243	35	244	44	245	54	247	7	248	20
14	242	50	243	56	245	1	246	11	247	24	248	38	249	53
15	244	16	245	23	246	30	247	41	248	55	250	9	251	25
16	245	41	246	48	247	58	249	10	250	24	251	40	252	58
17	247	8	248	14	249	26	250	40	251	55	253	11	254	30
18	248	33	249	41	250	53	252	8	253	23	254	41	256	1
19	249	58	251	7	252	21	253	37	254	52	256	13	257	33
20	251	24	252	35	253	50	255	4	256	23	257	44	259	6
21	252	49	254	1	255	16	256	31	257	52	259	14	260	39
22	254	14	255	27	256	43	258	0	259	21	260	44	262	11
23	255	38	256	54	258	11	259	29	260	51	262	16	263	44
24	257	3	258	20	259	37	260	58	262	22	263	47	265	17
25	258	27	259	44	261	4	262	26	263	51	265	17	266	40
26	259	51	261	9	262	30	263	53	265	19	266	49	268	21
27	261	15	262	34	263	57	265	21	266	48	268	19	269	51
28	262	39	263	59	265	23	266	48	268	15	269	49	271	20
29	264	3	265	25	266	48	268	15	269	44	271	19	272	55
30	265	26	266	49	268	13	269	41	271	11	272	48	274	25

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude 51 Deg. 32 Min.—North Latitude.

↑ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	265 26	264 6	262 48	261 33	260 18	259 6	257 54
1	266 49	265 28	264 9	262 51	261 37	260 24	259 11
2	268 11	266 50	265 29	264 11	262 56	261 41	260 29
3	269 34	268 11	266 50	265 31	264 14	263 1	261 47
4	270 56	269 31	268 9	266 50	265 31	264 18	263 3
5	272 18	270 51	269 29	268 9	266 50	265 34	264 19
6	273 38	272 13	270 49	269 28	268 9	266 50	265 34
7	274 58	273 31	272 8	270 45	269 26	268 6	266 50
8	276 19	274 51	273 27	272 4	270 43	269 23	268 5
9	277 39	276 10	274 45	273 21	271 58	270 38	269 20
10	278 58	277 28	276 1	274 37	273 13	271 53	270 33
11	280 17	278 47	277 18	275 58	274 27	273 7	271 46
12	281 34	280 4	278 34	277 8	275 41	274 21	273 0
13	282 53	281 21	279 50	278 21	276 57	275 33	274 21
14	284 10	282 27	281 5	279 37	278 11	276 46	275 24
15	285 27	283 53	282 21	280 51	279 24	277 59	276 37
16	286 41	285 7	283 34	282 3	280 37	279 10	277 48
17	287 58	286 21	284 48	283 17	281 49	280 21	278 59
18	289 11	287 35	286 0	284 31	283 0	281 33	280 8
19	290 27	288 47	287 11	285 41	284 11	282 43	281 17
20	291 41	290 1	288 25	286 53	285 21	283 53	282 27
21	292 53	291 15	289 37	288 5	286 33	285 4	283 37
22	294 5	292 26	290 48	289 13	287 40	286 11	284 44
23	295 16	293 35	291 57	290 21	288 48	287 18	285 50
24	296 27	294 45	293 6	291 30	289 57	288 26	286 58
25	297 37	295 54	294 13	292 38	291 3	289 31	288 3
26	298 46	297 1	295 21	293 45	292 9	290 38	289 8
27	299 54	298 10	296 29	294 51	293 17	291 44	290 14
28	301 1	299 17	297 35	295 58	294 21	292 46	291 17
29	302 8	300 24	298 41	297 3	295 27	293 53	292 21
30	303 14	301 29	299 46	298 7	296 31	294 56	293 27

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♄ d.	♁ d. m.	♁ d. m.	♂ d. m.	♂ d. m.	♄ d. m.	♁ d. m.	♁ d. m.
0	265 26	266 49	268 13	269 41	271 11	272 47	274 25
1	266 49	268 14	269 39	271 8	272 40	274 17	275 56
2	268 11	269 37	271 5	272 36	274 9	275 47	277 28
3	269 34	271 1	272 29	274 1	275 35	277 15	278 59
4	270 56	272 21	273 51	275 25	277 1	278 43	280 30
5	271 18	273 45	275 16	276 50	278 28	280 10	281 58
6	273 37	275 8	276 40	278 15	279 55	281 38	283 28
7	274 58	276 30	278 3	279 41	281 21	283 6	284 57
8	276 19	277 51	279 24	281 5	282 45	284 32	286 24
9	277 39	279 11	280 47	282 28	284 11	285 58	287 51
10	278 58	280 31	282 8	283 50	285 34	287 23	289 17
11	280 17	281 53	283 30	285 11	286 58	288 49	290 44
12	281 34	283 11	284 50	286 34	288 20	290 14	292 11
13	282 53	284 31	286 10	287 55	289 34	291 35	293 36
14	284 10	285 49	287 30	289 15	291 5	292 59	295 1
15	285 27	287 6	288 49	290 34	292 26	294 21	296 25
16	286 43	288 21	290 5	291 51	293 44	295 43	297 46
17	287 58	289 38	291 21	293 10	295 4	297 3	298 7
18	289 13	290 54	292 41	294 27	296 23	298 23	300 29
19	290 27	292 8	293 55	295 45	297 41	299 43	301 50
20	291 41	293 23	295 10	297 1	299 0	300 59	303 19
21	292 53	294 38	296 26	298 19	300 17	302 19	304 30
22	294 5	295 51	297 40	299 33	301 31	303 35	305 48
23	295 16	297 1	298 51	300 46	302 44	304 49	307 3
24	296 27	298 13	300 3	301 59	303 57	306 4	308 19
25	297 37	299 23	301 13	303 10	305 11	307 19	309 34
26	298 46	300 31	302 23	304 21	306 21	308 31	310 47
27	299 54	301 41	303 34	305 31	307 34	309 14	312 1
28	301 1	302 50	304 41	306 41	308 43	310 54	313 11
29	302 8	303 58	305 51	307 50	309 53	312 4	314 21
30	303 14	305 4	306 58	308 57	311 1	313 11	315 31

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—North Latitude.

^h d.	^o d. m.	¹ d. m.	² d. m.	³ d. m.	⁴ d. m.	⁵ d. m.	⁶ d. m.
0	303 14	301 29	299 46	298 7	296 31	294 56	293 25
1	304 19	302 34	300 51	299 11	297 35	295 59	294 28
2	305 22	303 37	301 55	300 14	298 37	297 1	295 29
3	306 26	304 40	302 57	301 16	299 39	298 2	296 30
4	307 29	305 42	303 59	302 17	300 39	299 2	297 30
5	308 31	306 42	304 59	303 18	301 39	300 2	298 29
6	309 32	307 45	306 0	304 18	302 39	301 2	299 28
7	310 52	308 45	306 59	305 18	303 38	302 0	300 26
8	311 31	309 44	307 58	306 17	304 36	302 59	301 24
9	312 29	310 41	308 55	307 11	305 35	303 56	302 21
10	313 26	311 37	309 51	308 15	306 30	304 51	303 17
11	314 22	312 32	310 46	309 6	307 25	305 47	304 11
12	315 18	313 29	311 42	310 1	308 20	306 41	305 6
13	316 12	314 25	312 38	310 55	309 15	307 36	306 1
14	317 8	315 19	313 32	311 49	310 9	308 30	306 54
15	318 1	316 12	314 27	312 42	311 2	309 22	307 47
16	318 54	317 5	315 19	313 35	311 55	310 16	308 38
17	319 46	317 58	316 12	314 26	312 47	311 7	309 30
18	320 37	318 48	317 2	315 18	313 36	311 59	310 22
19	321 27	319 39	317 52	316 9	314 27	312 49	311 12
20	322 16	320 28	318 42	316 59	315 17	313 39	312 1
21	323 5	321 16	319 31	317 47	316 6	314 27	312 50
22	323 52	322 5	320 19	318 36	316 55	315 15	313 39
23	324 40	322 53	321 6	319 22	317 42	316 2	314 26
24	325 26	323 39	321 52	320 10	318 29	316 48	315 12
25	326 12	324 24	322 39	320 55	319 14	317 36	315 59
26	326 56	325 10	323 22	321 40	320 0	318 22	316 45
27	327 41	325 54	324 8	322 25	320 44	319 7	317 29
28	328 24	326 38	324 51	323 9	321 28	319 50	318 12
29	329 8	327 20	325 35	323 52	322 11	320 34	318 57
30	329 50	328 2	326 18	324 35	322 54	321 16	319 40

