

ORIGINAL DEDICATION.

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 mankind 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 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

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DEDICATION.

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 regions, 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,

E. SIBLY.

PORTSMOUTH COMMON,
In the Year of Masonry 5784.

TO THE 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 no natural 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. Reflect 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 unli-

ADDRESS.

mitted by thy Maker ; 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 associate with the sober and learned. Covet not riches, but give freely to the poor, both money and advice. Let no worldly consideration procure an erroneous judgment from thee, or such as may dishonour this sacred science. Love all thy fellow-creatures, and cherish those honest men who cordially embrace this Art. Be sparing in delivering judgment concerning thy king and country, or of the death of thy prince ; for I know experimentally, that *Reges subjacent legibus stellarum*. Rejoice in the number of thy friends ; and avoid litigious suits and controversies. In thy study, be *totus in illis*, that thou mayest be *singulus in arte*. Be not extravagant in the desire of learning every science ; be not *aliquid tantum in omnibus*. Be faithful and complacent ; betray no one's secrets, I charge thee ; never divulge the trust either friend or enemy hath committed to thy faith. Instruct all men to live well, and be a good example thyself. Avoid the fashion of the times, its luxuries, and lasciviousness ; but love thy country, and be its friend. Be not dismayed, though evil spoken of ; for, *conscientia præstat mille testibus*.

THE AUTHOR'S PREFACE TO THE NEW EDITION OF 1794.

FLATTERED as I have been by an uncommon demand for the former editions of this work, and honoured by letters of unbounded approbation and applause from some of the highest and most venerable characters in the British Dominions, I could no longer forego their importunities to bring forward the present new edition, which will be found considerably improved, and some of the predictions foretold in it upwards of seven years ago, particularly concerning France, now actually fulfilled, and others fulfilling every day. See p. 1050, & seq.

When this publication was *first* announced, many indeed were surpris'd at the strangeness of the doctrine; but none ventured to oppose the reason and causes on which it depends. Some ingenious persons, who then doubted the possibility of such a science, having tried its rules for speculating into futurity, and finding them correspond with truth, are now become its warmest advocates. And I have no difficulty in declaring, that *all* who contemplate this study with candid and unbiass'd minds, will soon be convinced of the high and important advantages to be derived from it, both in temporal and eternal affairs.

Many, who had been in the habit of regarding Elementary Philosophy as a fable or a farce, have, in very recent letters, expressed no small degree of pleasure to find, that the principles of this science, which were formerly held in such high veneration by the learned, are once more revived and explained, and fitted to reason under such examples as the senses cannot easily mistake. Indeed it is most certain that they wonderfully agree with the very nature of things, and correspond with their accidental effects; and, since their causes and effects flow by influx from the celestial bodies, and thus influence the ambient, the science claims pre-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.

PREFACE.

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.

No. 1, *Upper Titchfield-street,*
Camden-square.

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

 PART THE FIRST.

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 distinguished excellence of enlightened minds. How much, therefore, is it 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 seventeenth 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 upon the untaught multitude precepts of ignorance, is no part of the 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 show 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 harmo-

niously and sympathetically 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 doomed to ridicule and scorn. But, to show 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 infatuation, or the child of imposture; but would be sensible it contains the balsamic nutriment of Truth and Wisdom.

Those who deny the influence 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 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. *Gen. i. 1.* 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. *Ezek. i. 15, 16.* 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 great 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 other wonderful properties of nature; as, the virtues of sympathy and antipathy, the invisible effects of attraction and repulsion, 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 ethereal spirit, and incorruptible; the other, in his primary state less pure, but incorruptible 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

but the works of fallen man are yet upon the 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, the 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 not; and again there is a time when the 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, that all his endeavours become 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 enterprises, 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 and 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 new-born 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 subject he may think proper. The event of his own observation will confirm the fact, and afford him an inexhaustible fund of moral and religious contemplation.

will bear the most minute inquiry, 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 course 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 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 men's 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 Sifera*.* 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 uncontrolled 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 stary 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 distinguishing marks of his life ; yet does it depend entirely upon the free uncontrolled 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 astries*, "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 defects 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 control; 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. Psa. 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 quàm 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

* See Eccl. i. 5. Psal. xxxix. 4, 5. † Gen. i. 14, 15.

reigns. Thirdly, they are for *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, 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 cheerful 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 rises out of the chambers of the east, and with golden rays dispels the morning clouds, and exales the pearly dew; cheering 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 show 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 zodiac, for an infinity of annual revolutions, yet we never find the seasons and weather exactly correspond, which they doubtless would do, were it not that cold and heat, and wind and rain, are governed by the configuration 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 phlegmatic constitution, of a fair complexion, tall, courageous, and ingenious. 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, are called *lunatics*, from *luna*, the moon, because they have their fits more violent and terrible, in proportion as the moon increases 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
bottom

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 putrefy. The gardener also brings us abundant testimonies of the influence of the moon upon the vegetable world. If pease are sown in the increase of the moon, they never cease blooming; and, if fruits and herbs are set in the wane, experience shows 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 intended to shoot up straight 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 cheerful; 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 the summer, unless the rays of Jupiter or Mars interpose, in which case these effects are somewhat less visible. Thus, we

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, ordinance, 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, without 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 the 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 vegetative 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 the 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, in their courses, fought against Sifera*; ‡ not by sword or spear, nor by thunder and lightning; but by those fatal and malevolent *influences*, wherewith Sifera and his host were marked from their cradle, and drawn together by the operation of *time* and *chance*, to partake in one common destruction in the same day. And to this effect the Almighty discourses 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 Sifera, 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 starry 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 repulsive faculty, and by the magnetic virtue it has a power of communicating to other distinct bodies. Thus we see a needle, only touched with a 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 path-way 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, putrefies 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 xxii. 24.

turns into flesh and blood, receives life, and is so admirably formed into a perfect child, that learns to speak and to eat? 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; which yet 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, nor 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 an *astrology* in the heavens, beyond contradiction; and there will remain only one question to be decided, which is, Whether the 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 major accipere*: 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 hear the heavens, and they shall hear the earth; and the earth the corn and wine and oil, and they Jezreel*; † wherein he shows 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 it is that the earth receives all its efficiency 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,

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

from the exterior circumference of the heavens to the inmost centre 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 God.* 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.

† See Acts xvii. 28; Job xxvi. 13; and Deut. iv. 10.

‡ See Job xxxviii. 26.

*Known unto God are all his works, from the beginning of the world;** and therefore it will be derogatory to the attributes of the Deity, not to believe that the minutest events of this world were foreseen and provided for in the 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 seem 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. † 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 stretcheth 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 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 the sun's 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 burn nor to scorch those who walked in the midst of it. † These miracles, it is true, had no immediate dependance 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 stary 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. Exod. xvi. 21, 22. Dan. iii. 27. &c. &c. ‡ Preston's Illustrations of Masonry, 12th edit. p. 135.

Their *influence malignant* when to show'r;
Which of them, rising with the sun, or falling,
Should prove *tempestuous*, &c. *Paradise Lost*, x. 656.

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 shown, 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, unless 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, homogeneous 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 up a store in summer, to supply the necessary wants of an inclement winter, which they *foreknow*
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* See Ferguson's Astronomy, 11th edit. 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 ants 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 are no less remarkable than its contrivances 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
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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 asylum 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

ing to public view the least remains of its barbarity, which might distinguish its place of abode, or create the least jealousy in any insects, 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.* Prov. v. 6.

* 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 parts 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 has 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 decipher 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 show 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 sidereal 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 passed, will be the first to know that the visitation of God is at hand; whilst those who condemn both the science and its possessors, 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 Brooks'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. For more modern opinions upon the subject, see my Nat. Hist. vol. xi. p. 65, &c.

† 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 a 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 *fore-sight* wak'st;
As once thou slept'st, whilst she to life was form'd.

‡ Matth. xxv. 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. 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: 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 giving 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 uttermost 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. Therefore be ye ready, lest coming he find you sleeping; and what I say to you, I say unto all, WATCH." Mark xiii. 4, 32-37. 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.

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 things; 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 Abra-

ham ; and he increased the knowledge of it by divine aids, teaching it to the Chaldeans and Egyptians. Joseph is also said to have patronized and taught it in Egypt ; and is supposed by Origen, 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, independently 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 Mefech, 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 stray 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 will give him that*. Saul answers, *Well said, let us go*.¶ This passage enables us to distinguish between the gift of prophecy, for the purposes of establishing God's true religion, and the art of answering horary questions, and predicting future events. The one was evidently effected by 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 it is said that Abram was 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. and Diod. Sic. lib. i. cap. 8.

|| Dan i. 4, 5, 11, 17, 18, 19, 20. ii. 48. v. 11. ¶ 1 Sam. ix. 6-10.

expense; whilst the other, by being calculated for the benefit of respective individuals, was always accompanied with money or presents. In the same way we find David, 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. (1 Sam. xxiii. 10-14.) 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, for the sky is red; and in the morning, it will be foul weather, for the sky is red and lowering. And, when a cloud ariseth out of the west, straightway ye say, A shower cometh; and it is so. And when ye see the south-wind blow, ye say, There will be heat; and so it comes to pass. Ye hypocrites, ye can discern the face of the sky, but the signs of the times ye cannot discern." (Matth. xvi. 2, 3. Luke xii. 54-56.) 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, recited 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 be torn in pieces by dogs; but, to confute the astrologer, the emperor ordered him to be burnt alive. The poor fellow was accordingly led for execution; the body was bound and laid upon the pile, and the fire kindled; but at that instant there arose a dreadful storm of wind and rain, which drove the spectators away, and
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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, and 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 18th day of September, the month he had ordered to be called Germanicus.* The same writers add, that Apollonius Tyaneus was at that instant of time at Ephesus, standing in the presence of the magistrates, and in a kind of ecstasy cried out, O Stephanus, strike the tyrant; and, after a pause, added, It is 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 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 Sixtus IV. in the sudden rage and uproar of the people, he was seized and hanged.‡ Petrus Leonardus, 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. Florentin. § Jovius, Elog. 35.

† Vid. Peucer de Divinat. Sect. Astrolog.

‡ Vid. Annal.

§ See many other curious particulars of this kind in Josephus. As, that of Tiberius appointing his successor upon augury; Antiq. xviii. 8. The whole story of Agrippa, ibid. 7, 8. especially p. 475, 510, of the folio translation. For the death of Antigonus foretold by Judas, see Antiq. xiii. 19. and Wars, i. 3.

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, in so much that he was termed *Flagellum Astrologorum*, the Scourge of Astrologers; 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, and 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 obtaining 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 *αστρον*, *star*, and *λογος*, *discourse*; and literally implies, *The doctrine of the stars*; teaching how to judge of their effects and secret influences, and to foretell 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 naturally 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

* Vid. Thuan. lib. 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. See a very remarkable story in Reques's Continuation of Saurin's Dissertations, tom. vi. p. 254, 8vo. edit.

† Yaiah, king of Africa, having been informed by one skilled in astrology, that a particular day would be fatal to him, passed it in prayer. In the evening, happy that he had escaped the danger, he ordered a magnificent feast, and died as he sat down to table.

as making but one entire body; but this general body admits of many special divisions and subdivisions; and is first divided into two 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 (from $\gamma\eta$, the earth) 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 conversant 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 discrete. If of continued quantity, it is called Geometry, or its subordinate, Perspective; but, if the quantity be discrete, 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 vegetative, 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 history 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

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 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 Clothing; 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 finity 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 the 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 unobscure 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 shown 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, indiscernable, 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 show 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, was but the mere instrument; 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-
signed

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 this inexpressible greatness and majesty of God, let us look up and survey the heavens, which are spread over us like a curtain: *they declare the glory of God, and show forth his handy work.* They visibly show 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 way-faring 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.

A SUMMARY VIEW of the WORKS of CREATION, in the
CONSTRUCTION of NATURE.

NATURE is that which God has ordained empress over all the works of his creation, and over every part of the celestial and terrestrial world. This World comprehends both the heaven and the earth, and is compounded of three separate and distinct parts, which are also called worlds; namely, an Elementary World, which is the lowest in dignity; a Celestial World, which is next above the elementary; and an Ethereal World, which is the highest of all; and these three smaller worlds make the one entire great World, or Universe. In the order of Nature, the all-wise and supreme Being has ordained that every inferior should be governed by its superior; and by this eternal decree the intellectual world actuates and governs the celestial, which consists of the sun, moon, and stars, and all the host of heaven; and the celestial world actuates and governs the elementary world, and all elementary bodies, whether animal, mineral, or vegetable.

The **ELEMENTARY WORLD** is composed of the four elements, fire, air, earth, and water, of which all things peculiar to the elementary world are generated; but these elements, in the state we commonly find them, are not pure, but intermixed with each other; and they often change one into the other by nature, as fire turns into smoke, and smoke into air, and air into water, &c. Each of these elements has likewise two specific qualities, viz. fire is hot and dry, water is cold and moist, air is hot and moist, and the earth is cold and dry; so that fire is inimical to water, and air to the earth. These elements also possess three essential properties inherent in themselves, viz. Air has motion, thinness, and darkness; fire has motion, brightness, and thinness; water has motion, darkness, and thickness; and earth hath darkness, thickness, and quietness: so that fire is twice more thin than air, thrice more movable, and four times more bright; air is twice more bright, three times more thin, and four times more movable, than water; water is twice more bright, thrice more thin, and four times more movable, than earth: as therefore fire is to air, so is air to water, and water to earth; and, *vice versa*, as earth is to water, so is water to air, and air to fire. Three of these elements have motion, and are active; but the earth is fixed and passive, and only supplies matter for the other elements to act upon; for, as nothing can be produced unless matter be subministered, so of necessity one element must subminister that matter for the operation of the others. And no influence could be dispensed by the heavens, unless there were elementary
bodies

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 seed 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 and 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 were 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 centres 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 to 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 lowest 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 extract the native spirits of odoriferous vegetables with oils, as that of roses, jessamine, 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, (i. e. the cetaceous fishes,) 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 alkalescent; their solid parts are calcined, and lose their distinguishing qualities and proper virtues; and with this degree of fire fossil sulphur and sal ammoniac 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 Priestley's Exp. and Obs. vol. i. p. 282, &c. Franklin's Letters and Papers on Philosophical Subjects, p. 412, &c. Encyclopædia Londinensis, vol. iii. p. 534. vol. iv. 181-190, 386-394. vol. ix. p. 277-283.

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 matters 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 it 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 shows it to be an universal chaos, or *colluvies* of all kinds of created bodies. Besides 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 volatilize 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, grottoes, 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 of its duration impregnates the air with many times the quantity
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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 putrefying 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 carcasses, 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 upper 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 carcasses, lifting hard against the decks on or beneath the centre of the ship; and farther by the pressure of the water upwards against the under side 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 show that 495 bloated carcasses 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.

<p>“ Then 495 20 ————— 252)9900(39 9828 ————— . . 72 ————— 39 72 3 ————— 117 216</p>	<p>the number of carcasses supposed to have remained between the 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 near 118 tons; a difference of weight between the two sides fully sufficient, with the assistance of a spring-tide, to lift the ship to a balance, which the tide, though ever so strong, could not have effected without it.”</p>
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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 coherence 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, occasion earthquakes, and other vehement commotions of nature. And by some 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, would 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 afresh. The wholesomeness or 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 colics, 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 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 the 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, cords, 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. 1. M. de la Hire, *Mem. de l'Acad.* An. 1703. *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. *Ency. Lond.* vol. i. p. 140 & seq. vol. ii. p. 473 & seq. and vol. iv. p. 154, 196.

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 to 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 as 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 unchanged, 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, plaster 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,
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and discharging 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 vegetables; 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

† For the further properties and effects of Water, see Desag. Exp. Phil. vol. ii. Cotes's Hyd. and Pneum. Lectures. Phil. Transf. No. 203, 220, 337. Ferguson's Lectures, 4to. p. 68, &c. Encyclopædia Londinensis, vol. iv. p. 155-257, 205-210, 348, 349, &c.

either in 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 be not extinguished; and the water preserves the earth, that it be 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 *μικροσ*, *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 that 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 distinct 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 are 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. Transf.* No. 3. Hill's *Hist. of Fossils*: Da-Costa's *Fossils*, p. 119, &c. And my *System of Natural History*, vol. xiv. p. 312 & seq. published by Wikes in Ave-maria-lane.

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 divine genii to an hypostatical union with the elementary body; so that there exist two active principles in the body of man, to one passive; and, as the superior rulers 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 a 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, 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; and the gross and corruptible part, the flesh and blood, consists of the the sensitive powers of life and action are derived from the celestial world; 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 minute 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 refinement 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
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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 substance.

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
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this is absolutely 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 *the firmament*, which was the work of the second day's creation, and literally signifies an *expanse* or *extension*; a term 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 the 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 ever 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
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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 *ETHEREAL 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 perfections, his nature, existence, or the like; but from his *dominion*, his absolute power. The word God, according to him, is a relative term: 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. See Newton's *Philos. Nat. Princip. Math. in calce.*

That admirable metaphysician and divine, Dr. Clarke, has demonstrated the being of a God, with that clearness and force of reasoning for which
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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 otherwise 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.—The 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 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 effect 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 origin 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. See Clarke's Demonstration of the Being and Attributes of God.

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 this 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 unwieldy 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

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 shows 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
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internal parts of bodies, shows 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, shows 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, show 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. See Maclaurin's Account of Sir Isaac Newton's Phil. Disc. b. iv. chap. 9. Baxter in his Matho; Derham, Ray, Nieuwentyt, De la Pluche in his Nature Displayed, &c.

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 alleged to prove that the world had a beginning, and therefore
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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 alleged, 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 genitælis 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; and these 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*, ἀγγέλῳ, 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 assign them various orders and degrees, as well as different employments, both in heaven and on earth. The Sadducees also admit their existence; witness Abusaid, the author of an Arabic version of the Pentateuch; and Aaron, a Caraitic Jew, in his comment on the Pentateuch; both in manuscript, and in the late 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 shown 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, St. Basil, St. Gregory Nicene, St. Cyril, and St. 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 Lucifer did, nor have sinned, which the scriptures inform us some of them did, by rebelling against the Almighty, and contending with him for supreme authority. For this reason, as they are themselves imperfect beings, they can in no 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 *ἅγιος*, *holy*, and *ἄρχη*, *rule*; signifying *holy command*, or to *rule in holy things*. St. Dionysius, and other ancient writers, have established nine choirs or orders of these celestial spirits, namely, cherubim, seraphim, 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 are 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 *Metratton*, and to the ministering spirit *Reschith Hagalalim*, who guides the *primum mobile*, and bestows the gift of being upon all things. To this spirit is allotted the office of

bringing the souls of the faithful departed into heaven; and by him God spake to Moses. The second is יה *Jah*, and is attributed to the Person of the Messiah, or Λόγος, whose power and influence descend 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, *Ehjek*, 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 אלהי, *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, *Elion*, 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 שדד, *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. Jehovah, Jah, and Ehjek, 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 כְּוֹדְצְבָאוֹת, Τετραγράμματος, *the name of four letters*, with which the Godhead, in most languages, is observed to be expressed; thus in Hebrew the Supreme Being is called יהוה, *Jehovah*;

Jehovah; in the Greek, θεός; in Latin, *Deus*; in Spanish, *Dios*; in Italian, *Idia*; in French, *Dieu*; in the ancient Gaulish, *Diex*; in ancient German, *Diet*; in the Sclavonic, *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, *Orfi*. 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 shown 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 history 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; thus restoring the old system of Pythagoras, which had been set aside from the time of Ptolemy. (*Ency. Lond. vol. ii. p. 422, 424.*) 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 are four newly-discovered planets, Ceres, Pallas, Juno, and Vesta; then comes Jupiter, and last of all Saturn and Herschel. 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 secondary 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 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 splendour, 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 is 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.

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 and a half to the north; which occasions another circle to be described, called the tropic of Cancer, the centre 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 day again before the sun had as yet completed 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 showing some certain stars under which the sun passes during every one of these months. Here is then the method by 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 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 these 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 infant 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 show 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 others 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 have 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. Cancer, 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 has besides in her hand a cluster of ears; a very natural proof of the origin here attributed to her.

The

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 at 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 showing 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 to 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 his 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 work; and, if we at present are ignorant of the stars, if we are not able to determine the distance between one constellation shown 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 shown 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 those 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 at once by the eye 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 steadfastly upon a pretty large portion of the sky, and count the

* Encyclopædia Londinensis, article Astronomy, vol ii. p. 408.

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 any other parts of the heavens, we may soon be convinced 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 philosophers and astrologians having added a number of others, I shall set the whole down in their proper order.

TABLE of the ANCIENT CONSTELLATIONS.

		Ptolemy.	Tycho.	Hevelius.	Flamst.
Ursa minor	The Little Bear	8	7	12	24
Ursa 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
Cercules, <i>Engonasia</i>	Hercules kneeling	29	28	45	113
No. 5.	T				Lyra

		Ptolemy.	Tycho.	Hevelius.	Fiamit.
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>Ophiucus</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>	The Horse's Head	4	4	6	10
Pegasus <i>Equus</i>	The 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	18	28	29	51
Aquaries	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	The Great Dog	29	13	21	31
Canis minor	The 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	The Centaur	37			35
Lepus	The Wolf	19			24
Ara	The Altar	7			9
Corona Australis	The Southern Crown	13			12
Pisces Australis	The 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 Indica</i>	The Bird of Paradise	11
Apis, <i>Musca</i>	The Bee, or Fly	4
Chamælion	The Camelion	10
Triangulum Australis	The Southern Triangle	5
Piscis volans, <i>Passer</i>	The Flying Fish	8
Dorado, <i>Xiphias</i>	The Sword Fish	6
Toucan	The American Goofe	9
Hydrus	The Water-Snake	10

HEVELIUS's CONSTELLATIONS made out of the unformed Stars.

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

These constellations, or groups 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 an extraordinary instance in that star in Leo called *Cor Leonis*, in twenty-five degrees of the sign, known to be of the nature of Mars and Jupiter mixed together; and 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 the very-well-known stars called *Aldebaran* 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 Affes*, 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 affections, but 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 sixth 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 noble 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 *corruption*, 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 over 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 { Υ \varnothing Π ♄ ♅ ♆ Northern and commanding.
 first six to the last six } ♁ ♂ ♃ ♄ ♅ ♆ Southern and obeying.

They are divided also according to their four Triplicities and Nature. {
 Fiery Υ Ω ♁ Hot and dry.
 Earthy \varnothing ♄ ♃ Cold and dry.
 Airy Π ♁ ♄ Hot and moist.
 Watery ♄ ♃ ♆ Cold and moist.

Some are masculine, as Υ Π Ω ♁ ♂ ♄ Fiery and airy, masculine.
 Some are feminine, as \varnothing ♄ ♃ ♃ ♄ ♆ Earthy and watery, feminine.

Equinoctial	Υ ♁
Tropical	♄ ♃
Fixed	\varnothing Ω ♃ ♄
Common	Π ♄ ♁ ♆
Moveable	Υ ♄ ♁ ♃

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	γ	♋	♈
		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	♈ ♏ ♅ ♆
Mute signs, or slow of speech	♄ ♎ ♏
Feral signs	♌ ♎ the last part only.

Signs of right or long ascensions ♄ ♌ ♍ ♅ ♎ ♎
Signs of short and oblique ascensions ♆ ♆ ♏ ♏ γ ♋ ♈

Signs broken	♌ ♏
Signs whole	♅ ♆ ♈ ♎
Signs fortunate	γ ♈ ♌ ♅ ♎ ♏ ♆
Signs unfortunate	♋ ♄ ♍ ♎ ♏ ♏
Signs sweet	♈ ♅ ♆
Signs bitter	γ ♌ ♎
Signs weak	γ ♎ ♏
Signs strong	♌ ♎ ♆

Some signs are convertible 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 choler will abound in him; but, if any of those signs we term cold,
he

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 \dagger Ψ , 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 Π Υ \simeq \approx , and the first part of \dagger ; 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 ε η \times ; 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 ε η \times . If any of these ascend in a nativity, and Mercury, who is the general significator of speech, be afflicted by the planets 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, or slow of speech. But if signs of voice ascend in a nativity, as Π Υ ε \dagger \approx , 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 Leo and the last part of Sagittarius ; 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 Ψ 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. But a consideration of the planets posited in those signs must not be neglected.

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 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.	Pitted or Deep Degrees.	Deficient or Azimene Degrees.	Degrees increasing Fortune.
♈	8 15 30	9 22	8 20 29	3 16	0	24 33	0 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 22	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	8 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	10	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	19 18	7 16 17 20
♓	10 23 30	20 28	12 22 28	6 18 30	0	25	4 9 24 27 28	0	13 10

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 shows 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

in a nativity, the native will be of a fairer and clearer complexion than ordinary. The fifth column shows 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 shows which degrees of the zodiac are termed *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 shows 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 hasty and imperfect speech, incapable of expressing his desires, or of declaring his sentiments; and will always be 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 augmenters 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 the 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 possesses a particular efficacy and virtue peculiar to itself, or to that part of the heavens wherein it bears 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, appear 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 ARIES, γ .

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 mould 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 disorders of the head and face; hare-lips, ring-worms, measles, fevers, convulsions, and the dead palsy. The regions over which Aries presides, are England, France, Basternea, Syria, Palestine, the Upper Burgundy, Germany, Swisserland, the Upper Silesia, the Lesser Poland, Denmark, and Judea; the cities of Naples, Capua, Ancona, Imolia, Ferrara, Florence, Verona, Lindavia, Brunswick, Cracovia, Marfeilles, 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.

TAURUS, δ .

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 earthly, 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, quinsys, and consumptions. The regions over which it presides are, Persia, Media, Parthia, Cyprus, the Islands of the Archipelago, Asia the Less, White Russia, the Greater Poland, Ireland, Lorraine, Helvetia, Rhetia, Franconia, and Swisserland; with the cities of Mantua, Borronia, Parma, Sens, Terentia, Bithynia, Panorum, Heliopolis, Leipzig, and Nantz. In man, it governs the neck and throat; and the colour it rules is red mixed with citron.

GEMINI, ♊.

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 hazel, 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.

CANCER, ♋.

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

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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 dominion of this sign, are Scotland, Holland, Zealand, Grenada, Burgundy, Numidia, Africa, Bithynia, Phrygia, Chalcis, and Carthage; together with the cities of Constantinople, Tunis, York, St. Andrew's, Venice, Algiers, Genoa, Amsterdam, Magdeburg, 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.

LEO, ♌.

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, trembling, qualms, violent fever, plagues, pestilences, small-pox, measles, yellow jaundice, pleurifies, sore eyes, and all diseases arising from cholera, and all pains in the back, ribs, and bowels. The provinces under the rule of Leo are, Italy, the Alps, Cilicia, Bohemia, Phœnicia, Chaldea, part of Turkey, and Apulia; also the cities of Rome, Damascus, Cremona, Prague, Linzins, 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.

VIRGO, ♍.

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,
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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, hypochondriac melancholy, cholic, and iliac passion. The regions under the government of Virgo, are Babylon, Mesopotamia, Assyria, Achaia, Greece, Croatia, Corinthia, Crete, the territory 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.

LIBRA, ♎.

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, straight, 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 in the blood, weakness in the back, and gonorrhœas. The regions under its particular sway, are Bactriana, Caspia, Ceres, Oasis, Æthiopia, Sabandia, Alfatia, Sundgavia, Livonia, Austria, Pannonia, Portugal, and the country of Savoy. Also the cities of Lisbon, Spria, Placentia, Lauday, Friesburgh, Heilborn, Antwerp, Frankfort, Vienna, Olysiptonis, Arafatum, Cajeta, Charles-Town, Sueffa, Argentum, Velkkirchium, and Halafisinga. In man it governs the reins, kidneys, and bladder; and the colours under its rule are black, dark, crimson, or tawny.

SCORPIO, ♏.

Scorpio is a moist, cold, phlegmatic, feminine, nocturnal, fixed, northern, sign; the night-house and joy of Mars, and is of the watery

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trigon;

trigon; and includes twelve stars. It gives a strong, robust, corpulent, body, of middle stature, broad visage, brown complexion, and brown curling hair; a 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, stranguery, and other imperfections in the urinary passage; ruptures, fistulas, hemorrhoids, venereal disease, running of 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, Trapezuntia, Aquila, Postoria, Camerinum, Petavium, Messina, Vienna of the Allobroges, Gedandum, Crema, Ariminum, and Frankfort upon Oder. In man it governs the privities, seminal vessels, groin, bladder, and fundament; and prefers a brown colour.

SAGITTARIUS, ♐.

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 in endows the native with a well-formed body, rather above the middle stature; with a handsome comely countenance, a visage somewhat long, ruddy complexion, chestnut-coloured hair, but subject to baldness; the body strong and active, and generally a good horseman; stout-hearted, intrepid, and careless of danger. The diseases proper to this sign are the sciatica, windy gout, running sores, heat of the blood, pestilential fevers, and disorders produced by intemperance, and by falls from horses. The regions under its government are those of Arabia Felix, Tyrrhenia, Celtica, Hispaniola, Dalmatia, Sclavonia, Hungaria, Moravia, Misnia, Provincia, Liguria, and Spain; the cities of Toledo, Mutina, Narbonne, Avignon, Cologne, Agrippina, Stutgardia, Rottemburgus, Cullen, Tuberinum, Indemburgus, and Buda. In man it governs the thighs, hips, and os sacrum; and rules the yellow green colour, tending to red.

CAPRICORN, ♑.

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,

corn, are the gout, sprains, fractures, dislocations, leprosy, itch, scabs, 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, Heflia, Thuringia, and Albany. Likewise the cities of Juliacum, Chevonia, Berga, Mechlenberg, Gaudanum, Vilna, Oxford, Brandenburgh, Augusta, Constantia, Derrhona, Feventra, Fortona, and Pratum. In man it governs the knees and hams; and rules the black or dark-brown colour.

AQUARIES, ♒.

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, Mosselani, Pedemontum, part of Bavaria, Croatia, Germany, and Muscovy; with the cities of Hamburgh, Brega, Montferrat, 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.

PISCES, ♓,

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 putrefied blood; also all cold and moist diseases. The regions it governs are Phazonia, Nazomontidis, Carmatia, Lydia, Pamphilia, Silesia, Calabria, Portugal, Normandy, Galicia, Lusitania, Egypt, Garomentus; and the cities of Alexandria, Sibilis or Hyspalis, Compostella, Parantium, Rhotomagum, Normantia, Ratifon, and Rheims. In man it governs the feet and toes, and presides over the pure white colour.

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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.

NATURAL PROPERTIES, INFLUENCES, and EFFECTS, of the
SUN, MOON, and PLANETS.

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,

OF SATURN, ♄.

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 edgeways 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. Dr. Herschel has discovered that Saturn revolves about an axis perpendicular to the plane of its ring in 10 hours 16 min. 0'4". that therefore is the length of his day. 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

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stationary

stationary five days before and five days after his retrogradation. He is attended by seven satellities.

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 airy. 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-ache, leprosy, defluxions, fistulas, pains in the limbs and joints, gout, 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, fumitory, beech-tree, bifoil, birdsfoot, bistort, buckthorn plantane, vervane, spinach, bearsfoot, wolfbane,

bane, fern, fage, box, poppy, angelica, tamarind, capers, rue, willow, yew-tree, cyprus-tree, hemp, pine-tree, wild camions, pile-wort, cleavers, clown's 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, mofs, 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 dross 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.

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The signification of which, in astrology, is, that if a kingdom, city, town, principality, or family, take its rise when Saturn is essentially and accidentally 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.

JUPITER, ♃.

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 annual course round the Sun in eleven years, three hundred and fourteen days, twelve hours, twenty-minutes, and nine seconds. 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 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. His day is nearly ten hours long. He is attended by four satellites.

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-set comely body, short neck, large wide chest; robust, strong, and well-proportioned, thighs and legs, with long feet; his speech sober and manly, and his conversation grave and commanding. 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 with 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, pleurisy, 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 ninth months.

Herbs and Plants.—Agrimony, Alexander, asparagus, avens, bay-tree, elecampane, beets, betony, borage, bilberries, bugloss, chervil, colts-foot, sweet cicely, cinquefoil, alecost, dandelion, docks, bloodwort, quickgrass, endive, hart's tongue, hyssop, liverwort, lungwort, sweet-maudlin, oak-tree, red-roses, sage, sauce-alone, 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, pomegranates, mint, saffron, daisy, feverfew, nutmegs, gillyflowers, mace, cloves, flax, balm, fumitory, wild

and sweet marjoram, St. John's wort, almond-tree, hazel, fig-tree, goose-berry-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, crystal, 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. This 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, &c.

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.

OF MARS, ♂.

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 smaller 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 hazle 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 oriental at the nativity, the native will be above the middle stature, very hairy, and of a clear complexion. If occidental, the native will

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, strangury, 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.—Arse-smart, assarum, barberry-bush, broom, sweet basil, broom-rape, butchers-broom, bramble, brooklime, betony, crow-foot, madder, wake-robin, cranes-bill, cotton-thistle, toad-flax, garlic, hurt-bush, hawthorn, hops, masterwort, rocket, mustard, hedge-mustard, onions, dittany, carduus benedictus, radish, horse-radish, rhubarb, raphantic, monks-rhubarb, thistle, woolly-thistle, star-thistle, treacle-mustard, dyer's weed, wormwood, birthwort, camelion-thistle, danewort, esflue, cornel-tree, euphorbium, spear-wort, white hellebore, sponge, laurel-steel, monks-hood, leeks, scammony, colocintida, elaterium, devil's milk, nettles, ginger, pepper, red sanders, briers, cammock, horehound, and all trees that are prickly and thorny.—Rule for gathering, the same as before.

Stones, Metals, and Minerals.—The bloodstone, loadstone, jasper, touchstone, adamant, amethyst of divers colours; antimony, stone-sulphur, white arsenic, &c.

Animals.—The mastiff, wolf, tiger, cockatrice, panther, and all such beasts as are ravenous and wild. Also the shark, pike, barbel, 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 proceed 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 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, Ferrara, 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.

Of the MOON, ♀.

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 is 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, showing 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 rambling 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 then be 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, cholick, 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

Herbs and Plants.—Adder's tongue, cabbages, colewort, ducks-meat, water-flag, lily, water-lily, flower de luce, lettuce, fluellin, moonwort, loose-strife, moufe-ear, orpine, poppies, purflane, privet, rattlegrafs, turnips, white roses, white and burnt saxifrage, wall-flowers, willow-tree, toadstool, water-plantane, water-agrimony, water-betony, houfeleek, moon-herb, hyffop, cucumber, endive, mushrooms, poppies, linfeed, 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 crystal, the selenite, 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 selurus, (from *σεληνη*, the moon,) 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, moor-hen, the night-owl, night-raven, bat, and all sorts 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 of this subject more particularly. The Moon always occasions those winds signified by the planet to which she applies in her configuration.

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.

Regions.—She has dominion over Denmark, Holland, Zealand, Flanders, Nuremberg, and North America.

Years.

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.

VENUS, ♀.

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 feminal 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 hazle or black, the face round, regular, smooth, and engaging; the hair light brown, hazle, or chefnut, shining,

shining, and plentiful; the body regular and well-proportioned; and of a neat, smart, and airy, disposition; generally with dimples in the cheeks or chin, and often in both; the eye 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 significator 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, chich-pease, clary, cock's head, cowslips, daisies, devil's bit, elder, eringo, featherfew, figwort, filapendula, fox-gloves, gromwell, groundsel, kidneywort, lady's mantle, mallows, herb Mercury, mint, motherwort, mugwort, parsnip, penny-royal, periwinkle, primrose, ragwort, roses, sow-thistles, spinach, tansy, teasels, violets, vervain, maiden-hair, coriander, melilot, daffodil, stone-parsley, sanders, satyrion, wild thyme, musk, the fig-tree, pomegranate, the cyprus, sweet-apple tree, peach, myrtle, walnut-tree, almond-tree, apricots, the turpentine-tree, ambergrease, gum-labdanum, 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,

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

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

Weather and Winds.—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.

MERCURY, ♀.

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 hazle 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, will be ambitious of excelling in his merchandise, and will most times prove successful in obtaining wealth. But, be the planet 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 sycophant, 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.

Diseases under Mercury.—All disorders of the brain, vertigoes, madness, defects of the memory, convulsions, asthma, imperfections of the tongue, hoarseness, coughs, snuffing in the nose, stoppages in the head, dumbness, and whatever impairs the intellectual faculty; also 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

sapphire, savory, smallage, southernwood, trefoil, valerian, honey-suckle, ananas, columbine, juniper-tree, piony, the herb mercury, dragon-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 fagacious animals, and such as do not fly the dominion of man; the ape, fox, weazle, hart, hyena, mule, hare, civet-cat, squirrel, spider, pismire, serpent, adder, &c. Among fishes, the trochius, the fox-fish, the mullet, the pourcontrol, and the fork-fish. And among birds, the linnct, parrot, popinjay, swallow, martin, pie, and bullfinch.

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 hath for his houses the celestial signs Gemini and Virgo; and he rules the airy triplicity by night, namely, Gemini, Libra, and Aquarius.

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.

SOL, ☉.

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 Aquarius; 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, arteries, 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, bony, 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. Such was the first Lord Chatham. If the Sun be ill dignified, then will the native be born of a mean and loquacious disposition; proud and arrogant; disdainful 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, austerity, 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, celandine, centaury, eyebright, fig-tree, St. John's wort, marigolds, mistletoe, piony, Peter's wort, pimpernel, raisins, rosa solis, rosemary, rue, saffron, tormentil, turnsole,

vipers-buglofs, walnut-tree, cloves, mace, nutmegs, scabious, forrel, wood-forrel, 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, vervain, 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.

Stones 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 heliotropium, hyacinth, topaz, pyrophyllus, pantaurus, pantherus or pantochras, the ruby, and the diamond. Also pure gold, and all yellow metals.

Animals.—The Sun rules all stately, bold, strong, furious, and invincible, animals; as the lion, tiger, 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, phoenix, 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, Chaldea, 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

rect 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 influence 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; and their nearly-true Distances from the SUN, as determined from Observations of the Transit of Venus, in the Year 1761.

SUN and Planets.	Annual Period round the Sun.	Diurnal Rotation on its Axis.	Diameter in English Miles.	Mean Diam. as seen from the Sun.	Mean Distance from the Sun in English Miles.	Excentricity of its Orbit in Miles.	Axis inclined to Orbit.	Orbit inclined to Ecliptic.	Place of its Aphelion.	Place of its ascending Node.	Proportion of Diameters.	Proportion of Bulk.	Proportion of Gravity on the Surface.	Proportion of Density.
SUN							8° 0'				10000	877650	24	25½
Mercury	87d 23h	25d. Unknown.	763000	20"	32,000,000	6,720,000	Unkn.	54'	♄ 13° 8'	♄ 14° 43'	34½	1½	Unkn.	Unkn.
Venus	224d 17h	24d. 8h.	2600	30"	59,000,000	413,000	75° 0' 3"	21'	♄ 4° 20'	♄ 13° 59'	103½	1	Unkn.	Unkn.
Earth	365d 6h	1d. 0h.	7996	21"	82,000,000	1,377,000	23° 29' 00"	0' 18"	♄ 8° 1'	Variable.	104½	1	1	100
Moon	365d 6h 29d. 12h.		2180	6"	82,000,000	13,000	2° 10' 50"	18'			28½	½	2½	123½
Mars	686d 23h 24h. 40m.		4444	1"	125,000,000	11,439,000	0° 0' 10"	52'	♄ 0° 32'	♄ 17° 17'	58½	½	Unkn.	Unkn.
Jupiter	4332d 12h 0h. 36m.		81000	37"	426,000,000	20,352,000	0° 0' 10"	20'	♄ 9° 10'	♄ 7° 29'	1061½	1049	2	19
Saturn	10759d 7h	Unknown.	67000	16"	780,000,000	42,735,000	Unkn.	30'	♄ 27° 50'	♄ 21° 13'	878½	586	1½	15

SUN and Planets.	Proportion of Light and Heat.	Proportion of Matter.	Hourly Motion in its Orbit.	Hourly Motion of its Focuss.	Square Miles in Surface.	Cubic Miles in Solidity.	Would fall to the Sun in days. hrs.	Periods round Jupiter.	Periods round Saturn.
SUN	45010	227500		3818	1,828,911,000,000	232,577,115,137,000,000			
Mercury	6½	Unkn.	95000	Unkn.	21,236,800	9,195,534,500	15 13	1 18 36	1 21 19
Venus	1½	Unkn.	69000	43	691,361,300	258,507,823,200	39 17	3 13 15	2 17 40
Earth	1	Unkn.	58000	1042	199,859,860	265,404,598,080	64 10	7 3 59	4 12 25
Moon	½	Unkn.	2200	9½	14,898,750	5,408,246,000	64 10	16 18 30	15 22 41
Mars	1	Unkn.	47000	556	62,038,240	45,969,335,840	121 0		79 7 48
Jupiter	220	220	25000	25920	20,603,970,000	278,152,595,000,000	290 0		
Saturn.	90	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 show, 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 to 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.

ESSENTIAL DIGNITIES OF THE PLANETS.

A Planet is essentially strong, or operates with the greatest force and energy, when posited in its own house, exaltation, triplicity, term, or phasis, according to the following Table.

Signs.	Houses of the Planets.	Exaltation.	Triplcities. D. N.	The Terms of the PLANETS.						The Phases of the PLANETS.			Detriment.	Fall.
				♂	♀	♂	♀	♂	♀	♂	♀	♂		
♈	♂ D	♈ 19	♈ 7	♈ 6	♀ 14	♁ 21	♂ 26	♂ 30	♂ 10	♈ 20	♀ 30	♀	♂	
♉	♀ N	♈ 3	♀ ♀	♀ 8	♁ 15	♈ 22	♂ 26	♂ 30	♀ 10	♈ 20	♂ 30	♂		
♊	♀ D	♈ 3	♂ ♁	♁ 7	♈ 14	♀ 21	♂ 25	♂ 30	♈ 10	♂ 20	♈ 30	♈	♁	
♋	♂ N	♈ 15	♂ ♂	♂ 6	♈ 13	♀ 20	♀ 27	♈ 30	♀ 10	♀ 20	♈ 30	♂	♂	
♌	♂ D		♈ 7	♂ 6	♀ 13	♂ 19	♀ 25	♂ 30	♈ 10	♈ 20	♂ 30	♂		
♍	♀ N	♀ 15	♀ ♀	♀ 7	♀ 13	♈ 18	♂ 24	♂ 30	♈ 10	♀ 20	♀ 30	♈	♀	
♎	♀ D	♈ 21	♂ ♁	♂ 6	♀ 11	♀ 19	♈ 24	♂ 30	♈ 10	♈ 20	♈ 30	♂	♈	
♏	♂ N		♂ ♂	♂ 6	♀ 14	♈ 21	♀ 27	♂ 30	♂ 10	♈ 20	♀ 30	♀	♈	
♐	♈ D	♁ 3	♈ 7	♈ 8	♀ 14	♀ 19	♂ 25	♂ 30	♀ 10	♈ 20	♂ 30	♀	♁	
♑	♂ N	♂ 28	♀ ♀	♀ 6	♀ 12	♈ 19	♂ 25	♂ 30	♈ 10	♂ 20	♈ 30	♈	♈	
♒	♂ D		♂ ♁	♂ 6	♀ 12	♀ 20	♈ 25	♂ 30	♀ 10	♀ 20	♈ 30	♈		
♓	♈ N	♀ 27	♂ ♂	♀ 8	♈ 14	♀ 20	♂ 25	♂ 30	♈ 10	♈ 20	♂ 30	♀	♀	

This Table shows, that each of the planets have two signs for their houses, except the Sun and Moon, which have only one each. Thus the houses of Saturn are Capricorn and Aquarius; of Jupiter, Sagittarius and Pisces; of Mars, Aries and Scorpio; of Venus, Taurus and Libra; of Mercury, Gemini and Virgo; of the Sun, Leo; and of the Moon, Cancer. One of each of these houses is distinguished by the name of diurnal or day-house, and the other by nocturnal or night-house, which is denoted by the letters D and N in the Table. In these signs or houses the planets have their exaltations, as pointed out in the third column; viz. the Sun in nineteen degrees of Aries, the Moon in three degrees of Taurus, the Dragon's Head in three degrees of Gemini, and so on. These twelve

twelve signs being divided into four triplicities, the fourth column shows which of the planets, both night and day, governs each triplicity. For instance, opposite to Aries, Leo, and Sagittarius, are the Sun and Jupiter; which imports, that the Sun governs by day, and Jupiter by night, in that triplicity. Opposite Taurus, Virgo, and Capricorn, are Venus and the Moon; which shows that Venus has dominion by day, and the Moon by night, in that triplicity. Opposite Gemini, Libra, and Aquarius, are Saturn and Mercury; by which it appears that Saturn rules by day, and Mercury by night, in that triplicity. Opposite Cancer, Scorpio, and Pisces, stands the planet Mars, who rules in that triplicity both night and day. In the fifth, sixth, seventh, and eighth, columns, opposite Aries, stands ♃ 6. ♀ 14. &c. which imports that the first six degrees of Aries are the terms of Jupiter; from six degrees to fourteen, are the terms of Venus, and so on. In the tenth, eleventh, and twelfth, columns, opposite Aries, we find ♂ 10. ☉ 20. ♀ 30. which shows that the first ten degrees of Aries are the phases of Mars; from ten to twenty degrees are the phases of the Sun; and from twenty to thirty the phases of Venus. In the thirteenth column, in a line with Aries, stands Venus in detriment; which shows that Venus, being in Aries, is in a sign directly opposite to one of her own houses, and is therefore said to be in detriment. In the fourteenth column, in the same line with Aries, stands Saturn in fall; which shows that Saturn, when he is in Aries, is opposite to Libra, his house of exaltation, and so becomes unfortunate, and is hence said to have his fall in that sign.

The effects produced by the planets under these situations, are as follow: If the planet, which is principal significator, be posited in his own house, in any scheme or calculation whatever, it indicates prosperity and success to the person signified, to the business in hand, or to whatever else may be the subject of enquiry. If a planet be in his exaltation, it denotes a person of majestic carriage and lofty disposition, high-minded, austere, and proud. If a planet be in his triplicity, the person will be prosperous and fortunate in acquiring the goods of this life; no matter whether well or ill descended, or born rich or poor, his condition and circumstances will notwithstanding be promising and good. If a planet be in his terms, it betokens a person to participate rather in the nature and quality of the planet, than in the wealth, power, and dignity, indicated thereby. If a planet be in his phases, and no otherwise fortified, though significator, it declares the person or thing signified to be in great distress, danger, or anxiety. And thus, in all cases, judgment is to be given good or bad, according to the strength, ability, or imperfection, of the significator.

TABLE

TABLE showing 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 hayze - - - 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 the ☉ - - - 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 ♄ or ♅ - - - 5	In conjunction with Caput Algol, in 21 degrees of ♃, or within 5 degrees - - - 5
In partial trine of ♄ or ♀ - 4	In the term of ♃ or ♅ - - 1
In partial sextile of ♄ or ♀ - 3	
In conjunction with Cor Leonis, in 25 degrees of ♃ - 6	
In conjunction with Spica Virginis, in 18 degrees of ♃ - 5	
In the terms of ♄ or ♀ - - 1	

TABLE

TABLE of the FORTITUDES and DEBILITIES of the PART of FORTUNE:

DIGNITIES.		DEBILITIES.	
The Part of Fortune in γ or κ	5	In η \wp \approx - - - - -	5
In \sphericalangle \uparrow Ω $\overline{\omega}$ - - - - -	4	In the 12th house - - - - -	5
In Π - - - - -	3	In the 6th house - - - - -	4
In η - - - - -	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, house	4	In conjunction of γ - - - - -	3
In the 2d and 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 ζ or ϕ - - -	5	In conjunction of Caput Algol	
In trine of ζ or ϕ - - - - -	4	in 21 degrees of γ - - - - -	4
In sextile of ζ or ϕ - - - - -	3	Combust - - - - -	5
In conjunction of the Ω - - -	2		
In conjunction of Regulus in 25 degrees of Leo - - - - -	6		
In conjunction of Spica Virginis in 19 degrees of \sphericalangle - - - - -	5		
Not combust - - - - -	5		

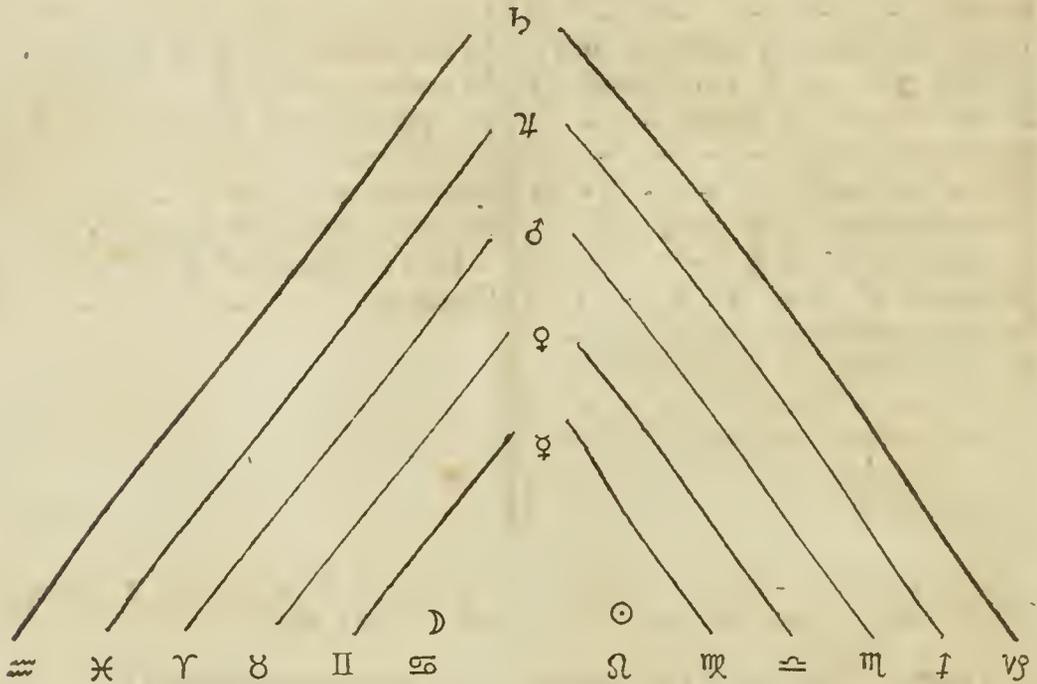
The Δ in conjunction or opposition of the \odot η δ or the \oslash is impeded two days, viz. one day before, and one day after.

The Δ 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 planet's fortitudes and debilities, so as to give them their due weight in the scale of nature, according to the experienced rules of this science, and no farther. 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 its 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 daigram :



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, shows his effects more forcibly when posited in Leo than he doth in either Aries or Sagittarius. And the Moon, for the same reason, hath 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

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 Pifces, which are in trine to the houses of the two luminaries; Pifces, 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 his day-house is to Cancer, and Scorpio his 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 fortune*.

Venus, a more temperate planet, hath appointed under 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 all the other planets, has the 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 sign 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 co-partner and co-temporary with the Sun, and receiving all her light from him, this 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 greatest 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 cold and temperate.

Venus is naturally moist, especially in Pisces, in which sign the spring is moistened 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

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. These 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 shown, 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 show 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

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 dryness 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 great 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,

ferred, 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 hath 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 violence, 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 deciphering hieroglyphic characters,
writings,

writings, and sculptures. Mars has the second phasis in Gemini: which is the 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 the 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 ; and 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 in Aquaries : it is the phasis of modesty, clemency, and good nature ; of gentleness, mildness, and complacency. The Moon hath the third phasis in Aquaries : and it is the phasis of dissatisfaction, repining, and discontent ; of jealousy, ingratitude, and envy.

Saturn hath the first phasis in 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, manner, 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

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 twelfth 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 TABLE

A TABLE of the ANTISCIONS of the PLANETS.*

		Deg. into deg.		Min. into min.	
♈	into ♍	1	— 29	1	— 59
♉	♏	2	— 28	2	— 58
♊	♐	3	— 27	3	— 57
♋	♑	4	— 26	4	— 56
♌	♒	5	— 25	5	— 55
♍	♓	6	— 24	6	— 54

The foregoing Table shows, 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 ASPECTS of the PLANETS.

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

A conjunction, \oslash , 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. See p. 629.

from each other; for which reason it is sometimes called a sexangular aspect, or a 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 a 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; it 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, \triangle , 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 \triangle aspect, they are posited in signs precisely in 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 a \triangle aspect, and between a \square and \wp , are founded in reason and experience.

The opposition \wp 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 in 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 posited 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 the 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

In the foregoing Table, at the top of the third column note the characters of the aspects, sextile ✱, quartile □, trine △, and opposition ♂, 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 show, 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 contrariwise; 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 the 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 familiarize 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 generally distinguished. It will then be proper to understand the following terms peculiar to this Art.

EXPLANA-

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 been either 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 other's 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 was 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 heavy 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 law-suits, 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 of 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 then be 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 shows 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**. Herschel, 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 give favourable omens 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 a 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; that 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

OBLIQUE DESCENSION, 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 an 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, are 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; 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 sign, or the significators, are, that represent the party, such will be their colour and 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 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 farther, till they have learned them by heart.

CHARACTERS of 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	- - -	♓
Virgo	- - -	♍	Dragon's Head		♁
Libra	- - -	♎	Dragon's Tail		♂

The Part of Fortune, ⊕.

CHARACTERS of the PLANETS.

Herschel	- - -	♃	Moon	- - -	☾
Saturn	- - -	♄	Venus	- - -	♀
Jupiter	- - -	♃	Mercury	- - -	☿
Mars	- - -	♂	The Sun	- - -	☉

CHARACTERS distinguishing the several ASPECTS of
the PLANETS.

Sextile	- - -	*	Trine	- - -	△
Quartile	- - -	□	Opposition	- - -	⊖

And the Conjunction, ☌.

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

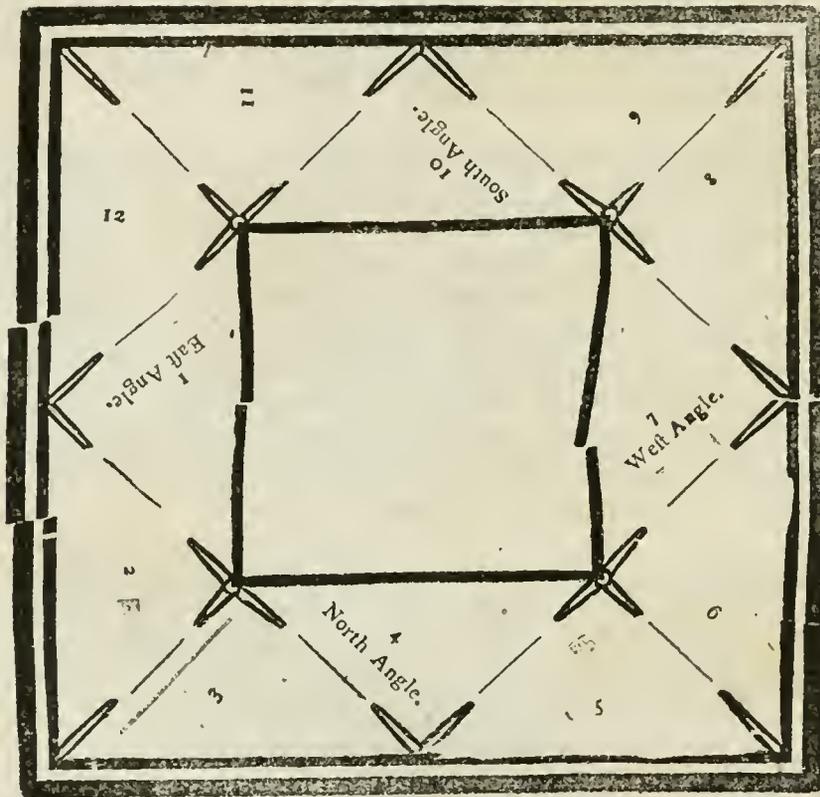
HAVING shown what the essential qualities are, which the planets and heavenly matter derive from an inherent principle of nature; it follows that I should explain the accidental qualities they receive by their different positions in the twelve houses of heaven: for as the heavens are perpetually in motion, 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 section in different parts of the horizon and meridian, equi-distant 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 show, make up the 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 mid-heaven; 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 mid-heaven 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, winterly, 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, mid-heaven, or medium coeli, the seventh house, and the bottom of the heaven; these are deemed the most powerful and most fortunate houses. The succeeding 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 graduation

dation in this respect running through the whole, whereby one house is subordinate to the other, from the first to last. Considered in this order, they stand thus;

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

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,

telligencers, 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 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 instil 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 eleventh 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 show 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. 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

The second angular point of the houses of heaven, is called the *mid-heaven*, 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 show us, are wealth and servants. The first of these is attached to the mid-heaven 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 mid-heaven. And now well observe what the planets, stars, aspects, and heavenly matter, 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 enterprises 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 show 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. This eleventh house, by the plan-

nets, stars, aspects, and heavenly matter, therein, point 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 mid-heaven. And, as that shows 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 show 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 show 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 his 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 these 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 has 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 passeth away, and another generation cometh*, according to the course of nature. (See Ecclef. i. 4.) 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, and relations, on the mother's side, by the twelfth. Hence also it comes to pass, that by the fourth house are signified

fied houfes and lands, and all degrees of patrimony left by the father; and by the eighth houfe are fhown all goods and legacies left by will of the deceafed. The fecond and fixth houfes in half-trine to the houfe of the grave, and in oppofition to the eighth and twelfth, have a fecondary fignification of ficknefs and death.

Such are the qualities and operations of the twelve houfes of heaven, in the common courfe of nature; but thefe qualities are fometimes materially altered, and changed for the better or worfe, by means either of the moon, or fome other of the celeftial 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 courfe constantly on the fame fide of it; but once in every fourteen days ſhe croffes the ecliptic, alternately to her north and fouth declination; and it is found by long and correct obfervation, that the point in the heavens where ſhe croffes this line is very ftrongly affected by her motion. The Moon is the great body of life and growth; and, when ſhe paffes the ecliptic to the north, which brings her nearer into this northeru world, ſhe then gives an extraordinary degree of fruitfulness, which wonderfully ſtrengthens with its influence whatfoever happens within the line of its jurisdiction. And this point, wherever it falls, is called the Moon's north node, but is diftinguiſhed in astrological works by the name of the Dragon's Head, as already explained in page 115. 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 houfe, 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 croffes 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 houfe; 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 centering 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 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's 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

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 whether 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 it is to be understood, that, if a planet be posited in this house, which 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 dress, 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 *consignificators*, which have frequent operation, and therefore ought to be considered. A *consignificator* 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 of it. The *consignificators* of the first 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 a 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, and money lent or employed in speculation. In suits of law or equity, it shows a man's friends or assistants; in private duels, it describes the querent's second; in eclipses, it shows 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, in any question that relates to colours. The 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 subject relative thereto are answered from the planets situated in this house. Its 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 forrel, 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 entrenchments, 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 cæli*, bottom of heaven, or dark angle of the earth. Its 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,

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 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 significators are Mercury and Virgo; and, when Mars and Jupiter are found in conjunction here, it is a stronger 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 the 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 significators to this house are the Moon and Libra; and, when Saturn or Mars is 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 house.

house. Its consignificators 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 consignificators; 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, marquisses, 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, countries, cities, or societies of men; are all resolved from the mid-heaven. The consignificators of this house are Capricorn and Mars; and, whenever Jupiter or the Sun be posited herein, it gives the strongest presumptions of success in whatever pursuit 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, expectance, 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 consignificators of this house are the Sun and Aquaries; and its colour is either saffron or deep yellow.

The twelfth house, being the house of tribulation, 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 significators 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 that 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 scarcely 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 partite 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 inanimate, such as gold, jewels, and other valuable effects, accumulated by industry and *sweat of the brow*; which being under the second house, these

these three houses 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 the 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 affliction. 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. Forasmuch 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 these divisions.”

DIRECTIONS.

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 show 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 never 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 very easily, 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 influence; for hereby we are enabled to determine various points, and to draw many useful conclusions, in our judgment, either 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 incident

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 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.	Saturday 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, with bowels
of

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 its 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 her 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 and night throughout the

of compassion, administer balm to the bleeding wounds 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 sick and languishing patient. Surgery too, which, like a guardian angel, steps forward to alleviate the perilous accidents of the unfortunate, would gain much improvement by the like 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, who now pervade the kingdom, and, like a swarm of locusts from the East, prey upon the vitals of mankind. These monsters in the shape of men, with hearts callous to every sentiment of compassion, have only fees in view. Governed by this fordid principle, they sport with life, 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! [This has been done in some degree by the Apothecaries' Bill, just passed, and which begins to operate this day, August 1, 1815. *Editor.*]

week,

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 fifth 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 Pla. H. is printed, and in the ninth 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 Pla. H. is prefixed; and at 19, which signifies the nineteenth 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, is continually varying, and never agrees 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 is 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

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 show 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 thirteen minutes, what would be the length of the planetary hours that day and night? Look in the first column of the Table for

No. 9.

R r

thirteen

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.	S. T.		D. or M.	D. M. S.	S. T.		D. or M.	D. M. S.	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 shows, 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 shows, that, if a planet moves two minutes in twenty-four hours, it then moves only 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 degree 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 show 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.

(COPY.)

AN ILLUSTRATION

(COPY.)

WHITE'S EPHEMERIS FOR JUNE 1784.

JUNE hath XXX Days.

The LUNATIONS.

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.	☉ rises	☉ sets	☉'s declin.	☽'s declin.	☾ rises & sets.	☾ south	Clock after ☉	
1	Whit-Tuesday	Nicom	8 8	22 n 11	20 s 7	1m 52	10 a 17	2 31	
2	Ember-Week	3 51	8 9	22 19	24 15	2 14	11 15	2 22	
3		3 50	8 10	22 26	27 2	☾ rises	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 40	27 7	10 49	1 21	1 52	
C	Trinity-Sunday	3 48	8 12	22 46	24 18	11 22	2 25	1 41	
7		3 47	8 13	22 51	19 55	11 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 10	1 7	
10	Prs. Amelia born	3 46	8 14	23 6	1 41	0 18	6 12	0 56	
11	St. Barnabas	3 45	8 15	23 10	n 47	0 29	6 46	0 44	
12		3 45	8 15	23 14	10 55	0 41	7 32	0 31	
C	1 Sund. 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 16	23 22	24 46	1 31	9 59	0 bef. 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	32 9	a 34	0 a 38	0 45	
19		3 43	8 17	23 28	25 44	10 4	1 29	0 58	
C	2 Sund. 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	1 s. 57	11 28	5 44	2 16	
26		3 44	8 16	23 22	7 40	11 38	6 26	2 28	
C	3 Sund. aft. Trin.	3 44	8 16	23 19	13 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 39	9 51	3 16	
Days	Day increased	Length of Day	Helioc lon. ♀	Helioc lon. ♀	Helioc lon. ♂	Helioc lon. ☉	Helioc lon. ♀	Helioc lon. ♀	☾ rises
1	8 33	16 7	19° 31'	25° 21'	13° 42'	11 ♀ 30'	26 ♀ 27'	19 m 46'	10 a 53'
7	8 42	16 26	19 42	25 53	16 21	17 14	6 ♂ 2	6 ♀ 33	10 28
13	8 46	16 30	19 53	26 25	18 59	22 58	15 29	23 3	10 3
19	8 50	16 34	20 4	26 57	21 38	28 42	25 17	10 1	9 38
25	0 dec. 2	16 32	20 15	27 29	24 15	4 ♀ 56	4 ♀ 56	28 15	9 12

(COPY.)—WHITE'S EPHEMERIS FOR JUNE 1784.

Day	Day-light begins.	Day-light ends.	Dura. Twilig	Pl. D's Node.	h's Lat.	♈'s Lat.	♉'s Lat.	♊'s Lat.	♋'s Lat.	♌'s Lat.
1				4X38	0 n 6	0 s 59	11 19	1 s 8	0 s 22	
7				4 19	0 6	1 1	1 18	0 56	2 3	
13	All	day.	light.	4 0	0 6	1 3	1 17	0 43	3 36	
19				3 41	0 5	1 5	1 16	0 29	4 27	
25				3 22	0 4	1 6	1 15	0 15	4 20	
Days.	☉'s Longitude.		D's Lon.	D's Lat.	h's Lon.	♈'s Lon.	♉'s Lon.	♊'s Lon.	♋'s Lon.	♌'s Lon.
1	11 30	4	12 m 43	4 s 40	23 23	6X59	20 51	22 57	27 27	
2	11 27	27	26 36	4 59	23 R 21	7 3	21 28	24 10	27 23	
3	13 24	50	10 † 51	4 59	23 18	7 8	22 52	25 23	27 15	
4	14 22	12	25 22	4 40	23 15	7 12	22 42	26 36	27 2	
5	15 19	33	10 v 2	4 3	23 12	7 16	23 19	27 49	26 44	
C	16 16	53	24 44	3 10	23 9	7 19	23 56	29 2	26 24	
7	17 14	13	9 ≈ 21	2 4	23 6	7 23	24 33	0 15	26 1	
8	18 11	32	23 48	0 51	23 3	7 26	25 10	1 28	25 35	
9	19 8	51	8X2	0 n 25	23 0	7 29	25 47	2 41	25 6	
10	20 6	9	22 1	1 37	22 56	7 33	26 24	3 53	24 34	
11	21 3	27	5 r 46	2 43	22 53	7 36	27 2	5 7	24 1	
12	22 0	45	19 17	3 38	22 50	7 39	27 39	6 20	23 27	
C	22 58	3	2 8 35	4 21	22 47	7 41	28 16	7 34	22 54	
14	23 55	21	15 40	4 49	22 43	7 43	28 53	8 47	22 21	
15	24 52	38	28 33	5 2	22 40	7 45	29 30	10 0	21 48	
16	25 49	55	11 14	4 59	22 36	7 47	0 8	11 14	21 15	
17	26 47	11	23 44	4 42	22 33	7 49	0 45	12 27	20 45	
18	27 44	27	6 2	4 13	22 29	7 51	1 22	13 40	20 18	
19	28 41	43	18 9	3 32	22 25	7 53	2 0	14 54	19 53	
C	29 38	58	0 7	2 42	22 21	7 54	2 37	16 7	19 31	
21	0 36	13	11 58	1 45	22 17	7 55	3 14	17 20	19 13	
22	1 33	27	23 46	0 44	22 13	7 56	3 52	18 33	19 0	
23	2 30	41	5 33	0 s 19	22 8	7 56	4 29	19 47	18 52	
24	3 27	54	17 25	1 22	22 4	7 57	5 6	21 0	18 4	
25	4 25	7	29 28	2 22	22 0	7 57	5 44	22 14	18 D 45	
26	5 22	19	11 45	3 17	21 56	7 R 57	6 21	23 27	18 51	
C	6 19	31	24 23	4 4	21 52	7 57	6 58	24 40	19 0	
28	7 16	42	7 m 25	4 40	21 47	7 57	7 36	25 54	19 12	
29	8 13	53	20 55	5 2	21 43	7 56	8 13	27 7	19 30	
30	9 11	3	4 † 53	5 7	21 39	7 56	8 50	28 21	19 54	
Days.	♈ rises.	♉ sets.	♊ rises.	♋ sets.	h's Declin.	♈'s Declin.	♉'s Declin.	♊'s Declin.	♋'s Declin.	
1	0 m 42	11 a 5	3 m 9	9 a 22	21 s 20	9 s 53	23 n 9	17 n 26	23 n 5	
7	0 20	10 51	3 1	8 40	21 23	9 45	22 32	19 19	21 21	
13	11 a 53	10 36	2 57	rises.	21 27	9 40	21 48	20 53	19 41	
19	11 29	10 23	2 54	3 m 34	21 31	9 37	20 59	22 8	18 39	
25	11 4	10 7	2 57	3 6	21 36	9 38	20 42	23 0	18 32	

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. D.	R. M.	Time from Noon.		10	11		12		Ascendant		2		3	
		H.	M.	Houfe. γ	D	8 M	D	II M	D.	M.	D	Ω M	D	μ 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	Ω 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	32	9	18	22	0	☽ 20	2	39	19	3	10	2
9	11	0	33	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	I	3	17	26	44	6	53	7	55	24	50	16	48
16	31	I	6	18	27	46	7	41	8	35	25	34	17	40
17	35	I	10	19	28	47	8	30	9	14	26	18	18	31
18	27	I	14	20	29	48	9	18	9	53	27	2	19	22
19	23	I	18	21	0	II 49	10	6	10	34	27	46	20	14
20	20	I	21	22	1	50	10	55	11	12	28	30	21	5
21	16	I	25	23	2	50	11	43	11	52	29	14	21	57
22	12	I	29	24	3	51	12	31	12	32	29	58	22	49
23	9	I	33	25	4	51	13	19	13	12	0	μ 42	23	41
24	6	I	36	26	5	50	14	8	13	52	1	27	24	33
25	2	I	40	27	6	50	14	57	14	34	2	12	25	25
25	59	I	44	28	7	49	15	43	15	24	2	57	26	18
26	57	I	48	29	8	48	16	30	15	51	3	42	27	11
27	54	I	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.	Time from Noon.		10	11	12	Ascendant		2	3
		H.	M.	House. 8	House. D II M	House. D ☽ M	Ω D.	M.	House. D ☿ M	House. D ♃ 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	45	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 34	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 Ω 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 ☿ 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 ☽ 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	47	3	51	30	7 58	10 58	7 22	28	14	25 29

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.	Time		10 House. II	11 House. D♁M	12 House. D♃M	Ascendant		2 House. D♁M	3 House. D♃M
		from Noon.	H. M.				D.	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=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 m 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 m 5	24	37	17 50	17 17
83	27	5	34	24	0 Ω 23	0 56	25	33	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	15	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.	Time		10	11	12	Ascendant		2	3
		from Noon.					House.	House.		
D.	M.	H.	M.	☿	♄ ♀ M	♃ ♀ M	D.	M.	D ≈ M	D ♀ M
90	0	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 44	1 29
99	48	6	39	9	14 36	13 54	6	55	1 36	2 25
100	53	6	44	10	15 33	14 46	7	40	2 27	3 21
101	58	6	48	11	16 30	15 37	8	26	3 16	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 46
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 36	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 1

No. 9.

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A T A B L E

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

Sol in Leo.

A.	R.	Time		10 House.	11 House.	12 House.	Ascendant		2 House.	3 House.
		from Noon.					\simeq			
D.	M.	H.	M.	Ω	D \simeq M	D \simeq M	D.	M.	D \simeq M	D \dagger M
122	12	8	9	0	4 32	1 46	22	38	19 2	22 1
123	14	8	13	1	5 28	2 36	23	22	19 51	22 57
124	16	8	17	2	6 24	3 26	24	5	20 40	23 53
125	18	8	21	3	7 20	4 15	24	48	21 28	24 49
126	20	8	25	4	8 16	5 5	25	32	22 17	25 45
127	22	8	29	5	9 12	5 54	26	16	23 6	26 40
128	24	8	34	6	10 8	6 43	26	58	23 54	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	28	8	46	9	12 56	9 8	29	6	26 18	0 \simeq 22
132	27	8	50	10	13 52	9 57	29	42	27 6	1 18
133	28	8	54	11	14 48	10 45	0 \simeq 30		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 28	4 7
136	29	9	6	14	17 33	13 9	2 36		0 \dagger 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	26	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 \simeq 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 56	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.	Time		10 House ♁	11 House. D ≈ M	12 House. D ≈ M	Ascendant		2 House. D † M	3 House. D † M
		from Noon.	H. M.				♄	M		
152	6	10	8	0	1 56	25 32	13	30	12 44	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 19	22 11
154	57	10	20	3	4 35	27 47	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 ♄ 2	17	28	17 29	26 10
158	45	10	35	7	8 54	0 46	18	9	18 17	27 11
159	41	10	39	8	9 3	1 30	18	48	19 5	28 11
160	37	10	42	9	9 46	2 14	19	27	19 53	29 12
161	33	10	46	10	10 38	2 58	20	6	20 41	0 [♁] 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 14
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 41	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	45	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 [♁] 32	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 14	14 45
175	25	11	42	25	23 18	13 47	29	59	3 6	15 50
176	20	11	45	26	24 8	14 29	0 † 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.	Time		10 House.	11 House.	12 House.	Ascendant		2 House.	3 House					
		from Noon.	H. M.				↑	D. M.							
D.	M.	H.	M.	≈	D ≈ M	D ≈ M	D. M.	D. M.	D ≈ M	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	6	22	23	33	
182	45	12	11	3	29	56	19	29	5	20	10	17	24	40	
183	40	12	15	4	0	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	16	
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	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	16	
191	57	12	48	13	8	8	26	42	12	18	19	51	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	7	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	42	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.	Time		10 House. ♁	11 House. ♁ M	12 House. ♁ M	Ascendant		2 House. ♁ M	3 House. ♁ M
		from Noon.					♁	♁		
D.	M.	H.	M.				D.	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 γ 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 v 24	17 18	17 18	4 52
214	39	14	19	7	28 0	14 47	1 11	18 53	18 53	6 10
215	37	14	22	8	28 50	15 36	2 13	20 19	20 19	7 28
216	36	14	26	9	29 40	16 26	3 10	21 47	21 47	8 47
217	35	14	30	10	0 † 31	17 17	4 6	23 16	10 10	10 5
218	34	14	34	11	1 22	18 8	5 3	24 46	11 11	11 24
219	33	14	38	12	2 13	19 0	6 1	26 17	12 12	12 42
220	32	14	42	13	3 4	19 51	7 0	27 49	14 0	14 0
221	31	14	46	14	3 55	20 42	8 0	29 20	15 18	15 18
222	31	14	50	15	4 47	21 34	9 2	0 ✕ 56	16 35	16 35
223	31	14	54	16	5 38	22 25	10 6	2 13	17 53	17 53
224	31	14	58	17	6 29	23 17	11 9	4 6	19 11	19 11
225	31	15	2	18	7 21	24 9	12 14	5 42	20 29	20 29
226	32	15	6	19	8 13	25 2	13 21	7 19	21 48	21 48
227	33	15	10	20	9 6	25 55	14 29	8 57	23 6	23 6
228	33	15	14	21	9 58	26 49	15 37	10 37	24 24	24 24
229	34	15	18	22	10 51	27 44	16 48	13 18	25 42	25 42
230	35	15	22	23	11 45	28 39	17 58	14 0	27 0	27 0
231	36	15	26	24	12 40	29 35	19 11	15 42	28 17	28 17
232	38	15	31	25	13 33	0 v 32	20 27	17 24	29 35	29 35
233	40	15	35	26	14 28	1 29	21 43	19 8	0 8 52	0 8 52
234	42	15	39	27	15 22	2 26	23 3	20 54	2 9	2 9
235	44	15	43	28	16 17	3 24	24 24	22 31	3 26	3 26
236	46	15	47	29	17 12	4 23	25 47	14 18	4 43	4 43
237	48	15	51	30	18 8	5 23	27 10	26 5	5 0	5 0

No. 9.

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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.	Time		10	11	12	Ascendant		2	3
		from Noon.	H. M.	Houfe.	Houfe.	Houfe.	∞	D. M.	Houfe.	Houfe.
D.	M.	H.	M.	†	D † M	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 γ 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	13	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 28	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 8 39	0 II 30
260	12	17	21	21	8 35	29 34	7	0	3 20	1 41
261	17	17	25	22	9 37	0 ∞ 55	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 Houfes, calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Capricorn.

A. - R. D. M.	Time from Noon. H. M.		10 Houfe v̄	11 Houfe. D v̄ M	12 Houfe. D ≍ M	Ascendant γ D. M.		2 Houfe. D 8 M	3 Houfe. D II M
	270	0	18 0	0	18 8	12 19	0	0	17 41
271	6	18 5	1	19 14	13 50	2	37	19 10	12 56
272	12	18 9	2	20 20	15 23	5	19	20 38	14 2
273	17	18 13	3	21 26	16 57	7	55	22 5	15 8
274	22	18 17	4	22 34	18 32	10	29	23 30	16 13
275	27	18 22	5	23 42	20 8	13	2	24 54	17 17
276	33	18 26	6	24 50	21 45	15	37	26 17	18 20
277	38	18 30	7	25 59	23 22	18	7	27 41	19 22
278	43	18 35	8	27 9	25 0	20	35	29 4	20 24
279	48	18 39	9	28 19	26 39	23	0	0 II 26	21 25
280	53	18 44	10	29 28	28 20	25	22	1 46	22 26
281	58	18 48	11	0 ≍ 38	0 ✕ 2	27	43	3 5	23 28
283	3	18 52	12	1 48	1 45	30	0	4 23	24 30
284	8	18 57	13	2 59	3 28	2 8	16	5 39	25 31
285	13	19 1	14	4 10	5 10	4	27	6 54	26 32
286	17	19 5	15	5 22	6 54	6	33	8 8	27 33
287	22	19 9	16	6 34	8 39	8	39	9 20	28 33
288	27	19 14	17	7 49	10 25	10	43	10 31	29 32
289	31	19 18	18	8 59	12 12	12	42	11 41	0 25 30
290	35	19 22	19	10 12	13 59	14	40	12 50	1 29
291	39	19 27	20	11 27	15 46	16	31	13 38	2 27
292	43	19 33	21	12 40	17 33	18	20	15 5	3 25
293	47	19 35	22	13 54	19 21	20	5	16 11	4 23
294	51	19 39	23	15 8	21 10	21	52	17 17	5 20
295	54	19 44	24	16 22	23 0	23	33	18 22	6 16
296	57	19 48	25	17 37	24 50	25	13	19 26	7 13
298	0	19 52	26	18 53	26 39	26	49	20 29	8 9
299	3	19 59	27	20 10	28 26	28	22	21 32	9 5
300	6	20 0	28	21 27	0 γ 12	29	53	22 34	10 2
301	6	20 5	29	22 43	1 57	1 II 23	23	23 35	10 59
302	12	20 9	30	24 0	3 41	2 50	24	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.	Time		10 House.	11 House.	12 House.	Ascendant		2 House.	3 House.
		from Noon.					II			
D.	M.	H.	M.	☿	D ☿ M	D γ M	D.	M.	D II M	D ☽ 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 ✕ 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 9	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	20 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 γ 12	17 56	3	5	19 8	6 13
331	9	22	5	29	1 29	19 10	3	56	19 56	7 3
332	6	22	8	30	2 47	20 34	4	45	20 44	7 53

A

A T A B L E

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

Sol in Pifces.