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

h d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	303 14	305 14	306 58	308 57	311 1	313 12	315 31
1	304 19	306 10	308 5	310 4	312 9	314 20	316 40
2	305 22	307 14	309 10	311 9	313 15	315 26	317 47
3	306 26	308 18	310 14	312 14	314 20	316 32	318 52
4	307 29	309 20	311 17	313 17	315 24	317 35	319 57
5	308 31	310 22	312 19	314 20	316 27	318 39	321 0
6	309 32	311 25	313 21	315 22	317 27	319 40	322 1
7	310 32	312 25	314 22	316 24	318 28	320 41	323 3
8	311 31	313 25	315 22	317 22	319 29	321 42	324 4
9	312 29	314 22	316 20	318 21	320 29	322 41	325 2
10	313 26	315 19	317 16	319 18	321 26	323 37	325 58
11	314 23	316 16	318 12	320 15	322 22	324 33	326 54
12	315 18	317 12	319 11	321 10	323 17	325 29	327 49
13	316 12	318 6	320 4	322 4	324 12	326 25	328 48
14	317 8	319 0	320 59	322 58	325 6	327 19	329 38
15	318 1	319 54	321 52	323 52	326 0	328 11	330 31
16	318 54	320 47	322 46	324 45	326 52	329 2	331 22
17	319 46	321 39	323 32	325 37	327 42	329 52	332 12
18	320 37	322 30	324 26	326 28	328 32	330 44	333 1
19	321 27	323 21	325 16	327 18	329 22	331 32	333 48
20	322 16	324 10	326 4	328 6	330 10	332 21	334 35
21	323 5	324 58	326 52	328 54	330 59	333 8	335 22
22	323 52	325 45	327 40	329 41	331 45	333 54	336 8
23	324 40	326 32	328 27	330 27	332 31	334 40	336 52
24	325 26	327 18	329 4	331 11	333 15	335 22	337 36
25	326 12	328 2	329 58	331 56	333 58	336 6	338 18
26	326 56	328 48	330 42	332 41	334 42	336 49	339 2
27	327 41	329 32	331 27	333 25	335 25	337 31	339 42
28	328 24	330 15	332 11	334 8	336 7	338 12	340 22
29	329 8	330 58	332 51	334 48	336 46	338 52	341 0
30	329 50	331 39	333 31	335 28	337 26	339 32	341 39

A TABLE of **OBLIQUE ASCENSIONS,**
For the Latitude 51 Deg. 32 Min.—*North Latitude.*

d.	d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	329 50	328 2	326 18	324 35	322 54	321 16	319 40
1	330 32	328 42	327 0	325 17	323 36	321 59	320 22
2	331 12	329 25	327 41	325 50	324 18	322 40	321 04
3	331 52	330 6	328 21	326 41	325 0	323 22	321 45
4	332 32	330 46	329 2	327 21	325 42	324 2	322 27
5	333 11	331 26	329 42	328 0	326 22	324 42	323 7
6	333 46	332 4	330 22	328 41	327 2	325 22	323 47
7	334 27	332 42	331 1	329 19	327 40	326 2	324 25
8	335 4	333 21	331 39	329 57	328 19	326 40	325 2
9	335 42	333 57	332 15	330 34	328 56	327 18	325 42
10	336 18	334 35	332 52	331 11	329 33	327 55	326 20
11	336 52	335 11	333 29	331 48	330 10	328 32	326 57
12	337 29	335 46	334 5	332 26	330 46	329 9	327 34
13	338 4	336 20	334 41	333 1	331 23	329 45	328 11
14	338 39	336 56	335 16	333 36	331 58	330 21	328 46
15	339 14	337 30	335 49	334 11	332 34	330 56	329 22
16	339 47	338 4	336 24	334 46	333 9	331 32	329 58
17	340 19	338 37	336 58	335 20	333 43	332 5	330 32
18	340 52	339 11	337 31	335 52	334 17	332 39	331 6
19	341 24	339 44	338 5	336 27	334 50	333 14	331 47
20	341 56	340 17	338 38	336 59	335 22	333 48	332 14
21	342 28	340 40	339 9	337 31	335 55	334 21	332 46
22	342 59	341 20	339 41	338 2	336 28	334 52	333 18
23	343 27	341 52	340 12	338 35	337 1	335 25	333 50
24	343 59	342 22	340 44	339 7	337 32	335 57	334 22
25	344 31	342 52	341 14	339 38	338 2	336 27	334 54
26	345 1	343 22	341 45	340 9	338 32	336 58	335 25
27	345 30	343 52	342 14	340 39	339 4	337 28	335 55
28	346 0	344 22	342 45	341 10	339 34	337 59	336 27
29	346 29	344 50	343 16	341 40	340 4	338 30	336 58
30	346 58	345 20	343 45	342 6	340 32	339 0	337 27

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

°	0	1	2	3	4	5	6
d.	d. m.						
0	339 50	331 39	333 31	335 28	337 26	339 32	341 39
1	330 32	332 21	334 12	336 9	338 6	340 11	342 19
2	331 12	333 1	334 52	336 48	338 45	340 49	342 56
3	331 52	333 40	335 32	337 27	339 24	341 27	343 32
4	332 32	334 21	336 12	338 5	340 2	342 5	344 9
5	333 11	335 0	336 52	338 44	340 41	342 41	344 45
6	333 49	335 40	337 29	339 22	341 18	343 17	345 21
7	334 27	336 18	338 7	339 57	341 52	343 52	345 54
8	335 4	336 53	338 42	340 32	342 27	344 26	346 27
9	335 42	337 29	339 18	341 7	343 2	345 0	347 1
10	336 18	338 5	339 54	341 44	343 37	345 34	347 34
11	336 52	338 39	340 28	342 19	344 10	346 7	348 5
12	337 29	339 12	341 1	342 52	344 42	346 49	348 37
13	338 4	339 48	341 36	343 26	345 16	347 12	349 10
14	338 39	340 22	342 10	343 58	345 48	347 42	349 40
15	339 14	340 57	342 42	344 29	346 21	348 12	350 9
16	339 47	341 30	343 14	345 2	346 52	348 44	350 41
17	340 19	342 2	343 47	345 34	347 24	349 15	351 10
18	340 52	342 34	343 19	345 4	347 54	349 45	351 39
19	341 24	343 7	344 50	346 35	348 22	350 15	352 8
20	341 56	343 39	344 21	346 6	348 54	350 45	352 38
21	342 28	344 16	345 52	347 37	349 25	351 15	353 5
22	342 59	344 41	345 22	347 8	349 52	351 42	353 32
23	343 27	345 12	346 52	348 38	350 22	352 11	354 1
24	343 50	345 41	347 22	349 7	350 51	352 39	354 28
25	344 31	346 12	347 52	349 36	351 24	353 7	354 56
26	345 1	346 42	348 22	350 4	351 48	353 34	355 22
27	345 30	347 11	348 50	350 31	352 15	354 2	355 48
28	346 0	347 39	349 19	350 59	352 42	354 29	356 15
29	346 29	348 7	349 47	351 27	353 10	354 55	356 42
30	346 58	348 35	350 15	351 55	353 37	355 21	357 7

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

☉ d.	° d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	346 58	345 20	343 45	342 9	340 33	339 0	337 27
1	347 26	345 49	344 14	342 50	341 3	339 29	337 56
2	347 54	346 18	344 43	343 7	341 32	339 58	338 25
3	348 22	346 46	345 10	343 34	342 1	340 27	338 54
4	348 50	347 14	345 39	344 4	342 30	340 56	339 21
5	349 17	347 41	346 7	344 31	342 58	341 24	339 51
6	349 45	348 8	346 35	344 59	343 25	341 52	340 18
7	350 12	348 37	347 2	345 27	343 53	342 19	340 46
8	350 38	349 4	347 28	345 55	344 21	342 47	341 14
9	351 6	349 30	347 55	346 21	344 47	343 13	341 41
10	351 32	349 57	348 23	346 49	345 18	343 41	342 9
11	351 59	350 24	348 50	347 16	345 43	344 9	342 37
12	352 25	350 50	349 17	347 42	346 9	344 35	343 3
13	352 51	351 17	349 43	348 9	346 36	345 1	343 29
14	353 17	351 42	350 9	348 34	347 2	345 27	343 55
15	353 43	352 8	350 34	349 0	347 28	345 53	344 21
16	354 8	352 34	351 1	349 26	347 54	346 20	344 47
17	354 34	353 1	351 28	349 52	348 20	346 45	345 13
18	354 59	353 25	351 53	350 18	348 45	347 11	345 39
19	355 25	353 52	352 18	350 45	349 11	347 37	346 5
20	355 50	354 17	352 43	351 10	349 37	348 2	346 30
21	356 16	354 41	353 8	351 35	350 1	348 27	346 55
22	356 41	355 7	353 34	352 1	350 27	348 53	347 21
23	357 7	355 32	353 59	352 25	350 52	349 19	347 47
24	357 32	355 57	354 25	352 50	351 17	349 44	348 11
25	357 56	356 24	354 49	353 16	351 43	350 10	348 36
26	358 22	356 49	355 14	353 41	352 8	350 34	349 0
27	358 46	357 12	355 39	354 6	352 32	350 59	349 25
28	359 11	357 38	356 3	354 32	352 58	351 25	349 51
29	359 34	358 3	356 28	354 57	353 23	351 49	350 14
30	360 0	358 27	356 55	355 21	353 47	352 13	350 39

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

κ d.	ο d. m.	ι d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	346 58	348 35	350 15	351 55	353 37	355 21	357 7
1	347 26	349 4	350 43	352 24	354 5	355 48	357 34
2	347 54	349 32	351 11	352 50	354 32	356 14	357 59
3	348 22	349 59	351 38	353 16	354 58	356 40	358 24
4	348 50	350 26	352 5	353 43	355 25	357 6	358 50
5	349 17	350 54	352 32	354 10	355 51	357 33	359 17
6	349 45	351 22	352 59	354 37	356 17	357 58	359 40
7	350 12	351 50	353 27	355 3	356 41	358 23	0 5
8	350 38	352 16	353 53	355 29	357 9	358 48	0 31
9	351 6	352 42	354 19	355 5	357 34	359 13	0 55
10	351 32	353 8	354 45	356 22	358 0	359 40	1 20
11	351 59	353 34	355 10	356 47	358 24	0 4	1 44
12	352 25	354 0	355 35	357 13	358 49	0 28	2 8
13	352 51	354 26	356 1	357 38	359 15	0 51	2 33
14	353 17	354 52	356 27	358 4	359 41	1 19	2 58
15	353 43	355 17	356 53	358 28	0 5	1 43	3 21
16	354 8	355 44	357 19	358 54	0 30	2 9	3 45
17	354 34	356 10	357 45	359 19	0 56	2 33	4 10
18	354 59	356 35	358 9	359 43	1 19	2 56	4 33
19	355 25	357 0	358 34	0 8	1 45	3 21	4 59
20	355 50	357 24	358 58	0 33	2 10	3 46	5 23
21	356 16	357 48	359 23	0 57	2 33	4 9	5 46
22	356 41	358 14	359 48	1 23	2 57	4 33	6 9
23	357 7	358 38	0 12	1 47	3 22	4 56	6 32
24	357 32	359 3	0 37	2 11	3 46	5 20	6 56
25	357 56	359 29	1 2	2 37	4 11	5 46	7 21
26	358 22	359 53	1 27	3 1	4 35	6 10	7 45
27	358 46	0 18	1 51	3 25	5 0	6 31	8 9
28	359 11	0 43	2 16	3 50	5 24	6 58	8 33
29	359 34	1 8	2 44	4 14	5 48	7 23	8 57
30	350 0	1 33	3 5	4 39	6 1	7 47	9 21

P R A X I S,

For finding the Oblique Ascensions or Descensions of the Planets, for any Latitude, by the help of Artificial Sines and Tangents.

FIRST, The planet's declination is to be sought.

Secondly, The height of the pole wherein the planet is posited.

Thirdly, With this enter the sines and tangents, and gain the ascensional difference.

Fourthly, The right ascension of the planet must be found, either as it is with or without latitude.

Fifthly, To this right ascension, add or subtract the ascensional difference, according to the declination of the planet, whether it be north or south, and the oblique ascension is found.

If the declination of a star is north, subtract the ascensional difference from the right ascension, and the remainder will be its oblique ascension; but, if added together, the sum will be the oblique descension of the star.

If the declination of a planet is south, add the ascensional difference and right ascension together, and the sum will be its oblique ascension; but, if you subtract, the remainder will be its oblique descension.

E X A M P L E,

Suppose it be required to find the oblique ascension of Mars, as in the figure page 197 of this work, under the elevation of the pole of the eleventh house, which is twenty-three degrees twenty-nine minutes; proceed thus: First find the declination of Mars, which is twenty-two degrees two minutes north; with this look into a table of artificial sines and tangents, and seek the tangent answerable to that degree and minute, which will be

9.607136

Then seek the co-tangent answerable to the elevation of the pole (or latitude), viz. twenty-three degrees twenty-nine minutes, and it will be

10.362014

Which co-tangent subtract from the tangent by adding 10.000000 to the tangent, otherwise subtraction cannot be made; and there remains

9.245092
This

This remaining number seek in the column of sines, and it will answer to ten degrees eight minutes, which is called the ascensional difference.

Then seek the right ascension of Mars, in the foregoing tables of right ascensions, with one degree seventeen minutes north latitude, which will be

	d. m. 119 21
--	-----------------

The declination of Mars being north, subtract the ascensional difference from the right ascension, and the ascensional difference is

	<u>10 8</u>
--	-------------

The remainder is the oblique ascension of Mars required, viz.

	109 13
--	--------

To find the oblique descension of the planets, with latitude, work as by the following example of the Moon in the aforesaid figure.

First, The Moon's declination is to be sought, which is four degrees twenty-nine minutes north latitude.

Secondly, With this declination find the tangent answerable thereto, and it will be

	8.894366
--	----------

Thirdly, Find the Moon's pole, viz. forty-one degrees thirty-six minutes, with which, seek the co-tangent answerable, and it will be

	10.051664
--	-----------

Which co-tangent subtract from the tangent, by adding 10.000000 when subtraction cannot otherwise be made; there will remain

	<u>8.842702</u>
--	-----------------

Which number seek for in the column of sines at the top, and it will be found answerable to three degrees fifty-nine minutes, which is called the ascensional difference.

The Moon's latitude being two degrees forty-two minutes north,

Seek the right ascension of the Moon with that latitude, and it will be

	d. m. 25 53
--	----------------

To this add the ascensional difference, because the declination is north,

	<u>3 59</u>
--	-------------

And the oblique descension required will be

	36 52 16
--	-------------

If the declination of the Moon were south, the ascensional difference must then have been subtracted from the right ascension, and the remainder would have been the oblique descension.---The same rules will apply to the calculating or finding the oblique descension of all the planets, in every degree of latitude.

I shall now subjoin Tables of Logistical Logarithms, for the purpose of finding the part proportional, either in time or motion, between any two planets or significators; which will entirely complete this set of Astrological Tables, and render them an easy and familiar guide to every student, in ascertaining the directions of all the planets, whether mundane or zodiacal, direct or converse, that can possibly occur in the calculation of nativities, or horary questions.

To make the use of them more obvious to the understanding of every reader, I shall subjoin a variety of examples, shewing how to ascertain the daily and hourly motion of any given planet; and also to determine the precise time when any two significators will meet in one and the same point of the heavens, or form any other aspect upon the horoscope or geniture of any enquirer, in the course of practice.

The expedition with which Nativities may be calculated, or Astrological Queries answered, by the aid of this set of tables, not to mention the expedition with which the governing configurations are found, will amply reward the reader for any time or trouble bestowed in acquiring a competent knowledge of them; as will abundantly appear by the method in which I shall bring up the directions of the subjoining nativity of my learned friend Mr. Witchell, Master of the Portsmouth Royal Academy. It may also be premised, that the student, well informed in all the foregoing rudiments of the science; in the nature and tendency of the planets, and their various configurations; will, with pleasing aptitude, by the use of these tables, find himself qualified for the calculation of his own or any other nativity, precisely in the same way as will be laid down in the management of that above-mentioned, which will prove a competent example for all others.

These tables of Logistical Logarithms are of a triple or three-fold extent; the first column appertains to motion, the second to absolute numbers, and the third to a correct measure of time, as specified at the top of each table, respectively.

I have thought it most consistent to let the tables precede, and the explanatory examples follow; for it is impossible to impress the mind

with a proper idea of the process, without often referring to these and the other tables which compose the set, as will evidently appear by what occurs hereafter.

It is not absolutely necessary that the reader should study the art of constructing logarithms to understand the use of the following tables, which are here inserted for the mere purpose of references, agreeable to the several Examples that follow; it is sufficient for the reader to know, that *addition* of logarithms is the same thing as *multiplication* in common arithmetic, and *subtraction* in logarithms the same as *division*; therefore, in multiplication by logarithms, add the logarithms of the multiplicand and multiplier together, and their sum is the logarithm of the product; and in division, subtract the logarithm of the divisor from the logarithm of the dividend, and the remainder is the logarithm of the quotient. To extract the roots of powers by logarithms, divide the logarithm of the number by the index of the power, and the quotient is the logarithm of the root sought; to raise a number to any power, multiply the logarithm of the number by the index of that power, and the product is the logarithm of the power to which the number was required to be raised.

T A B L E S

O F

LOGISTICAL LOGARITHMS,

For finding the Part proportional both to

T I M E and M O T I O N.

LOGISTICAL LOGARITHMS.