A. R. D. M.	Time From Noon		10 House.	11 House.	12 House.	Ascendant		2 House.	3 House.
	H. M.		☿	♄ ♀ M	♃ ♀ 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 13
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 II 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 ♀ 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	24 59	9 54	29 15
357	15	23	49	27	5 18	19 47	24 30	10 38	0 m 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

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 show 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 show 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 \odot 's longitude printed at the top, I find 21. 3. 27. with the sign Π 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 Table of Houses, and in page 172, entitled Sol in Gemini, I look for the column that has the sign Π 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, 5 h. 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 5 h. 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/>	
Added together, make	28	45
Subtract - - -	24	0
	<hr/>	
Remainder	4	45
	<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 twenty-one 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. 48. 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 shows 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

I find

I find 7. 48. and, looking up the column as before, I observe the sign η below \sphericalangle , 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.		Signs opposite.	
4	10	Υ	\sphericalangle
5	11	δ	η
6	12	Π	\dagger
1	7	$\var�$	$\var�$
2	8	Ω	\sphericalangle
3	9	$\var�$	\times

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 Π on the cusp of the tenth house; now, \dagger being opposite to Π , and the fourth house to the tenth, I therefore place 13 degrees of \dagger 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 $\var�$ opposite $\var�$, I therefore put 20 degrees 7 minutes of $\var�$ upon the cusp of the fifth house. The cusp of the twelfth house being also occupied with 21 degrees 38 minutes of Ω , I place 21 degrees 38 minutes of the opposite sign \sphericalangle 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 $\var�$; and, the seventh house being opposite to the first, and the sign \times to $\var�$, I accordingly place 17 degrees 1 minute of \times upon the cusp, or line, of the seventh house. Having also placed 9 degrees 15 minutes of \sphericalangle upon the cusp of the second house, I place 9 degrees 15 minutes of the opposite sign Υ 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 η ; and, the opposite house to this being
the

the ninth, and 8 the opposite sign, I place 7 degrees 48 minutes of Taurus upon the cusp of the ninth house. And thus the twelve houses are completely occupied with the twelve signs of the zodiac, and 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 ☉'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:

	h.	min.	sec.
Sun's place at noon, June 11th	21	3	27
Deduct for 36 min. before noon	0	1	27
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 γ , 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

No. 10. Y y in

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 4 degrees 8 minutes of Pisces ; I therefore enter it in the sixth house, under the sign ♋ ; 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 completed, 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 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 :

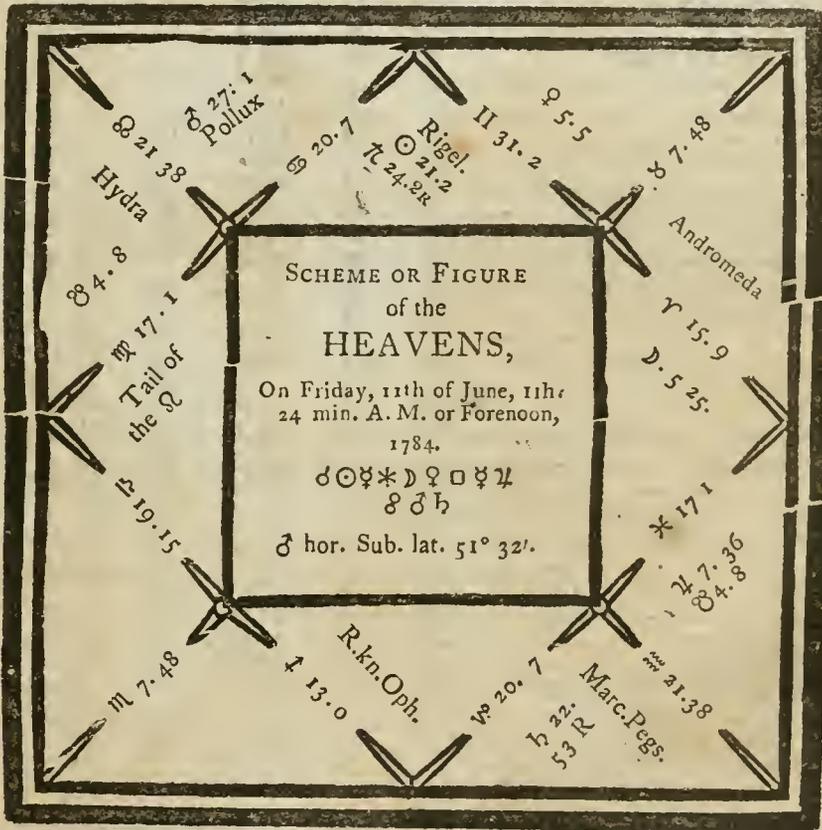
	deg.	min.
The sign ♍ has 17 deg. 1 min. upon the ascendant, the oblique ascension of which is	161	33
The oblique ascension of the ☉ (both being in northern signs, nothing is added) is	47	43
Which being subtracted from the others, remains	113	50
Then subtract the right ascension of the Moon,	2	50
	111	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.

* In this operation always observe, that, if the sign ascending be southern, and the sign in which the Sun be 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

which signifies Right Ascension; and in the Table at p. 173, or Sol in Cancer, I find 111 deg. 39 min. which is only nineteen minutes less; and opposite to this sum, in the third column of the Table, stands 20, with the sign ♋ at the top, and this denotes the Part of Fortune to be in 20 degrees of Cancer; but, as nineteen minutes were wanting to make up the number, I allow one minute more, because fifteen minutes on the equator is equal to 1 minute of time; and hence the true place of the Part of Fortune falls in 20 degrees 1 minute of Cancer; and I accordingly enter it below that sign in the scheme, which is now completed, and stands thus:



This figure includes all that is required for the purpose of judging horary questions, and the like; but, in nativities, and in the more immediate concerns of life and death, regard must be had to the fixed stars, according to their magnitude, influence, and positions near the ascendant or its lord, near the Moon, or the other significators. And, because it is of importance to know their natures, qualities, and significators, I shall subjoin a Table of the most considerable fixed stars in the northern hemisphere, and then show how to collect such of them into the horoscope as may relate to the subject at any time under investigation.

A TABLE

A TABLE of the principal FIXED STARS near the Ecliptic, showing 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	Υ	0	25 20	47	S	2	h
The Star in the Wing of Pegafus	Υ	6	11 12	35	N	2	♂ ♀
The Head of Andromeda	Υ	11	20 25	42	N	2	♂ ♀
Whale's Belly	Υ	14	58 25	1	S	4	h
The Girdle of Andromeda	Υ	27	22 25	59	N	2	♀
Bright Star in the Head of the Ram	♁	4	59 9	57	N	3	h ♂
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	h
The Head of Algol Medufa	♁	23	9 22	22	N	3	h ♀
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	♂
She-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	♂ ♀
Castor Apollo	♂	17	10 10	2	N	2	♂ ♀
Pollux Hercules	♂	20	12 6	38	N	2	♂ ♀
The smaller Dog Star	♂	22	47 15	57	N	2	♂ ♀
Præsepe	♂	4	15 1	14	N	4	♂ ♀
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	N	1	♂ ♀
Vindemiatrix	♂	6	52 16	15	S	3	♂ ♀
The Back of the Lion	♂	8	10 14	20	N	2	♂ ♀
The Tail of the Lion	♂	18	32 12	18	N	1	♂ ♀
Crater, or the Bottom of the Pitcher	♂	20	27 3	0	S	4	♂ ♀
Arcturus	♂	19	7 1	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 Ophiucus	♂	29	15 17	19	N	3	♂ ♀
Higher Star in the Forehead of the Scorpion	♂	0	5 1	5	N	2	♂ ♀
The Left Knee of Ophiucus	♂	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 Ophiucus	♂	14	55 7	18	N	3	♂ ♀
The bright Star of the Vulture	♂	28	58 29	21	N	2	♂ ♀
The Mouth of Pegafus	♂	8	31 22	7	N	3	♂ ♀
The Tail of the Goat	♂	20	28 2	29	S	3	♂ ♀
Marchab	♂	20	25 19	26	N	2	h
Fomahaut	♂	0	40 21	0	S	1	♂ ♀
Scheat Pegafi	♂	25	42 31	7	N	2	♂ ♀

The

The first column contains the names of the stars; the second shows their longitude, or in what degree and minute of the twelve signs they are situated; the third shows 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 shows 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, appearing 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 Ophiucus, 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 on the shortest day. Then follows a star called the Girdle of

Andromeda, a bright glittering star, and much higher than the Pleiades. Lastly, there is the bright star of the Ram, of a red colour, and lower than the Seven Stars. Those that would be curious in these speculations should study the celestial globe, and learn to be very expert in the use of it, which is easily attained, and also very entertaining.

Now, to know whether any of the fixed stars fall into the figure erected, I note the sign and degree upon the cusps of the houses, and then examine the second column of the foregoing Table of Fixed Stars, and, if I find either of them ascending or descending within five degrees of the signs upon the cusps of the several houses, they are then to be entered in the same manner as the planets, and their qualities and influences are to be duly weighed, according to the nature of whatever planet they correspond with, which is shown in the last column of the Table. In the foregoing figure of the heavens, I observe 17 degrees 1 minute of ♊ upon the ascendant; then, looking down the twelve signs in order in the second column of fixed stars, I find ♊ 18. 32. and even with it, in the first column, the Tail of the Lion, which shows that this star is also ascending within five degrees of the cusp of the first house, or ascendant; and therefore I place it in the first house of the figure, under the sign ♊ . I then examine the other cusps according to their rotation; and, on the cusp of the fourth house, I find ♋ 13. 0. and, in the Table of Fixed Stars, I find ♋ 14. 55. and even with it the Right Knee of Ophiucus, which shows that this star is within two degrees of the cusp of the fourth house, in which I accordingly place it. On the cusp of the sixth house I see ♌ 21. 38. and in the Table of Fixed Stars I find Marchab Pegasi in ♌ 20. 25. I therefore place it under the sign ♌ in the sixth house of the figure. Upon the cusp of the eighth house in the figure is ♍ 9. 15. and in the Table of Fixed Stars I find the Head of Andromeda in ♍ 11. 20. I therefore place it just within the cusp of the eighth house. Upon the medium coeli, I find ♎ 13. 0. and in the Table I find the eminent fixed star Rigel, of the first magnitude, in ♎ 13. 56. I therefore place him in the mid-heaven. Upon the cusp of the eleventh stands ♏ 20. 7. and in the Table I find the star Pollux in ♏ 20. 12. which I enter within the cusp of the eleventh house. Upon the cusp of the twelfth is ♐ 21. 38. and in the Table I find the star Hydra in ♐ 24. 12. and therefore I enter him in twenty-four degrees of Leo in the twelfth house. And thus I have collected the positions of all the planets and eminent fixed stars, as they stood in the heavens at twenty-four minutes past eleven o'clock, on Friday the 11th of June, 1784. As the fixed stars move on their longitude at the rate of fifty seconds per year, and of course vary in their position, I have for this reason calculated a Table, by which their situation may be known at any given time, past or to come.

TABLE,

TABLE, showing the PLACES of the FIXED STARS, at any Time, past or to come.

Years.	Degrees	Min.	Sec.	Years.	Degrees	Min.	Sec.
1	0	0	50	40	0	33	20
2	0	1	40	50	0	41	40
3	0	2	30	60	0	50	0
4	0	3	20	70	0	58	20
5	0	4	10	80	1	6	40
6	0	5	0	90	1	15	0
7	0	5	50	100	1	23	20
8	0	6	40	200	2	46	40
9	0	7	30	300	3	10	0
10	0	8	20	400	5	33	20
20	0	16	40	500	6	56	40
30	0	25	0	600	8	19	0

Now suppose it were required to know the situation of Aldebaran twenty years ago; I refer to the Table of Fixed Stars, and find him in six degrees forty-five minutes of Gemini, in this present year; I then enter the column of years in the above Table, at No. 20, and even with it in the following columns stand 0. 16. 40. which shows that Aldebaran has moved sixteen minutes and forty seconds in twenty years; and, this sum being deducted from 6 degrees 45 minutes, his present place in Gemini, shows that twenty years ago he was posited in 6 degrees 18 minutes and 20 seconds of this sign. This rule will hold good for any other star, or for any number of years; only observing, that, if it be required to know the star's place twenty years hence, then the sixteen minutes and forty seconds must be added; and so in proportion for any other length of time. But, since the aspects of the planets at the time of erecting the figure constitute the principal index of our judgment, I examine their position in this respect, and note them down under the title of the figure, where they stand as a constant guide to our judgment on the matter under consideration. For instance, I examine the figure above projected; and in the mid-heaven I find the Sun in twenty-one degrees two minutes of Gemini, and Mercury in twenty-four degrees two minutes of the same sign, applying by his retrograde motion to a partile conjunction with the Sun, which I note thus, $\odot \ominus \text{♁}$. Examining the other planets, I find Venus in five degrees five minutes of Gemini, and the Moon in five degrees twenty-five minutes of Aries; I then reckon from five degrees of Aries to five degrees of Taurus is thirty degrees; and from five degrees of Taurus to five degrees of Gemini is thirty degrees more; these, amounting to sixty degrees, constitute a partile sextile aspect, which I thus
note,

note, * ♃ ♀. 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
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	15	34	11	60	31	39	50	42

Suppose

Suppose it were required to find the pole's 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 forty minutes, which is the pole's elevation; and under the twelfth and second houses I find forty-two degrees twenty-six minutes, which is the pole's elevation for the twelfth and second houses; and in this manner they may be found for any other latitude.

Now, by knowing the pole's 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. 38 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 \cap 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 pole's position in fifty-three degrees, and even therewith stands 24. 40. which is the pole of the eleventh house. I then refer to the Table of Oblique Ascensions, 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 stands 4; but, these 12 minutes being too much, I equate for them by the Sexagenary Tables, 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 refer to the above Table of Poles Position 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 shows that fourteen degrees of Scorpio are on the cusp of the ascendant.—I then bring down the above 244, 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 14 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. 40; 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

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.

* 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 of 360 must be subtracted, and the remainder will be the number required of the Tables of Oblique Ascensions.

Opposite

Opposite	}	♁	is	{	♁	Deg.	Min.
		♂			♁	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.

If the reader in Table I. reckons the columns marked with asterisks to be 1st parts of time, the other columns give the equatorial 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.

EXAMPLE I.

In 10 hours 15 minutes 24 seconds 20 thirds, 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
				<hr/>		
Answer				153	51	5
				<hr/>		

EXAMPLE 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
				<hr/>			
Answer				10	15	24	20
				<hr/>			

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 and WALES.

ENGLAND.	Lon.	Lat.		Lon.	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	57	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
Crookherne, Somersetshire	21	9 50	45	Guildford, 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	WALES.	
Huntingdon, Huntingdonshire ...	23	12 52	21	Beaumaris, Anglesea	19 8 53 24
Canterbury, Kent	24	43 51	18	Brecknock, Brecknockshire	19 56 51 59
Rochester, Kent	24	7 51	24	Carmarthen, Carmarthenshire ...	18 54 51 55
Lancaster, Lancashire	20	33 54	6	Bangor, Carnarvonshire	19 5 53 21
Leicester, Leicestershire	22	14 52	39	Cardigan, Cardiganshire	18 34 52 19
Lincoln, Lincolnshire	22	54 53	14	Denbigh, Denbighshire	19 51 53 14
LONDON	23	26 51	32	St. Asaph, Flintshire	19 49 53 21
Monmouth, Monmouthshire ...	20	30 51	51	Llandaff, Glamorganshire	20 2 51 32
Portsmouth, Hampshire	22	26 50	50	Montgomery, Montgomeryshire	20 10 52 37
Norwich, Norfolk	24	45 52	44	St. David's, Pembrokehire	17 56 51 59
Peterborough, Northamptonshire	23	7 52	34	Radnor, Radnorshire	20 10 52 20

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, unless we add to it the ability of defining, from certain and practical 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 it has 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 it respectively appertains.

VII. That the same point in the heavens, which in one nativity is the place of 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 EFFECTS of each PLANET in each of the TWELVE HOUSES.

SATURN in the first house, or ascendant, shows 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, increase 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, an atheist, or 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 but few enemies. In the eighth, a good dowry with a wife, a natural death. In the ninth, ecclesiastical preferment, a really 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 under-

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 shows 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 women. 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 shows 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, 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 houses 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 houses of Sol, 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, increase of substance beyond expectation, with honour and renown; for Cancer is not only the exaltation of Jupiter, but also a cardinal sign, and the northern tropic.

MARS, in the houses of Saturn, shows a lofty and magnanimous spirit, and wise. In the houses of Jupiter, it shows the acquaintance of kings, princes, and noblemen. In his own houses, a great and ingenious wit, a mathematician. In the houses of Sol, soreness of the eyes, and danger of a violent death. In the houses of Venus, luxuriousness, a boaster, given to falsehood, 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, shows 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 an 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 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 friends, 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, shows 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 short 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, shows 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, and 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, shows affectionate brethren, good journeys; in the fourth, gain by travelling; in the fifth, pleasure

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, journeys for preferment, trade, and the like. In the eleventh, for study and improvement. In the twelfth, imprisonment in travelling. In the ascendant, journeys for pleasure, and in pursuit of useful discoveries. In the second, for profit, wealth, and riches.

The Lord of the Fourth in the fourth, foreshows 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 merchandise, 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 his children 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, that they will prove religious, and learned, and love their parents; in the second, that 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, foreshows 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

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

The Lord of the Seventh in the seventh, shows 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, shows 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 moneys or goods; in the third, by the conspiracy of some brother, kinsman, neighbour, or thief; in the fourth, by 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, shows 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 merchandise, 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 servant ; 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 shows 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 shows 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

The Conjunction of Saturn and the Sun shows 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 shows 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 similar cases.

The Conjunction of Saturn and Mercury shows 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 shows 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 merchandise 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 peevish, 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 shows a hot and dry constitution, danger of short life, and death by hectic fevers, marasmus, 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 battle, or at best comes off wounded, or with the loss of a limb.

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 hasty, 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, hasty, 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 hand 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 be significatrix, it shows 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; and 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 thereby 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 accomplishment 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 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

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 merchandise, 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, it 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, it 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 be 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 SEXTILE AND TRINE.

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 shows cowardice.

The

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 be 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 shows 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, 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 extravagant expense 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, shame-faced, 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 be 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 and

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 be 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 pre-consideration; 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 shows 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 be significator, the native is a man of a large soul, cheerful 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 shows a strong, tall, well-proportioned, body, of a fresh ruddy complexion; a noble, generous, courageous, soul, and of a magnanimous mind; one attempting and achieving 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 in his too great generosity.

The Sextile or Trine of Jupiter and Venus. If Jupiter be significator, it 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 fortune, 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 shows 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 be significator, it shows one very ingenious, and whose wit is mixed with virtue and honesty; of a deep understanding, profound wisdom, sound judgment, and successful in any enterprise; 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 generally 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 shows 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 shows one witty, ingenious, a searcher-out of mysteries, and one who shall gain a considerable fortune in the world. If Venus be significatrix, it is the aspect of pride, vanity, and vain-glory: the native is comely, but bold, rash, and adventurous, fearing nothing, aiming at great things, and promising himself mountains, but perfecting little; and, if Venus be weak, the person is debauched, and guilty of many lewd actions.

The

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 be 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 is 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

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, cheerful, and good-natured. If Luna be 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, subtle, 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 exceedingly courteous nature; amorous, one delighting in women's 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; 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 be strong, he makes an excellent orator, a good advocate, and may be 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 shows 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 be 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; 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. This, if Saturn be significator, is an aspect of contempt and infamy; it shows 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 show of boldness, courage, and revenge, but his valour is only 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, and 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 fordid 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 prosecutions 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 the 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 unto precipices, desirous of rule, resolute, ill-natured, subtle, and perpetually ungrateful to all his friends, forgetting all their kindnesses. If Mars be 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
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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 pragmatistical; 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, pragmatistical, 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 fortune 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, humourfome, 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 imprudence; 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 Opposition of Jupiter and the Moon. If Jupiter be significator, it shows 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 of reason in them; it shows 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 may expect 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 shows danger of the loss of an eye, violent death, or death of 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 friends; 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; humourfome, 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 is 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 is 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 is 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 is 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 is 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 condition 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 shows mutability, strife, contention, quarrelling, debate, one of an ill tongue, and a worse life, unfortunate in marriage and children; 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 lewdness; 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 EFFECTS of the HOUSES.

First House.—If one or both of the infortunes vitiare 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, increasing 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 show 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 a 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, shows good, pleasant, and safe, journeys; but, if the cusp thereof, or its lord, be afflicted with the conjunction, quartile, or opposition, of the infortunes, 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,) show 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 and 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-
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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 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 aspect; 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 a 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, be 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 or 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 show dishonour, disgrace, shame, contempt, and at length endanger a violent death.

Eleventh House.—The lord of the eleventh, or any other planet there, shows 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 show 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, merchandise, going to sea; to the tenth or its lord, honour, preferment, office, dignities, 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 increase 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, merchandise, 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

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 wife 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 industrious,

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, merchandise, the church, arts, sciences, &c.

The Lord of the Eleventh 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 of 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, merchandise, &c. 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 meaning 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, & *è contrario*; wherein note, that, if the significator be strong, the thing promised will be very good and great; and, if the promissor answers in strength, 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 or 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.

JUDGMENTS to be inferred from TRANSITS.

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 effect of a direction lasts long, the effect of a transit is generally over as soon as the transit ; the one 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 is 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, they 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, shows 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, shows gain by travelling, neighbours, kindred, &c.

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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, show 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.

JUDGMENTS to be inferred from REVOLUTIONS.

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 revolutionary positions and configurations we are to judge. So that, if the lord of the second house be in the third, it shows 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 shows danger of sudden death. To the Pleiades, it shows 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, shows a murderer, or one that bears a very wicked mind. To Hircus, shows 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 Delphini, 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, shows much riches.

The significators of substance, part of fortune, or its lord, in conjunction with Aldebaran or Caput Algol, show 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, shows 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, show great honour and preferment. The Sun or Moon in conjunction with the Pleiades or the Hyades, shows 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.

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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, shows, 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, shows danger of being bit by a venomous beast. The Moon with Sirius 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, shows 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, shows 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, show a good and rich wife; but her conditions will much sympathise with the nature of the stars. Significators joined with fixed stars of the first or second magnitude, near the ecliptic, show great preferment, and eminent honours. Fixed stars of the nature of Saturn in conjunction with Sol, involve 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.

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, shows 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 fore eyes upon these directions; falls into many troubles through lust; engages in quarrels, meets with loss of reputation, and sometimes death itself. To the Afelli, a burning fever, loss of eye-sight, especially the left eye, or foreness of the eyes through distillations of sharp rheum; hurts by fierce and violent beasts or quarrels, malicious slanders, and other inconveniences. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Australis, Tibia dextra Aquarii, denote legacies by inheritance, gain by jovial men and things, occasions inordinate love, and gives a kind of gravity. To Aldebaran, Regulus, Frons Scorpio, Antares, Humerus præcedens Orionis, Humerus sequens Orionis, honour and wealth in a large measure, estimation among persons noble and great; yet these directions show some danger to the native's health, and may give him an 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, shows 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 Ophiuci, 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, planet 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 controversies; portends danger of a stab, of imprisonment, or of some tragical end
of

of his life. To the Afelli, Caput Herculis, Marchab, Dexter Humerus Aurigæ, foreshow a lasting 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, shows 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, Sirius; 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, Cynofura, Sinister Humerus & dextra Cubitus Aquarii, Lucida Vulturis, Scheat Pegasi, Cauda Ceti australis, show 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 Ophiuci, Deneb, Ultima in Dorso Capricorni, foreshow 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, show 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 or 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, 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 Ophiuci, 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 shows 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, shows 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 shows 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 foreshow 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 and Tibia dextra Ophiuci, 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 shows 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, foreshows a healthful time, with an augmentation of wealth and honour. To the Pleiades, Hyades, Castor, Pollux, or Præsepe, makes the native suffer the scandal of evil tongues, vexes and afflicts him with cross neighbours, law-suits, and other troubles. To the Afelli; 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 foreshow honour, glory, renown, and wealth from the king and other noble persons, gives the native a command over others, and makes 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, and such-

fuch-like persons. To Lucida Colli Leonis, Ala Leonis, Dorso Leonis, Lanx australis, Genu & Tibia dextra Ophiuci, 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 significators 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 were 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 fall 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, show their effect, be they good or evil,
with

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 much 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 efforts of them will, we may safely conclude, be durable and lasting.

APHORISMS for guiding the JUDGMENT upon NATIVITIES and HORARY QUESTIONS.

Consider the degrees 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 increasing in number, light, and motion, it shows 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 shows long life; but those who are borne 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.

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, or to which she applies, shall be significators.

The significator of manners in Aries, shows 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, shows ingenious persons ; the quartile shows wit, but more turbulent ; the opposition shows 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, shows 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, shows 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, shows 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 most 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 shows a various fortune, sometimes miserable, sometimes extremely happy, according to the times of evil or good directions.

Saturn significator of substance, shows 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 his exaltation, free 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, shows 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, show the native will be rich quickly; but occidental, slow in motion, or both, or retrograde, not till old age.

The lord of the ascendant, and third house, in good aspect or mutual reception, shows 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 are 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 of Luna by night, decreasing and afflicted by Saturn or
Mars,

Mars, or both; or if the lord of the second, or the fourth house or its lord, be afflicted in like manner; it shows 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 infortunates 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 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 show 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; show an ample fortune by managing quarries, mines of metal, coal, stones, minerals, &c.

The lord of the ascendant in the sixth or twelfth, and he or the ascendant afflicted by malefic planets, shows 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, dropsy, 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 the conjunction of Sol shows 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 and Mars, in conjunction with the Dragon's Tail in the ascendant or second, shows 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 shows diseases in the head, and scars and wounds in the face; Saturn in the medium coeli, 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, shows madness or folly; the same if Saturn and Mars be in partile opposition, or applying to it from angles.

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 shows that the native's servants will be honest, just, and profitable to him; the same if the significators be angular; and so contrariwise. A fortunate planet in the sixth or twelfth shows good servants, and profitable; but the Dragon's Tail, Saturn, or Mars, in the sixth, and peregrine, denotes 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, show 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 human 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; show 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, shows 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 show many wives; and so also does the lord of the ascendant in configuration with many. The Moon configured to one planet only, shows but one wife; and, if the Moon be strongest, the man outlives his wife; but, if the planet with whom the Moon is conjoined be strongest, he dies first.

The Moon applying to Saturn, well-affected, shows a serious, industrious, sober, laborious, woman; but, being ill-affected, a suspicious,

cross, envious, froward, woman, indolent and careless; applying to Jupiter well-affected, a sober, honest, godly, religious, chaste, and virtuous, woman, and a good housewife; but, being ill-affected, the woman may have virtues, but they are generally clouded; applying to Mars well-affected, it shows 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, shows 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, shows 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 other's houses of the figure, or in mutual reception, show a good wife; but the lords of the sixth or twelfth in mutual reception, or position with the lord of the seventh, show a very mean, obscure, ill-bred, woman. Saturn or Mars in the seventh, very strong, shows a good and rich wife, yet her substance not attainable without trouble; if peregrine there, it shows 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 may 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, shows 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 in mutual reception of their lords, or in conjunction with them, the native will travel beyond sea, or take many long journeys. The cause of the journey 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 with 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 on 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 shows, 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 shows 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, shows either pernicious sectaries, of no religion, or atheists. But Jupiter, Venus, or the Dragon's Head, in the ninth, shows a truly religious person; the same if Sol, Mercury, Luna, or the 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 of 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, shows strong zeal, chastity, and faith; Sol there, shows 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.

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The significators of honour in their houses, exaltations, or in 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 coeli, the same; more especially if they are essentially fortified. The Sun and Moon in the degree of their exaltations, not afflicted, show, *quod capax*, the greatest preferment. The light of time culminating, and in sextile or trine with Jupiter and Venus, or with the other light, shows 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 the 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 or 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, in conjunction, sextile, or trine, with Jupiter, Sol, or Venus, or fixed stars of their nature, and of the first magnitude, shows great increase 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 headlong, 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. The lord of the ascendant 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, judgment, oratory, or learning; by the law, merchandize, &c. wherein also consider the house in which this planet is. If no planet behold 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 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 planet showing 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, shows 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, to Jupiter, makes excellent orators, of great reason, understanding, and justice, and gives him 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 philosophy, 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, show great and good friends; but contrariwise if Saturn and Mars be there and weak. The Dragon's Tail in the eleventh, always shows 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 the 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, of 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 or 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; 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, headstrong, 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 show large and gross bodies, but of a more dull and sluggish nature; planets having south latitude show less proportion, and such as are nimble and active. Saturn shows a long visage, swarthy, black, or tawny, and lowering; Jupiter a fair, full, comely, visage; Mars a full sun-burnt or ruddy visage; Sol a full round face, high bold forehead, and tawny 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, fearful even of his own shadow; if Luna is in quartile or opposition to 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 ever 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. Saturn in conjunction with Luna, in an angle, though the native were ever so rich, yet shall he 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 or the lord of the ascendant in one man's nativity, being upon the cusp of the seventh in another's, foreshows 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 foreshows 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

portends blindness; the same if the luminaries be in quartile or opposition of Mars. Saturn in the *imus cœli*, although in a fortunate genesis, fore-shows 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, shows many children; and, if Luna be in any good aspect with them also, she shows still the greater number.

Saturn or Mars in the ninth, and the 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. Mars 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 deserves them 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, shows a violent death. If so posited in violent signs, though out of angles, the same. Mars and Sol 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 in the medium cœli, shows a violent death; if to Mars only, and in human 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, make 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 quartile 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 quartile to Mars and Jupiter, and they in opposition to each other in the nativity of a divine, make 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 the 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, shows great defects in the eyes, if not total blindness. Luna in conjunction or opposition of Sol in any genesis, shows 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, shows 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, ſhows 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 to the native eminent honour. Luna or Sol, or both, in 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, ſhow 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, ſhow 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 promittors 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, ſhow him not of a riſing, but of a falling, fame and fortune. The lord of the aſcendant ſtronger than the lord of the ſeventh ſhows the native always overcomes his adverſaries, and ſo contrariwiſe. Aries, Leo, or Sagittarius, aſcending, and the lord of the aſcendant in medium cœli, ſhows the native will always be aiming at things beyond the capacity of his birth or preſent fortune.

The inferior planets many times ſhow 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,
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in the nativities 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 mere 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 are 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 makes 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, increase greatly the native's substance by wills and legacies of the dead. The eleventh house, fortified by the presence of good planets, shows many great and powerful friends; but, by the presence of evil planets, and they ill-affected, it shows few and faithless friends. The lord of the eleventh stronger 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, show 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 shows the native will die by the sentence of a judge. Such as have a satellium, or crowd 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.

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In a feminine genesis, the lord of the seventh being posited in the ascendant, makes her govern 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 either 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, shows the native not to be wise, but rather stupid, and dull of understanding, impertinent, troublesome, a dissembler, and 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 the 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 shows 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 shows 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 shows 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 shows 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 whatever 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 elected 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 or 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 houses 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 any evil direction or transit at the same time, either 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 a 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; and, 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, and fool-hardy; involving themselves in many troubles and misfortunes; yet they are mostly ingenious, but often changing their opinions and pursuits.

Airy signs show 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 counsels and intentions. 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 austere 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 dryness 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 his influence; but if in his detriment, as in Aquaries, he is then ill affected or deprived. 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 its 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, as those very terms import; therefore their celerity, orientality, and 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 solarized, 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 in any other house, proceeds the chief virtue or most powerful parts 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 Sagittarius, the house of Jupiter, then Saturn acts in dependance to his dispositor. Any planet strong in a good house is of good signifi-
cation,

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, connected 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 expenses. 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 any nativity, shows the native apt, or delights, to converse with honourable persons, grandees, and such-like; as also that he 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 and 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 unhappinesses, from which positions I shall always pray, *Libera nos, Domine.*

END of the FIRST PART.

ILLUSTRATION
OF THE
CELESTIAL SCIENCE
OF
ASTROLOGY.

PART THE SECOND:

CONTAINING THE

DOCTRINE OF NATIVITIES,

AND THE

ART OF RESOLVING HORARY QUESTIONS;

TOGETHER WITH

A COLLECTION of NATIVITIES of the most eminent and remarkable
PERSONS; TWINS, DWARFS, GIANTS, &c.

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

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

Of the CELESTIAL SCIENCE of

A S T R O L O G Y.

PART THE SECOND.

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 inquiry, 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, and 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

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*, (Eccles. v. 6. viii. 12.) 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 show 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,
that

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 subjects 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 significators 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 significators 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 significator; the first whereof arises from the order of the planets, the other from the order of the 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 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, imprisonments, 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 show 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 significators 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 may translate the light of Saturn, Jupiter, Mars, Sol, and Venus, from
one

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 significators 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 significator of the ascendant, and Mars the second ; Luna is the first significator 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 antiscions of each other, or in or near each other's sextile or trine.

Position is when either the lords of the two houses concerned, or the significators of the same ; or both, are posited in each other's houses ; or the lord of the ascendant, or its significator, or both, are posited in the house signifying the thing ; or, lastly, when the lord or significators of the house signifying the thing are posited in the ascendant.

So,

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 is 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 real position in antiscion of the one, with 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 shows 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
another

another planet at the same time shall translate the virtue or light or both significators to Saturn or Mars, or to the lords of evil houses.

If there be a translation between the significators by quartile or opposition, or by sextile or trine, and, before the translation can be made, one or both of the significators 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 shows 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 significators in good aspect with the superior planets, or planets more weighty than themselves, are all testimonies of good. But the significator 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 significators 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 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, shows truth; but moveable, void of course, and in conjunction of the Dragon's Tail, falsehood. 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.

QUERY IV. *Where, or which Way?*

Wherever the significator is, there is the thing; the house where the significator is posited shows 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 consider the Moon, and accordingly judge. And, if this answers not, consider lastly the dispositor and 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 shows obscurity, and great
difficulty

difficulty in finding what is sought for : if the latitude be north, it shows difficulty only, not impossibility ; but if south, then all the labour of seeking will be in vain, unless the significators be angular and near in aspect. Angles signify nearness ; succedents farther off ; and cadents beyond thought or imagination.

The significator angular and without latitude shows some paces ; if it hath north latitude, some furlongs distant ; if south, some miles. The significator succedent and without latitude shows some furlongs ; if it hath north latitude, some miles ; if south, some leagues. The significator cadent and without latitude shows 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 signifies 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 or 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 show 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 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 of 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 acknowledgment 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, shows 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 shows 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 shows 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 great 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 which 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 almanac, 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
or

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 chestnut 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 large, 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 fore part of the body; but if the significator be under the earth, that is, in either the first, second, third, 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 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 the 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 Aquaries 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 mole 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 or near one of his eyes. Thus having shown 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. *Towards 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.

1. *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 more 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 scheme, and the benevolent planets afford no help, danger of a short life is then also to be feared.

2. *Of the Good or Evil attending Life.*

The good and 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 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 the longer durable; but, when the assisting planets are lords of good houses, the good will be 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 easily ascertained.

3. *In what Time may the Native 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 his 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, and place of Luna, they presage sudden and unexpected mischief; but when fixed stars of a noble and generous nature possess these places, they demonstrate sudden and permanent good to the querent.

4. *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.

5. *Towards 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 heaven is divided into four quarters;

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 heaven, 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 southwards; 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.

6. *A Person having a desire to speak 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 are no way related to, 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 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.

7. *If an absent Party be dead or alive.*

Herein also must be considered what relationship the querent hath to the party quesited, and take the significator accordingly. But, if there be no relationship 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 shows 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 his 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.

8. *Of a Ship at Sea, her Safety or Destruction.*

This question, although referred 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 :*

Υ	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 burthen 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 ascendant in 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 shows 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 the 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 foreshows 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 Υ, 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 nautæ ; ♁, ipsi nautæ ; ♃, sinibus existentibus in nave ; ♁, magistro navis ; ♃, remis.—Haly de Judic. Astrol. pars 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 the 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 parts 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 in 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 shows 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 its 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 or 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, show 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 merchandise, 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 upon 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 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 show 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 his 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 happen to be a fortune, 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 he receive 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 not be received by either the lord of the ascendant, the Moon, or lord of the second, it shows the querent will not only go without his desire, but, if he pursue the business, he 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 receive 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, or Pension, 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 his lord. And note the tenth house and his lord, which are the significators of the quesited. And the eleventh house, and his lord, signify the substance of him or them. If in the figure the lord of the ascendant or the Moon is 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 an unfortunate planet, and the 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 signifier 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 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, the brethren, neighbours, and kindred, are of a malicious disposition; and if it happen that Saturn or Mars shall be peregrine, retrograde, or combust, the malice and mischief they threaten will be the more mischievous. 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 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 shows 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 which 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 shows the absent brother to be in health and very happily situated. But if the lord of the third 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; or, if he shall 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 combust, 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 shall be in conjunction, quartile, or opposition, of the infortunes, combust, 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 lord of the eighth, or in combustion, it shows the absent brother to be discontented, troubled, and perplexed, and not likely to see the land of his nativity again.

Shall

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 shows a profitable and delightful journey; particularly if they cast a sextile to the ascendant. The Dragon's Tail in the third house, shows 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 shows the querent to be melancholy and pensive in his journey; Mars and the Dragon's Head show 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 shows 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 in 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 otherwise 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 possession, 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 shows 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 greater desire to deal with the buyer; and if they chance to be in each other's 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 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 the 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 shows the business enquired after to be good; and that 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 that the purchaser shall be a gainer thereby. If Aries, Leo, or Saggittarius, 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 Pifces, it abounds with much water. An unfortunate planet in the fourth, retrograde, shows 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 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, show 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.