Minute.			0	1	2	3	4	5	6						
				60	120	180	240	300	360						
	Time.			h. m.		h. m.		h. m.		h. m.					
	m.	f.		0	24	0	48	1	12	1	36	2	0	2	24
0	1	0		17782	14771	13010	11761	10792	10000						
1		24	35563	17710	14735	12986	11743	10777	9988						
2		48	32553	17639	14699	12962	11725	10763	9976						
3	1	12	30792	17570	14664	12939	11707	10749	9964						
4		36	29542	17501	14629	12915	11689	10734	9952						
5	2	0	28573	17434	14594	12891	11671	10720	9940						
6		24	27782	17368	14559	12868	11654	10706	9928						
7		48	27112	17302	14525	12845	11636	10692	9918						
8	3	12	26532	17238	14491	12821	11619	10678	9905						
9		36	26021	17175	14457	12798	11601	10663	9893						
10	4	0	25563	17110	14424	12775	11684	10649	9881						
11		24	25149	17050	14390	12753	11666	10635	9869						
12		48	24771	16990	14357	12730	11549	10621	9858						
13	5	12	24424	16930	14325	12707	11532	10608	9846						
14		36	24102	16871	14292	12685	11515	10594	9834						
15	6	0	23802	16812	14260	12663	11498	10580	9823						
16		24	23522	16755	14228	12640	11481	10566	9811						
17		48	23259	16698	14196	12618	11464	10552	9800						
18	7	12	23010	16642	14165	12596	11447	10539	9788						
19		36	22775	16587	14133	12574	11430	10525	9777						
20	8	0	22553	16532	14102	12553	11413	10512	9765						
21		24	22341	16478	14071	12531	11397	10498	9754						
22		48	22139	16425	14040	12510	11380	10484	9742						
23	9	12	21946	16372	14010	12488	11363	10471	9731						
24		36	21761	16320	13979	12467	11347	10458	9720						
25	10	0	21584	16269	13949	12445	11331	10444	9708						
26		24	21413	16218	13919	12424	11314	10431	9697						
27		48	21249	16168	13890	12403	11298	10418	9686						
28	11	12	21091	16118	13860	12382	11282	10404	9675						
29		36	20939	16069	13831	12362	11266	10391	9664						
30	12	0	20702	16021	13802	12341	11249	10378	9652						

LOGISTICAL LOGARITHMS.									
Minute.			0	1	2	3	4	5	6
				60	120	180	240	300	360
	Time.			h. m.		h. m.		h. m.	
	m.	f.		0 24	0 48	1 12	1 36	2 0	2 24
30	12	0	20792	16021	13802	12342	11249	10378	9652
31		24	20649	15973	13773	12320	11233	10365	9641
32		48	20512	15925	13745	12300	11217	10352	9630
33	13	12	20378	15878	13716	12279	11201	10339	9619
34		36	20248	15832	13688	12259	11186	10326	9608
35	14	0	20122	15786	13660	12239	11170	10313	9597
36		24	20000	15740	13632	12218	11154	10300	9585
37		48	19881	15695	13604	12198	11138	10287	9575
38	15	12	19765	15651	13576	12178	11123	10274	9564
39		36	19652	15607	13549	12159	11107	10261	9553
40	16	0	19542	15563	13522	12139	11091	10248	9542
41		24	19435	15520	13495	12119	11076	10235	9532
42		48	19331	15477	13468	12099	11061	10223	9521
43	17	12	19228	15435	13441	12080	11045	10210	9510
44		36	19128	15393	13415	12061	11030	10197	9499
45	18	0	19131	15351	13381	12010	11015	10185	9488
46		24	18935	15310	13362	12022	10919	10172	9478
47		48	18842	15269	13336	12003	10984	10160	9467
48	19	12	18751	15229	13310	11984	10969	10147	9456
49		36	18661	15189	13284	11965	10954	10135	9446
50	20	0	18573	15149	13259	11946	10939	10122	9435
51		24	18487	15110	13233	11927	10924	10110	9425
52		48	18403	15071	13208	11908	10909	10098	9414
53	21	12	18320	15032	13183	11889	10894	10085	9404
54		36	18239	14994	13158	11871	10880	10073	9393
55	22	0	18159	14956	13133	11852	10865	10061	9383
56		24	18081	14918	13108	11834	10850	10049	9372
57		48	18004	14881	13083	11816	10835	10036	9362
58	23	12	17929	14844	13059	11797	10821	10024	9351
59		36	17855	14808	13034	11779	10806	10012	9341
60	24	0	17782	14771	13010	11761	10792	10000	9331

LOGISTICAL LOGARITHMS.												
Minute.	7	8	9	10	11	12	13					
	h m.	h. m.										
m.	f.	3 12	3 36	4 0	4 24	4 48	5 12					
0	0	9331	8751	8239	7782	7368	6990					
1	24	9320	8742	8231	7774	7361	6984					
2	48	9310	8733	8223	7767	7354	6978					
3	1 12	9300	8724	8215	7760	7348	6972					
4	36	9289	8715	8207	7753	7341	6966					
5	2 0	9279	8706	8199	7745	7335	6960					
6	24	9269	8697	8191	7738	7328	6954					
7	48	9219	8688	8183	7731	7322	6948					
8	3 12	9249	8679	8175	7724	7315	6942					
9	36	9238	8670	8167	7717	7309	6936					
10	4 0	9202	8661	8159	7710	7302	6930					
11	24	9218	8652	8152	7703	7296	6924					
12	48	9208	8943	8144	7698	7289	6918					
13	5 12	9198	8635	8136	7688	7283	6912					
14	36	9188	8626	8128	7681	7276	6906					
15	6 0	9178	8617	8120	7674	7270	6900					
16	24	9168	8608	8112	7667	7264	6894					
17	48	9158	8599	8104	7660	7257	6888					
18	7 12	9148	8591	8097	7653	7251	6882					
19	36	9138	8582	8089	7646	7244	6877					
20	0	9128	8573	8081	7639	7238	6871					
21	24	9119	8565	8073	7632	7232	6865					
22	48	9109	8556	8066	7625	7225	6859					
23	9 12	9099	8547	8058	7618	7219	6853					
24	36	9089	8539	8050	7611	7212	6847					
25	0	9079	8530	8043	7604	7206	6841					
26	24	9070	8522	8035	7597	7200	6836					
27	48	9060	8513	8027	7590	7193	6830					
28	1 12	9050	8504	8020	7583	7187	6824					
29	36	9041	8496	8012	7577	7181	6818					
30	0	9031	8487	8004	7570	7175	6812					

LOGISTICAL LOGARITHMS.									
Minute.		7	8	9	10	11	12	13	
		420	480	540	600	660	720	780	
	Time.	h. m.		h. m.		h. m.		h. m.	
	m. f.	2 48	3 12	3 36	4 0	4 24	4 48	5 12	
30	12 0	9031	8487	8004	7570	7175	6812	6471	
31	24	9021	8489	7997	7563	7168	6807	6473	
32	48	9012	8476	7989	7556	7162	6801	6467	
33	13 12	9002	8462	7981	7549	7156	6795	6462	
34	36	8992	8453	7974	7542	7149	6789	6457	
35	14 0	8983	8445	7966	7535	7143	6784	6451	
36	24	8973	8437	7959	7528	7137	6778	6446	
37	48	8964	8428	7951	7522	7131	6772	6441	
38	15 12	8954	8420	7944	7515	7124	6766	6435	
39	36	8945	8411	7936	7508	7118	6761	6430	
40	16 0	8935	8403	7929	7501	7112	6755	6425	
41	24	8926	8395	7921	7494	7106	6749	6420	
42	48	8917	8386	7914	7488	7100	6743	6414	
43	17 12	8907	8378	7906	7481	7093	6738	6409	
44	36	8898	8370	7899	7474	7087	6732	6404	
45	18 0	8888	8361	7891	7467	7081	6726	6398	
46	24	8879	8353	7884	7461	7075	6721	6393	
47	48	8870	8345	7877	7454	7069	6715	6388	
48	19 12	8861	8337	7869	7447	7063	6709	6383	
49	36	8851	8328	7862	7441	7057	6704	6377	
50	20 0	8842	8320	7855	7434	7050	6698	6372	
51	24	8833	8312	7847	7427	7044	6692	6367	
52	48	8824	8304	7840	7421	7038	6687	6362	
53	21 12	8814	8296	7832	7414	7032	6681	6357	
54	36	8805	8288	7825	7407	7026	6676	6351	
55	22 0	8796	8271	7818	7401	7020	6670	6346	
56	24	8787	8279	7811	7394	7014	6664	6341	
57	48	8778	8263	7803	7387	7008	6659	6336	
58	23 12	8769	8255	7796	7381	7002	6653	6331	
59	36	8760	8247	7789	7374	6996	6648	6325	
60	24 0	8751	8239	7782	7368	6990	6642	6320	

LOGISTICAL LOGARITHMS.									
Minute.		14	15	16	17	18	19	20	
		840	900	960	1020	1080	1140	1200	
	Time.	h. m.		h. m.		h. m.		h. m.	
	m. f.	5 36	6 0	6 24	6 48	7 12	7 36	8 0	
0	0	6320	6021	5740	5477	5229	4994	4771	
1	24	6315	6016	5736	5473	5225	4990	4768	
2	48	6310	6011	5731	5469	5221	4986	4764	
3	1 12	6305	6006	5727	5464	5217	4983	4760	
4	36	6300	6001	5722	5460	5213	4979	4757	
5	2 0	6294	5997	5718	5456	5209	4975	4753	
6	24	6289	5992	5713	5452	5205	4971	4750	
7	48	6284	5987	5709	5447	5201	4967	4746	
8	3 12	6279	5982	5704	5443	5197	4964	4742	
9	36	6274	5977	5700	5439	5193	4960	4739	
10	4 0	6269	5973	5695	5435	5189	4956	4735	
11	24	6264	5968	5691	5430	5185	4952	4732	
12	48	6259	5963	5686	5426	5181	4949	4728	
13	5 12	6254	5958	5682	5422	5177	4945	4724	
14	36	6248	5954	5677	5418	5173	4941	4721	
15	6 0	6243	5949	5673	5414	5169	4937	4717	
16	24	6238	5944	5669	5409	5165	4933	4714	
17	48	6233	5939	5664	5405	5161	4930	4710	
18	7 12	6228	5935	5660	5401	5157	4926	4707	
19	36	6223	5930	5655	5397	5153	4922	4703	
20	8 0	6218	5925	5651	5393	5149	4918	4699	
21	24	6213	5920	5646	5389	5145	4915	4696	
22	48	6208	5916	5642	5384	5141	4911	4692	
23	9 12	6203	5911	5637	5380	5137	4907	4689	
24	36	6198	5906	5633	5376	5133	4903	4685	
25	10 0	6193	5902	5629	5372	5129	4900	4682	
26	24	6188	5897	5624	5368	5125	4896	4678	
27	48	6183	5892	5620	5364	5122	4892	467	
28	11 12	6178	5888	5615	5359	5118	4889	4671	
29	36	6173	5883	5611	5355	5114	4885	4668	
30	12 0	6178	5878	5607	5351	5110	4881	4664	

LOGISTICAL LOGARITHMS.									
Minute.		14	15	16	17	18	19	20	
	•	840	900	960	1020	1080	1140	1200	
L	Time.	h. m.		h. m.		h. m.		h. m.	
	m. f.	5 36	6 0	6 24	6 48	7 12	7 36	8 0	
30	12 0	6168	5878	5607	5351	5110	4881	4664	
31	24	6163	5874	5602	5347	5106	4877	4660	
32	48	6158	5869	5598	5343	5102	4874	4657	
33	13 12	6153	5864	5594	5339	5098	4870	4653	
34	36	6148	5860	5589	5335	5094	4866	4650	
35	14 0	6143	5855	5585	5331	5090	4863	4646	
36	24	6138	5850	5580	5326	5086	4859	4643	
37	48	6133	5846	5576	5322	5082	4855	4639	
38	15 12	6128	5841	5572	5318	5079	4852	4636	
39	36	6123	5836	5567	5314	5075	4848	4632	
40	16 0	6118	5832	5563	5310	5071	4844	4629	
41	24	6113	5827	5559	5306	5067	4841	4625	
42	48	6108	5823	5554	5302	5063	4837	4622	
43	17 12	6103	5818	5550	5298	5059	4833	4618	
44	36	6099	5813	5546	5294	5055	4830	4615	
45	18 0	6094	5809	5541	5290	5051	4826	4611	
46	24	6089	5804	5537	5285	5048	4822	4608	
47	48	6084	5800	5533	5281	5044	4819	4604	
48	19 12	6079	5795	5528	5277	5040	4815	4601	
49	36	6074	5790	5524	5273	5036	4811	4597	
50	20 0	6069	5786	5520	5269	5032	4808	4594	
51	24	6064	5781	5516	5265	5028	4804	4590	
52	48	6059	5777	5511	5261	5025	4800	4587	
53	21 12	6055	5772	5507	5257	5021	4797	4584	
54	36	6050	5768	5503	5253	5017	4793	4580	
55	22 0	6045	5763	5498	5249	5013	4789	4577	
56	24	6040	5758	5494	5245	5009	4786	4573	
57	48	6035	5754	5490	5241	5005	4782	4570	
58	23 12	6030	5749	5486	5237	5002	4778	4566	
59	36	6025	5745	5481	5233	4998	4775	4563	
60	24 0	6021	5740	5477	5229	4994	4771	4559	

L O G I S T I C A L L O G A R I T H M S .

Minute.		21	22	23	24	25	26	27	
		1260	1320	1380	1440	1500	1560	1620	
	Time.	h. m.		h. m.		h. m.		h. m.	
	m. f.	8 24	8 48	9 12	9 36	10 0	10 24	10 48	
0	0	4559	4357	4164	3979	3802	3632	3468	
1	24	4556	4354	4161	3976	3799	3629	3465	
2	48	4552	4351	4158	3973	3796	3626	3463	
3	1 12	4549	4347	4155	3970	3793	3623	3460	
4	36	4546	4344	4152	3967	3791	3621	3457	
5	2 0	4542	4341	4149	3964	3788	3618	3454	
6	24	4539	4338	4145	3961	3785	3615	3452	
7	48	4535	4334	4142	3958	3782	3612	3449	
8	3 12	4532	4331	4139	3955	3779	3610	3446	
9	36	4528	4328	4136	3952	3776	3607	3444	
10	4 0	4525	4325	4135	3949	3773	3604	34 1	
11	24	4522	4321	4130	3946	3770	3601	3438	
12	48	4518	4318	4127	3943	3768	3598	3486	
13	5 12	4515	4315	4124	3940	3765	3596	3433	
14	36	4511	4311	4120	3937	3762	3593	3431	
15	6 0	4508	4308	4117	3934	3759	3590	3428	
16	24	4505	4305	4114	3931	3756	3587	3425	
17	48	4501	4302	4111	3928	3753	3585	3423	
18	7 12	4498	4298	4108	3925	3750	3582	3420	
19	36	4494	4295	4105	3922	3747	3579	3417	
20	8 0	4491	4292	4102	3919	3745	3576	3415	
21	24	4488	4289	4099	3917	3742	3574	3412	
22	48	4484	4285	4096	3914	3739	3571	3409	
23	9 12	4481	4282	4092	3911	3736	3568	3407	
24	36	4477	4279	4089	3908	3733	3565	3404	
25	10 0	4474	4276	4086	3905	3730	3563	3401	
26	24	4471	4273	4083	3902	3727	3560	3399	
27	48	4467	4269	4080	3899	3725	3557	3396	
28	11 12	4464	4266	4077	3896	3722	3555	3393	
29	36	4460	4263	4072	3893	3719	3552	3391	
30	12 0	4457	4260	4071	3890	3716	3549	3388	

LOGISTICAL LOGARITHMS.								
Minute.		21	22	23	24	25	26	27
		1260	1320	1380	1440	1500	1560	1620
	Time.	h. m.						
	m. f.	8 24	8 48	9 12	9 36	10 0	10 24	10 48
30	2 0	4457	4260	4071	3890	3716	3549	3388
31	24	4454	4256	4068	3887	3713	3546	3386
32	48	4450	4253	4065	3884	3710	3544	3383
33	13 12	4447	4250	4062	3881	3708	3541	3380
34	36	4444	4247	4059	3878	3705	3538	3378
35	14 0	4440	4244	4055	3875	3702	3535	3375
36	24	4437	4240	4052	3872	3699	3533	3372
37	48	4434	4237	4049	3869	3696	3530	3370
38	15 12	4430	4234	4046	3866	3693	3527	3367
39	36	4427	4231	4043	3863	3691	3525	3365
40	16 0	4424	4228	4040	3860	3688	3522	3362
41	24	4420	4224	4037	3857	3685	3519	3359
42	48	4417	4221	4034	3855	3682	3516	3357
43	17 12	4414	4218	4031	3852	3679	3514	3354
44	36	4410	4215	4028	3849	3677	3511	3351
45	18 0	4407	4212	4025	3846	3674	3508	3349
46	24	4404	4209	4022	3843	3671	3506	3346
47	48	4400	4205	4019	3840	3668	3503	3344
48	19 12	4397	4202	4016	3837	3665	3500	3341
49	36	4394	4199	4013	3834	3663	3497	3338
50	20 0	4390	4196	4010	3831	3660	3494	3336
51	24	4387	4193	4007	3828	3657	3492	3333
52	48	4384	4189	4004	3825	3654	3489	3331
53	21 12	4380	4186	4001	3822	3651	3487	3328
54	36	4377	4183	3998	3820	3646	3484	3325
55	22 0	4374	4180	3995	3817	3646	3481	3323
56	24	4370	4177	3991	3814	3643	3479	3320
57	48	4367	4174	3988	3811	3640	3476	3318
58	23 12	4364	4171	3985	3808	3637	3473	3315
59	36	4361	4167	3982	3805	3635	3471	3313
60	24 0	4357	4146	3979	3802	3632	3468	3310

LOGISTICAL LOGARITHMS.