4. *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 lord 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, that, if fortunate planets are in the fourth, or govern the fourth, 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 shows that it has been taken away before.

5. *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 shows 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, show that there has been treasure hid in the place supposed, but that it is gone.

6. *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 otherwise 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, shows the thing enquired after to be 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 lord 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.

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 a 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.

1. *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 significator 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.

2. *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 show weeks or days; in common signs, months or weeks; in fixed signs, years or months, &c. as before directed in questions that relate time.

3. *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 answered 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 shows 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, the

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 show 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.

4. *Whether the Woman is 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 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.

5. *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.

6. *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.

7. *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 or ordering 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 fortune or infortune. If the significator of the messenger separates from fortunate 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 shows 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 fortune, or in good aspect with a fortune. 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?*
3. *Shall the Distemper be chronic or acute?*
4. *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 shown what diseases are attributed to each planet, house, and sign; which, in resolving the first of these five questions, shall be particularly noticed.

1. *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.

2. *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 or its lord, the Sun or the Moon, be afflicted, it shows 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

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.

3. *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 conduces 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 show 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.

4. *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 show the humour that is predominant. If these signifi-

significators, or 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.

5. *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 refraction, 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 increasing 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 shows 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, shows 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 irrecovery 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.

6. *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, shows 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 nor 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.

7. *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 to 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
show

show 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?*

1. *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 the lord of the ascendant be in good aspect with the Sun, or either of the fortunes, or near fixed stars of their nature, 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.

2. *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, show 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.*

3. *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.

4. *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.

5. *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 shows the parties shall agree well, and not quarrel; but, if they are in quartile or opposition unto each other, it shows much quarrelling

quarrelling and contention after marriage; and, if they be in quartile, conjunction, or opposition, of the infortunues, in any places of the figure, it shows the same. Saturn, Mars, or the Dragon's Tail, in the ascendant, shows 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, though they are in quartile, it implies the same.

6. *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 quesited 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?*

1. *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 towards 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 shows 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, shows 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.

2. *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, show 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.

3. *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 shows the same. If the lord of
the

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.

4. *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 shows 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. *Are 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.

1. *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 a 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, show 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 of restraint, perhaps in prison; Mercury so posited argues the same. When the planet separates from the house of the Moon, it shows 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 shows the same. If the Moon, or signifier 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 disposer of the Moon, or signifier 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.

2. *Which Way are they gone? and to what Distance?*

The Moon, or signifier of the fugitive or stray, in the tenth house, shows they are gone south; in the seventh, west; in the fourth, north;

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, shows 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.

3. *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.

4. *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 shows 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.

5. *Are there more concerned in the Theft than one?*

Many planets afflicting the significators of substance, whether peregrine or not, show 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.

6. *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, shows 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, preface 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 a woman; Saturn, a servant, or a stranger coming there by chance; Mars a son, brother, or kinsman; Mercury, a youth familiar, or friend.

7. *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, preface 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.

1. *Of*

1. *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 show 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 his 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 show 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 show 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 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.

2. *What Manner of Death shall the Querent die ?*

Either the lord of the eighth or planets posited in the eighth show 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.

3. *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 shows it to be considerable. If there happens 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.

4. *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.

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.

1. *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 other's 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 inauspicious 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.

2. *Will*

2. *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 show 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 fixed signs, 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.

3. *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 lord 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.

4. *Shall*

4. *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, is 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 shows that it shall come to nothing. Infortunes in the ninth or in the ascendant, or afflicting the lord of the ascendant, or ninth house, or the Moon, show 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.

JUDG-

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 the 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.

1. *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 prefaces 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 the most probable hopes that can possibly be conceived.

2. *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, shows 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.

3. *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, or 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

According 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, grazier, 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 spirituous 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 configurations 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:

1. *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 configured with stars of a benevolent nature, argues the querent's friends 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, show 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, shows 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.

2. *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 planet 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, show 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.

1. *Hath the Querent private Enemies?*

If this question is indifferently proposed, observe what aspect there is 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 significators 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.

2. *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.

3. *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, shows 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 of exaltation, and the Moon happen to be in Scorpio or Aquarius, it presages long imprisonment. If the lord of the hour in which the prisoner was taken, be 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

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, shows 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 cœli, and in the sign Aries, his house of exaltation, strong, powerful, and in full dignity, free from the evil rays of the lord 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 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 semifextile 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-cholic, 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

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.

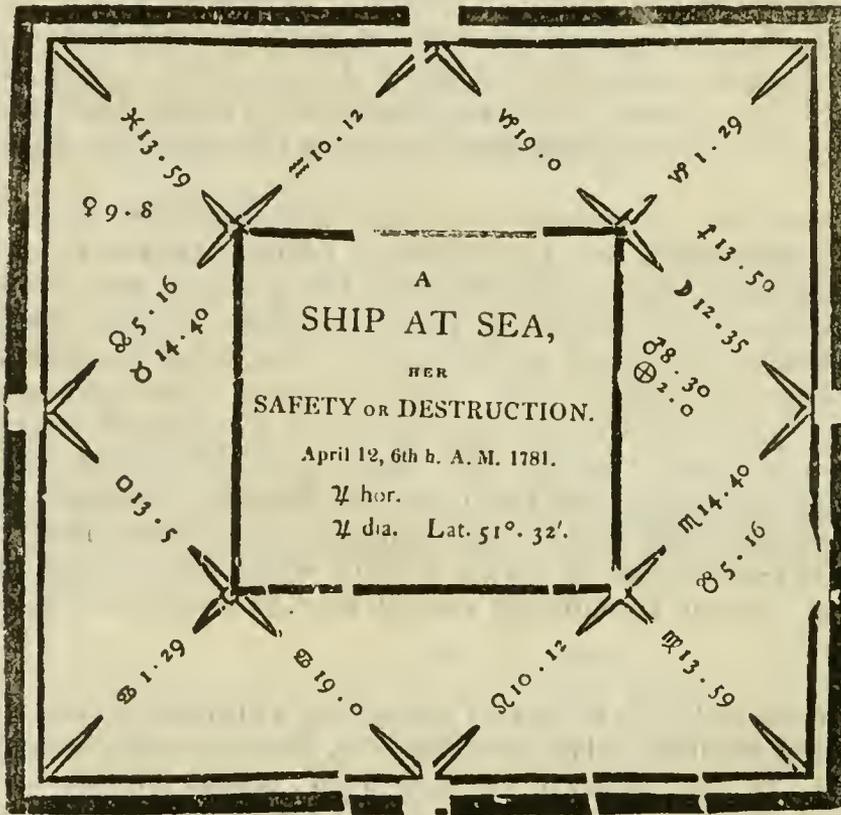
He requested me to ascertain the time when the above illness would happen. I accordingly took the number of degrees between the Sun and Moon, by subtracting the less sum from the greater; and found the distance to be eleven degrees fifty-nine minutes. I then sought the Moon's latitude, and found it one 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 by 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 on life-annuities, which he declares was done in consequence of the verity he found in these predictions.

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

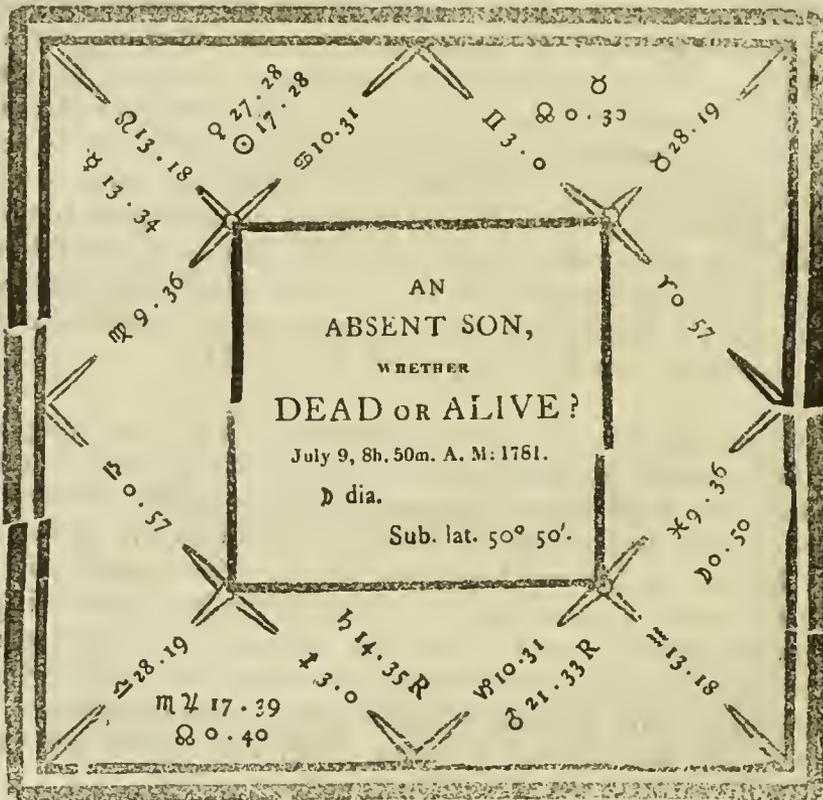
open enemies, being posited with all his dignities therein; and in reception of Jupiter, lord of the enemy's house of substance; and being also dispositor of the Moon, Mercury, and Venus, which represent the ship and crew, obviously declares them to be in the hands of the enemy. The significators being posited in fiery signs, indicates an engagement to have taken place; but the superior strength of the malefic rays of the infortunes declares 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 shows 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 gone 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 inquiry after him among the sea-faring people, till at length she heard an imperfect story of some engagement abroad, in which her son was reported to be killed. Upon this unpleasant news she requested me
to.

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 *imus 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.

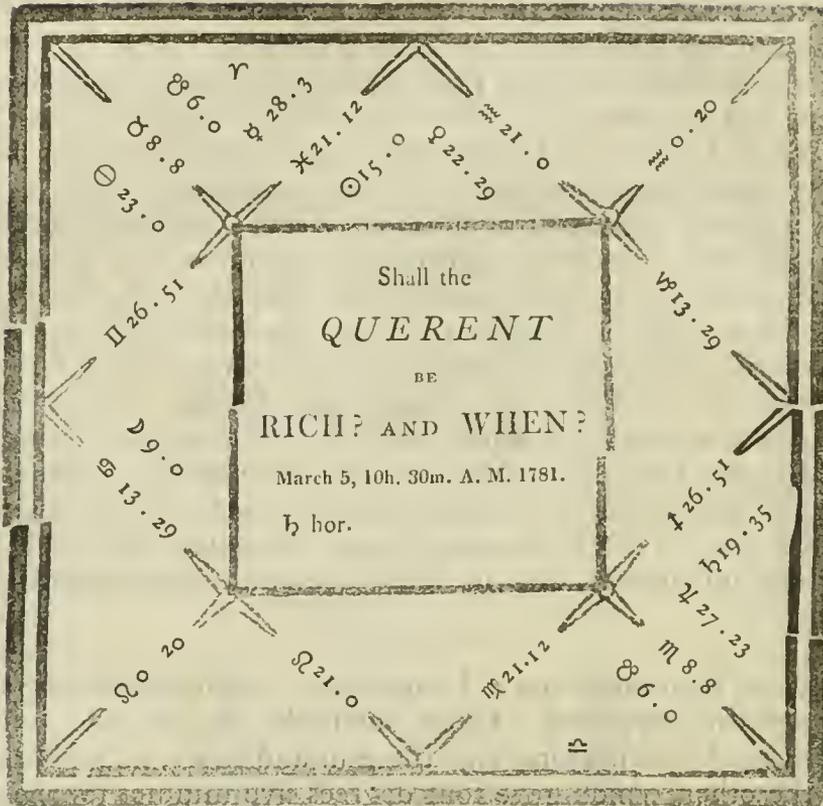
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From these configurations I drew the inferences following : That Mercury, the querent's significator, by being posited in the twelfth house, plainly showed her fears were too well grounded. That Saturn, significator of the quesited, and the Part of 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 are 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 ; and 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 the engagement, which happened on the coast of France, and confirmed the whole of this judgment.

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, shows 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

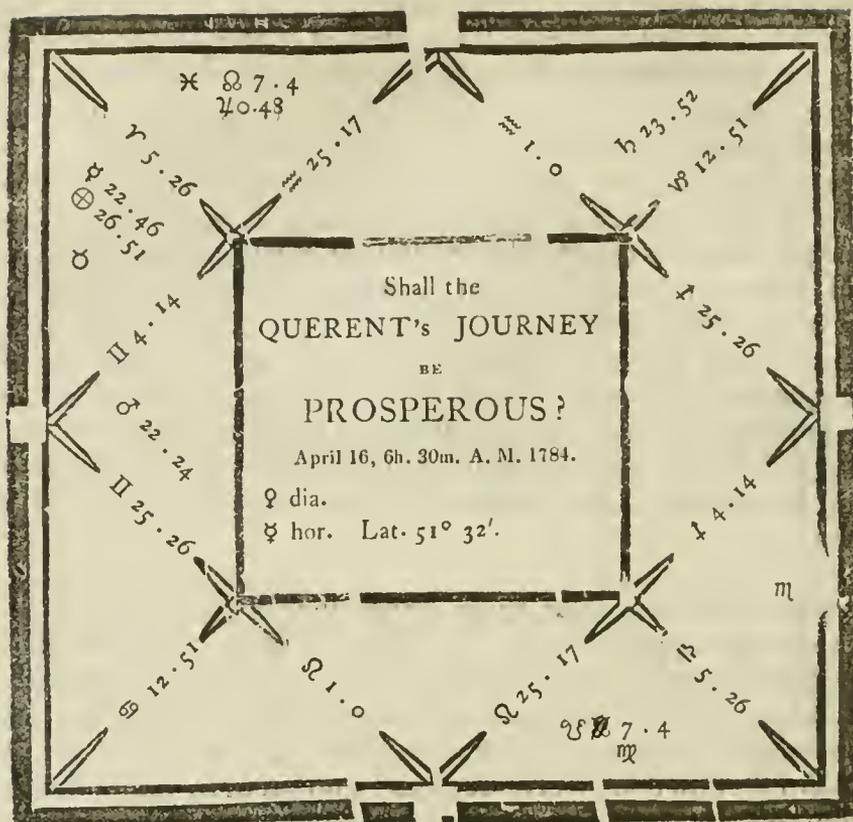
he was captain's secretary. I then observed that his principal significators of wealth and riches were also posited in watery signs, as the Moon in Cancer in the second house, and Jupiter in Scorpio in the sixth, and the Sun and Mercury in Pisces in the eighth, all in trine aspects of each other, which 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 Aquarius, a southern sign, in quartile aspect of 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



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 implicator of private enemies, in the querent's house of substance; these positions plainly showed 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.

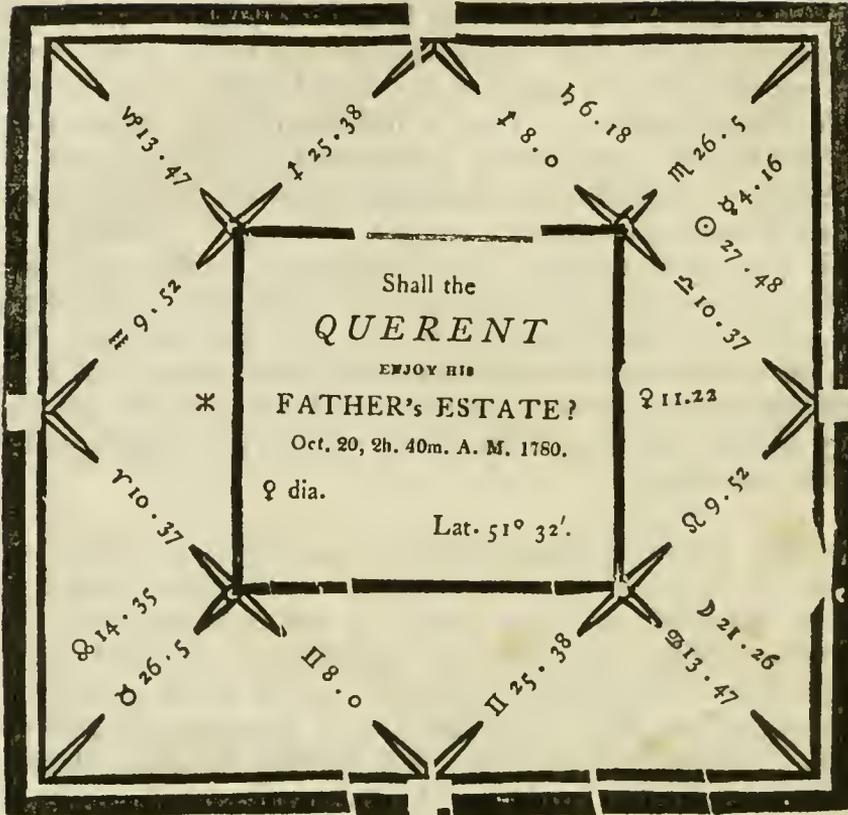
Now the Moon having lately separated from a partile conjunction of her fortunate node and Jupiter, and applying to a quartile of Mars, and then to a conjunction of Venus, tends to prove that his journey should be safe and unimpeded; but at the same time denotes that the object of it should not be accomplished, 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.

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.



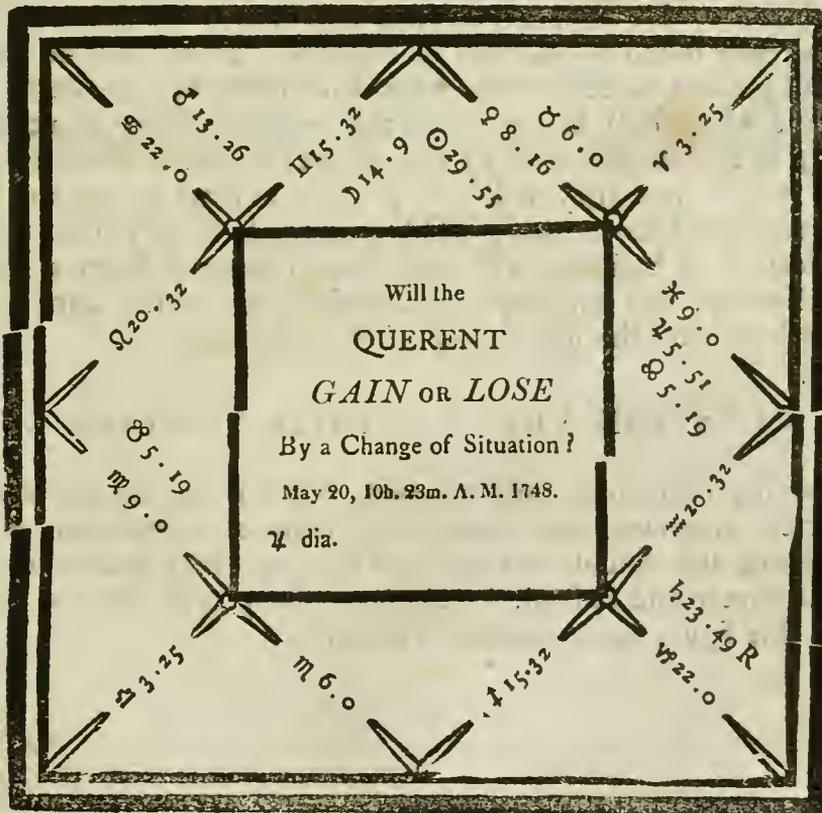
The ascendant and its lord represent the querent; and, as Aquarius occupies the cusp thereof, Saturn is his significator. The father is represented by the fourth house, and Mercury, the lord thereof, is his significator. The second house and its lord signifies the querent's substance; and the fifth house 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 consistently 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 shows 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 increasing 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 increase 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.

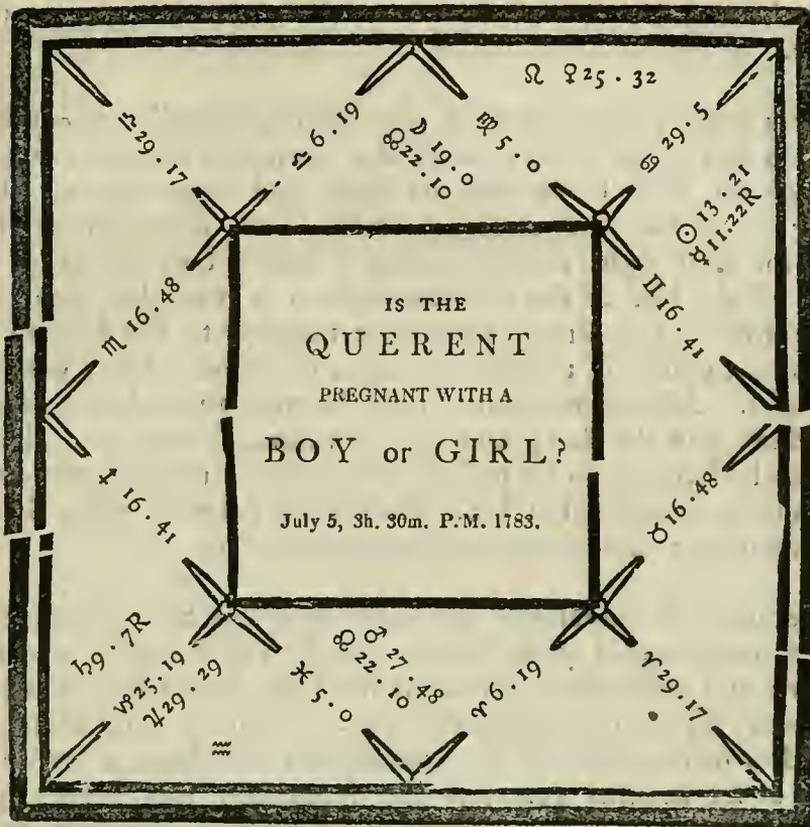
QUESTION VIII. ON CHILD-BEARING.

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.

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 ever 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 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 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 platonic 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

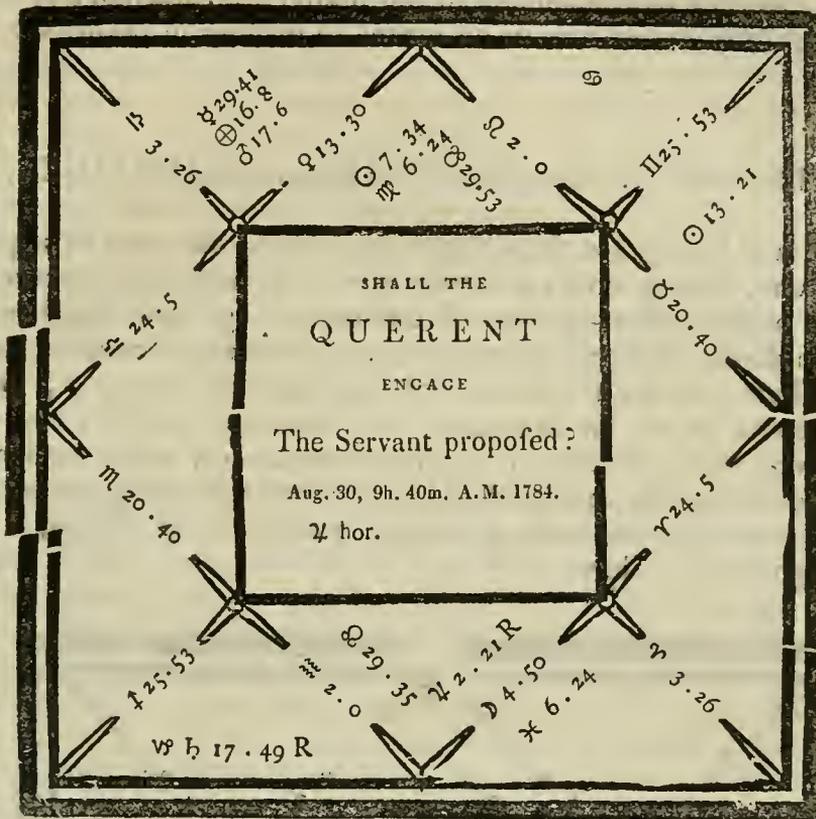
these rules have never been known to fail in determining questions of this nature.

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 Aquarius, 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 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.

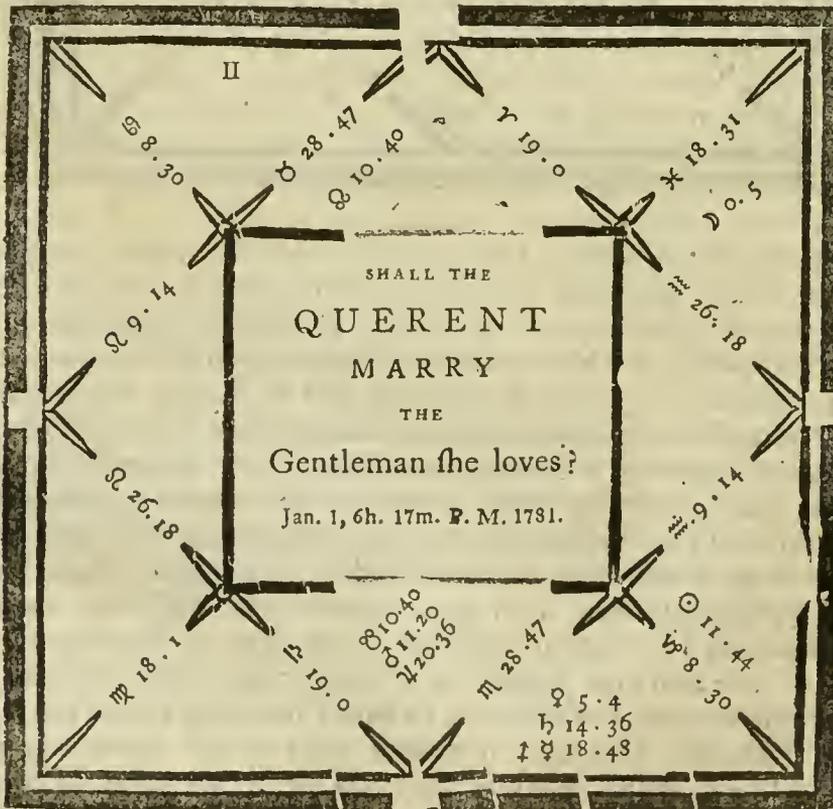


The first house represents the querent, and the sixth the quesited. Venus, who is the querent's significator, is situated in her own terms; and Mars, who is significator of the servant, is situated in her own term of Jupiter, accompanied with the Part of Fortune, in the eleventh house, which is the house 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 inconveniences 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 shows her inclination to matrimony to be strongly fixed, and her affections perfectly sincere.

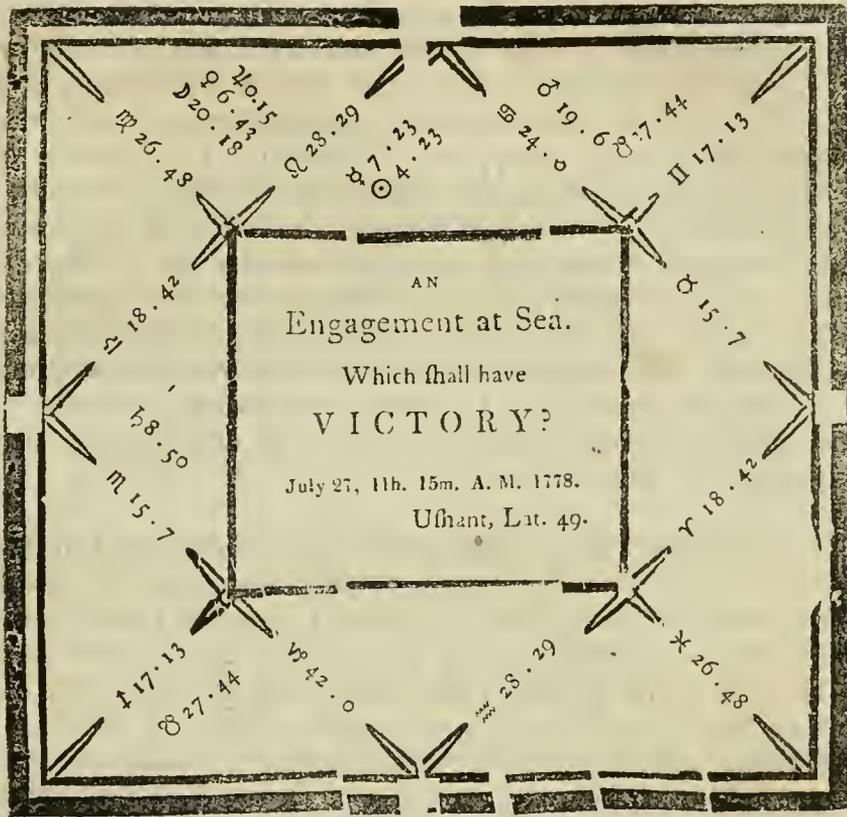
The next thing to be considered, is, whether there be any frustration or impeding aspect between these significators; and, I find the Moon and Venus, the gentleman's significators of marriage, are applying to a quartile aspect with each other. This is an evident proof that the marriage is prolonged by 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 terms 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 inquire 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
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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 at Portsmouth, a company of gentlemen one day called upon me, and requested I would take down the position 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 shows 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

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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 shows 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 shows 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 Uthant 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.

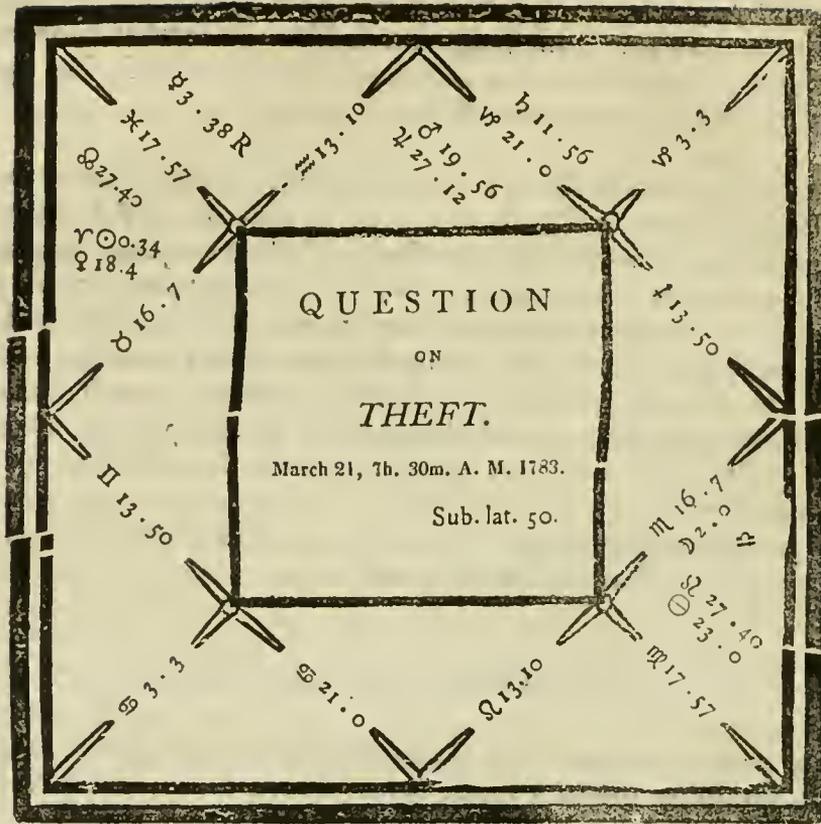
After duly weighing the natural influences and effects of the configurations in this figure, which are the true and genuine state of the heavens at the time of the engagement, I hesitated not to declare, that both commanders had a stronger inclination to preserve peace than to break it, and that a close-connected 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 aspect by the rules laid down in this or in any other treatise on Astrology, will find no point strained to affect 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, posted in the tenth, out of all his essential dignities, in his fall, and co-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 leg 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.

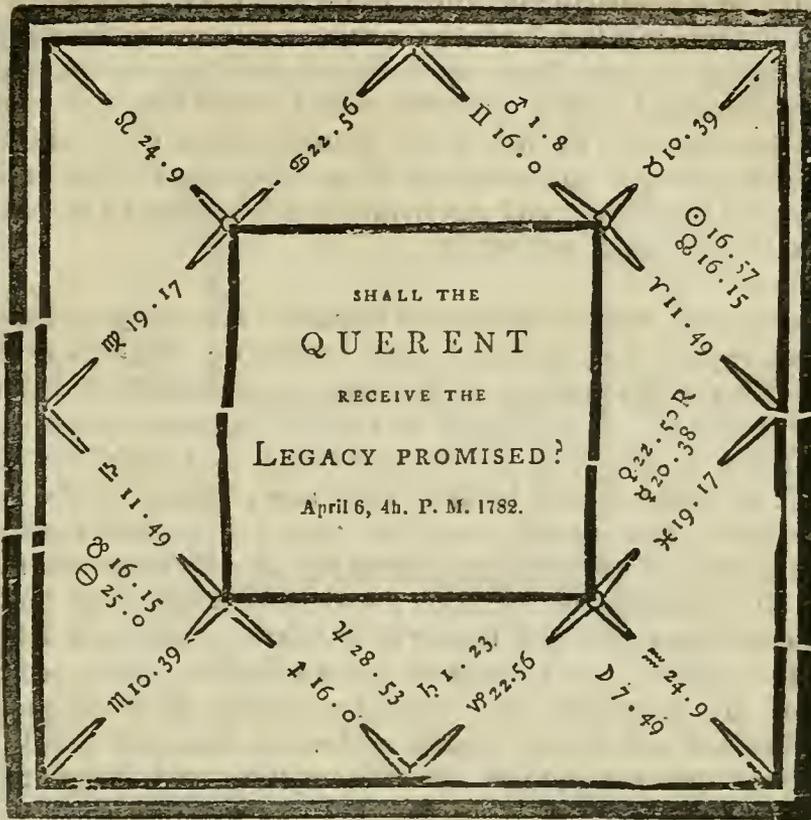
When these circumstances were all thrown together, and each duly considered, suspicion fell upon two persons, who were brothers, in every respect answering to this description, and who, upon enquiry, they found had paid one hundred pounds to a farmer three days after the robbery was committed, who lived 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 his 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 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 shows a mutual love and attachment between the mother and daughter, that nothing but death can efface, and to which inheritance will follow.

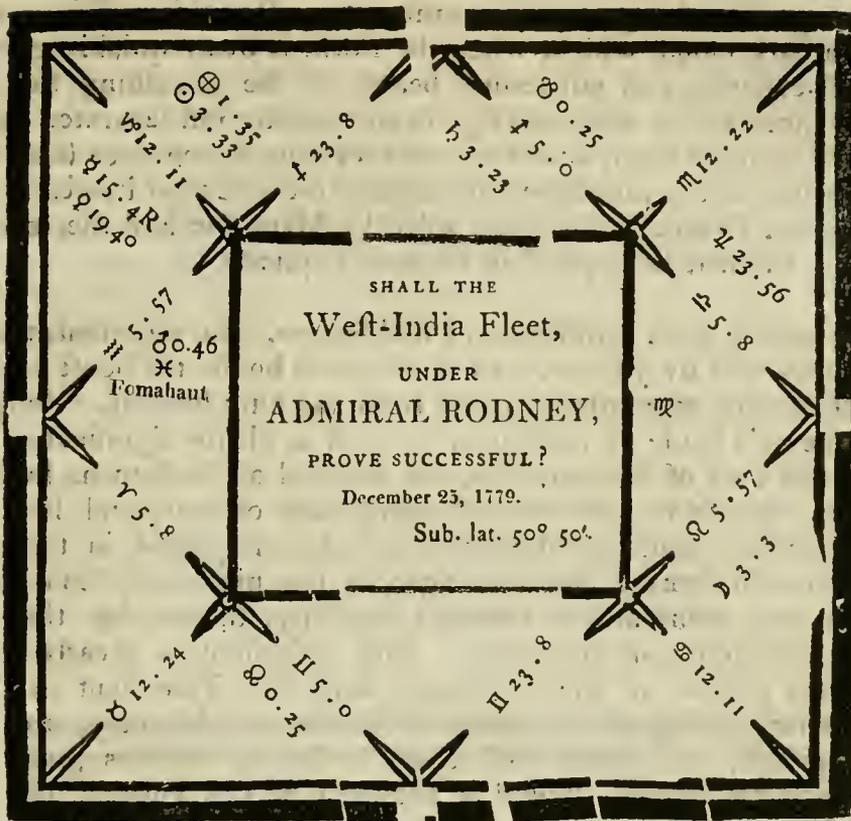
The querent's significator being in his fall in Pisces, a watery sign, and in conjunction with Venus, shows him to be a man given up to drinking and conviviality, and perhaps to other species of intemperance,
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as is denoted by the quartile of Jupiter and Mercury; and further shows 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, it 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 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 significator 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.



The watery sign Aquarius, falling upon the ascendant, gives Saturn for the admiral's significator; and, as Pisces also falls intercepted in the first house, Jupiter, lord thereof, must have co-signification of all those that accompanied him. The ninth house represents the voyage, the first house or ascendant the port or station from whence they set sail; the seventh house the quarter to which they are destined, and the lord thereof denotes the obstacles or enemies they shall meet with; the fourth house represents the completion of the voyage, and the accomplishment and termination of the object or business of the expedition; the whole of which are to be separated and distinctly contemplated.

Saturn, the significator of the commander in chief, is posited in the medium cœli, the house of preferment and honour; and, being at the same time in Sagittarius, a sign of the fiery-trigon, and contrary to his own nature, describes him to be a man of a free, generous, and noble spirit, ambitious of glory and applause; and, having been lately in conjunction with the Moon's unfortunate node, and now in the very degree of its exaltation, shows him to have been under great anxiety and dis-

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.