Minute.		28	29	30	31	32	33	34	
		1680	1740	1800	1860	1920	1980	2040	
	Time.	h. m.		h. m.		h. m.		h. m.	
	m. s.	11 12	11 36	12 0	12 24	12 48	13 12	13 36	
0	0	3310	3158	3010	2868	2730	2596	2467	
1	24	3307	3155	3008	2866	2728	2594	2465	
2	48	3305	3153	3005	2863	2725	2592	2462	
3	1 12	3302	3150	3000	2861	2723	2590	2460	
4	36	3306	3148	3002	2859	2721	2588	2458	
5	2 0	3297	3145	2998	2856	2719	2585	2456	
6	24	3294	3143	2996	2854	2716	2583	2454	
7	48	3292	3140	2993	2852	2714	2581	2452	
8	3 12	3289	3138	2991	2849	2712	2579	2450	
9	36	3287	3135	2989	2847	2710	2577	2448	
10	4 0	3284	3133	2986	2845	2707	2574	2445	
11	24	3282	3130	2984	2842	2705	2572	2443	
12	48	3279	3128	2981	2840	2703	2570	2441	
13	5 12	3276	3125	2979	2838	2701	2568	2439	
14	36	3274	3123	2977	2835	2698	2565	2437	
15	6 0	3271	3120	2974	2833	2696	2563	2435	
16	24	3269	3118	2972	2831	2694	2561	2433	
17	48	3266	3115	2969	2828	2692	2559	2431	
18	7 12	3264	3113	2967	2826	2689	2557	2429	
19	36	3261	3110	2965	2824	2687	2555	2426	
20	8 0	3259	3108	2962	2821	2685	2553	2424	
21	24	3256	3105	2960	2819	2683	2551	2422	
22	48	3253	3103	2958	2817	2681	2548	2420	
23	9 12	3251	3101	2955	2815	2678	2546	2418	
24	36	3248	3098	2953	2812	2676	2544	2416	
25	10 0	3246	3096	2950	2810	2674	2542	2414	
26	24	3243	3093	2948	2808	2672	2540	2412	
27	48	3241	3091	2946	2805	2669	2538	2410	
28	11 12	3238	3888	2943	2803	2667	2535	2408	
29	36	3236	3086	2941	2801	2665	2533	240	
30	12 0	3233	3083	2939	2798	2663	2531	2403	

LOGISTICAL LOGARITHMS.								
Minute.		28	29	30	31	32	33	34
		1680	1740	1800	1860	1930	1980	2040
	Time.	h. m.						
	m. f.	11 12	11 16	12 0	12 24	12 48	13 12	13 36
32	12 0	3233	3083	2939	2798	2663	2531	2403
33	24	3231	3081	2936	2796	2660	2529	2401
32	48	3228	3078	2934	2794	2658	2527	2399
33	13 12	3225	3076	2931	2792	2656	2525	2397
34	36	3223	3073	2929	2789	2654	2522	2395
35	14 0	3220	3071	2927	2787	2652	2520	2393
36	24	3218	3069	2924	2785	2649	2518	2391
37	48	3215	3066	2922	2782	2647	2516	2389
38	15 12	3213	3064	2920	2780	2645	2514	2387
39	36	3210	3061	2917	2778	2643	2512	2384
40	16 0	3208	3059	2915	2775	2640	2510	2382
41	24	3205	3056	2912	2773	2638	2507	2380
42	48	3203	3054	2910	2771	2636	2505	2378
43	17 12	3200	3052	2908	2769	2634	2503	2376
44	36	3198	3049	2905	2766	2632	2501	2374
45	18 0	3195	3047	2903	2764	2629	2499	2372
46	24	3193	3044	2901	2762	2627	2497	2370
47	48	3190	3042	2898	2760	2625	2494	2368
48	19 12	3188	3039	2896	2757	2623	2492	2366
49	36	3185	3037	2894	2755	2621	2490	2364
50	20 0	3183	3034	2891	2753	2618	2488	2362
51	24	3180	3032	2889	2750	2616	2486	2359
52	48	3178	3030	2887	2748	2614	2484	2357
53	21 12	3175	3027	2884	2746	2612	2482	2355
54	36	3173	3025	2882	2744	2610	2480	2353
55	22 0	3170	3022	2880	2741	2607	2477	2351
56	24	3168	3020	2877	2739	2605	2475	2349
57	48	3165	3018	2875	2737	2603	2473	2347
58	23 12	3163	3015	2873	2735	2601	2471	2345
59	36	3160	3013	2870	2732	2599	2469	2343
60	24 0	3158	3010	2868	2730	2597	2467	2341

LOGISTICAL LOGARITHMS.								
Minute.		35	36	37	38	39	40	41
		2100	2160	2220	2280	2340	2400	2460
	Time.		h. m.		h. m.		h. m.	
	m.	f.	14	0	14	24	14	48
0	0	2341	2218	2099	1984	1871	1761	1654
1	24	2339	2216	2098	1982	1869	1759	1652
2	48	2337	2214	2096	1980	1867	1757	1650
3	1 12	2335	2212	2094	1978	1865	1755	1648
4	36	2333	2210	2092	1976	1863	1754	1647
5	2 0	2331	2208	2090	1974	1862	1752	1645
6	24	2328	2206	2088	1972	1860	1750	1643
7	48	2326	2204	2086	1970	1858	1748	1641
8	3 12	2324	2202	2084	1968	1856	1746	1640
9	36	2322	2200	2082	1967	1854	1745	1638
10	4 0	2320	2198	2080	1965	1852	1743	1636
11	24	2318	2196	2078	1963	1850	1741	1634
12	48	2316	2194	2076	1961	1849	1739	1633
13	5 12	2314	2192	2074	1959	1847	1737	1631
14	36	2312	2190	2072	1957	1845	1736	1629
15	6 0	2310	2188	2070	1955	1843	1734	1627
16	24	2308	2186	2068	1953	1841	1732	1626
17	48	2306	2184	2066	1951	1839	1730	1624
18	7 12	2304	2182	2064	1950	1838	1728	1622
19	36	2302	2180	2062	1948	1836	1727	1620
20	8 0	2300	2178	2061	1946	1834	1725	1619
21	24	2298	2176	2059	1944	1832	1723	1617
22	48	2296	2174	2057	1942	1830	1721	1615
23	9 12	2294	2172	2055	1940	1828	1719	1613
24	36	2291	2170	2053	1938	1827	1718	1612
25	10 0	2289	2169	2051	1936	1825	1716	1610
26	24	2287	2167	2049	1934	1823	1714	1608
27	48	2285	2165	2047	1933	1821	1712	1606
28	11 12	2283	2163	2045	1931	1819	1711	1605
29	36	2281	2161	2043	1929	1817	1709	1603
30	12 0	2279	2159	2041	1927	1816	1707	1601

LOGISTICAL LOGARITHMS.								
Minute.		35	36	37	38	39	40	41
		2100	2160	2220	2280	2340	2400	2460
	Time.	h. m.						
	m. f.	14 0	14 24	14 48	15 12	15 36	16 0	16 24
30	12 0	2279	2159	2041	1927	1816	1707	1601
31	24	2277	2157	2039	1925	1814	1705	1599
32	48	2275	2155	2037	1923	1812	1703	1598
33	13 12	2273	2153	2035	1921	1810	1702	1596
34	36	2271	2151	2033	1919	1808	1700	1594
35	14 0	2269	2149	2032	1918	1806	1698	1592
36	24	2267	2147	2030	1916	1805	1696	1591
37	48	2265	2145	2028	1914	1803	1694	1589
38	15 12	2263	2143	2026	1912	1801	1693	1587
39	36	2261	2141	2024	1910	1799	1691	1585
40	16 0	2259	2139	2022	1908	1797	1689	1584
41	24	2257	2137	2020	1906	1795	1687	1582
42	48	2255	2135	2018	1904	1794	1686	1580
43	17 12	2253	2133	2016	1903	1792	1684	1578
44	36	2251	2131	2014	1901	1790	1682	1577
45	18 0	2249	2129	2012	1899	1788	1680	1575
46	24	2247	2127	2010	1897	1786	1678	1573
47	48	2245	2125	2009	1895	1785	1677	1571
48	19 12	2243	2123	2007	1893	1783	1675	1570
49	36	2241	2121	2005	1891	1781	1673	1568
50	20 0	2239	2119	2003	1889	1779	1671	1566
51	24	2237	2117	2001	1888	1777	1670	1565
52	48	2235	2115	1999	1886	1775	1668	1563
53	21 12	2233	2113	1997	1884	1774	1666	1561
54	36	2231	2111	1995	1882	1772	1664	1559
55	22 0	2229	2109	1993	1880	1770	1663	1558
56	24	2227	2107	1991	1878	1768	1661	1556
57	48	2225	2105	1989	1876	1766	1659	1554
58	23 12	2223	2103	1987	1875	1765	1657	1552
59	36	2220	2101	1986	1873	1763	1655	1551
60	24 0	2218	2099	1984	1871	1761	1654	1549