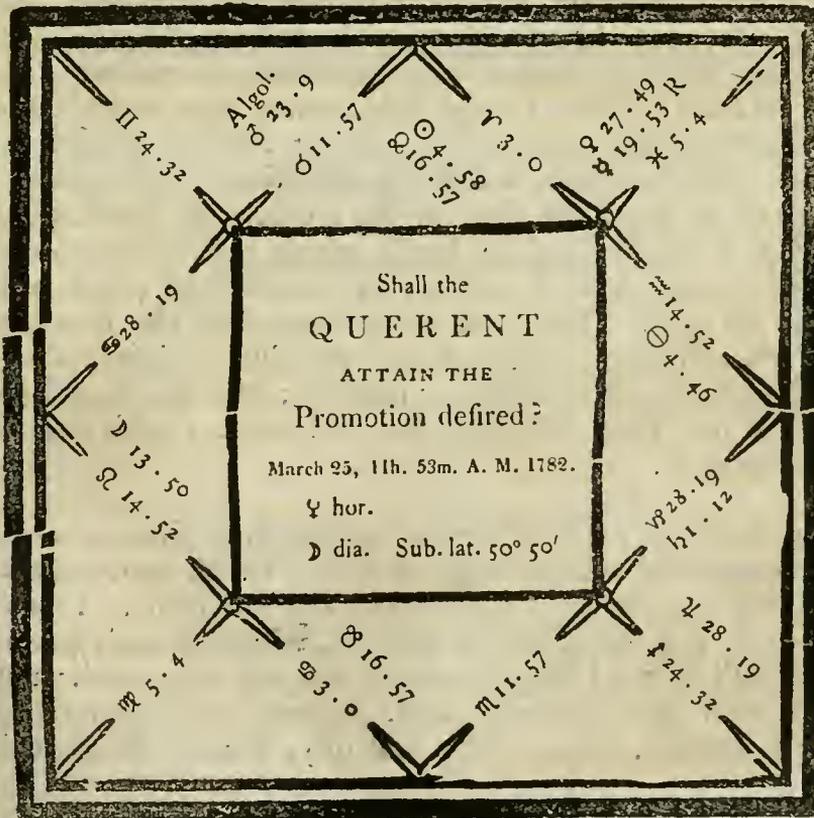
In examining these significators, I find Saturn, who represents the admiral, is disposed of by Jupiter, lord of the tenth house, the house of princes, which shows his appointment came from the king himself. Venus, lady of the enemy's house of substance, as well as all the significators of the enemy, 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, shows 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 in the seventh house, and the intercepted sign Virgo, show 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, shows 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 duly weighing the probable tendency of all these propitious aspects, and reflecting that the Moon, whose influence is considerable, is posited in the dignities of Saturn; and that Jupiter and Saturn dispose of all the planets in the figure; and likewise that Jupiter and Saturn are the grand significators of the British admiral and fleet; I boldly affirmed this expedition would prove fortunate and successful, crowning its commanders, and all under them, with honour, glory, and riches, and adding immortal fame to the annals of the British page. This is a fact that accordingly happened, and such as comes within the cognizance of every individual.

QUESTION XV. On PLACES and PREFERMENTS.

A gentleman who had for some time been soliciting for promotion in the army, and had met with several unpleasent rebuffs, which made him almost despair of success, came to ask my opinion whether, if he persevered in his solicitations, he should eventually obtain the preferment he so much desired. I gave my judgment of this question from the following figure.



Here

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, shows 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.

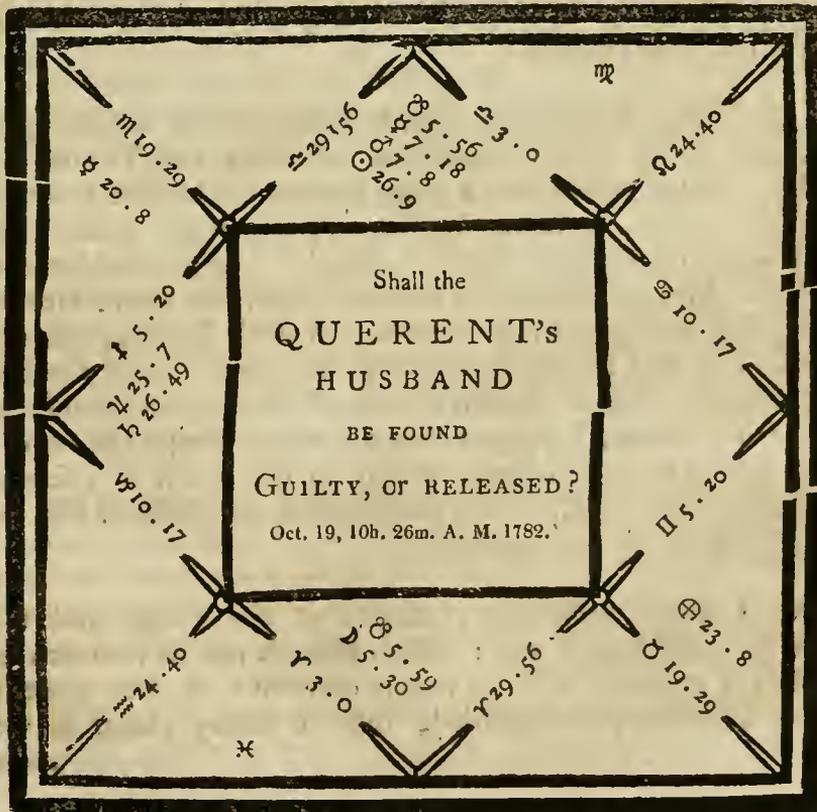
This judgment is abundantly confirmed by the following considerations. The Sun is posited in the medium cœli, the house of his exaltation; and the fortunate node of the Moon is conjoined with him in the tenth also, which is an irrefragable argument of honour and preferment. It is also to be observed, that the Sun is lord of the second house, and disposes of the Moon, the querent's significatrix; and thus shows 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 Arjes, 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
time

time forming a quartile aspect with Mars, which shows that some person of consequence is endeavouring to exclude him, in order to make way for another person. I further informed him, that the men under his command would prove faithful and obedient; and that he himself would be fortunate and successful in executing his commission, and gain considerable honour and applause. The truth of this prediction was very soon after exemplified in the rapid progress the querent made in all the acquirements of honour and prosperity; and I have frequently had the pleasure of receiving his thanks for the information I gave him on the above occasion.

QUESTION XVI. On IMPRISONMENT.

A person of credit, during the late war, being taken up on suspicion of giving private information to the enemy, and of aiding and assisting in such a traitorous correspondence, was committed for trial at the ensuing assises; and his wife, under all the horrors of distress and affliction, came to inquire of me how the matter would terminate; whether her husband would suffer death, or be acquitted of the crime laid to his charge.—The anxiety of the poor woman was a sufficient proof of the sincerity of her desire; and therefore, having taken down the precise time of the day, I erected the following scheme to resolve the question:



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 denote 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 shows 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, shows 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 farther mischief ensued. I next considered the application of the Moon, after her separation from the above aspects; and I found her going to a propitious trine-aspect with Jupiter, the significator of his enemies, and thence applying to an opposition of the Sun, and to a sign of Saturn; and as Saturn is lord of the eighth house, and the Moon lady of his second, I judged that he would 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 the destruction of that of his accomplice.

Thus have I given sufficient examples of the verity and utility of Astrology in the questionnaire way; which though not of so much importance, nor always attended with so much certainty, as the genethliacal, yet 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 in all or any of the twelve signs of the zodiac. By the help of these, it is easy to determine what kind of a person the new-born babe will be when it arrives to the 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, lumpish, 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 himself; somewhat prodigal in expences, and consequently rarely leaving 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 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

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 the 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 Aquarius 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 found, 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 and 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 reasonably 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 state; in fine, not easily wrought upon by any person.

Jupiter in Libra personates a complete body, an 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, sometimes

times flaxen, subject to pimples in the face; of 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 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, chesnut-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 Aquarius personates a middle stature, brown hair, indifferently well set, a clear complexion, rather a corpulent body than otherwise, and well-compacted; in disposition cheerful 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 an 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
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 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 or 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 a middle stature, of a swarthy complexion, well set, large bones, light hair, or sometimes red and curling, and an 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 shows 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 advantage 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 over-sways 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 gives 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 humourfome, 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 cheerful 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, unfociable, 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 cheerful 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 resolute good disposition, a penetrating fancy, and generally very fortunate, and happy in most of his undertakings.

Mars in Aquarius 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 fullen 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 significator.

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 the 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, somewhat of a ruddy complexion; in disposition an ingenious person, melancholy, very reserved, covetous, unfortunate, and rarely performs any commendable action.

The

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 a 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, 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 but of 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 Aquarius gives a person of a middle stature, not tall or 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 shows an active fancy, a pregnant brain, and one who 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 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 disposition 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 nor 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 straight 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 shows 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, sometimes freckles

in the face, light brown or flaxen hair, and many times of a sandy red; in disposition not to be disliked, as being soon angry, and quickly appeas'd; of a generous free disposition, a little addicted to pride, but not in the extreme; often indispos'd in body, but not much prejudic'd thereby; a sociable good-humour'd person in general.

Venus in Virgo gives a tall well-proportioned body, an oval face, brown or black hair, dark complexion, an ingenious person, and a good orator, but somewhat unfortunate in his affairs; a subtle active person, of an aspiring fancy, but rarely attains his desires.

Venus in Libra gives an upright tall person, a well-compos'd body, with 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-belov'd 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 debauch'd 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 moderately 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, somewhat 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 changes in his affairs.

Venus in Aquarius personates a handsome person, reasonably corpulent, clear complexion, and brown hair generally, but sometimes of a flaxen colour; in quality and disposition exceedingly good and commendable; 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 moderately 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 straight 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, dark 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

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 his 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, 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, unless other testimonies concur; in fine, an impotent dejected person.

Mercury

Mercury in Aquarius 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 and 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 unfortunate in any affairs, subject to the checks and controlment of others, and patiently passes over slight abuses, which shows 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, cheerful, and a lover of the females; also an admirer of music, dancing, and such kind of recreations; but cares not to follow any laborious employment.

The Sun in Leo gives a strong well-proportioned person, of 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; 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 benign 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 Aquarius 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; addict's himself to gaming and feasting, many times to his own detriment; yet a person very harmless to others, and 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.

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 observation 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 do 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
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genitures of grown persons, is that of rectifying by such accidents as might have befallen them during their past life.

As the doctrine of naticities 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 art, 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 circum-ambient 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 dryness 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 influences 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 circum-ambient air is endued. The observant husbandman and shepherd pre-conjecture the proper seasons for sowing, planting, and for the 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 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 allowance 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 to 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 do also the different situations or classes
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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 this all the others are conceived as adjuvant causes, yet they do not always assume the circum-ambient 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 fore knowledge 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 shows, 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 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 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 agreeably 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,

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, conformably 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

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, nor 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 or 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 by
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the medical art to distinguish the sympathies and antipathies of each, and to understand the natural cure of present disease, 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 are 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, 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 abound 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. And 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

rious affections, being mixed among themselves, produce 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 contributes 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 those with south latitude, the more southern climates. 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 thicknes 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

18

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.

is very necessary to enable us to distinguish the mixture of particulars; for 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 stronger 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 dryness 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 season 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,

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 femiquadrate 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 femiquadrate, 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 planets 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 twofold 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 beforementioned; 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 *injunct*; 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, Trigns, 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 person 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 winterly, 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 a figure of equal sides obtain 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, 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;

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 his 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 houses. This is done when Venus makes a sexangular figure to the luminaries; and 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 likenesses 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 *imus cœli*, or otherwise posited under the earth, their influence is very weak, and of but little effect.

From

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 aspects, 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 and 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 ever more 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 arcs 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 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 arches 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 arches 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, except 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 arches, 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 quadrilateral 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; wherefore 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.

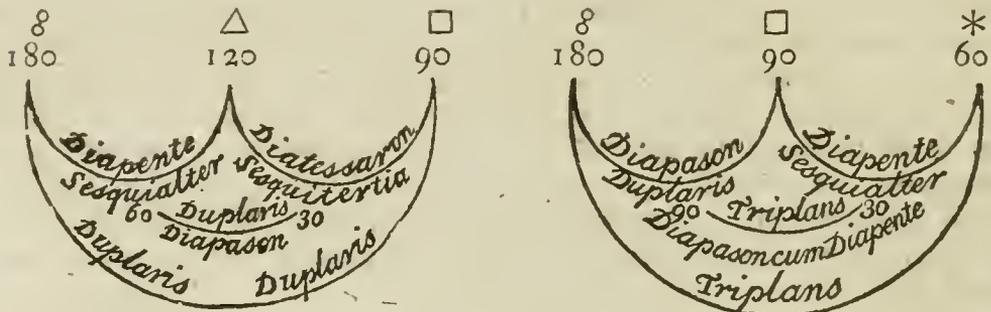
These speculations therefore duly considered, it were senseless to imagine that nature hath so many ways distinguished these remarkable irradiations of the stars in vain, or admonished us to a particular regard of them by so many rare and secret operations, as well in the motion of the planets as in 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 those 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 Ptolemy, 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 or 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 concurring distances, which by musicians are termed *diapente*, consisting of a sesquialter proportion, as 6 to 4; or, which is all the same, of three to 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, of which the first proves the three concords to have three perfect aspects; and the second shows the sextile to be an imperfect aspect, agreeable to *diabente cum diapason*, that is, a triple proportion, as 60 is to 80.

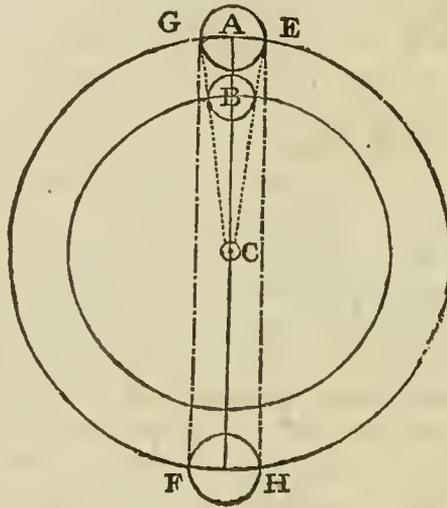


The first figure sufficiently explains itself; but in the second, let the opposition be compared with the sextile, and it will be found to have a triple proportion to the same, compounded of a double and sesquialter proportion, as diapente is with diapason in music; and hence it is found no simple or 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 G *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 G *ut*, and therefore exactly corresponds with the diapente in music; which I here take occasion to mention

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 show 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 aspect 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 show 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 show 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 shown 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 beam AC, or BC, coming from the centre of the stars, reflects 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 GC reflects from C to E, and EC 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 straight line, as GF, and EH, in the foregoing figure.

matter with a due and even mixture of light and influence. And, since no other arches, 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 arches, 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 shown 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 AFG, GFI, AFH, and HFI; and seeing four points of a rectangle-quadrilater figure have 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 arch 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 arch of one hundred and twenty degrees, which is the arch 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 ABCI 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 H, 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 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 show their applications in the issues of human life, from 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, the incidents of 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 those peculiar to human nature alone, and the formation of the body. And, although the properties of the celestial and elementary matter seem 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 significant; 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 shows 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
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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 times usually noted down by parents or midwives is seldom correct, either through inattention, or from 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. Firstly, by the Trutine of Hermes; secondly, by the Animoder of Ptolomy; and thirdly, by accidents of the native's life, which is also fivefold: firstly, according to Argol; secondly, according to Kepler; thirdly, according to Morinus; fourthly, by the luminaries; and fifthly, by new and more correct methods.

Firstly, 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 the Moon's distance; and even with it, in the second column if the birth was in February, in the third column if 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 to every month after February.

THE TABLE.

The Moon under the Earth.						The Moon above the Earth.					
D	dift	A	A	A	S	D	dift	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	5	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 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.

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To rectify, Secondly, 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 ascends upon the horizon, or that culminates or possesses 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 mid-heaven, 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 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.

Thirdly, to rectify by accidents, 1. 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.

2. 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 allowance 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 table, against the day signifying the said number of years, and say, As three hundred and sixty-five days six hours is 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.

3. 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.

4. 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 luminary's 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.

5. Besides these, there are several new methods of rectifying nati-
vities 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
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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 subducted 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, subducting 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 centrally 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 be 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 show the true time of birth; but these last positions are rarely if ever found in the schemes of grown persons' 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 estimate 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 shows 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 flow, 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, flow.

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 show 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 foreshow 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 configurated 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 configurated 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 arcs 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 constitute the place of brethren. This place, therefore, when configurated 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 unbenign 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 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 shown proceeds from the nature of the signs in which they are posited, and from their mutual and mundane aspects; 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.

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 they 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 configurated 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 configurated 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 give 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 afterwards ; 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 afterwards 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

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 Apheta 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, certainly becomes the most interesting part of the doctrine of the stars. The mode of ascertaining this important point, namely, the space of 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 Apheta, Hyleg, Prorogator, Significator or giver of life, for they have all the same meaning; and the anaretical 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 Apheta 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 arcs of direction, equated by the solar motion, and reduced to common time. The method of ascertaining these aphetical and anaretical places, of finding the arcs 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 the 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 dryness. That from the autumnal equinox to the winter tropic gives a sanguine complexion, with a slender, lean, and sickly, habit, abounding with dryness 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 configured; 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 show 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 afore-mentioned angles by herself, or at the precise time of becoming new or full; or when she is configured in a quartile aspect, and applies to any of the nebulous conversions in the zodiac. The same misfortune happens when Saturn and Mars, being oriental, ascend to the Moon, posited in an angle; but, whenever they are thus configured 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, burnings, &c. but, if configured 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, configured 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, configured 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 configured 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.

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 tetter; 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 configurated 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 termination.

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, tetter, 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 configurated 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 discernable. 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 mere 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 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 acts 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 fortune 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 undissembling, 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 configured, 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 configured, 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 injury, 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 his 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 show of rectitude and generosity; but, if unhappily disposed, he influences the mind to barbarity and malevolence, 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 conducting 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 remarks, 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 configured 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 Sun-beams, 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 phrensy 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 women 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 configurations 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 those 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 contingences 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 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 abundant 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
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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; but, 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
power

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 Mid-heaven; wherefore we ought to observe the star that makes an oriental appearance next to the Sun or mid-heaven, 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 favours 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 a 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, it 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 deal in wearing-apparel, or the materials of which they are composed. But, if 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 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 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 ingenuity and taste will be destroyed, and the native become wholly untractable and indolent, and given up to theft, swindling, sharpening, and other species of 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 of 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

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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 of 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 of 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 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 configurated 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 configurated 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 foreshows 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 configurated 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 configurated 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.

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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 configurated 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 malefic gives 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 configurated 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 configurated to Jupiter, or the Sun, in a feminine geniture, it shows the women will marry two brothers, or two men that are nearly related.

It is likewise observable, that, in all cases where Venus is thus configurated 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 configurated 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 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 configurated 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 configurated 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 show of chastity, and labour to avoid the shame. If Mars and Venus are alone configurated together, or if Jupiter bears testimony, the native will be openly lascivious, and indulge in the most luxuriant enjoyments of the
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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 aspects fall 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 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 mid-heaven, 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 foreshow 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 show an utter want of children? but, if they be in feminine or fruitful signs, or aided by the benefics, they foreshow 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 foreshow mutual love and confidence, and a good understanding always to exist between the children and parents, and 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 foreshow 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 foreshow 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 configured in signs, either by trine or sextile, they show slight and precarious friendship; but, if by quartile, small and impotent enmity. Hence it happens that friendships cease, and appear as if they were at an utter end, while the malicious 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 unagreeing, 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 or 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 foreshow 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 preferment, 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
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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 disjointed, 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 give 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 in 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 angle*, 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 aphetical 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 sextile, when they proceed from signs obedient or beholding, because they have then the same efficacy with the quartile or opposition. So likewise a quartile, configurated 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, do 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, causes death by chronic distempers, phthysics, fluxes, agues, diseases of the spleen, dropsies, iliac and hysteric distempers, and, in a word, by all disorders arising from abundance of cold. Jupiter produceth death by the quinsy, inflammation of the lungs, apoplexy, cramps, and cardiac affections, and by those disorders which happen with vehement and stinking breathing. Mars causes 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, ring-worms, 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 dryness, or a want thereof. And these deaths happen naturally, when
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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 mischiefousness 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 causes to perish by beasts; and Venus, being joined to them, causes 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 shown 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 promissors, 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

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 is 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 and 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 show 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
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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 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 in eight hours fifteen minutes ; a third part is two hours forty-five minutes ; which, converted into degrees, gives 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 degrees 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.

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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 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 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 remain 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 thence subtract his whole arch of twilight, and keep the remainder, which is the obscure arch; afterwards take the seminocturnal arch of the aspect, 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 semi-diurnal 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, or 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, they 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 will twenty-three give? Answer, twenty-one minutes; which, added to seven degrees fifteen minutes, will make seven degrees thirty-six minutes; which shows, 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 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 will cast his sextile to the ascendant; and, if he be half his diurnal arch, he will cast a quartile to the ascendant; and two thirds 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 Midheaven or the Ascendant to the Sextile, Quartile, or Trine, of any Star.

If you would direct the midheaven 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 midheaven comes to the sextile; when the ascendant comes to the body of any star, at the same time the midheaven 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-Cœli to the Conjunction or Opposition of any Star.

To direct the medium-cœli 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-cœli;
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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 are 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.

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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 arch; 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-Cæli to a Semiquartile, Quintile, Sefquiquadrate, 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 sefquiquadrate 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.

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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 the 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 direction required, as before.

To direct a Significator to his own Aspects.

This is only applicable to the Sun and Moon, for no other ſignificators 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 events. 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
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the primum mobile they are brought to that equal point of distance 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 such an equality of distance 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; viz. 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; then, 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 either of the

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 semidiurnal arch of the significator gives his distance from the medium cœli, what shall the semidiurnal arch of the promittor give? which having found, work by the 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 semidiurnal for the seminocturnal arch, but in all cases to take the semidiurnal arch if the planet be above the earth, and the seminocturnal when the planet is under the earth; for by these parallels in the world, we conceive the significator to remain immovable in the horary circle of his position; because, in a nativity, the virtue of the significator, as well as of 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 add 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 gives 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, 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 significator 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 from the measures 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 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 days 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 shown 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 influences, both benefic and malific, 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, to 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 contents 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 show us at one

view, the exact time when that 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 of 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 respect 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, 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 show both. The foremost of the malefic train is the killing place, and shows the time of death; but the following directions, though benevolent, show 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 shown. 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 S E C O N D A R Y D I R E C T I O N S .

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 great accuracy be required. 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 judgment 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 judgment 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 crest too high on this occasion; nor insist, because these errors have been frequent, 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 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 genethlical 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 or 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 ways of life, of their good or ill fortune, or their sickness or health, or 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
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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 Pifces, 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 femidiurnal or feminocturnal 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 femidiurnal arch, in degrees and minutes; if the ascensional difference be subtracted from ninety degrees, the remainder will be the femidiurnal 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 femidiurnal arch; and add the ascensional difference to ninety degrees, for the feminocturnal 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 Ptolemy; 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 shows 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 TABLE of MUNDANE ASPECTS.

The first column of these Tables contains the femidiurnal and feminocturnal 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 femidiurnal or feminocturnal 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 Declination 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 these 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 minute 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:

Oblique ascension of ten degrees of Aries is	deg.	min.
	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:

Oblique ascension of ten degrees of Libra is	deg.	min.
	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 afore-mentioned Tables of Ascensional Differences.

It would be needless to enter into any farther explanation, or to adduce other examples in this place, to show 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 show 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.

TABLE

TABLE of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

deg.	Pole of 44 degrees.				Pole of 47 deg.				Pole of 50 degrees.				
	Semid. γ		δ	Π	Semid. γ		δ	Π	Semid. γ		δ	Π	
	Semin. \ominus		η	\ddagger	Semin. \ominus		η	\ddagger	Semin. \ominus		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	30
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. γ	δ	\ominus	\ddagger	Semid. γ	δ	\ominus	\ddagger	Semid. γ	δ	\ominus	\ddagger	deg.
	Semin. $\omin�$	η	\ddagger	\ddagger	Semin. $\omin�$	η	\ddagger	\ddagger	Semin. $\omin�$	η	\ddagger	\ddagger	

TABLE of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

Pole of 51 degrees.				Pole of 52 degrees.				Pole of 53 degrees.				
deg.	Semid. γ		δ	Π	Semid. γ		δ	Π	Semid. γ		δ	
	Semin. \sphericalangle		η	\ddagger	Semin. \sphericalangle		η	\ddagger	Semin. \sphericalangle		η	\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	57 30
1	6	2	7 0	7 49	6	2	7 2	7 54	6	2	7 5	57 29
2	6	4	7 2	7 51	6	4	7 4	7 55	6	4	7 7	58 28
3	6	6	7 4	7 52	6	6	7 6	7 56	6	6	7 9	58 27
4	6	8	7 6	7 53	6	8	7 8	7 58	6	8	7 11	58 26
5	6	10	7 8	7 55	6	10	7 10	7 59	6	10	7 13	58 25
6	6	12	7 9	7 56	6	12	7 12	8 0	6	12	7 15	58 24
7	6	14	7 11	7 57	6	14	7 14	8 1	6	15	7 17	58 23
8	6	16	7 13	7 58	6	16	7 16	8 3	6	17	7 18	58 22
9	6	18	7 15	7 59	6	18	7 17	8 4	6	19	7 20	58 21
10	6	20	7 17	8 0	6	20	7 19	8 5	6	21	7 22	58 20
11	6	22	7 18	8 1	6	22	7 21	8 6	6	23	7 24	58 19
12	6	24	7 20	8 2	6	24	7 23	8 7	6	25	7 26	58 18
13	6	26	7 22	8 3	6	26	7 25	8 7	6	27	7 28	58 17
14	6	28	7 23	8 3	6	28	7 27	8 8	6	30	7 30	58 16
15	6	29	7 25	8 4	6	30	7 28	8 9	6	32	7 32	58 15
16	6	31	7 27	8 5	6	32	7 30	8 10	6	34	7 34	58 16
17	6	35	7 28	8 5	6	34	7 32	8 11	6	36	7 35	58 17
18	6	37	7 30	8 6	6	36	7 34	8 11	6	38	7 37	58 17
19	6	39	7 32	8 7	6	38	7 35	8 12	6	40	7 39	58 18
20	6	41	7 33	8 7	6	40	7 37	8 12	6	42	7 41	58 19
21	6	43	7 35	8 8	6	42	7 39	8 13	6	44	7 43	58 19
22	6	45	7 37	8 8	6	44	7 40	8 13	6	46	7 44	58 20
23	6	47	7 38	8 8	6	46	7 42	8 13	6	48	7 46	58 20
24	6	49	7 39	8 9	6	48	7 43	8 14	6	50	7 48	58 20
25	6	51	7 41	8 9	6	50	7 45	8 14	6	52	7 50	58 21
26	6	53	7 42	8 9	6	52	7 47	8 14	6	54	7 51	58 21
27	6	55	7 43	8 10	6	54	7 48	8 15	6	57	7 52	58 21
28	6	56	7 45	8 10	6	56	7 50	8 15	6	59	7 54	58 22
29	6	57	7 46	8 10	6	58	7 51	8 15	7	1	7 55	58 22
30	6	58	7 48	8 10	7	0	7 51	8 15	7	3	7 57	58 22

Semid. η	Ω	Ξ	Semid. η	Ω	Ξ	Semid. η	Ω	η	deg.
Semin. \times	\approx	\wp	Semin. \times	\approx	\wp	Semin. \times	\approx	\wp	

TABLE of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

deg.	Pole of 54 degrees.			Pole of 55 deg.			Pole of 56 degrees.			deg.
	Semid. ♀	♄	♁	Semid. ♀	♄	♁	Semid. ♀	♄	♁	
	Semin. ♂	♃	♂	Semin. ♂	♃	♂	Semin. ♂	♃	♂	
	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 46	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
	Semid. ♀	♄	♁	Semid. ♀	♄	♁	Semid. ♀	♄	♁	
	Semin. ♂	♃	♂	Semin. ♂	♃	♂	Semin. ♂	♃	♂	

T A B L E,

Showing the Seminocturnal 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	05 1	4 10	3 47	4 10	5 1		
1	6 27	17 52	8 13	7 49	6 58	5 58	4 59	4 8	3 47	4 11	5 2		
2	6 47	37 53	8 12	7 47	6 56	5 56	4 57	4 7	3 47	4 12	5 4		
3	6 67	57 54	8 12	7 46	6 54	5 54	4 55	4 5	3 48	4 13	5 6		
4	6 87	77 55	8 11	7 45	6 52	5 52	4 53	4 4	3 48	4 15	5 8		
5	6 107	97 56	8 11	7 43	6 50	5 50	4 52	4 3	3 48	4 16	5 10		
6	6 127	117 57	8 10	7 42	6 48	5 48	4 50	4 2	3 49	4 18	5 12		
7	6 147	137 59	8 10	7 41	6 46	5 46	4 48	4 1	3 49	4 20	5 14		
8	6 167	158 0	8 9	7 40	6 44	5 44	4 46	4 0	3 50	4 21	5 16		
9	6 187	178 1	8 9	7 39	6 42	5 42	4 45	3 59	3 50	4 23	5 18		
10	6 207	208 2	8 8	7 38	6 40	5 40	4 43	3 58	3 51	4 25	5 20		
11	6 227	238 3	8 8	7 37	6 38	5 38	4 41	3 57	3 51	4 27	5 22		
12	6 247	268 4	8 7	7 36	6 36	5 36	4 39	3 56	3 52	4 29	5 24		
13	6 267	288 4	8 7	7 35	6 34	5 34	4 37	3 55	3 53	4 30	5 26		
14	6 287	308 5	8 6	7 33	6 32	5 32	4 36	3 54	3 53	4 32	5 28		
15	6 307	338 6	8 6	7 31	6 30	5 30	4 34	3 54	3 54	4 34	5 30		
16	6 327	358 6	8 5	7 30	6 28	5 28	4 32	3 53	3 54	4 36	5 32		
17	6 347	368 7	8 4	7 28	6 26	5 26	4 30	3 53	3 55	4 37	5 34		
18	6 367	378 7	8 4	7 26	6 24	5 24	4 29	3 52	3 56	4 39	5 36		
19	6 387	388 8	8 3	7 23	6 22	5 22	4 27	3 51	3 57	4 41	5 38		
20	6 407	398 8	8 3	7 20	6 20	5 20	4 25	3 51	3 58	4 43	5 40		
21	6 427	408 9	8 1	7 17	6 18	5 18	4 23	3 50	3 59	4 45	5 42		
22	6 447	418 9	8 0	7 15	6 16	5 16	4 21	3 50	4 0	4 46	5 44		
23	6 467	428 10	7 59	7 13	6 14	5 14	4 20	3 49	4 1	4 48	5 46		
24	6 487	438 10	7 57	7 11	6 12	5 12	4 18	3 49	4 2	4 50	5 48		
25	6 507	458 11	7 56	7 9	6 10	5 10	4 16	3 48	4 3	4 52	5 50		
26	6 527	468 11	7 55	7 7	6 8	5 8	4 15	3 48	4 4	4 53	5 52		
27	6 547	478 12	7 54	7 5	6 6	5 6	4 13	3 48	4 5	4 55	5 54		
28	6 567	488 12	7 53	7 3	6 4	5 4	4 12	3 47	4 7	4 57	5 56		
29	6 587	498 13	7 52	7 1	6 2	5 2	4 11	3 47	4 8	4 59	5 58		
30	6 597	508 13	7 51	5 59	6 0	5 1	4 10	3 47	4 10	5 16	6 0		

T A B L E,

Showing the Seminocturnal 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.						
0	6 0	5 14	9 3	47 4	10 5	1 6	0 6	59 7	50 8	13 7	50 6	59
1	5 58	4 59	8 3	47 4	12 5	2 6	27 1	52 8	13 7	49 6	58	
2	5 56	4 57	7 3	48 4	13 5	4 6	47 3	53 8	13 7	48 6	56	
3	5 54	4 55	6 3	48 4	14 5	6 6	67 5	57 8	12 7	47 6	54	
4	5 52	4 53	5 3	49 4	15 5	8 6	87 7	56 8	12 7	45 6	52	
5	5 50	4 51	4 3	49 4	17 5	10 6	107 8	57 8	12 7	44 6	50	
6	5 48	4 49	3 3	50 4	18 5	12 6	127 10	58 8	11 7	42 6	48	
7	5 46	4 47	1 3	50 4	19 5	14 6	147 12	59 8	11 7	40 6	46	
8	5 44	4 45	0 3	51 4	20 5	16 6	167 14	0 8	10 7	39 6	44	
9	5 42	4 43	59 3	51 4	21 5	18 5	187 15	8 18	10 7	37 6	42	
10	5 40	4 40	58 3	52 4	22 5	20 6	207 17	8 28	9 7	35 6	40	
11	5 38	4 37	57 3	52 4	23 5	22 6	227 19	8 38	9 7	33 6	38	
12	5 36	4 34	56 3	53 4	24 5	24 6	247 21	8 48	8 7	31 6	36	
13	5 34	4 32	56 3	53 4	25 5	26 6	267 23	8 58	7 7	30 6	34	
14	5 32	4 30	55 3	54 4	27 5	28 5	287 24	8 68	7 7	28 6	32	
15	5 30	4 29	54 3	54 4	29 5	30 6	307 26	8 68	6 7	26 6	30	
16	5 28	4 27	54 3	55 4	30 5	32 6	327 28	8 78	6 7	24 6	28	
17	5 26	4 25	53 3	56 4	32 5	34 6	347 30	8 78	5 7	23 6	26	
18	5 24	4 24	53 3	56 4	34 5	36 5	367 31	8 88	4 7	21 6	24	
19	5 22	4 23	52 3	57 4	37 5	38 5	387 33	8 98	3 7	19 6	22	
20	5 20	4 22	52 3	58 4	40 5	40 6	407 35	8 98	2 7	17 5	20	
21	5 18	4 21	51 3	59 4	43 5	42 5	427 37	8 108	1 7	15 6	18	
22	5 16	4 20	51 4	0 4	45 5	44 6	447 39	8 108	0 7	14 5	16	
23	5 14	4 19	50 4	1 4	47 5	46 5	467 40	8 117	59 7	12 5	14	
24	5 12	4 18	50 4	3 4	49 5	48 6	487 42	8 117	58 7	10 6	12	
25	5 10	4 17	49 4	4 4	51 5	50 6	507 44	8 127	57 7	8 6	10	
26	5 8	4 15	49 4	5 4	53 5	52 6	527 45	8 127	56 7	7 6	8	
27	5 6	4 14	48 4	6 4	55 5	54 6	547 47	8 127	55 7	5 5	6	
28	5 4	4 13	48 4	7 4	57 5	56 5	567 48	8 137	53 7	3 6	4	
29	5 2	4 11	47 4	8 4	59 5	58 6	587 49	8 137	52 7	1 6	2	
30	5 1	4 10	47 4	9 5	1 6	0 6	597 50	8 137	50 6	59 6	0	

AN ILLUSTRATION

Paral.	TABLE of TWILIGHT for the Latitude of 44 degrees.									
	0	10	20	0	10	20	0	10	20	30
	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 45	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.	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	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	

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

Paral.	TABLE of TWILIGHT for the Latitude of 50 degrees.											
	0	5 10	20	0	5 10	20	0	5 10	20	0	5 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 40	4 40
4	8 18	8 15	8 1	7 38	7 18	6 58	6 39	6 25	6 18	6 14	6 14	6 14
5	10 35	10 27	10 9	9 39	9 10	8 46	8 21	8 0	7 43	7 48	7 48	7 48
6	12 51	12 43	12 18	11 40	11 7	10 31	10 4	9 40	9 28	9 20	9 20	9 20
7	15 15	15 5	14 33	13 49	13 5	12 20	11 49	11 20	11 3	10 50	10 50	10 50
8	17 46	17 33	16 54	16 0	15 6	14 15	13 35	13 0	12 39	12 30	12 30	12 30
9	20 44	20 8	19 20	18 15	17 11	16 10	15 20	14 43	13 16	14 5	14 5	14 5
10	23 10	22 49	21 50	20 34	19 17	18 6	17 10	16 25	15 54	15 40	15 40	15 40
11	26 6	25 41	24 30	22 59	21 27	20 6	19 1	18 8	17 33	17 16	17 16	17 16
12	29 20	28 50	27 24	25 33	23 40	22 10	20 55	19 51	19 14	18 52	18 52	18 52
13	35 58	32 18	30 28	28 16	26 5	24 17	22 49	21 37	20 56	20 29	20 29	20 29
14	37 5	36 9	33 51	31 9	28 34	26 26	24 46	23 28	22 38	22 7	22 7	22 7
15	42 5	40 45	37 38	34 13	31 10	28 43	26 46	25 18	24 20	23 45	23 45	23 45
16	49 17	46 48	43 50	37 37	33 55	31 3	28 50	27 10	26 8	25 24	25 24	25 24
17			47 58	41 28	36 50	33 30	30 57	29 3	27 53	27 3	27 3	27 3
18				46 0	40 5	36 4	33 7	31 1	29 36	28 44	28 44	28 44
	30	20	10	0	20	10	0	20	10	0	0	0
	0	10	20	0	10	20	0	10	20	30		
3	4 40	4 41	4 44	4 51	5 4	5 13	5 25	5 36	5 44	5 46	5 46	5 46
4	6 14	6 15	6 18	6 27	6 41	6 54	7 10	7 24	7 34	7 37	7 37	7 37
5	7 48	7 48	7 50	8 3	8 19	8 35	8 54	9 11	9 23	9 27	9 27	9 27
6	9 20	9 20	9 26	9 38	9 57	10 38	10 38	10 58	11 10	11 17	11 17	11 17
7	10 56	10 58	11 0	11 13	11 34	11 55	12 20	12 40	12 58	10 4	10 4	10 4
8	12 30	12 28	12 30	12 48	13 10	13 34	14 1	14 26	14 44	14 51	14 51	14 51
9	14 5	14 0	14 6	14 20	14 46	15 10	15 41	16 8	16 27	16 35	16 35	16 35
10	15 40	15 36	15 40	15 56	16 21	16 49	17 21	17 50	18 10	18 18	18 18	18 18
11	17 16	17 10	17 14	17 30	17 56	18 26	18 59	19 30	19 50	20 1	20 1	20 1
12	18 52	18 44	18 47	19 3	19 31	20 0	20 38	21 0	21 33	21 40	21 40	21 40
13	20 29	20 18	20 16	20 37	21 5	21 38	22 15	22 49	23 13	23 23	23 23	23 23
14	22 7	21 53	21 54	22 10	22 39	23 13	23 50	24 27	24 53	25 3	25 3	25 3
15	23 45	23 28	23 28	23 44	24 13	24 48	25 28	25 5	26 31	26 41	26 41	26 41
16	25 24	25 4	25 0	25 17	25 47	26 23	27 4	27 40	28 9	28 20	28 20	28 20
17	27 3	26 40	26 36	26 51	27 21	27 57	28 40	29 19	29 46	29 57	29 57	29 57
18	28 44	28 17	28 10	28 24	28 54	29 31	30 15	30 28	31 23	31 34	31 34	31 34
	30	20	10	0	20	10	0	20	10	0	0	0

Paral.	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	11 20	10	0	8 20	10	0	7 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 9	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

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

Paral.	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 45	9 13	8 48	8 27	8 15	8 8
6	14 4	13 52	13 18	12 35	11 50	11 9	10 35	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	35 21	33 5	30 47	29 18	28 21
18					45 26	39 20	35 30	32 55	31 10	30 8
	30	11 20	10	0	8 20	10	0	11 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 46	19 20	20 0	20 36	21 2	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 6	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	11 20	10	0	11 20	10	0	11 20	10	0

Paral.	TABLE of TWILIGHT for the Latitude of 53 degrees.									
	0	10	20	0	10	20	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 34	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	30
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 28
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	32 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

AN ILLUSTRATION

Paral.	TABLE of TWILIGHT for the Latitude of 54 degrees.									
	0	5 10	20	0	5 10	20	0	5 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	18 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	23 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	7 20	10	0

	0	5 10	20	0	5 10	20	0	5 10	20	30
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 36	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	20	10	0	20	10	0	20	10	0

Paral.

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 10	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	16 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 21	29 15	27 9	25 46	24 57
15					41 31	35 29	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	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 21	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 46	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 34	26 24	27 21	28 14	28 53	29 8
15	26 49	26 22	26 21	26 41	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 44	33 41	34 24	34 40
18	32 36	31 51	31 41	31 55	32 39	33 33	34 30	35 29	36 13	36 30
	30	20	10	0	20	10	0	20	10	0

Paral.	TABLE of TWILIGHT for the Latitude of 56 degrees.																			
	0	5	10	20	0	5	10	20	0	5	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	56	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	44
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		20	10	0		8	20	10	0		20	10	0		20	10	0		0

	0	5	10	20	0	5	10	20	0	5	10	20	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	28	14	50	15	21	16	4	16	47	17	29	18	5	18	15
9	16	15	16	8	16	15	16	38	17	11	17	56	18	42	19	29	50	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		20	10	0		20	10	0		20	10	0		20	10	0		0	0

TABLE of MUNDANE ASPECTS.

<i>Semidi- urnal or seminoc- turnal Arches.</i>	<i>Space of one House.</i>	<i>Semi- quar- tile. Smq.</i>	<i>Sex- tile. *</i>	<i>Quin- tile. Q</i>	<i>Quar- tile. □</i>	<i>Trine. △</i>	<i>Sesqui- qua- drate. Sfq.</i>	<i>Biquin- tile. Bq.</i>	<i>Oppo- sition. 8</i>
<i>h. m.</i>	<i>d. m.</i>	<i>d. m.</i>	<i>d. m.</i>	<i>d. m.</i>	<i>d. m.</i>	<i>d. m.</i>	<i>d. m.</i>	<i>d. m.</i>	<i>d. m.</i>
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

TABLE of MUNDANE ASPECTS.

<i>Semidi- urnal or annoc- urnal Arches.</i>	<i>Space of one Hoaje.</i>	<i>Semi- quar- tile. Smq.</i>	<i>Sex- tile. *</i>	<i>Quin- tile. Q</i>	<i>Quar- tile. □</i>	<i>Trine. △</i>	<i>Sesqui- qua- rate. Sq.</i>	<i>Biquin- tile. Bq.</i>	<i>Oppo- sition. 8</i>
h. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
6	030	045	060	072	090	120	135	144	180
6	630	3045	4561	073	1291	30122	0137	15146	24183
6	1231	046	3062	074	2493	0124	0139	30148	48186
6	1831	3047	1563	075	3694	30126	0141	45151	12189
6	2432	048	064	076	4896	0128	0144	0153	36192
6	3032	3048	4565	078	097	30130	0146	15156	0195
6	3633	049	3066	079	1299	0132	0148	30158	24198
6	4233	3050	1567	080	24100	30134	0150	45160	48201
6	4834	051	068	081	36102	0136	0153	0163	12204
6	5434	3051	4569	082	48103	30138	0155	15165	36207
7	035	052	3070	084	0105	0140	0157	30168	0210
7	635	3053	1571	085	12106	30142	0159	45170	24213
7	1236	054	072	086	24108	0144	0162	0172	48216
7	1836	3054	4573	087	36109	30146	0164	15175	12219
7	2437	055	3074	088	48111	0148	0166	30177	36222
7	3037	3056	1575	090	0112	30150	0168	45180	0225
7	3638	057	076	091	12114	0152	0171	0182	24228
7	4238	3057	4577	092	24115	30154	0173	15184	48231
7	4839	058	3078	093	36117	0156	0175	30187	12234
7	5439	3059	1579	094	48118	30158	0177	45189	36237
8	040	060	080	096	0120	0160	0180	0192	0240
8	640	3060	4581	097	12121	30162	0182	15194	2443
8	1241	061	3082	098	24123	0164	0184	30196	48246
8	1841	3062	1583	099	36124	30166	0186	45199	12249
8	2442	063	084	100	48126	0168	0189	0201	36252
8	3042	3063	4585	102	0127	30170	0191	1204	0255
8	3643	064	3086	103	12129	0172	0193	30206	24258
8	4243	3065	1587	104	24130	30174	0195	45208	48261
8	4844	066	088	105	36132	0176	0198	0211	12264
8	5444	3066	4589	106	38133	30178	0200	15213	36267
9	045	067	3090	108	0135	0110	0202	30216	0270

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	57	13	10	12	46	12	22
17	15	40	15	16	14	53	14	53	14	6	13	42	13	18
18	16	31	16	12	15	49	15	49	15	2	14	39	14	15
19	17	35	17	8	16	45	16	45	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	52	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

TABLE of RIGHT ASCENSIONS.—South Latitude.

r	0	1	2	3	4	5	6
	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 28	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 11	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

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

TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
5	d. m.						
0	90 0	90 0	90 0	90 0	90 0	90 0	90 0
1	91 5	91 6	91 7	91 7	91 7	91 8	91 8
2	92 9	92 12	92 14	92 14	92 15	92 16	92 18
3	93 16	93 18	23 20	93 20	93 23	93 24	93 26
4	94 22	94 24	94 27	94 28	94 30	94 32	94 35
5	95 27	95 30	95 33	95 35	95 38	95 40	95 43
6	96 32	96 26	96 39	96 42	96 45	96 48	96 50
7	97 38	97 42	97 45	97 49	97 52	97 56	98 0
8	98 43	98 47	98 50	98 55	99 0	99 4	99 8
9	99 48	99 52	99 57	100 0	100 7	100 12	100 16
10	100 53	100 58	101 3	101 8	101 14	101 19	101 24
11	101 58	102 4	102 9	102 15	102 20	102 26	102 52
12	103 3	103 9	103 15	103 20	103 37	103 33	103 40
13	104 8	104 14	104 20	104 27	104 34	104 40	104 48
14	105 13	105 19	105 27	105 33	105 40	105 48	105 56
15	106 17	106 24	106 33	106 39	106 47	106 55	107 3
16	107 22	107 29	107 38	107 43	107 53	108 2	108 9
17	108 26	108 34	108 43	108 53	108 59	109 9	109 18
18	109 30	109 39	109 48	109 57	110 5	110 15	110 25
19	110 35	110 44	110 53	111 3	111 12	111 22	111 32
20	111 39	111 49	111 58	112 8	112 18	112 29	112 35
21	112 43	112 53	113 3	113 13	113 24	113 35	113 46
22	113 47	113 57	114 8	114 18	114 30	114 40	114 52
23	114 51	115 0	115 13	115 23	115 35	115 47	115 58
24	115 54	116 5	116 17	116 28	116 40	116 52	117 4
25	116 57	117 9	117 21	117 33	117 46	117 58	118 10
26	118 0	118 13	118 25	118 38	118 55	119 3	119 16
27	119 4	119 16	119 29	119 42	119 55	120 8	120 22
28	120 7	120 19	120 33	120 46	120 59	121 13	121 27
29	121 9	121 22	121 36	121 50	122 3	122 18	122 32
30	122 12	122 25	122 39	122 53	123 7	123 22	123 37

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

TABLE of RIGHT ASCENSIONS.—South Latitude.

♈	0	1	2	3	4	5	6
	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

TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
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

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 54	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	177 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	179 20	178 57	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

TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
度	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 50	153 30	153 8	152 47
4	155 54	155 32	155 10	154 48	154 26	154 4	153 43
5	156 60	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	158 18	158 55	158 32	158 10	157 48	157 26
9	160 37	159 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	171 23	171 59	171 35	171 12
24	174 30	174 6	173 42	173 18	172 57	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 23	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

TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
°	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

TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
°	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 2	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 36	187 10	186 47
11	190 6	189 42	189 19	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

TABLE 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 14	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

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

AN ILLUSTRATION

TABLE of RIGHT ASCENSIONS.—South Latitude.

r	0	1	2	3	4	5	6
	d. m.						
0	237 48	237 35	237 21	237 7	236 53	236 38	236 23
1	238 51	238 38	238 24	238 10	237 57	237 41	237 28
2	239 53	239 41	239 28	239 14	239 1	238 47	238 33
3	240 56	240 44	240 31	240 18	240 5	239 51	239 38
4	241 59	241 47	241 35	241 21	241 10	240 57	240 44
5	243 3	242 51	242 39	242 27	242 15	242 1	241 50
6	244 6	243 55	243 43	243 31	243 20	243 8	242 56
7	245 9	244 59	244 47	244 37	244 25	244 13	244 2
8	246 13	246 3	245 51	245 41	245 30	245 19	245 8
9	247 17	247 7	246 57	246 47	246 36	246 25	246 14
10	248 21	248 11	248 1	247 51	247 41	247 31	247 21
11	249 24	249 16	249 7	248 57	248 48	248 38	248 28
12	250 29	250 21	250 11	250 3	249 54	249 45	249 35
13	251 34	251 26	251 17	251 9	251 0	250 51	250 41
14	252 38	252 31	252 21	252 15	252 6	251 58	251 49
15	253 43	253 36	253 28	253 21	253 13	253 5	252 57
16	254 47	254 41	254 33	254 27	254 19	254 11	254 4
17	255 51	255 46	255 39	255 33	255 26	255 19	255 11
18	256 57	256 51	256 45	256 39	256 33	256 27	256 19
19	258 1	257 56	257 51	257 45	257 40	257 34	257 28
20	259 7	259 1	258 57	258 51	258 47	258 41	258 36
21	260 11	260 8	260 3	259 59	259 54	259 49	259 44
22	261 17	261 13	261 9	261 5	261 1	260 56	260 52
23	262 21	262 18	262 15	262 11	262 8	262 4	262 0
24	263 28	263 24	263 21	263 18	263 15	263 11	263 9
25	264 33	264 30	264 27	264 25	264 21	264 19	264 17
26	265 38	265 36	265 33	265 31	265 29	265 28	265 26
27	266 44	266 41	266 40	266 39	266 37	266 36	266 34
28	267 49	267 49	267 46	267 46	267 44	267 44	267 43
29	268 55	268 54	268 53	268 53	268 51	268 51	268 51
30	270 0	270 0	270 0	270 9	270 0	270 0	270 0

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 29	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 16	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

AN ILLUSTRATION

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

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

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

TABLE of RIGHT ASCENSIONS.—North Latitude.

x	0	1	2	3	4	5	6
	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 52	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 56	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	356 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

526 AN ILLUSTRATION OF ASTROLOGY.

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	361 32
29	359 5	359 28	359 52	360 16	360 40	361 4	360 28
30	360 0	360 23	360 47	361 11	361 35	361 59	362 23

T A B L E S

SHOWING THE

D E C L I N A T I O N S

OF THE

P L A N E T S.

THE GREAT

WORKS

OF THE GREAT

—

OF THE GREAT

TABLE of DECLINATIONS.—North Latitude.

°	0		1		2		3		4		5		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	9	26	4	0
	0		1		2		3		4		5		6		II

TABLE of DECLINATIONS.—South Latitude.

°	0	1	2	3	4	5	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 33	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 15	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

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 2	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	15 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

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 3	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 59	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 30	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 36	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

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 32	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 3	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

TABLE of DECLINATIONS.—South Latitude.

	0	1	2	3	4	5	6
°	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

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 31	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

TABLE of DECLINATIONS.—South 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	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 28	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 14	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

TABLE of DECLINATIONS.—North Latitude.

	0	1	2	3	4	5	6
☾	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 33
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	9 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

TABLE of DECLINATIONS.—South 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 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 34	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

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 32
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	0 31	19 31	18 31	17 31
29	23 31	22 31	21 31	0 31	19 31	18 31	17 31
30	23 32	22 32	21 32	0 32	9 32	18 32	17 32

AN ILLUSTRATION

TABLE of DECLINATIONS.—South Latitude.							
	0	1	2	3	4	5	6
♄	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	23 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	27 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

SHOWING THE

ASCENSIONAL DIFFERENCES

OF THE

P L A N E T S.

विद्यया ऽमृतमश्नुते

अथ विद्यया

A TABLE of ASCENSIONAL DIFFERENCES to 60 Degrees of Latitude.

D E G R E E S of D E C L I N A T I O N.	d. ¹ m.		d. ² m.		d. ³ m.		d. ⁴ m.		d. ⁵ m.		d. ⁶ m.		d. ⁷ m.		d. ⁸ m.		d. ⁹ m.		d. ¹⁰ 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	0	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	47	0	58	1	10	1	22	1	34	1	46	1	58	
12	0	13	0	25	0	38	0	51	1	4	1	17	1	30	1	43	1	56	2	9	
13	0	14	0	28	0	42	0	56	1	9	1	23	1	37	1	52	2	6	2	20	
14	0	15	0	30	0	45	1	0	1	15	1	30	1	45	2	1	2	16	2	31	
15	0	16	0	32	0	48	1	4	1	21	1	37	1	53	2	10	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	50	5	23	
29	0	33	1	7	1	40	2	13	2	47	3	20	3	54	4	28	5	2	5	37	
30	0	35	1	9	1	44	2	19	2	54	3	29	4	4	4	39	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	20	
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	33	5	18	6	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	4	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	1	6	2	7	3	8	5	9	7	10	9	

A TABLE of ASCENSIONAL 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	10	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	8	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	18	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	19	6	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	9	40	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	37	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	54	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	44	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	11	35	12	22	13	9	13	57	14	46
36	8	7	8	53	9	39	10	26	11	13	12	1	12	50	13	39	14	29	15	20
37	8	25	9	13	10	1	10	50	11	39	12	29	13	10	14	10	15	2	15	55
38	8	44	9	34	10	23	11	14	12	5	12	57	13	45	14	42	15	36	16	31
39	9	3	9	55	10	46	11	39	12	32	13	26	14	20	15	15	16	11	17	8
40	9	23	10	16	11	10	12	5	13	0	13	55	14	51	15	49	16	48	17	47

AN ILLUSTRATION

A TABLE OF ASCENSIONAL DIFFERENCES, &c.

	11		12		13		14		15		16		17		18		19		20	
	d.	m.																		
41	9	44	10	39	11	35	12	31	13	28	14	26	15	25	16	24	17	25	18	27
42	10	5	11	2	12	0	12	58	13	58	14	58	15	59	17	1	18	4	19	8
43	10	27	11	26	12	26	13	27	14	28	15	31	16	34	17	38	18	44	19	50
44	10	49	11	51	12	53	13	56	15	0	16	5	17	10	18	17	19	25	20	35
45	11	13	12	16	13	21	14	28	15	33	16	40	17	48	18	58	20	8	21	21
46	11	37	12	43	13	50	14	58	16	7	17	10	18	27	19	40	20	53	22	9
47	12	2	13	11	14	20	15	30	16	42	17	54	19	8	20	23	21	40	22	58
48	12	28	13	39	14	51	16	5	17	19	18	34	19	51	21	9	22	29	23	51
49	12	55	14	9	15	24	16	40	17	57	19	16	20	36	21	57	23	20	24	45
50	13	24	14	40	15	58	17	17	18	37	19	59	21	22	22	47	24	15	25	42
51	13	53	15	13	16	34	17	56	19	19	20	44	22	11	23	39	25	10	26	43
52	14	24	15	47	17	11	18	37	20	3	21	32	23	2	24	34	26	9	27	46
53	14	57	16	23	17	50	19	19	20	50	22	22	23	56	25	35	27	11	28	53
54	15	31	17	1	18	32	20	4	21	38	23	15	24	53	26	34	28	17	30	4
55	16	7	17	40	19	15	20	52	22	30	24	10	25	53	27	39	29	27	31	19
56	16	45	18	22	20	1	21	42	23	24	25	9	25	57	28	40	30	42	32	39
57	17	25	19	6	20	49	22	35	24	22	26	12	28	5	30	1	32	1	34	5
58	18	7	19	52	21	41	23	31	25	23	27	19	29	18	31	20	33	26	35	37
59	18	52	20	43	22	36	24	31	26	29	28	30	30	35	32	44	34	58	37	17
60	19	40	21	36	23	34	25	35	27	39	29	47	31	58	34	15	36	37	39	5
61	20	32	22	23	24	37	26	44	28	54	31	9	33	28	35	53	38	25	41	3
62	21	37	23	34	25	44	27	58	30	36	32	38	35	6	37	40	40	22	43	12
63	22	26	24	39	26	57	29	18	31	44	34	15	36	52	39	37	42	34	45	35
64	23	29	25	50	28	15	30	45	33	19	36	1	38	49	41	46	44	54	48	16
65	24	38	27	7	29	41	32	10	35	4	37	56	40	58	44	10	47	36	51	19
66	25	53	28	31	31	14	34	3	37	0	40	6	43	22	46	52	50	39	54	50
67	27	15	30	3	32	57	35	58	39	8	42	30	46	4	49	56	54	13	59	2
68	28	45	31	45	34	51	38	6	41	33	45	13	49	10	53	52	58	27	64	16
69	30	25	33	37	36	58	40	30	44	16	48	20	52	48	57	50	63	47	71	28
70	32	13	35	44	39	22	43	14	47	24	51	59	57	8	63	13	71	5	90	0
71	34	22	38	7	42	6	46	23	51	6	56	23	62	37	70	40	90	0		
72	36	45	40	51	45	17	50	7	55	33	61	57	70	12	90	0				
73	39	29	44	3	49	2	54	38	61	13	69	42	90	0						
74	42	41	47	50	53	37	60	17	69	8	90	0								
75	46	30	52	30	59	30	68	31	90	0										
76	51	14	58	29	67	49	90	0												
77	57	21	67	2	90	0														
78	66	8	90	0																
79	90	0																		

D E G R E E S of D E C L I N A T I O N.

A TABLE of ASCENSIONAL DIFFERENCES, &c.

	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	3	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	56	10	23	10	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	53	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	37	14	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	11
32	13	53	14	37	15	23	16	9	16	56	17	45	18	34	19	24	20	19	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

DEGREES of DECLINATION.

A TABLE of ASCENSIONAL DIFFERENCES, &c.

D E G R E E S of D E C L I N A T I O N.	31		32		33		34		35		36		37		38		39		40	
	d.	m.																		
1	0	36	0	37	0	39	0	40	0	42	0	44	0	45	0	47	0	49	0	50
2	1	12	1	15	1	18	1	21	1	24	1	27	1	31	1	34	1	37	1	4
3	1	48	1	53	1	57	2	2	2	6	2	11	2	16	2	21	2	26	2	31
4	2	24	2	30	2	36	2	42	2	48	2	55	3	1	3	8	3	15	3	22
5	3	1	3	8	3	15	3	23	3	31	3	39	3	47	3	55	4	4	4	13
6	3	37	3	46	3	55	4	3	4	13	4	23	4	33	4	43	4	53	5	4
7	4	14	4	25	4	34	4	45	4	56	5	7	5	19	5	30	5	42	5	55
8	4	51	5	2	5	14	5	26	5	39	5	52	6	5	6	18	6	32	6	40
9	5	28	5	41	5	54	6	8	6	22	6	37	6	51	7	6	7	22	7	38
10	6	5	6	20	6	35	6	50	7	9	7	22	7	38	7	55	8	13	8	30
11	6	42	7	59	7	15	7	32	7	49	8	7	8	25	8	44	9	3	9	23
12	7	20	7	38	7	56	8	15	8	34	8	53	9	13	9	34	9	55	10	16
13	7	58	8	18	8	37	8	58	9	18	9	39	10	1	10	24	10	46	11	10
14	8	37	8	58	9	19	9	41	10	3	10	26	10	50	11	14	11	39	12	4
15	9	16	9	38	10	1	10	25	10	49	11	14	11	39	12	5	12	32	13	0
16	9	55	10	19	10	44	11	59	11	35	12	2	12	29	12	57	13	26	13	55
17	10	35	11	1	11	27	11	44	12	22	12	50	13	19	13	49	14	20	14	52
18	11	16	11	43	12	11	12	50	13	9	13	39	14	10	14	42	15	15	15	49
19	11	56	12	26	12	55	13	26	13	57	14	29	15	2	15	36	16	11	16	48
20	12	38	13	9	13	40	14	13	14	46	15	20	15	55	16	31	17	8	17	47
21	13	20	13	53	14	26	15	0	15	36	16	12	16	49	17	27	18	7	18	47
22	14	3	14	37	15	13	15	49	15	27	17	5	17	44	18	24	19	6	19	49
23	14	47	15	23	16	0	16	38	16	17	17	58	18	39	19	22	20	6	20	52
24	15	31	16	9	16	48	17	29	17	10	18	52	19	36	20	21	21	8	21	56
25	16	16	16	56	17	38	18	20	18	3	19	48	20	34	21	21	22	11	23	1
26	17	2	17	45	18	28	19	12	19	58	20	45	21	34	22	24	23	16	24	10
27	17	50	18	34	19	19	20	6	20	54	21	44	22	35	23	28	24	22	25	19
28	18	38	19	24	20	12	21	1	21	51	22	44	23	37	24	33	25	30	26	30
29	19	27	20	16	21	6	21	57	22	50	23	45	24	41	25	40	26	40	27	43
30	20	18	21	9	22	1	22	55	23	51	24	48	25	47	26	49	27	52	28	59

A TABLE of ASCENSIONAL DIFFERENCES, &c.

	d. ⁴¹		d. ⁴²		d. ⁴³		d. ⁴⁴		d. ⁴⁵		d. ⁴⁶		d. ⁴⁷		d. ⁴⁸		d. ⁴⁹		d. ⁵⁰	
	d.	m.																		
1	0	52	0	54	0	56	0	58	1	0	1	2	1	4	1	7	1	9	1	12
2	1	44	1	48	1	52	1	56	2	0	2	4	2	9	2	13	2	18	2	23
3	2	37	2	42	2	48	2	54	3	0	3	7	3	13	3	20	3	27	3	35
4	3	29	3	37	3	44	3	52	4	1	4	9	4	18	4	27	4	37	4	47
5	4	22	4	31	4	41	4	51	5	1	5	12	5	23	5	35	5	47	5	59
6	5	15	5	26	5	37	5	50	6	2	6	15	6	28	6	42	6	57	7	12
7	6	8	6	21	6	34	6	49	7	5	7	18	7	34	7	50	8	7	8	25
8	7	1	7	16	7	32	7	45	8	5	8	22	8	40	8	59	9	18	9	38
9	7	55	8	12	8	30	8	48	9	7	9	26	9	47	10	8	10	30	10	53
10	8	49	9	8	9	28	9	48	10	9	10	31	10	54	11	18	11	42	12	8
11	9	44	10	5	10	27	10	49	11	12	11	57	12	1	12	28	12	55	13	24
12	10	39	11	2	11	26	11	51	12	16	12	43	13	11	13	39	14	9	14	40
13	11	35	12	0	12	26	12	53	13	21	13	50	14	20	14	51	15	24	15	58
14	12	31	12	58	13	27	13	56	14	26	14	58	15	30	16	5	16	40	17	17
15	13	28	13	58	14	28	15	0	15	32	16	7	16	42	17	19	17	57	18	37
16	14	26	14	58	15	31	16	5	16	40	17	16	17	54	18	34	19	16	19	59
17	15	52	15	59	16	34	17	10	17	48	18	27	19	8	19	51	20	36	21	22
18	16	24	17	1	17	38	18	17	18	58	19	40	20	23	21	9	21	57	21	47
19	17	25	18	4	18	44	19	25	20	9	20	53	21	48	22	29	23	10	24	14
20	18	27	19	8	19	51	20	35	21	21	22	8	22	58	23	51	24	45	25	42
21	19	30	20	30	20	59	21	46	22	34	23	25	24	18	25	14	26	12	27	14
22	20	34	21	20	22	8	22	58	23	50	24	44	25	40	26	40	27	42	28	47
23	21	39	22	28	23	19	24	12	25	7	26	5	27	5	28	8	29	14	30	23
24	22	46	23	38	24	32	25	28	26	26	27	27	28	31	29	38	30	48	32	3
25	23	55	24	50	25	47	26	46	27	48	28	52	30	0	31	12	32	26	33	46
26	25	5	26	32	27	32	28	6	29	11	30	20	31	32	32	48	34	8	35	32
27	26	17	27	18	28	22	29	29	30	38	31	51	33	7	34	28	35	53	37	23
28	27	31	28	36	29	44	30	54	32	7	33	25	34	36	36	12	37	43	39	19
29	28	48	29	56	31	8	32	22	33	40	35	2	36	28	38	0	39	57	41	21
30	30	7	31	19	32	35	33	53	35	16	36	43	38	15	39	53	41	37	43	29
31	31	29	32	45	34	5	35	28	36	56	38	29	40	7	41	52	43	44	45	44
32	32	54	34	14	35	38	37	7	38	40	40	19	42	4	43	57	45	27	48	8
33	34	22	35	47	37	16	38	50	40	30	42	16	44	8	46	9	48	50	50	43
34	35	53	37	23	38	50	40	39	42	25	44	18	46	20	48	31	50	53	53	40
35	37	30	39	5	40	46	42	33	44	26	46	29	48	40	51	3	53	40	56	34
36	39	10	40	52	42	39	44	33	46	36	48	48	51	11	53	48	56	42	59	59
37	40	55	42	44	44	39	46	42	48	54	51	17	53	55	56	49	60	6	63	41
38	42	47	44	42	46	46	48	59	51	22	54	0	56	48	60	11	64	0	68	36
39	44	45	49	49	49	2	51	27	54	3	56	57	60	16	64	4	68	41	74	49
40	46	50	49	4	51	29	54	8	57	4	60	20	64	8	68	44	74	52	90	0

D E G R E E S of D E C L I N A T I O N.

AN ILLUSTRATION

A TABLE OF ASCENSIONAL DIFFERENCES, &c.

	d. ⁵¹ m.		d. ⁵² m.		d. ⁵³ m.		d. ⁵⁴ m.		d. ⁵⁵ m.		d. ⁵⁶ m.		d. ⁵⁷ m.		d. ⁵⁸ m.		d. ⁵⁹ m.		d. ⁶⁰ m.		
	d.	m.																			
1	1	14	1	17	1	20	1	23	1	26	1	29	1	32	1	36	1	40	1	4	
2	2	28	3	34	2	39	2	45	2	52	2	58	3	5	3	12	3	20	3	28	
3	3	43	3	58	3	59	4	8	4	18	4	27	4	38	4	40	5	0	5	13	
4	4	57	5	8	5	19	5	31	5	44	5	57	6	11	6	25	6	41	6	57	
5	6	12	6	26	6	40	6	55	7	11	7	27	7	44	8	3	8	22	8	43	
6	7	27	7	44	8	1	8	19	8	38	8	58	9	19	9	41	10	4	10	28	
7	8	43	9	2	9	23	9	44	10	6	10	29	10	54	11	20	11	47	12	17	
8	10	0	10	22	10	45	11	9	11	35	12	1	12	30	13	0	13	31	14	5	
9	11	17	11	43	12	8	12	35	13	4	13	35	14	7	14	41	15	17	15	55	
10	12	35	13	3	13	32	14	3	14	35	15	9	15	45	16	23	17	4	17	47	
11	13	53	14	24	14	57	15	31	16	7	16	45	17	25	18	8	18	53	19	41	
12	15	13	15	47	16	23	17	0	17	40	18	22	19	6	19	53	20	43	21	36	
13	16	34	17	11	17	50	18	32	19	15	20	1	20	50	21	41	22	36	23	34	
14	17	56	18	37	19	19	20	4	20	52	21	42	22	35	23	31	24	31	25	35	
15	19	19	20	4	20	50	21	38	22	30	23	24	24	22	25	23	26	29	27	39	
16	20	44	21	32	22	22	23	15	24	10	25	9	26	12	27	19	29	30	29	47	
17	22	11	23	2	23	56	24	53	25	53	26	57	28	5	29	18	30	35	31	59	
18	23	39	24	34	25	35	26	34	27	39	28	48	30	1	31	20	32	44	34	19	
19	25	10	26	9	27	11	28	17	29	37	30	41	32	1	33	26	34	58	36	37	
20	26	43	27	46	28	53	30	4	31	19	32	36	34	5	35	37	37	7	39	5	
21	28	18	29	26	30	37	31	54	33	15	34	41	36	14	37	54	39	2	41	40	
22	29	56	31	8	32	28	33	44	35	14	36	48	38	28	40	17	42	15	44	25	
23	31	37	32	54	34	17	35	45	37	19	39	0	40	49	42	7	44	57	48	20	
24	33	22	34	44	36	13	37	48	39	29	41	18	43	17	45	26	47	49	50	27	
25	35	10	36	39	38	14	39	59	41	45	43	48	45	54	48	16	50	54	53	52	
26	37	2	38	38	40	20	42	10	44	9	46	18	48	41	51	19	54	16	57	39	
27	39	0	40	42	42	33	44	32	46	41	49	4	51	41	54	38	58	1	61	57	
28	41	2	42	53	44	53	47	2	49	24	52	1	54	58	59	19	62	14	67	4	
29	43	12	45	12	47	21	49	44	52	20	55	16	58	36	63	31	67	18	73	46	
30	45	29	47	39	50	1	52	37	55	32	58	52	62	49	67	31	73	55	90	0	
31	47	54	50	16	52	53	55	48	59	6	62	58	67	42	74	4	90	0			
32	50	30	53	7	56	1	59	19	63	10	67	53	74	12	90	0					
33	53	19	56	13	59	31	63	21	68	2	74	19	90	0							
34	56	24	59	42	63	31	68	11	74	26	90	0									
35	59	51	63	40	68	19	74	22	90	0											
36	63	48	68	25	74	37	90	0													
37	68	31	74	42	90	0															
38	74	42	90	0																	
39	90	0																			
40																					

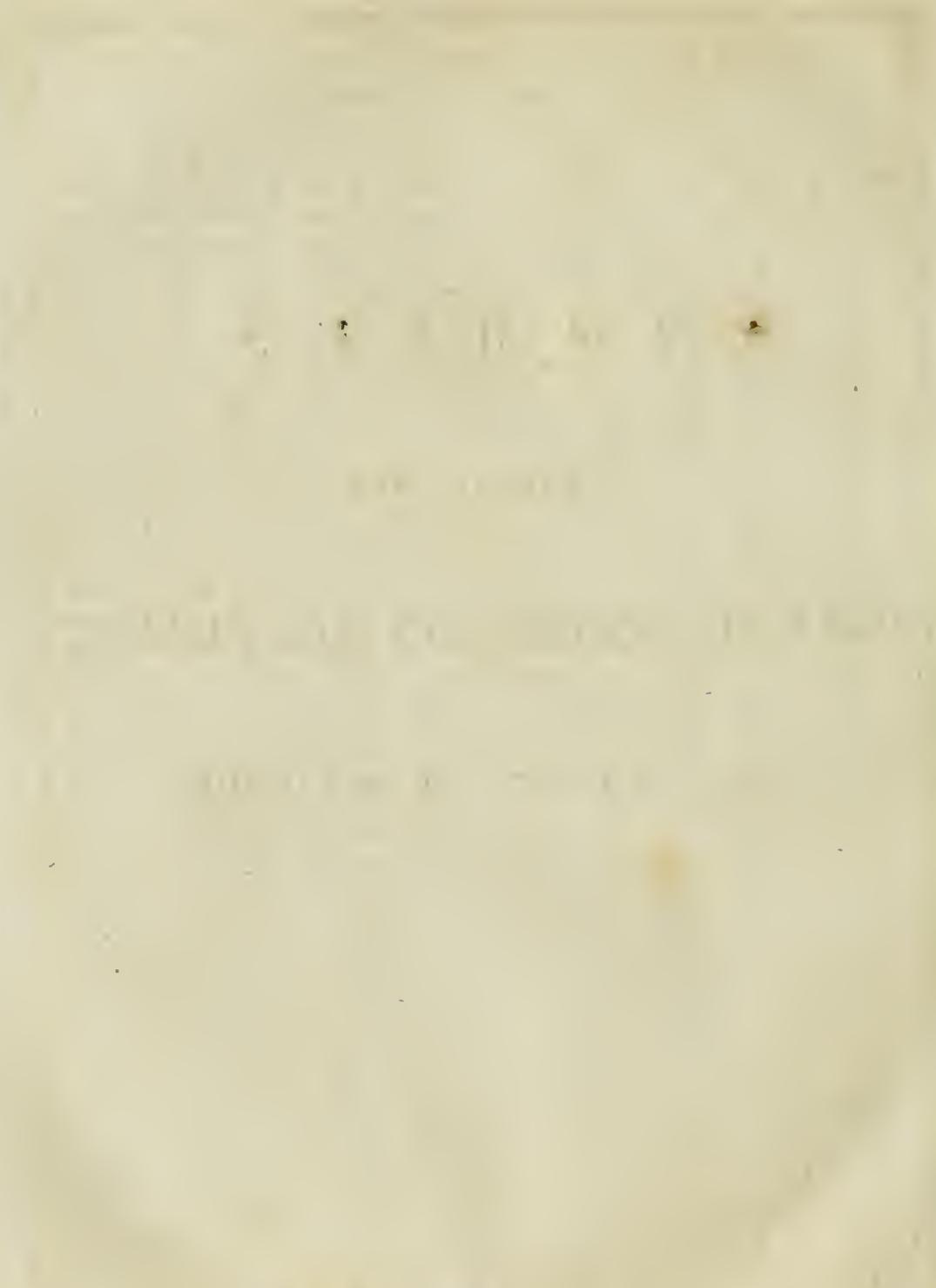
D E G R E E S of D I S T I N A T I O N .

T A B L E S

SHOWING THE

OBLIQUE ASCENSION of the PLANETS,

For the LATITUDE of LONDON.



A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 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	0 0	358 27	356 55	355 21	353 47	352 13	350 39
1	0 25	358 52	357 19	355 46	354 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 52	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 38	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 of 51 Deg. 32 Min.—*South Latitude.*

γ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 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	9 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	13 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 of 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 of 51 Deg. 32 Min.—*South 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	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 28	35 57	37 33
27	28 7	29 54	31 39	33 19	35 0	36 37	38 15
28	28 48	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 of 51 Deg. 32 Min.—*North Latitudes.*

II	0	I	2	3	4	5	6
d.	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 44	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 of 51 Deg. 32 Min.—*South Latitude.*

II d.	0 d. m.	I d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 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 49	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 24	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 44	40 29	42 13	43 54	45 34	47 10
10	37 44	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 14	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 24	53 59
18	44 42	46 31	48 18	49 59	51 40	53 19	54 54
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 43
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 24	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

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—North Latitude.

⁵⁰ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 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	56 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 49	61 8	59 14	57 16	55 11	52 58
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	58 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 29	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 49	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 99	80 19	78 39	76 54	75 3
24	86 22	84 52	83 20	81 45	80 5	78 23	76 32
25	87 42	86 15	84 44	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	90 23	88 55	87 23	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

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

²⁵ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	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 47	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 28	79 52
13	72 1	73 39	75 12	76 43	78 11	79 33	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 39	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 28	95 42	96 57
27	90 24	91 48	93 10	94 29	95 46	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 54	102 6

A TABLE of OBLIQUE ASCENSIONS.
For the Latitude of 51 Deg. 32 Min.—North Latitude.

♈	♉	♊	♋	♌	♍	♎	♏
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 3
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 44	96 16
8	105 46	104 33	103 17	102 0	100 39	99 16	97 46
9	107 11	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

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

α d.	0		1		2		3		4		5		6	
	d.	m.												
0	94	34	95	54	97	12	98	27	99	42	100	54	102	6
1	95	58	97	17	98	34	99	49	101	2	102	13	103	24
2	97	21	98	39	99	55	101	9	102	22	103	32	104	42
3	98	45	100	0	101	17	102	29	103	42	104	51	106	1
4	100	8	101	24	102	40	103	51	105	2	106	11	107	19
5	101	3	102	48	104	2	105	12	106	22	107	31	108	37
6	102	57	104	12	105	23	106	33	107	42	108	51	109	57
7	104	22	105	35	106	47	107	55	109	4	110	12	111	17
8	105	46	106	52	108	9	109	17	110	25	111	32	112	37
9	107	11	108	23	109	33	110	40	111	46	112	52	113	56
10	108	30	109	47	110	56	112	3	113	9	114	13	115	16
11	110	2	111	11	112	19	113	26	114	30	115	34	116	37
12	111	27	112	36	113	43	114	48	115	52	116	55	117	58
13	112	53	114	2	115	7	116	11	117	13	118	17	119	19
14	114	18	115	26	116	30	117	34	118	36	119	39	120	40
15	115	44	116	50	117	55	118	57	119	58	121	0	122	0
16	117	10	118	16	119	18	120	20	121	21	122	22	123	20
17	118	36	119	41	120	42	121	44	122	45	123	45	124	42
18	120	2	121	5	122	7	123	7	124	7	125	7	126	4
19	121	27	122	30	123	31	124	31	125	30	126	28	127	26
20	122	54	123	55	124	56	125	55	126	54	127	50	128	48
21	124	20	125	20	126	21	127	19	128	17	129	13	130	10
22	125	46	126	46	127	45	128	43	129	40	130	37	131	32
23	127	12	128	9	129	9	130	7	131	3	131	59	132	54
24	128	39	129	35	130	34	131	31	132	26	133	21	134	16
25	130	5	131	2	132	0	132	56	133	49	134	45	135	38
26	131	31	132	27	133	26	134	19	135	13	136	8	137	1
27	132	57	133	54	134	50	135	43	136	36	137	30	138	23
28	134	23	135	18	136	13	137	6	138	0	138	53	139	45
29	135	50	136	44	137	36	138	30	139	24	140	16	141	8
30	137	15	138	8	139	1	139	55	140	49	141	40	142	31

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—North Latitude.

m d.	0		1		2		3		4		5		6	
	d.	m.												
0	137	15	136	19	135	23	134	27	133	29	132	29	131	29
1	138	41	137	46	136	51	135	54	134	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	8	149	18	148	27	147	37	146	44	145	51	144	57
10	151	34	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	3	155	15
17	161	32	160	44	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	36	162	50	162	2	161	14	160	25	159	35
20	165	48	165	2	164	16	163	29	162	40	161	52	161	3
21	167	13	166	28	165	41	164	55	164	7	163	19	162	30
22	168	39	167	52	167	6	166	19	165	33	164	45	163	57
23	170	4	169	18	168	32	167	45	166	58	166	12	165	24
24	171	30	170	43	169	57	169	11	168	24	167	38	166	50
25	172	54	172	7	171	22	170	35	169	49	169	2	168	15
26	174	20	173	33	172	47	172	1	171	15	170	28	169	42
27	175	45	174	58	174	13	173	27	172	40	171	54	171	7
28	177	10	176	23	175	38	174	52	174	6	173	20	172	33
29	178	36	177	48	177	3	176	18	175	32	174	45	173	59
30	180	10	179	13	178	29	177	43	176	57	176	11	175	25

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

η d.	0 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 24	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 13	155 2
10	151 34	152 23	153 12	153 59	154 49	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 of 51 Deg. 32 Min.—North Latitude.