LOGISTICAL LOGARITHMS.															
Minute.		42	43	44	45	46	47	48							
		2520	2580	2640	2700	2760	2820	2880							
	Time.	h. m.		h. m.		h. m.		h. m.							
	m. - f.	16	48	17	12	17	36	18	0	18	24	18	48	19	12
0	0	1549	1447	1347	1249	1154	1061	969							
1	24	1547	1445	1345	1248	1152	1059	968							
2	48	1546	1443	1344	1246	1151	1057	968							
3	1 12	1544	1442	1342	1245	1149	1056	965							
4	36	1542	1440	1340	1243	1148	1054	963							
5	2 0	1540	1438	1339	1241	1146	1053	962							
6	24	1539	1437	1337	1240	1145	1051	960							
7	48	1537	1435	1335	1238	1143	1050	959							
8	3 12	1535	1433	1334	1237	1141	1048	957							
9	36	1534	1432	1332	1235	1140	1047	956							
10	4 0	1532	1430	1331	1233	1138	1045	954							
11	24	1530	1428	1329	1232	1137	1044	953							
12	48	1528	1427	1327	1230	1135	1042	951							
13	5 12	1527	1425	1326	1229	1134	1041	950							
14	36	1525	1423	1324	1227	1132	1039	948							
15	6 0	1523	1422	1322	1225	1130	1037	947							
16	24	1522	1420	1321	1224	1129	1036	945							
17	48	1520	1418	1319	1222	1127	1034	944							
18	7 12	1518	1417	1317	1221	1126	1033	942							
19	36	1516	1415	1316	1219	1124	1031	941							
20	8 0	1515	1413	1314	1217	1123	1030	939							
21	24	1513	1412	1313	1216	1121	1028	938							
22	48	1511	1410	1311	1214	1119	1027	936							
23	9 12	1510	1408	1309	1213	1118	1025	935							
24	36	1508	1407	1308	1211	1116	1024	933							
25	10 0	1506	1405	1306	1209	1115	1022	932							
26	24	1504	1403	1304	1208	1113	1021	930							
27	48	1503	1402	1303	1206	1112	1019	929							
28	11 12	1501	1400	1301	1205	1110	1018	927							
29	36	1499	1398	1300	1203	1109	1016	926							
30	12 0	1498	1397	1298	1201	1107	1015	924							

LOGISTICAL LOGARITHMS.									
Minute.		42	43	44	45	46	47	48	
		2520	2580	2640	2700	2760	2820	2880	
	Time.	h. m.		h. m.		h. m.		h. m.	
	m. f.	16 48	17 12	17 36	18 0	18 24	18 48	19 12	
30	12 0	1498	1397	1298	1201	1107	1015	924	
31	21	1496	1395	1296	1200	1105	1013	923	
32	48	1494	1393	1295	1198	1104	1012	921	
33	13 12	1493	1392	1293	1197	1202	1010	920	
34	36	1491	1390	1291	1195	1101	1008	918	
35	14 0	1489	1388	1290	1193	1099	1007	917	
36	24	1487	1387	1288	1192	1098	1005	915	
37	48	1486	1385	1287	1190	1096	1004	914	
38	15 12	1484	1383	1285	1189	1095	1002	912	
39	36	1482	1382	1283	1187	1093	1001	911	
40	16 0	1481	1380	1282	1186	1091	999	909	
41	24	1479	1378	1280	1184	1090	998	908	
42	48	1477	1377	1278	1182	1088	996	906	
43	17 12	1476	1375	1277	1181	1087	995	905	
44	36	1474	1373	1275	1179	1085	993	903	
45	18 0	1472	1372	1274	1178	1084	992	902	
46	24	1470	1370	1272	1176	1082	990	900	
47	48	1469	1368	1270	1174	1081	989	899	
48	19 12	1467	1367	1269	1173	1079	987	897	
49	36	1465	1365	1267	1171	1078	986	896	
50	20 0	1464	1363	1266	1170	1076	984	894	
51	24	1462	1362	1264	1168	1074	983	893	
52	48	1460	1360	1262	1167	1073	981	891	
53	21 12	1459	1359	1261	1165	1071	980	890	
54	36	1457	1357	1259	1163	1070	978	888	
55	22 0	1455	1355	1257	1162	1068	977	887	
56	24	1454	1354	1256	1160	1067	975	885	
57	48	1452	1352	1254	1159	1065	974	884	
58	23 12	1450	1350	1253	1157	1064	972	883	
59	36	1449	1349	1251	1156	1062	971	881	
60	24 0	1447	1347	1249	1154	1061	969	880	

LOGISTICAL LOGARITHMS.

Minute.		49	50	51	52	53	54	55	
		2940	3000	360	3120	3180	3240	3300	
	Time.	h. m.		h. m.		h. m.		h. m.	
	m. f.	19 36	20 0	20 24	20 48	21 12	21 36	22 0	
0	0	880	792	706	621	539	458	378	
1	24	879	790	704	620	537	456	377	
2	48	877	789	703	619	536	455	375	
3	1 12	875	787	702	617	535	454	374	
4	36	874	786	700	616	533	452	373	
5	2 0	872	785	699	615	532	451	371	
6	24	871	783	697	613	531	450	370	
7	48	869	782	696	612	529	448	369	
8	3 12	868	780	694	610	528	447	367	
9	36	866	779	693	609	526	446	366	
10	4 0	865	777	692	608	525	444	365	
11	24	863	776	690	606	524	443	363	
12	48	862	774	689	605	522	442	362	
13	5 12	860	773	687	603	521	440	361	
14	36	859	772	686	602	520	439	359	
15	6 0	857	770	685	601	518	438	358	
16	24	856	769	683	599	517	436	357	
17	48	855	767	682	598	516	435	356	
18	7 12	853	766	680	596	514	434	354	
19	36	852	764	679	595	513	432	353	
20	8 0	850	763	678	594	512	431	352	
21	24	849	762	676	592	510	430	350	
22	48	847	760	675	591	509	428	349	
23	9 12	846	759	673	590	507	427	348	
24	36	844	757	672	588	506	426	346	
25	10 0	843	756	670	587	505	424	345	
26	24	841	754	669	585	503	423	344	
27	48	840	753	668	584	502	422	342	
28	11 12	838	751	666	583	501	420	341	
29	36	837	750	665	581	499	419	340	
30	12 0	835	749	663	580	498	418	339	

LOGISTICAL LOGARITHMS.															
Minute.			49	50	51	52	53	54	55						
			2940	3000	3060	3120	3180	3240	3300						
	Time.		h. m.		h. m.		h. m.		h. m.						
	m.	f.	19	36	20	020	24	20	48	21	12	21	36	22	0
30	12	0	835	794	663	580	498	418	339						
31		24	834	747	662	579	497	416	337						
32		48	833	746	661	577	495	415	336						
33	13	12	831	744	659	576	494	414	335						
34		36	830	743	658	574	493	412	333						
35	14	0	828	741	656	573	491	411	332						
36		24	827	740	655	572	490	410	331						
37		48	825	739	654	570	489	408	329						
38	15	12	824	737	652	569	487	407	328						
39		36	822	736	651	568	486	406	327						
40	16	0	821	734	649	566	484	404	326						
41		24	819	733	648	565	483	403	324						
42		48	818	731	647	563	482	402	323						
43	17	12	816	730	645	562	480	400	322						
44		36	815	729	644	561	479	399	320						
45	18	0	814	727	642	559	478	398	319						
46		24	812	726	641	558	476	396	318						
47		48	811	724	640	557	475	395	316						
48	19	12	809	723	638	555	474	394	315						
49		36	808	721	637	554	472	392	314						
50	20	0	806	720	635	552	471	391	313						
51		24	805	719	634	551	470	390	311						
52		48	803	717	633	550	468	388	310						
53	21	12	802	716	631	548	467	387	309						
54		36	801	714	630	547	466	386	307						
55	22	0	799	713	628	546	464	384	306						
56		24	798	711	627	544	463	383	305						
57		48	796	710	626	543	462	382	304						
58	23	12	795	709	624	541	460	381	302						
59		36	793	707	623	540	459	379	301						
60	24	0	792	706	621	539	458	378	300						

LOGISTICAL LOGARITHMS.						
Minute			56	57	58	59
			3360	3420	3480	3540
	Time.		h. m.	h. m.	h. m.	h. m.
	m.	f.	22 24	22 48	23 12	23 36
0		0	300	223	147	73
1		24	298	221	146	72
2		48	297	220	145	71
3	1	12	296	219	143	69
4		36	294	218	142	68
5	2	0	293	216	141	67
6		24	292	215	140	66
7		48	291	214	139	64
8	3	12	289	213	137	63
9		36	288	211	136	62
10	4	0	287	210	135	61
11		24	285	209	134	60
12		48	284	208	132	58
13	5	12	283	206	131	57
14		36	282	205	130	56
15	6	0	280	204	129	55
16		24	279	202	127	53
17		48	278	201	126	52
18	7	12	276	200	125	51
19		36	275	199	124	50
20	8	0	274	197	122	49
21		24	273	196	121	47
22		48	271	195	120	46
23	9	12	270	194	119	45
24		36	269	192	117	44
25	10	0	267	191	116	42
26		24	266	190	115	41
27		48	265	189	114	40
28	11	12	264	187	112	39
29		36	262	186	111	38
30	12	0	261	185	110	36

have recourse to the second column on the left hand, and seek 8 under the character of min. and even therewith, in the angle of meeting, will be found

	6532
To which * add the above number	6614

	13146
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For which look into the table, and it will be found to give two degrees fifty-four minutes, which is the motion of the Moon in five hours twenty minutes.

E X A M P L E III.

If a part proportional between two Numbers be required, as for instance, the oblique ascension of Jupiter, in seven degrees thirty-six minutes of Pisces, in one degree south latitude, under the elevation of the pole of 51 deg. 32 min. then refer to the table of oblique ascension in page 588; in the first column on the left hand seek eight degrees, and under one degree on the head of the table, in the angle of meeting, will be found

	352 16
Take the oblique ascension of seven degrees, viz.	351 50

And subtract the less from the greater, and there will remain

	0 26
--	------

Then seek the logarithm of twenty-six minutes in the first column on the head of the table, and the logarithm of thirty-six in the same manner, which are the minutes belonging to Jupiter, and the logarithm to each will be found as follows

Ditto	3632
	2218

These are to be added together	5850
--------------------------------	------

The number sought for in the logarithms, and will be found to give fifteen minutes sixteen seconds, which must be added to the oblique ascension of seven degrees of Pisces, viz.

	351 50 0
Part proportional belonging to thirty-six min. is	0 15 36

Added together gives the true oblique ascension of Jupiter in seven degrees thirty-six minutes of Pisces

	352 5 36
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E X A M P L E IV.

To find the time of the conjunction or aspect of any of the Planets, take first the diurnal motion, and places of the planets on the day the as-

* In all proportional demands, if the first term be twenty-four or sixty, you are to add the two given numbers; but, if it should be the second term, then you are to subtract.

happen, and, if the planets are both direct or both retrograde, less diurnal motion be subtracted from the greater; but, if one be direct and the other retrograde, add their diurnal motions together, and the aggregate is the diurnal excess. Then take the places of the planets from the Ephemeris on the day preceding the aspect, and subtract the place of the planet that is swiftest in motion from the place of that which is slower, and the remainder is the distance in longitude; this had, the time thereof will be obtained by the following analogy; as the diurnal excess is to twenty-four hours, so is the planets to the time of the aspect.

A P R A X I S,

To find the quartile of the Moon and Saturn on the twelfth of June, 1784. Proceed thus; Refer to page 179 of this work, and on the twelfth day at noon the Moon will be found in nineteen degrees seventeen minutes of Aries, and Saturn in twenty-two degrees fifty minutes of Capricorn, retrograde. The diurnal motion of the Moon is thirteen degrees three minutes, and the motion of Saturn three minutes. Now, as Saturn is retrograde, his motion is to be added to the Moon's, and then the diurnal excess makes thirteen degrees twenty-one minutes, with which enter the table of logarithms; in the top column seek thirteen degrees, and in the first column on the left hand side seek twenty-one minutes, and in the angle of meeting will be found

In the same manner seek the logarithm to the difference of longitude, viz. three degrees three minutes, which will be	6527
- - - - -	12279
Subtract the less from the greater, and the remainder is	5752

With which number enter the logarithms, and on casting the eye upwards will be found in the third column from the top six hours, and in the second column on the left hand will be found twenty-two minutes twenty four seconds. Thus, it is evident, the Moon came to the sextile of Saturn on the twelfth day, at six hours twenty-two minutes and twenty-four seconds, P. M. or afternoon; and in the same manner may be found the conjunction of any other planet, or aspect.

RULES to be observed in directing a NATIVITY.

In order to find the arch of the equator that is intersected between the significator and promittor, which is commonly called the arch of direction, it is necessary to observe,

I. Whether the significator be on the cusp of the first or seventh house; and, if so, subtract the oblique ascension or descension of the significator, with latitude, if any, from the oblique ascension or descension of the promittor under the pole of the house, and the remainder is the arch of direction, which is to be turned into years by the table.

II. If a significator be in the tenth or fourth houses, subtract the right ascension of the significator, with latitude, if any, from the right ascension of the promittor, and the remainder will be the arch of direction, which is to be turned into years by the table.

III. If a significator be not posited in the ascendant or mid-heaven, or in the opposite houses, then find the pole of position of the significator, and, according whether it be in an oriental or occidental part of the heavens, take the oblique ascension or descension of the promittor, under the same pole, and the remainder is the arch of direction sought, which turn into years as before.

IV. If it be required to direct the promittor to the significator, contrary to the succession of * signs, then instead of subtracting the oblique or right ascension of the significator from the promittor, subtract the oblique or right ascension of the promittor from the significator, and the remainder is the arch of direction.

V. If the promittor is to be directed contrary to the succession of signs, and is situated in the mid-heaven or fourth house, subtract the right ascension of the promittor with latitude, from the right ascension of the significator, and the remainder is the arch of direction, to be turned into years, &c. by the table.

VI. If a promittor be oriental or occidental above the earth or under it, yet not in the mid-heaven or fourth house, seek its pole of position, and thereby gain its true oblique ascension or descension with latitude, and subtract it from the oblique ascension or descension of the significator under the same pole, and the remainder is the arch of direction required.

VII. When any planet is to be directed to the opposite part of the heavens, it must then be directed with opposite latitude.

VIII. No planet, except the Sun and Moon, can be directed to either a sextile trine, or quartile, of its radical place.

* The Sun and Moon, and Venus and Mercury, can only be directed conversely, that is, contrary to the succession of signs, they being the only planets capable of the rapt motion.

IX. The Sun moves in the zodiac only, and meets all bodies or aspects therein, it being his unalterable course, that is, without latitude; but, when he is directed to a planet or zodiacal parallel with latitude, it is then called a direction in mundo; but, when directed to a planet without latitude, it is termed a zodiacal direction, and is either direct or converse, as the motion of the planet is either with, or contrary to, the succession of signs.

X. The Moon meets all rays in the circle of latitude in which she constantly moves, and that is always out of the ecliptic, except when she is in her nodes; and therefore, when she is directed, as a significator with latitude, to a promittor in the zodiac, the latitude of the moon's place must be found. Under this latitude, the declination must be sought, which shews the oblique ascension or descension under the pole of the Moon; and hence the arch of direction is correctly found, by subtracting the oblique ascension or descension of the Moon under her pole, not forgetting that this oblique ascension or descension must be taken according to the latitude of her place at the hour of birth. This is called a zodiacal direction with latitude; but, when the Moon is directed to an aspect without latitude, the place of the zodiac where the aspect falls is to be taken without latitude, both in right ascension and declination; and thus find the oblique descension or ascension of the point under the pole of the Moon; from which subtract the oblique ascension or descension of the Moon, taken according to the latitude she had at the time of birth, and the arch of direction is found, which is to be converted into years as before.

XI. Directions are of two sorts, zodiacal and mundane. The Sun and Moon are capable of being directed both ways; but the angles of a figure can only be directed in mundo, they being subject to the accidents and division of no circles but those which constitute the measure of each quadrant, and are measured by the parts of the diurnal and seminocturnal arches; therefore they never meet any rays with latitude but bodies and oppositions.

XII. The mid-heaven and ascendant are two different * circles. The mid-heaven meets all rays, and measures all aspects by the zodiac; but the ascendant, by the rapt motion or horary circle; by which motion the diurnal circle is also measured, the houses of heaven divided, and the mundane aspects proportionably measured.

* The zodiacal circle measures sixty minutes to an hour, but the rapt motion, or horary circle, is sometimes more or less, according to the length of the semidiurnal arch, or planetary hour.