$\hat{=}$ d.	^o 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	188 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 33	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 TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

H d.	0		1		2		3		4		5		6	
	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	36
8	191	22	192	8	192	54	193	42	194	27	195	14	196	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	14	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	47	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	46	223	42	224	37	225	33	226	32	227	32	228	35

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—North Latitude.

m	0		1		2		3		4		5		6	
d.	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	229	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	40	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	26	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 of 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	261	11	272	48	274	25

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—North Latitude.

f d.	0		1		2		3		4		5		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 of 51 Deg. 32 Min.—*South Latitude.*

♄ d.	♀		♁		♂		♃		♄		♅			
	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	31	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	13	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	68	308	57	311	1	313	11	315	31

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—North Latitude.

♂ d.	0		1		2		3		4		5		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	209	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	27	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 of 51 Deg. 32 Min.—*South Latitude.*

☉ d.	0		1		2		3		4		5		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	32

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—North Latitude.

d.	0		1		2		3		4		5		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	4
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	335	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	330	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	337	27
29	346	29	344	50	343	16	341	40	340	4	338	30	338	58
30	346	58	345	20	343	45	342	6	340	32	339	0	337	27

A TABLE of OBLIQUE ASCENSIONS,
For the Latitude of 51 Deg. 32 Min.—*South Latitude.*

°	0		1		2		3		4		5		6	
	d.	m.												
0	329	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	49
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	356	49	348	37
13	338	4	339	48	341	36	343	26	45	16	347	12	349	14
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	48	12	350	9
16	339	47	341	30	343	14	344	2	346	52	348	44	350	41
17	340	19	342	2	343	47	345	34	347	24	49	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	20	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	7	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 of 51 Deg. 32 Min.—North Latitude.

x d.	0		1		2		3		4		5		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	39	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 of 51 Deg. 32 Min.—*South Latitude.*

x d.	0		1		2		3		4		5		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	44	358	23	0	0
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	54	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	94	1	8	2	44	4	14	5	48	7	23	8	57
30	360	0	1	33	3	5	4	39	6	13	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, 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 187 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 — — — —

10.362044

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 $\text{---} \text{---} \text{---}$ d. m.
119 24

The declination of Mars being north, subtract the ascensional difference from the right ascension, and the ascensional difference is $\text{---} \text{---} \text{---} \text{---} \text{---}$ 10. 8

The remainder is the oblique ascension of Mars, required, viz. $\text{---} \text{---} \text{---} \text{---} \text{---}$ 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 $\text{---} \text{---} \text{---} \text{---}$ 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 $\text{---} \text{---} \text{---} \text{---}$ 10.051664

Which co-tangent subtract from the tangent by adding 10.000000, which subtraction cannot otherwise be made; there will remain $\text{---} \text{---} \text{---} \text{---} \text{---}$ 8.842702

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 $\text{---} \text{---} \text{---} \text{---} \text{---}$ d. m.
25 53

To this add the ascensional difference, because the declination is north, $\text{---} \text{---} \text{---} \text{---} \text{---}$ 3 59

And the oblique descension required will be --- 36 52

If

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, showing 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 inquirer, 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 subjoined 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 reference, 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* of 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
OF
LOGISTICAL LOGARITHMS,
FOR FINDING THE
PART PROPORTIONAL
BOTH TO
TIME and MOTION.

LOGISTICAL LOGARITHMS.

Minute.		0	1	2	3	4	5	6
			60	120	180	240	300	360
	Time.		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	11289	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.					
	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	9586
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
		420	480	540	600	660	720	780
	Time.	h. m.						
	m. f.	2 48	3 12	3 36	4 0	4 24	4 48	5 12
0	0	9331	8751	8239	7782	7368	6990	6642
1	24	9320	8742	8231	7774	7361	6984	6637
2	48	9310	8733	8223	7767	7354	6978	6631
3	1 12	9300	8724	8215	7760	7348	6972	6625
4	36	9289	8715	8207	7753	7341	6966	6620
5	2 0	9279	8706	8199	7745	7335	6960	6614
6	24	9269	8697	8191	7738	7328	6954	6609
7	48	9219	8688	8183	7731	7322	6948	6603
8	3 12	9249	8679	8175	7724	7315	6942	6598
9	36	9238	8670	8167	7717	7309	6936	6592
10	4 0	9202	8661	8159	7710	7302	6930	6587
11	24	9218	8652	8152	7703	7296	6924	6581
12	48	9208	8943	8144	7698	7289	6918	6576
13	5 12	9198	8635	8136	7688	7283	6912	6570
14	36	9188	8626	8128	7681	7276	6906	6565
15	6 0	9178	8617	8120	7674	7270	6900	6559
16	24	9168	8608	8112	7667	7264	6894	6554
17	48	9158	8599	8104	7660	7257	6888	6548
18	7 12	9148	8591	8097	7653	7251	6882	6543
19	36	9138	8582	8089	7646	7244	6877	6538
20	8 0	9128	8573	8081	7639	7238	6871	6532
21	24	9119	8565	8073	7632	7232	6865	6527
22	48	9109	8556	8066	7625	7225	6859	6521
23	9 12	9099	8547	8058	7618	7219	6853	6516
24	36	9089	8539	8050	7611	7212	6847	6510
25	10 0	9079	8530	8043	7604	7206	6841	6505
26	24	9070	8522	8035	7597	7200	6836	6500
27	48	9060	8513	8027	7590	7193	6830	6494
28	11 12	9050	8504	8020	7583	7187	6824	6489
29	36	9041	8496	8012	7577	7181	6818	6484
30	12 0	9031	8477	8004	7570	7175	6812	6478

LOGISTICAL LOGARITHMS.								
Minute.		7	8	9	10	11	12	13
•		420	480	540	600	660	720	780
	Time.	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	8404	7840	7421	7038	6687	6362
53	21 12	8814	8296	7832	7414	7032	6681	6357
54	36	8805	8288	7825	7407	7025	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	7795	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.						
	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	3986	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	4407
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	4674
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
	Time. m. f.	h. m. 5 36	h. m. 6 0	h. m. 6 24	h. m. 6 48	h. m. 7 12	h. m. 7 36	h. m. 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	5550	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	4044	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	5029	4804	4590
52	48	6059	5777	3511	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

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
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	3441
11	24	4522	4321	4130	3946	3770	3601	3438
12	48	4518	4318	4127	3943	3768	3598	3436
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	4301	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	4725	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	12 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	4004	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	4164	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. f.	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	3088	2943	2803	2667	2535	2408	
29	36	3236	3086	2941	2801	2665	2533	2405	
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.		h. m.		h. m.		h. m.	
	m. f.	11 12	11 16	12 0	12 24	12 48	13 12	13 36	
30	12 0	3233	3083	2939	2798	2663	2531	2403	
31	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	2596	2467	2341	

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
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.		h. m.		h. m.		h. m.						
	m. f.	14	0	14	24	14	48	15	12	15	36	16	9	16
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	2159	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.						
	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	966
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	1523	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.							
	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	24	1496	1395	1296	1200	1105	1013	924	
32	48	1494	1393	1295	1198	1104	1012	921	
33	13 12	1493	1392	1293	1197	1102	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	19 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	3060	3120	3180	3240	3300
	Time.	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	45	55
		2940	3000	3060	3120	3180	3240	3300
	Time.	h. m.						
	m. f.	19 36	20 0	20 24	20 48	21 12	21 36	22 0
30	12 0	835	749	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	834	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	3 05
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

A NEW AND COMPLETE
ILLUSTRATION
OF THE CELESTIAL SCIENCE OF
ASTROLOGY;

OR, THE

Art of foretelling future Events and Contingencies

BY THE

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

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IN TWO VOLUMES.

Δεσμὸν δὲ Πλειχδος ἐργῶς ;
Ἡ φραγμὸν Ὠριωνος ηὐοίξας. ARGOL. ASTR. Lib. ii. Cap. 8.

The Sun, Moon, and Stars, hath God distributed unto all Nations under Heaven. They declare the Glory of God, and show 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 Earth. Deut. iv. 19. Psal. xix. 1—4.

By E. SIBLY, M. D.

OF THE KING'S COLLEGE IN ABERDEEN; AND FELLOW OF THE HARMONIC PHILOSOPHICAL SOCIETY IN PARIS.

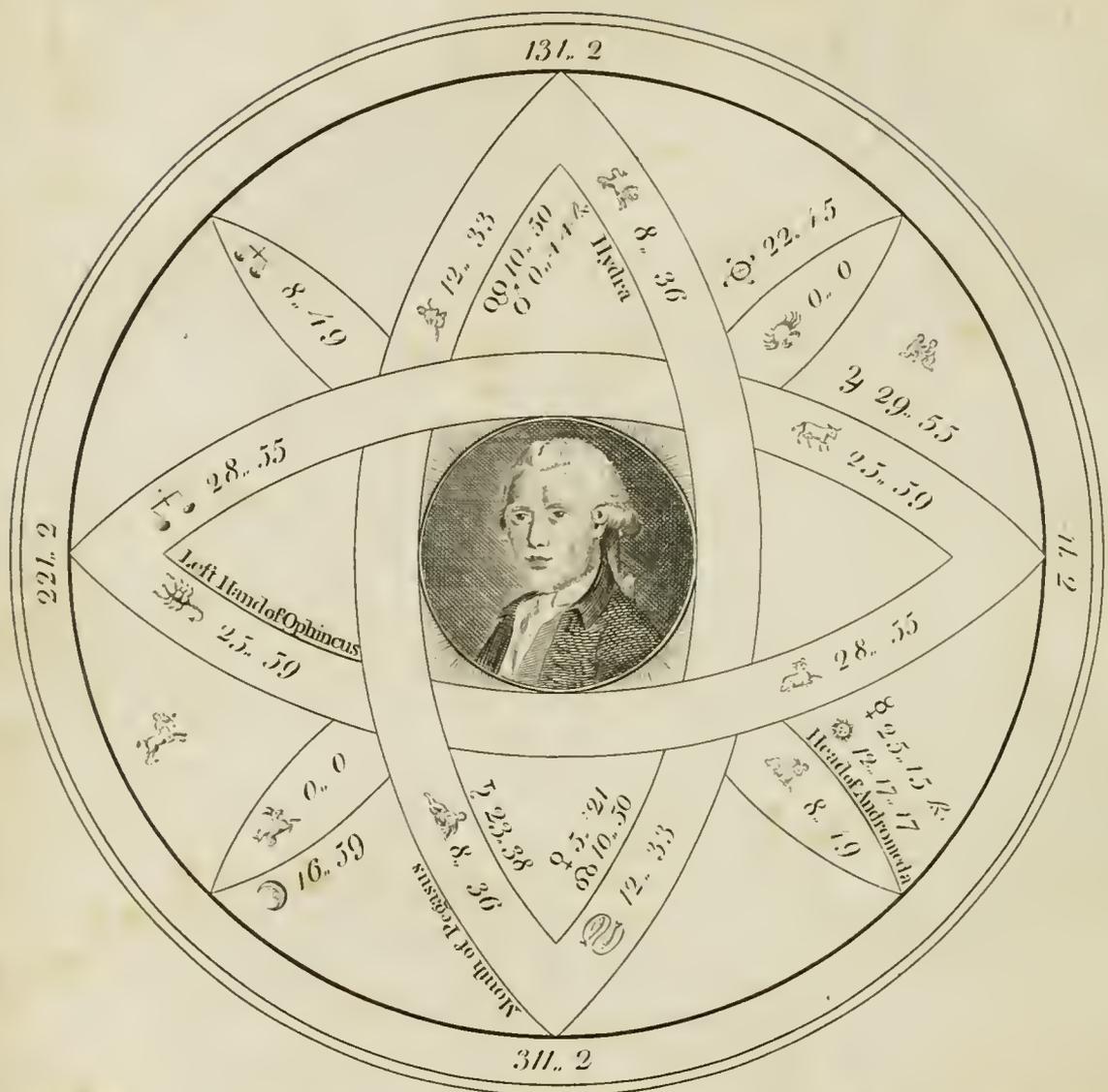
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M.DCCCXIII.





Planets Latitude	Declination		Daily Motions			
			Mean	Present	Fort ^s	Deb ^s
♃ 1-6. S	20-24. S	<i>W. George Michell.</i> ASTRONOMER, At the Royal Academy, Portsmouth Born 21. March 7 H. 58 m. P. M. 1728. 2 ^d dia 5 th Hor Lat. 51-31	0 2 1	0 5 31	25	0
♄ 0-35. S	19-39. S		0 1 59	0 11 35	6	0
♂ 3-12. N	14-15. N		0 31 27	0 7 17	14	0
☉	1-52. N		0 59 8	0 59 2	1	0
♀ 0-52. S	8-17. S		0 59 8	1 11 33	19	0
♁ 3-17. N	12-52. N		0 59 8	0 6 37	1	0
♁ 4-17. S	26-12. S		13 10 35	12 1 0	0	2

AN

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

Of the CELESTIAL SCIENCE of

A S T R O L O G Y.

C A L C U L A T I O N O F N A T I V I T I E S.

HAVING, in the former volume, given at large the rudiments of the Astral Science, I shall now proceed to the real Calculation of Nativities, according to the Placidian method as laid down and exemplified in this work. I shall begin with that of my learned and very ingenious friend, Mr. Witchell, Master of the Royal Academy at Portsmouth, a gentleman well known in the literary world; as well on account of his valuable discoveries in the longitude, as for his very useful mathematical publications.

For the ease and instruction of the reader, I shall go through every calculation of this nativity in the most practical and intelligent manner, in order that it may afford every necessary example for directing significators to promissors, in all cases whatsoever, as well as to show the probable effects to be deduced therefrom in nativities in general.

The scheme of Mr. Witchell's nativity, in the annexed plate, was erected by himself; and, from his great veneration for the science, he gave me leave to publish it, and to make what observations I thought necessary in the calculation of it.

On examining the figure, I found it wanted rectification; and, therefore, according to the method pointed out in Vol. I. p. 416, I proceeded to bring the estimated time to the true time of birth. It is here to be observed, that neither of the luminaries are in the centre of the angles, nor fortunes in parallel of angles; but, as a nocturnal nativity, the Moon's situation with Saturn presented itself most eligibly for the purpose of rectification. My business therefore was to bring them in a right parallel from the fourth house, which is done thus:

First take the right ascension of Saturn (no latitude)	525	58
Then the right ascension of the Moon (no latitude)	288	23
	<hr/>	
Subtract, and the difference is the distance of Saturn from the Moon	37	35

Then seek the feminocturnal arch of Saturn and the Moon, in the Table of the Seminocturnal Arches for the Latitude of London; and, by entering the sign Capricorn on the top column with seventeen degrees, on the left hand side, in the common angle of meeting, it is declared that the feminocturnal arch of the Moon is - - - 8^h 5^m

Which is the space of three houses; but, as the Moon is not elongated above one house, it is to be divided by three; the third part is - - - - - 2^h 41^m 40^s

And is to be turned into degrees of the equator, by the Table in page 196, and it gives - - - - - 40° 25'

The same process may be observed with respect to Saturn. The feminocturnal arch of Saturn is - - - 7^h 11^m 0^s

Divided by three, the third part gives - - - 2 23 40

Turned into equinoctial degrees by the Table, gives 35° 55'

To this third part is to be added that of the Moon 40 25

And their arches make - - - - - 76 20

Then say, by the rule of proportion, If seventy-six degrees twenty minutes give thirty-seven degrees thirty-five minutes, being the distance of Saturn from the Moon, what will forty degrees twenty-five minutes, the third part of the feminocturnal arch of the Moon, give?

Answer, It gives - - - - - 19 53

To which add the Moon's place in the zodiac - - - 16 56

And they make - - - - - 36 49

Which, by allowing for Capricorn thirty degrees, makes the cusp of the fourth to be six degrees forty-nine minutes of Aquarius; consequently there will be six degrees forty-nine minutes of Leo on the tenth house, and twenty-seven degrees thirty-three minutes of Libra ascending. Thus the figure is brought to a rectified time, having the right ascension of the mid-heaven one hundred and twenty-nine degrees fourteen minutes, the oblique ascension of the ascendant two hundred and nineteen degrees fourteen minutes; and, by adding thirty to each house, the oblique ascension and descension of each of the houses are obtained.

The

The next thing to be observed in the copper-plate figure is the Part of Fortune; which must also be rectified, for it is very incorrecly placed by Mr. Witchell. Its true position, in this nativity, is of the greatest consequence, both as to its pole and place; particularly as it is Hyleg, and directed for the native's death; and, as the Part of Fortune in this figure depends wholly on the Moon for declination, right ascension, distances, &c. and hath its diurnal and nocturnal arches increased or diminished as the Moon rises or sets, it may be truly deemed a *lunar horoscope*; I shall therefore give the following rules for its rectification, which will hold good on every similar occasion. First, find the oblique ascension or descension of the Sun, according to his position in the figure, under his own pole; subtract the oblique descension of the Sun from the oblique ascension of the ascendant, and the remainder reserve; then obtain the pole of the Moon, and under the pole obtain her oblique ascension or descension, with latitude, as before observed, by the Sun; and from the oblique ascension of the Moon subtract the distance of the Sun from the ascendant, as above reserved, and the remainder will be the oblique ascension or descension of the Part of Fortune; which may be known by its being a greater or less number of degrees than the mid-heaven; for, by allowing thirty degrees for each house, it will declare in what house the Part of Fortune falls; and to know what degree of the zodiac is answerable thereto, only requires to find the pole of the Part of Fortune; and, by giving it the same latitude and declination as the Moon, it shows its ascensional difference, which must be added to or subtracted from the aforesaid oblique ascension as it is found either in a northern or southern sign, and the right ascension is found; which by looking in the Table of Right Ascensions, allowing its latitude, if any, the degree and minute of the zodiac is pointed out for the place of the Part of Fortune; as exemplified in the following figure.

The pole of the Sun is to be obtained thus:—The Sun is in twelve degrees seventeen minutes of Aries, and his seminocturnal arch under the latitude of birth

The third part of which is	-	-	-	-	-	5	36
Which, turned into degrees of the equator, is	-	-	-	-	-	28	0

The pole of the seventh house is	-	-	-	-	-	51	31
----------------------------------	---	---	---	---	---	----	----

The pole of the sixth, as may be found by the Table in page 192 of this work, is	-	-	-	-	-	40	48
----------------------------------------------------------------------------------	---	---	---	---	---	----	----

Subtracted, leaves the difference of the two poles	-	-	-	-	-	10	43
----------------------------------------------------	---	---	---	---	---	----	----

Then

Then take the distance of the Sun from the seventh house,
 thus: The oblique descension of the seventh house is - 39 14
 The oblique descension of the Sun under the pole of the
 seventh is - - - - - 17 18
 Subtract, and the distance of the Sun from the seventh is 21 56

Then, by the rule of proportion, If twenty-eight degrees, the Sun's feminocturnal arch, give ten degrees forty-three minutes, being the difference between the pole of the seventh and sixth houses, what will twenty-one degrees fifty-six minutes give, which is the distance of the Sun from the seventh house?

The answer is pointed out by the Table of Logarithms, thus: Seek the logarithm of the second and third number, and add them together; then subtract the logarithm of the first number therefrom, and the remainder is the logarithm of the sum required.

EXAMPLE FOR THE FOLLOWING FIGURE.

Seek the logarithm of the second number, which is $10^{\circ} 43'$. In the first column, at the head of the Table, (p. 588.) seek ten, and on the side-column, on the left-hand, enter with forty-three minutes, and in the angle of meeting will be found the logarithm - - 7481

In the same manner seek the third number, viz. twenty-one degrees at the top, and fifty-six minutes at the side, and in the angle of meeting is the logarithm required - - 4370

Add them together, and they make - - - 11851

Then by the same rule seek the logarithm of the first number, 28, which is - - - 3310

And subtract it from the sum of the other two - - 8541

Seek this remainder in the logarithms, and it will give very near eight degrees twenty-three minutes; this being the number sought for, it is to be subtracted from the pole of the seventh house, thus:

The pole of the seventh - - - 51 31
 The number required is - - - 8 23

Subtracted, leaves for the pole of the Sun - 43 8

And under this pole the oblique descension is to be obtained, thus:— Give the ascensional difference under the pole of forty-three degrees eight minutes, and the ascensional difference is - - 4 35

And, as the Sun is in a northern sign, the ascensional difference is to be added to the right ascension. The right ascension is - - - 11 18

And

And the oblique descension is - - 15 53
 Now, as the ascendant is in a southern sign, in order to
 make subtraction, the circle must be added - 360 0
 And the sum is - - - - 375 53
 From which subtract the oblique ascension of the as-
 cendant - - - - - 219 14
 And the distance of the Sun from the ascendant is obtained 156 39

Then obtain the oblique ascension of the Moon under her pole, by the
 following method: First, find the seminocturnal arch of the Moon under
 the latitude of birth, which is - - - 8^h 5^m 0^s

The Moon not being above the distance of one house from
 the fourth, this arch must be divided by three, - 2 41 40
 And turned into equinoctial degrees, by the Table, 40° 25'
 Then take the right ascension of the fourth house, 309 14
 Subtract, and the Moon's distance from the fourth is 20 15

Then, by the rule of proportion, If forty degrees twenty-five minutes
 give twenty-three degrees twenty-seven minutes, being the pole of the
 third house, what will twenty degrees fifteen minutes, the distance of the
 Moon from the fourth house, give? By the logarithical logarithms it gives
 eleven degrees forty-five minutes for the pole of the Moon, which is
 correct.

The ascensional difference of the Moon under that pole is 6 0
 The Moon's right ascension, being in a southern sign,
 must be added - - - - - 288 59
 And the Moon's oblique ascension remains - - 294 59
 From which subtract the distance, as before obtained,
 of the Sun from the ascendant - - - 156 39

And the remainder is the oblique ascension of the Part
 of Fortune - - - - - 138 20

Its true place in the zodiac is obtained thus: Take the
 right ascension of the mid-heaven, which is - 129 14

And subtract it from the oblique ascension of the Part
 of Fortune, and its place is distant from the medium cœli 9 6

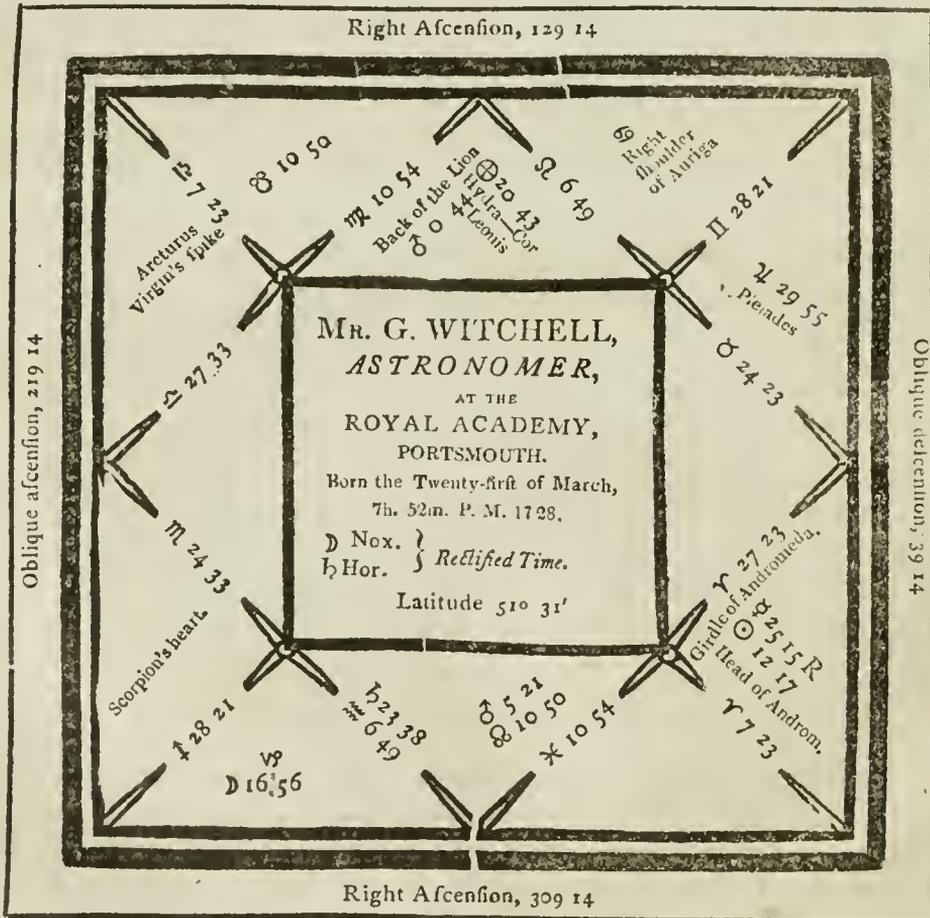
Then, by the rule of proportion, say, If thirty degrees, the distance of
 one house, give twenty-three degrees twenty-seven minutes, the pole of
 the eleventh, what will nine degrees six minutes, the distance of the Part
 of Fortune from the tenth house, give? By the logarithms it gives seven

degrees six minutes for the pole of the Part of Fortune. Let it be observed, that, if the ascensional difference is obtained by the Moon's declination under the above pole, which is three degrees thirty-five minutes, add to it the oblique ascension of the Part of Fortune, thus

The oblique ascension of the Part of Fortune	-	3	35
		138	20
Makes	-	-	-
		141	55

Which is the right ascension, with latitude, of the Part of Fortune; and, by looking into the Table of Right Ascensions, it ascertains the zodiacal degree of the place of the Part of Fortune, which is in twenty degrees forty-three minutes of the sign Leo, in the tenth house.

Thus this nativity is rectified, according to the following scheme, and the Part of Fortune supputated in its horary circle, by the true doctrine of Ptolemy; and, having equal degrees from the ascendant, constitutes what is esteemed a lunar horoscope; in which the Part of Fortune is prorogator, or giver of life.



Ptolemy says, in his Quadripartite, that the Sun, if he be in an aphetic place, is to be preferred by day; if he be not, the Moon shall be preferred; but, if she be not in an aphetic place, that planet shall be taken that had three dignities in the place of the Sun at the preceding conjunction of the Sun and Moon. If no planet hath those titles of dominion, the horoscope shall be taken; but, if it should be a Full Moon, and no such planet in an aphetic place, then the Part of Fortune shall be taken.

A SPECULUM OF THE FOREGOING FIGURE.

Planets Latitude.		Declination.		Antiscions, or Zodiacal Parallels.				Pole of Position.	Right Ascension with Lat.		Semidiurnal and Semi-nocturnal Arch.				
deg.	min.	deg.	min.	d.	m.	d.	m.	deg.	min.	deg.	min.	h.	m.	deg.	min.
♃	16S	20	24S	29	10♄	19	50♅	11	11	326	21	7	11	—	107 45
♄	35S	19	39N	27	26♆	8	2 24♇	34	55	57	51	7	50	—	117 30
♅	12N	14	15N	22	2♈	7	58♉	16	39	153	58	6	58	—	104 30
♆	0	4	52N	12	17♊	17	43♋	43	8	11	18	5	35	—	83 45
♇	52S	8	47S	7	30♌	22	30♍	19	43	337	53	6	49	—	102 15
♈	17N	12	52N	3	55♎	26	5♏	51	21	22	22	5	10	—	77 30
♉	17S	26	42S	0	0	0		11	45	288	59	8	5	—	121 15
♊	17S	26	42N	0	0	0		7	6	141	55	0	0	—	0 0
The first and seventh								51	31	<div style="border: 1px solid black; padding: 5px;"> N. B. The oblique Ascension of the Eleventh is found by adding 30 to the right Ascension of the Meridium Cæli; and in the same manner obtained the oblique Ascension or Descension of the rest of the house. </div>					
The 2d, 8th, 12th, and 6th								40	48						
The 11th, 3d, 9th, and 5th								23	27						

The above exhibits a speculum of some necessary calculations at one view; but, in order to remove every embarrassment out of the way of the young student, I shall now proceed regularly throughout the whole practical part of every calculation in this nativity, in so plain a manner, that the meanest capacity may soon become a master of it. I shall therefore proceed to show how to gain the pole, or circle of position, of the other planets:

To

TO GAIN THE POLE OF SATURN.

Saturn being in twenty-three degrees thirty-eight minutes of Aquarius, enter with this degree and minute in the Tables of Seminocturnal Arches for the latitude of birth, which is in London, and it gives seven hours eleven minutes; which being answerable to the space of three houses, or ninety degrees of the zodiac, I divide it by three, and one of these three parts will be the distance from the cusp of the fourth to the cusp of the fifth house; then by the rule of proportion find the distance of Saturn from the fourth house, as follows: The third part of seven hours eleven minutes is two hours twenty-three minutes and forty seconds, which time convert into degrees by the Table for that purpose, in page 196; by which it is found to give thirty-five degrees fifty-five minutes for the space of one house. The pole of the fifth, as may be found by the Table in page 192, is twenty-three degrees twenty-seven minutes.

The right ascension of Saturn, with latitude, is	-	326	21
The right ascension of the fourth is	-	309	14
Subtract, and there remains	-	17	7

The distance of Saturn from the fourth house. Then say, by the rule of proportion, If thirty-five degrees fifty-five minutes, the space of one house, give, for the pole of the fifth, twenty-three degrees twenty-seven minutes, what will seventeen degrees seven minutes, being the distance of Saturn from the fourth, give?

To find this proportion, make use of the Logistical Logarithms, as before, and seek the logarithm belonging to the two last-mentioned numbers, which add together, and then find the logarithm of the first, and subtract it from them, and the remainder is the proportion required. Thus, seek in the uppermost column at the head of the logarithms for twenty-three, and in the side column for twenty-seven, and in the angle of meeting is the logarithm

In the same manner seek seventeen on the top, and seven on the side, and in the angle is	-	5447
Add them together, and they give	-	9527

Then seek the logarithm of thirty-five degrees fifty-five minutes by the same rule, and it is

Which is to be subtracted from the above	-	7298
------------------------------------------	---	------

This

This remainder I seek among the logarithms, and find, by casting my eye on the head of the Table (p. 587) for degrees, and on the first column on the left hand, that it gives eleven degrees eleven minutes, which is the part proportional, and consequently the true pole of Saturn.

TO TAKE THE TRUE POLE OF JUPITER.

Jupiter is in twenty-nine degrees fifty-five minutes of Taurus.

His femidiurnal arch under the latitude of birth is	7 ^h	50 ^m	0 ^s
Divided by three, and multiplied by two, gives	-	5	43 40
Turned into degrees of the equator by the table	-	-	78° 25'
The pole of the seventh	-	-	-
The pole of the ninth	-	-	-
Subtract one from the other, and the difference is	-		<u>51 31</u> <u>23 27</u> 28 4
The oblique descension of Jupiter with latitude	-		84 33
The oblique descension of the seventh* house	-		<u>39 14</u>
Subtract, and Jupiter's distance from the seventh is	-		<u>45 19</u>

Then by the rule of proportion, If seventy-eight degrees twenty-five minutes, being two parts of Jupiter's femidiurnal arch, give twenty-eight degrees four minutes, being the difference of the pole of the seventh and ninth houses, what will forty-five degrees nineteen minutes, Jupiter's distance, give? Answer, Sixteen degrees thirty-six minutes;

Which I subtract from the pole of the seventh,	-		51 31
			<u>16 36</u>

And the remainder is the pole of Jupiter	-	-	<u>34 55</u>
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TO FIND THE POLE OF MARS.

Mars is in forty-four minutes of Virgo.—The femidiurnal arch of Mars, under the latitude of the seventh, is	-	6 ^h	58 ^m	0 ^s
Being divided by three, gives for one house	-	2	19	20

* The oblique descension of the seventh house is gained thus: Take the right ascension of the mid-heaven, and subtract ninety, being a quarter of the circle, and there remains the oblique descension of the seventh.

Turned into degrees by the table, gives	-	-	34°	50'
The pole of the eleventh house	-	-	23	27
The right ascension of Mars, with latitude,	-		153	58
The right ascension of the mid-heaven,	-		129	14
<hr/>				
Subtract one from the other, and the remainder is } the distance of Mars from the mid-heaven,			24	44
<hr/>				

Then, by the rule of proportion, If thirty-four degrees fifty minutes, the third part of the semidiurnal arch of Mars, give twenty-three degrees twenty-seven minutes, the pole of the eleventh, what will twenty-four degrees forty-four minutes, the distance of Mars from the tenth, give? I find it gives sixteen degrees thirty-nine minutes, which is the true pole of Mars required.

The pole of the Sun has been already obtained, and is forty-three degrees eight minutes.

TO GAIN THE TRUE POLE OF VENUS.

Venus is in five degrees twenty-one minutes of Pifces:

The feminocturnal arch of Venus is	-	-	6 ^h	49 ^m
Being divided by three, the third part is	-	-	2	16 20 ^s
Turned into degrees of the equator,	-	-	34°	5'
The pole of the fifth house,	-	-	23	27
The right ascension of Venus, with latitude,	-		337	53
The right ascension of the fourth,	-		309	14
<hr/>				
Subtract, and the distance of Venus from the fourth is			28	39
<hr/>				

Then, by the rule of proportion, If thirty-four degrees five minutes, the third part of Venus' feminocturnal arch, give twenty-three degrees twenty-seven minutes, the pole of the fifth house, what will twenty-eight degrees thirty-nine minutes, being the distance of Venus from the fourth, give?

Answer, Nineteen degrees forty-three minutes.

TO OBTAIN THE POLE OF MERCURY.

Mercury's place in the zodiac is twenty-five degrees fifteen minutes of Aries.

His

His seminocturnal arch for that point is	-	5 ^h	10 ^m
Being divided by three, the third part will be	-	1	43 20 ^s
Turned into degrees of the equator, by the Table	-		25° 50'
The pole of the cusp of the seventh,	-	-	51 31
The circle of position of the sixth house,	-	-	40 48
Subtract, and the difference of the two poles is	-		10 43
The oblique descension of the seventh,	-	-	39 14
The oblique descension of Mercury, under the pole of birth	-	-	39 4
Subtract, and the distance of Mercury from the seventh is			0 10

Then, by the rule of proportion, If twenty-five degrees fifty minutes give ten degrees forty-three minutes, being the difference of poles, what will ten minutes give, which is the distance of Mercury from the seventh house?

Answer, it gives four minutes, which is to be thus subtracted from the pole of the seventh,

-	-	-	51 31
			0 4

And the remainder is the true pole of Mercury,

-	51 27
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THE METHOD OF OBTAINING THE POLE OF THE MOON.

This figure has been already shown, and was found to be eleven degrees forty-five minutes, as was also

THE METHOD OF OBTAINING THE POLE OF THE PART OF FORTUNE,

Which was found to be seven degrees six minutes.

With a view to make this work entirely complete, I have, in page 132, given the system laid down by Argol and Morinus, for finding the ascensions of the planets; but, as that method is now obsolete, I shall, according to a former promise, give the *Placidian* method of taking them; which is the true way, and which I recommend to every student to practise.

The

The place of Saturn in the zodiac is twenty-three degrees thirty-eight minutes of Aquarius, and his declination twenty degrees twenty-four minutes south; now, as there is no table immediately for the declination of Aquarius in this work, yet, as Leo is situate opposite Aquarius in the zodiac, it only requires to enter into the Table of Declinations under Leo, (p. 531,) with contrary latitude, that is, north instead of south, and it will be found to answer exactly the same purpose; for Saturn's declination, answerable to one degree six minutes north latitude, is twenty degrees twenty-four minutes. To find the zodiacal parallel answerable to that declination, I examine the first column of declination in the Table, under 0 latitude, and seek for twenty degrees twenty-four minutes; but, not finding that declination in that column, I trace back into Cancer, p. 529. where I find it answerable to twenty-nine degrees ten minutes of that planet, which shows that Saturn's parallel falls in twenty-nine degrees ten minutes of Cancer and Capricorn, and fifty minutes of Sagittary and Gemini; and these points, being equi-distant from the tropics, are called the antiscions, in page 132.

In the same-manner is found the antiscion or zodiacal parallel of Jupiter, whose place is twenty-nine degrees fifty-five minutes of Taurus, and his declination nineteen degrees thirty-nine minutes, with thirty-five minutes of south latitude. But, as there is no Table of Declination for Taurus, that of Scorpio, being opposite, must be entered under north latitude, which is equally the same as having a Table of Declination for Taurus, by observing always to enter with contrary latitude; and seek in the first column under 0 for nineteen degrees thirty-nine minutes, (p. 537.) and it will give twenty-seven degrees twenty-six minutes of Scorpio and Taurus for Jupiter's zodiacal parallel, and also two degrees thirty-four minutes of Leo and Aquarius, as may be found by the aforementioned Table of Antiscions.

The position of Mars in the heavens is in forty-four minutes of Virgo, and his declination fourteen degrees fifteen minutes, with three degrees twelve minutes north latitude. I enter the Table of Declination in Virgo, p. 533, under the column 0; but find no such declination, therefore I seek in the Table of Leo, p. 531, in the same column under 0 at the top, and find it points to twenty-two degrees two minutes of Leo and Aquarius, and seven degrees fifty-eight minutes of Scorpio and Taurus; which give the zodiacal parallel of Mars.

The mode of finding the Sun's antiscion, or zodiacal parallel, is exactly the same as given by Argol and Morinus; and the reason is, because the Sun never varies, but always moves in the same line throughout all the
 signs

signs of the zodiac. The antiscions of the Sun, therefore, fall in twelve degrees seventeen minutes of Aries and Libra, and seventeen degrees forty-three minutes of Virgo and Pisces.

The mode of ascertaining the antiscions or zodiacal parallels of Venus differs from that of the Sun, because Venus has latitude. The place of Venus in the zodiac is five degrees twenty-one minutes, her declination is eight degrees forty-seven minutes, and her latitude fifty-two minutes south; and, as there is no table of declination for the sign Pisces, I take the opposite sign Virgo, as before, and seek for eight degrees forty-seven minutes in the column with 0 on the top, and it will be found answerable to seven degrees thirty minutes of Virgo and Pisces, and twenty-two degrees thirty minutes of Libra and Aries; those places being equi-distant from the two tropics.

The antiscion or zodiacal parallel of Mercury is gained in the same manner as the former; his place being in twenty-five degrees fifteen minutes of Aries, his latitude three degrees seventeen minutes north, and his declination twelve degrees fifty-two minutes in Aries; but, as there is no table for Aries, it is to be worked by the contrary sign Libra; but, not finding in the column of no latitude that degree of declination, I enter the sign Scorpio, and find it answerable to three degrees fifty-five minutes of that sign, and three degrees fifty-five minutes of Taurus, and twenty-six degrees five minutes of Leo and Aquarius.

The antiscion or parallel of the Moon cannot in any case be directed, she having twenty-six degrees forty-two minutes of declination, and the greatest declination of the ecliptic is but twenty-three degrees thirty-two minutes, and therefore there can be no zodiacal parallel of the Moon for direction.

Of MUNDANE PARALLELS.

Let it be remembered, that the cusps of the ascendant, seventh, mid-heaven, and imum cœli, are angles in the world, and are described by the spheres to cut the globe of this earth in four equal parts or quarters, each quarter containing ninety degrees of the equator. A mundane parallel, therefore, is no other, than when two stars or planets are equally distant from any of these four angles; or are brought into that situation by the motion of the primum mobile. And, as an exact method of taking them is absolutely necessary to be known, where any degree of accu-

racy is required; and, as they constitute the most considerable directions in human life, I shall give the following examples in this nativity, by way of initiating the beginner in a correct mode of taking them.

The MUNDANE PARALLEL of MARS and VENUS.

Distance of Mars from the mid-heaven, - 24° 44'

Semidiurnal arch of Saturn - - 6^h 58^m

Seminocurnal arch of Mercury - 6 49

Distance of Venus from the fourth house, by right ascension, 28 39

Then, by the rule of proportion, If the semidiurnal arch of Mars; viz. six hours fifty-eight minutes, gives for his distance twenty-four degrees forty-four minutes, what will six hours forty-nine minutes, the seminocurnal arch of Venus, give?

Answer, twenty-four degrees twelve minutes.

Which is to be subtracted from the distance of Venus from the fourth house thus; the distance of Mercury from the fourth 28 39

The proportional part - - - 24 12

Remain for the arch of direction - - 4 27

To turn this arch of direction into time, add the Sun's right ascension - - - 11 18

And it is augmented to - - 15 45

Which seek in the Tables of Right Ascensions, in order to find what degree and minute of the zodiac answers thereto, and on examination it will be seventeen degrees five minutes of Aries. This being found, refer to the Ephemeris, and examine what length of time the Sun will take in going from twelve degrees seventeen minutes of Aries, being his point at birth, to seventeen degrees five minutes of the same sign, and it will be found he is four days and near twenty-one hours; which being computed according to the doctrine of Ptolemy, by allowing one day's motion of the Sun for a year, and two hours motion for a month, declares the native was four years, ten months, and fifteen days, old, when Mars came to a parallel of Venus in Mundo.

The

The SUN to the PARALLEL of JUPITER in MUNDO.

The Sun being in the sixth house, and the parallel made from the seventh, the Sun's distance is to be taken from the seventh house by oblique descension, under the pole of the seventh, viz. fifty-one degrees thirty-one minutes.

Distance of the Sun from the seventh	-	-	21°	56'
Seminocturnal arch of the Sun	-	5 ^h	35 ^m	
Semidiurnal arch of Jupiter	-	6	50	
Distance of Jupiter from the seventh	-	-	45	19

Then say, by the rule of proportion, If five hours thirty-five minutes, being the nocturnal arch of the Sun, give its distance, twenty-one degrees fifty-six minutes, what will seven hours fifty minutes give?

Answer	-	-	-	-	31	43
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Which is to be subtracted from Jupiter's distance, and the remainder is the arch of direction

-	-	13	36
---	---	----	----

Which, by adding the right ascension of the Sun, and turning it into time, as in the foregoing example, points out the native to be fifteen years, four months, and twenty-one days, old, when the Sun came to the mundane parallel of Jupiter.

The MOON to the PARALLEL of VENUS in MUNDO.

Distance of the Moon from the fourth house, by right ascension,	-	-	-	-	-	20	15
Seminocturnal arch of the Moon	-	8	5				
Seminocturnal arch of Venus	-	6	49				
Distance of Venus from the fourth	-	-	-	-	28	39	

Then, by the rule of proportion, If eight hours five minutes give twenty degrees fifteen minutes, being the distance of the Moon from the fourth house, what will six hours forty-nine minutes, the seminocturnal arch of Venus, give?

Answer, seventeen degrees five minutes.

This

This proportional part is to be subtracted from the distance of Venus, thus:

Distance of Venus from the fourth	28 ^h	39 ^m
Proportional part subtract	17	5

And there remains for the arch of direction 11 34

Which, by being turned into time by the foregoing rules, gives twelve years, eight months, and about seven days, of the native's life.

The SUN to the MUNDANE PARALLEL of MARS.*

Distance of Mars from the midheaven	-	24°	44'
Semidiurnal arch of Mars	-	6	58
Seminocturnal arch of the Sun	-	5	35

Then by the rule of proportion, if six hours fifty-eight minutes give twenty-four degrees forty-four minutes, what will five hours thirty-five minutes give?

Answer	-	-	-	-	-	21	40
--------	---	---	---	---	---	----	----

Which must be subtracted from the distance of the Sun from the fourth house thus; the distance of the Sun from the fourth, by right ascension, is

The proportional part subtract	-	-	-	-	62	4
--------------------------------	---	---	---	---	----	---

And the remainder is the arch of direction	-	-	-	-	21	40
					40	24

Which, by adjusting according to the former examples, gives forty-three years of the native's age.

MERCURY to the MUNDANE PARALLEL of JUPITER.

The distance of Mercury from the seventh house, by oblique descension, under the pole of the seventh, is

Seminocturnal arch of Mercury	-	5	10
Semidiurnal arch of Jupiter	-	7	50

* There can be no Mundane Parallels to the Part of Fortune, because the Part of Fortune emits no rays.

The distance of Jupiter from the seventh, by oblique descension, under the pole of the seventh, is - - - 45° 17'

Then, by the rule of proportion, If five hours ten minutes, give one degree twenty-one minutes, the distance of Mercury, what will seven hours fifty minutes, the feminocturnal arch of Jupiter, give?

Answer, - - - - - 2 3

Which, being subtracted from Jupiter's distance, leaves for the arch of direction - - - 43 16

Which, being turned into time by the foregoing rule, gives forty-five years, ten months, and about twelve days, of the native's life, when Mercury came to the parallel of Jupiter in mundo.

SATURN to the MUNDANE PARALLEL of VENUS.

The distance of Venus from the fourth house is - 28 39

The feminocturnal arch of Venus - 6^h 49^m

The feminocturnal arch of Saturn - 7 11

The distance of Saturn from the fourth house - - 17 7

Then say, by the rule of proportion If six hours forty-nine minutes, the feminocturnal arch of Venus, give her distance from the fourth house, viz. twenty-eight degrees thirty-nine minutes, what will seven hours eleven minutes give, being the feminocturnal arch of Saturn?

Answer, - - - - - 30 12

To which is to be added the distance of Saturn from the fourth, because that planet is not past the cusp; - 17 7

And the arch of direction will be - - - 47 19

Which, being turned into time, declares the native to be forty-nine years and near ten months old, when Saturn comes to the mundane parallel of Venus.

The MOON to the PARALLEL of the SUN in MUNDO.

The distance of the Moon from the fourth house is - 20° 15'
 The feminocturnal arch of the Moon - 8^h 5^m
 The feminocturnal arch of the Sun - 5 35

The distance of the Sun from the fourth house - 62 4

Then, by the rule of proportion, If eight hours five minutes give twenty degrees fifteen minutes, what will five hours thirty-five minutes, the feminocturnal arch of the Sun, give? Answer, - - - - 13 59

Now, as the Moon is past the cusp of the fourth house, the proportional part must be subtracted from the distance of the Sun from the fourth,

And there remains for the arch of direction - - 48 5

Which arch of direction, turned into time, declares, that, when the Mundane Parallel of the Moon and Sun came up, the native was fifty years, eight months, and about sixteen days, old.

M A R S to the P A R A L L E L of M E R C U R Y in MUNDO.

The distance of Mars from the midheaven is - 24 44

The feminocturnal arch of Mars - 6 58
 The feminocturnal arch of Mercury - 5 10

The distance of Mercury from the fourth house, - 73 8

Then, by the rule of proportion, If six hours fifty-eight minutes give twenty-four degrees forty-four minutes, what will five degrees ten minutes give? Answer, 18 22

The part proportional is to be subtracted from the distance of Mercury from the fourth house,
 And the remainder is the arch of direction - - 54 46

Which arch of direction, being turned into time, declares the native fifty-seven years, five months, and twenty-six days, old, when Mars came in parallel with the planet Mercury.

O f M U N D A N E A S P E C T S .

Mundane Aspects are formed by the position of the twelve houses of heaven, as they are opposed to, or aspect, each other. For instance, the cusp of the midheaven beholds the cusp of the seventh house and the cusp of the ascendant with a mundane quartile; and the cusp of the fourth with an opposition. The cusp of the ninth house beholds the cusp of the eleventh with a sextile, and the cusp of the fifth with a trine; so the cusp of the twelfth beholds the cusp of the second with a sextile, and the cusp of the fourth with a trine. And thus the Mundane Aspects go round the twelve houses, and have a measure peculiar to themselves, being distinct from the measure used for bringing up zodiacal aspects, where sixty degrees make a sextile, and an hundred and twenty make a trine; but these are measured by their distances from a given angle, and by the semidiurnal and seminocturnal arches; so that, to proportionate or limit a Mundane Aspect, it only requires to bring the star or planet to the cusp of any of the houses, according to the aspect it is to be directed to; which may be done, by looking into the Table of Mundane Aspects, in pages 501 and 502 of this work, where, by entering with the semidiurnal or seminocturnal arch of the star or planet, is shown the limited proportion of their various aspects, as in the following examples.

The PART of FORTUNE to the MUNDANE QUARTITE of MERCURY.

The distance of Mercury from the seventh house, under the pole of the seventh, is	-	-	-	-	3°	17'
The seminocturnal arch of Mercury	-	5 ^h	10 ^m			
The semidiurnal arch of the Part of Fortune		8	5			

[The Part of Fortune hath its diurnal and seminocturnal arches increased or diminished in proportion to those of the Moon, being wholly dependent on her for declination, latitude, &c. so that, in this Nativity of Mr. Witchell, it forms a Lunar Horoscope.]

Then say, by the rule of proportion, If five hours ten minutes, being the seminocturnal arch of Mercury, gives his distance from the seventh, viz. three degrees seventeen minutes, what will eight hours five minutes, the diurnal arch of the Part of Fortune, give? Answer, - 5 8

Then take the distance of the Part of Fortune from the midheaven, thus:

The

The right ascension of the Part of Fortune with the Moon's latitude, is	-	-	-	141°	44
The right ascension of the midheaven	-	-	-	129.	14
<hr/>					
And the distance of the Part of Fortune from the midheaven	-	-	-	12	30
To which add the above proportional part	-	-	-	5	8
<hr/>					
And the sum total is the arch of direction.	-	-	-	17	38

Then, by adding the right ascension of the Sun, and turning the arch of direction into time, as by the former examples, it will be evident that the Quartile of the Part of Fortune and Mercury in Mundo came up when the native was nineteen years, two months, and about twenty-three days, old.

The Q U A R T I L E of M A R S and J U P I T E R in M U N D O . .

The distance of Mars from the midheaven, by right ascension, is	-	-	-	24	44
The distance of Jupiter, by oblique descension under the pole of the seventh, is	-	-	-	45	39
The semidiurnal arch of Mars	-	6 ^h	58 ^m		
The semidiurnal arch of Jupiter	-	7	50		

Then say, by the rule of proportion, If six hours fifty-eight minutes give the distance of Mars from the midheaven, what will seven hours fifty minutes give? Answer, - 27 52

Which must be subtracted from Jupiter's distance from the seventh house,

And the arch of direction is	-	-	-	17	47
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Which, turned into time, points out the native's age, when Mars came to the Mundane Quartile of Jupiter, to be nineteen years, six months, and about five days.

The M U N D A N E Q U A R T I L E of the P A R T of F O R T U N E and J U P I T E R .

The distance of the Part of Fortune from the midheaven	12	30
		The

The distance of Jupiter from the seventh - 45° 39'

The semidiurnal arch of the Part of Fortune 8^h 5^m

The semidiurnal arch of Jupiter - 7 50

Then say, by the rule of proportion, If eight hours five minutes give twelve degrees thirty minutes, what will seven hours fifty minutes give? Answer, - - 12 8

Which, is to be subtracted from Jupiter's distance,

And the arch of direction is - - - 33 31

Which, turned into time, gives thirty-five years, eleven months, and about three days.

The MUNDANE QUARTILE of SATURN and JUPITER.

The distance of Saturn from the fourth house - 17 7

The distance of Jupiter from the seventh - 45 39

The seminocturnal arch of Saturn - 7 11

The semidiurnal arch of Jupiter - 7 50

Then say, by the rule of proportion, If seven hours eleven minutes give seventeen degrees seven minutes, what will seven hours fifty minutes give? Answer, - 18 40

This must be subtracted from the distance of Jupiter from the seventh house,

And the arch of direction is - - - 26 59

Which, being turned into time, gives twenty-nine years and two months, when Saturn came to the Quartile of Jupiter in Mundo.

The SUN to the SEXTILE of JUPITER in MUNDO.

The distance of Jupiter from the eighth house, by oblique descension, taken under the pole of the eighth, is - - 6 34

No. 32. 7 S The

The femidiurnal arch of Jupiter	-	7 ^h 50 ^m
The feminocturnal arch of the Sun	-	5 35
		<hr/>
Add these arches together,* and they make	13	25

Then, by the rule of proportion, If thirteen hours twenty-five minutes give the distance of Jupiter, viz. six degrees thirty-four minutes, what will five hours thirty-five minutes, the arch of the Sun, give?

Answer, - - - - - 3° 0'

To which add the distance of the Sun from the sixth, taken under the pole of the sixth, - - - - - 6 7

And the arch of direction is - - - - - 9 7

And being turned into time, by adding the right ascension of the Sun to the arch of direction, gives nine years, ten months, and about twenty-two days, when the Sun came to the Mundane Sextile of Jupiter.

The PART of FORTUNE to the SEXTILE of JUPITER in MUNDO.

The distance of Jupiter from the eighth is - - - 6 34

The femidiurnal arch of Jupiter - 7 50
The femidiurnal arch of the Part of Fortune 8 5

Being added, make - - - 15 55

Then, by the rule of proportion, If fifteen hours fifty-five minutes give six degrees thirty-four minutes, what will eight hours five minutes give?

Answer, - - - - - 3 20

To which add the distance of the Part of Fortune from the tenth house - - - - - 12 30

And the arch of direction is - - - - - 15 50

Which, being turned into time, gives seventeen years, three months, and about four days.

* A Sextile being less than a Quartile, and a Trine more, it must always be remembered to add the two diurnal or nocturnal arches together; and thus let the complement of both be the first number in all proportional demands.

The SUN in TRINE of the PART of FORTUNE in MUNDO.

The Sun's distance from the sixth house is	-		6°	7'
The feminocturnal arch of the Sun	-		5 ^h	35 ^m
The femidiurnal arch of the Part of Fortune			8	5

Being added, make	-	-	13	40

Then by the rule of proportion, If thirteen hours forty minutes give six degrees seven minutes, what will eight hours five minutes give?

Answer, - - - - - 3 3

To which add the distance of the Part of Fortune from the midheaven, - - - - - 12 30

And the arch of direction is - - - - - 16 7

Which, being turned into time, gives seventeen years, four months, and about twenty-three days.

The MOON to the TRINE of MERCURY in MUNDO.

The distance of Mercury from the seventh is	-		3	17
Seminocturnal arch of Mercury	-		5	10
Seminocturnal arch of the Moon			8	37

Being added together, make			13	47

Then by the rule of proportion, If thirteen hours forty-seven minutes give three degrees seventeen minutes, what will eight hours thirty-seven minutes give? Answer, - - - - - 2 3

To which add the Moon's distance from the third house, which is obtained by the oblique ascension, under the pole of the third house, - - - - - 22 21

And it makes the arch of direction - - - - - 24 24

Which, turned into time, gives twenty-six years, four months, and near twenty-two days, from the native's birth, when the Moon came to a Trine of Mercury.

The MOON to the MUNDANE SEXTILE of VENUS.

The distance of Venus from the fifth	-	-	6° 12'
Seminocturnal arch of Venus	-		6 ^h 49 ^m
Seminocturnal arch of the Moon	-	-	8 37
			<hr/>
Added together, make	-	-	15 26

Then by the rule of proportion, If fifteen hours twenty-six minutes give six degrees twelve minutes, being the distance of Venus from the fifth house, what will eight hours thirty-seven minutes, the seminocturnal arch of the Moon, give? Answer,

	-	-	3 21
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Add the Moon's distance from the third			22 21
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And the arch of direction is	-	-	25 42
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And, turned into time, will point to twenty-seven years, nine months, and about eight days, of the native's age, when the Moon came to the Sextile of Venus.

The PART of FORTUNE in TRINE of MERCURY
in MUNDO.

The distance of Mercury from the sixth house, by oblique descension	-	-	22 44
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Seminocturnal arch of Mercury	-		5 10
Semidiurnal arch of the Part of Fortune	-	-	8 37

Added together, make	-	-	13 47
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Then, by the rule of proportion, If thirteen hours forty-seven minutes give twenty-two degrees forty-four minutes, what will eight hours thirty-seven minutes give? Answer,

	-	-	13 53
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To which add the distance of the Part of Fortune from the midheaven,	-	-	12 30
-------------------------------------------------------------------------	---	---	-------

And the arch of direction is found	-	-	26 23
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Which, turned into time, gives twenty-eight years six months, from the time of birth, when the Part of Fortune came to the Trine of Mercury.

The

The S U N in T R I N E of M A R S in M U N D O .

The distance of the Sun from the sixth is	-	-	6°	7'
Seminocturnal arch of the Sun	-	-	5 ^h	35 ^m
Semidiurnal arch of Mars	-	-	6	58
Being added, make	-	-	12	33

Then, by the rule of proportion, If twelve hours thirty-three minutes give six degrees seven minutes, what will six hours fifty-eight minutes give? Answer,

Add the distance of Mars from the midheaven	-	-	24	44
And the sum is the arch of direction	-	-	27	44

Which, being turned into time, by adding the right ascension of the Sun to the arch of direction, it will give, from the time of birth, twenty-nine years, eleven months, and near seven days, when the Sun came to the Trine of Mars.

PART of FORTUNE in SEXTILE of MERCURY in M U N D O .

Distance of Mercury from the seventh	-	-	5	17
Seminocturnal arch of Mercury	-	-	5	10
Semidiurnal arch of the Part of Fortune	-	-	8	37
Added together, make	-	-	13	47

Then, If thirteen hours forty-seven minutes give three degrees seven-teen minutes, what will eight hours thirty-seven minutes give?

Answer,	-	-	1	38
---------	---	---	---	----

To which add the distance of the Part of Fortune from the ninth house, which is found by taking the oblique ascension under the pole of the ninth house,

	-	-	29	54
And the sum of the arch of direction is	-	-	31	32

Which, turned into time, gives thirty-three years, ten months, and about fifteen days, of the native's life.

The PART of FORTUNE in TRINE of VENUS in MUNDO.

Distance of Venus from the fifth house,	-	-	6° 12'
Seminocturnal arch of Venus	-	6 ^h	49 ^m
Semidiurnal arch of the Part of Fortune		8	37
		<hr/>	<hr/>
		15	26

Then, If fifteen hours twenty-six minutes give six degrees twelve minutes, what will eight hours thirty-seven minutes give?

Answer, - - - - - 3 26

To which add the distance of the Part of Fortune from the ninth house, taken under the pole of the ninth, by oblique ascension, as before - - - - - 29 54

And the sum total is the arch of direction - 33 20

Which, being turned into time, declares the native was thirty-five years and nine months old, when the Part of Fortune came to the Trine of Venus.

The MOON to the SEXTILE of SATURN in MUNDO.

The distance of Saturn from the fifth house, by oblique descension, under the pole of the fifth, is - - - - - 22 27

Seminocturnal arch of the Moon	-	8	37
Seminocturnal arch of Saturn	-	7	11
		<hr/>	<hr/>
		15	48

Then say, by the rule of proportion, If fifteen hours forty-eight minutes give twenty-two degrees twenty-seven minutes, what will eight hours thirty-seven minutes give? Answer, - - - - - 12 15

Add the Moon's distance from the third house - 22 21

And the arch of direction is - - - - - 34 36

Which, being turned into time, by adding the right ascension of the Sun to the arch of direction, it shows that the native was thirty-six years, ten months, and twenty-two days, old, when the Moon came to the Sextile of Saturn in Mundo.

The

The MOON to the TRINE of the SUN in MUNDO.

Distance of the Sun from the seventh	-	-	21° 46'
Seminocturnal arch of the Sun	-		5 ^h 35 ^m
Seminocturnal arch of the Moon	-		8 37
			14 12
Being added, make	-	-	

Then say, by the rule of proportion, If fourteen hours twelve minutes give twenty-one degrees forty-six minutes, what will eight hours thirty-seven minutes give? Answer, - - - 13 22

Add the Moon's distance from the third house - 22 21

And the arch of direction is - - 35 43

Which, being turned into time, gives thirty-seven years and two months of the native's life, when the Moon came to the Trine of the Sun in Mundo.

The MOON to the OPPOSITION of JUPITER in MUNDO.

The distance of Jupiter from the ninth - - 32 19

Semidiurnal arch of Jupiter - 7 50

Seminocturnal arch of the Moon - 8 37

Added, make - - 16 27

Then, by the rule of proportion, If fifteen hours twenty-seven minutes give thirty-two degrees nineteen minutes, what will eight hours thirty-seven minutes give? Answer, - - - 16 56

Which must be added to the distance of the Moon from the third house, viz. - - - 32 21

Being added to the Part Proportional, makes - 39 17
for the arch of direction

Which, being turned into time, gives forty-one years and about ten months of the native's age, when the Moon came to the Mundane Opposition of Jupiter.

The

The PART of FORTUNE in TRINE of SATURN
in MUNDO.

The distance of Saturn from the fifth	-	-	22° 27'
Seminocturnal arch of Saturn	-	7 ^h 11 ^m	
Semidiurnal arch of the Part of Fortune		8 37	
Added together, make	-	-	<u>15 48</u>

Then, by the rule of proportion, If fifteen hours forty-eight minutes give twenty-two degrees twenty-seven minutes, what will eight hours thirty-seven minutes give? Answer, - - 12 29

To which add the distance of the Part of Fortune from the ninth house, viz. - - - - 29 54

And the arch of direction is - - - - 42 23

Which, being turned into time, gives forty-four years, eleven months, and about fifteen days, when the Part of Fortune came to the Mundane Trine of Saturn.

The MOON in TRINE of the PART of FORTUNE in MUNDO.

The distance of the Part of Fortune from the midheaven, by right ascension, is - - - - 12 30

Semidiurnal arch of the Part of Fortune	8 37
Seminocturnal arch of the Moon	8 37
Added, make	<u>17 14</u>

Then, by the rule of proportion, If seventeen hours fourteen minutes give sixty-five degrees thirty-one minutes, being the distance of the Moon from the second house, what will eight hours thirty-seven minutes give? Answer, - 32 45

Which being added to the Part of Fortune, the arch of direction is - - - - 45 15

Which gives forty-seven years, ten months, and about eighteen days, of the native's life.

The

The MOON in TRINE of MARS in MUNDO.

Distance of the Moon from the second house	-	65° 31'
Seminocturnal arch of the Moon	-	8 ^b 37 ^m
Semidiurnal arch of Mars	-	6 58
		<hr/>
Added together make	-	15 35

Then, by the rule of proportion, If fifteen hours thirty-five minutes give sixty-five degrees thirty-one minutes, what will six hours fifty-eight minutes give? Answer, - - - - - 29 26

Distance of Mars from the midheaven	-	23 34
		<hr/>
Add the distance of Mars to the proportional part, and the arch of direction is found	-	52 50

Which, turned into time, gives forty-five years and about five months of the native's life, when this direction came up.

MARS to the TRINE of VENUS in MUNDO.

Distance of Venus from the fifth house	-	6 12
Seminocturnal arch of Venus	-	6 49
Semidiurnal arch of Mars	-	6 58
		<hr/>
Added together	-	13 47

Then, by the rule of proportion, If thirteen hours forty-seven minutes give six degrees twelve minutes, what will six hours fifty-eight minutes give? Answer, - - - - - 3 57

The distance of Mars from the ninth house, by oblique ascension, under the pole of the ninth, is	-	48 24
		<hr/>
Then add the proportional part to the distance of Mars, and the arch of direction is	-	52 21

Which, being turned into time, gives fifty-four years, eleven months, and about fourteen days, of the native's age, when Mars came to the Trine of Venus in Mundo.

The MOON to the QUINTILE of the SUN in MUNDO.

The right ascension of the Sun, added to the whole circle of the zodiac, is - - - - - 371° 18'

From which subtract the quintile, - - - - - 75

And the remainder is - - - - - 296 18

Seek for this sum in the Table of Right Ascensions, and it will point in the zodiac to twenty-four degrees twenty-three minutes of Capricorn, the declination of which point is twenty-one degrees twenty-nine minutes. Then find the ascensional difference under the pole of the Moon, which is

Add it to the right ascension, above given, - - - - - 4 39

And the oblique ascension of the quintile of the Sun will be 300 57

From which subtract the oblique ascension of the Moon taken under her own pole, - - - - - 292 14

And the remainder is - - - - - 8 43

Then find the seminocturnal arch of the Moon, according to her latitude, which is eight hours thirty-seven minutes.

[The method of taking the Moon's seminocturnal arch with latitude, is thus: Find her declination with latitude, and thereby obtain her ascensional difference under the pole of the ascendant, which ascensional difference is either to be added to or subtracted from ninety degrees, according whether it be a nocturnal or diurnal arch, or a northern or southern sign.]

The seminocturnal arch of the quintile of the Sun is 7^h 54^m

[The seminocturnal or semidiurnal arch of an aspect is thus found: Find the degree the planet (which is the promittor) possesses in the zodiac, and add or subtract what degrees are necessary for the aspect, and with that degree in the zodiac find the semidiurnal or seminocturnal arch under the latitude of birth. For example: Suppose the seminocturnal arch of the quintile of the Sun be required as above; proceed thus: The place of the Sun in the zodiac, which in this example is promittor, is twelve degrees seventeen minutes of Aries, from which subtract the quintile, viz. seventy-five degrees, and it points to twenty-seven degrees seventeen minutes of Capricorn; find the declination without latitude, viz. twenty degrees forty-seven minutes, and then gain its ascensional difference, which is twenty-eight degrees thirty-two minutes; add it to ninety, because the aspect is in a southern sign, and nocturnal, and it makes
eighteen

eighteen degrees thirty-two minutes; which, by the table for turning degrees and minutes into time, in page 196, gives seven hours fifty-four minutes, which is the feminocturnal arch required. In the same manner the feminocturnal or diurnal arch may be obtained for any other aspect.]

Then say, by the rule of proportion, If eight hours thirty-seven minutes, being the feminocturnal arch of the Moon, give eight degrees three minutes, the distance of the Sun's quintile from the Moon, what will seven hours fifty-four minutes, the nocturnal arch of the quintile, give?—For the arch of direction

-	-	-	8	0
---	---	---	---	---

Which is to be turned into time, by the foregoing rule, and it will show the native was eight years, nine months, and about eighteen days, old, when the Moon came to the Quintile of the Sun.

The SUN to the SESQUIQUADRATE of MARS in MUNDO.

Right ascension of Mars with latitude	-		153°	58'
Sesquiquadrate aspect from Mars	-	-	135	
			18	58
Subtract, and the right ascension of the aspect is	-			

And, being sought in the Tables of Right Ascensions, points to twenty degrees thirty-three minutes of Aries, the declination of which is eight degrees three minutes; by this, gain the ascensional difference under the pole of the Sun; viz.

			7	37
Add the difference to the right ascension above, and the oblique descension of the sesquiquadrate of Mars is	-		26	35

Subtract the oblique descension of the Sun	-		15	52
--------------------------------------------	---	--	----	----

And there remains	-		10	43
Seminocturnal arch of the Sun	-		5 ^h	35 ^m
Seminocturnal arch of the sesquiquadrate of Mars, according to the above rule	-		5	29

Then say by the rule of proportion, If five hours thirty-five minutes give ten degrees forty-three minutes, what will five hours twenty-nine minutes give? Answer,

-	-	-	-	10	32
---	---	---	---	----	----

Add it to the right ascension of the Sun, to turn it into time, and it will give eleven years, six months, and about fifteen days, of the native's life, when the Sun came to the Sesquiquadrate of Mars.

The

The PART of FORTUNE to the SESQUIQUA-
DRATE of MERCURY in MUNDO.

Right ascension of Mercury, with latitude,	-	-	22° 22'
Sesquiquadrate of Mercury's aspect,	-	-	135
			<hr/>
Being added, make the right ascension	-	-	157 22

Which, being sought in the Table of Right Ascensions, points to five degrees thirty-five minutes of Scorpio; the declination thereof is nine degrees thirty minutes, and the ascensional difference under the pole of the Part of Fortune is

1 11

Which ascensional difference subtract from the right ascension, it being in a northern sign, and the oblique ascension of the sesquiquadrate is

156 11

From which subtract the oblique ascension of the Part of Fortune

138 8

Remains

18 3

Semidiurnal arch of the Part of Fortune, being the same arch as the Moon,

8 37

Semidiurnal arch of the sesquiquadrate of Mercury,

6 40

Then say, by the rule of proportion, If eight hours thirty-seven minutes give eighteen degrees three minutes, what will six hours forty minutes give? Answer,

13 58

Which is the arch of direction; and, being turned into time, will give fifteen years, three months, and about ten days, of the native's life, when this direction begins to operate.

The SUN to the SEMIQUARTILE of VENUS in MUNDO.

Right ascension of Venus with latitude is	-	-	337 53
To which add her semiquartile	-	-	44
			<hr/>
Venus's first distance is	-	-	382 53
From which subtract the circle	-	-	360
			<hr/>
And the right ascension will be	-	-	22 53

Which

Which points in the zodiac to twenty-four degrees forty-five minutes of Aries; the declination is nine degrees thirty-seven minutes, and the ascensional difference, taken under the pole of the Sun, is

9° 8'

Which, being added to the above right ascension, makes the oblique declension of the femiquartile of Venus - 32 1
 From which subtract the oblique descension of the Sun 15 52

And there remains - - - 16 9

Seminocturnal arch of the Sun - 5^h 35^m
 Seminocturnal arch of the femiquartile of Venus 5 20

Then say, by the rule of proportion, If five hours thirty-five minutes give sixteen degrees nine minutes, what will five hours twenty minutes give for the arch of direction? Answer - - 15 26

Which being turned into time, by adding the right ascension of the Sun, in order to gain its true place in the zodiac, the diurnal motion of the Sun will measure sixteen years, eight months, and about twenty-four days, of the native's life, before the femiquartile of Venus in mundo will begin to operate.

The MOON to the QUINTILE of MERCURY in MUNDO.

Right ascension of Mercury, with the circle - 382 22
 From which subtract the quintile - - 75 0

And the right ascension of the point is - 307 22

Which answers to five degrees of Aquaries, the declination of which is nineteen degrees five minutes.

Ascensional difference under the pole of the Moon - 4 8

Which, being added to the above right ascension, makes the oblique ascension of the quintile of Venus - 311 30
 From which subtract the oblique ascension of the Moon 292 14

And there remains - - 19 16

Seminocturnal arch of the Moon - - 8^h 37^m
 Seminocturnal arch of Mercury's quintile - 7 31

No. 33.

7 X

Then

Then, by the rule of proportion, If eight hours thirty-seven minutes give nineteen degrees sixteen minutes, what will seven hours thirty-one minutes give for the arch of direction? Answer $16^{\circ} 49'$

Which, turned into time, gives eighteen years and about four months, when this direction of the Moon in quintile of Mercury comes up.

The MOON to the SEMIQUARTILE of the SUN in MUNDO.

Right ascension of the Sun, with the circle	-	371	18
Semiquartile subtract	- - -	45	0
		<hr/>	
		326	18

This right ascension answers to twenty-three degrees fifty-eight minutes of Aquaries, the declination of which is thirteen degrees thirty-three minutes.

And the ascensional difference, taken under the pole of the Moon, is	- - - - -	2	52
		<hr/>	

Which subtract from the above right ascension, and the oblique descension is	- - - - -	323	26
From which subtract the oblique ascension of the Moon		292	14
		<hr/>	

And there remains	- - -	31	12
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Seminocturnal arch of the Moon	-	8 ^h	37 ^m
Seminocturnal arch of the semiquartile of the Sun		7	5

Then say, by the rule of proportion, If eight hours thirty-seven minutes give thirty-one degrees twelve minutes, what will seven hours five minutes give for the arch of direction? Answer - 25 39

Which, joined to the Sun's right ascension, measures the time of the coming up of this direction to be thirty-three years, two months, and about eight days.

The MOON to the SEMIQUARTILE of MERCURY in MUNDO.

Right ascension of Mercury, with the circle	-	382	22
Semiquartile subtract	- - -	45	0
		<hr/>	
And the right ascension remains	- - -	337	22

This

This points to five degrees thirty-five minutes of Pifces, the declination of which is nine degrees thirty minutes.

The ascensional difference, under the pole of the Moon, is 20 0

Subtraçt the ascensional difference from the above right ascension, and there remains 335 22

From which subtraçt the Moon's oblique ascension 292 14

And the arch of the difference is 43 8

Seminocturnal arch of Luna 8^h 37^m

Seminocturnal arch of Mercury's femiquartile 6 40

Then say, by the rule of proportion, If eight hours thirty-seven minutes give forty three degrees eight minutes, what will six hours forty minutes give for the arch of direction? Answer 33 23

Which arch of direction, being turned into time, shows that it will be thirty-five years, nine months, and about fifteen days, of the native's life, before it will come up, or have any effect upon the radix of his nativity.

The PART of FORTUNE to the SESQUIQUADRATE of JUPITER in MUNDO.

Right ascension of Jupiter 57 51
 Sesquiquadrate must be added 135 0

And the right ascension of Jupiter's sesquiquadrate is 192 51

Which points in the zodiac to thirteen degrees fifty-nine minutes of Libra, the declination of which is five degrees thirty-three minutes.

The ascensional difference obtained under the pole of the Part of Fortune is 0 42

Being added to the above right ascension, makes 193 33

From which subtraçt the oblique ascension of the Part of Fortune 138 8

And the arch of difference will be 55 25

Semidiurnal arch of the Part of Fortune, 8 37

Semidiurnal arch of the sesquiquadrate of Jupiter 5 30

2

Then

Then say, by the rule of proportion, If eight hours thirty-seven minutes give fifty-five degrees twenty-five minutes, what will five hours thirty minutes give? Answer - - 35° 30'

Which is the arch of direction, to be turned into time, by adding it to the right ascension of the Sun as before; and the result will give thirty-eight years, one month, and about eight days, of the native's life, when the Part of Fortune came to the sesquiquadrate of Jupiter.

The MOON to the QUINTILE of JUPITER in MUNDO.

The right ascension of Jupiter, with the circle	417 51
The quintile is - -	75 0

Subtract, and the right ascension of Jupiter's quintile is	342 51
------------------------------------------------------------	--------

Which gives eleven degrees twenty-one minutes of Pisces in the zodiac.—The declination of the point is seven degrees twenty minutes.

The ascensional difference, under the Moon's pole, is	1 32
-------------------------------------------------------	------

Subt act, and the oblique descension of Jupiter's quintile is	441 19
The oblique ascension of the Moon subtract -	292 14

And there remains for the arch of difference -	49 5
------------------------------------------------	------

Seminocturnal arch of the Moon -	8 ^h 37 ^m	
Seminocturnal arch of Jupiter's quintile	6 30	

Then, by the rule of proportion, If eight hours thirty-seven minutes give forty-nine degrees five minutes, what will six hours thirty minutes give for the arch of direction? Answer - - 37 2

Which arch of direction, being turned into time, declares the native was thirty-nine years, six months, and about sixteen days, old, when the Moon came to the quintile of Jupiter.

The MOON to the SEMIQUARTILE of JUPITER in MUNDO.

The right ascension of Jupiter, with the circle, is -	417 51
The femiquartile is - -	45 0

Subtract the femiquartile, and there remains -	372 51
------------------------------------------------	--------

Which

Which points out thirteen degrees fifty-eight minutes of Aries in the zodiac.—The declination is five degrees thirty-one minutes.

The ascensional difference, under the pole of the Moon, is 1 9

Add the ascensional difference to the above right ascension, and the oblique descension is found 374 0
 From which subtract the oblique ascension of the Moon 292 14

And there remains 81 46

Seminocturnal arch of the Moon, 8^h 37^m
 Seminocturnal arch of the femiquintile of Jupiter 5 30

Then, by the rule of proportion, If eight hours thirty-seven minutes give eighty-one degrees forty-six minutes, what will five hours thirty minutes give for the arch of direction? Answer 48 0

Which, being turned into time as before, declares the native was fifty years, seven months, and about fourteen days, old, when the Moon came to the femiquartile of Jupiter.

The SUN to the QUINTILE of SATURN in MUNDO.

The right ascension of Saturn, with latitude, is 326 21
 The quintile is 75 0

Which add to the right ascension 401 21
 Subtract the circle 360

And the remainder is the right ascension of Saturn's quintile 41 21

Which points to thirteen degrees forty minutes of Taurus, the declination of which is sixteen degrees, and

The ascensional difference under the pole of the Sun is 15 33

Which add to the above right ascension, and the oblique descension of Jupiter's quintile is 56 54
 From which subtract the oblique descension of the Sun 15 52

And there remains 41 2

No. 33.

7 Y

Semi-

Seminocturnal arch of the Sun	-	5 ^h 35 ^m
Seminocturnal arch of Jupiter's quintile		7 16

Then, by the rule of proportion, If five hours thirty-five minutes give forty-one degrees two minutes, what will seven hours sixteen minutes give? Answer - - 53 25

Which is the arch of direction, and by the measure of time gives fifty-six years and about three days, before the Sun comes to the quintile of Saturn.

To DIRECT the ANGLES of the FIGURE.

The angles of the horoscope are directed by the same rules as all the other directions in the world are, viz. by the aid of the semidiurnal and seminocturnal arches; and, according as the planets have greater or less latitude, so must their positions be taken; for a star is said to touch the horizon, by direction, or by any other motion, when it begins to leave the subterranean hemisphere, and is emerging into our's. And, although the meridian and horizon are only two imaginary circles, yet we are sure there are two such points, which is demonstrated every morning when the Sun rises, and equally so when it sets; and reason dictates that there must be a half-way between, which we call the meridian. Now a star comes sooner or later to these angles, in proportion as it has either north or south latitude; and may either be directed by the globes, or by the method following.

METHOD of directing the ASCENDANT to the various ASPECTS of the PLANETS.

The ASCENDANT to the SEXTILE of the MOON.

Right ascension of the Moon without latitude	-	288	24
From which subtract the sextile	-	60	
<hr/>			
And there remains	-	228	24
From which subtract the oblique ascension of the ascendant		219	14
<hr/>			
And the distance of the sextile of the Moon from the ascendant will be	-	9	10
	2		Then

Then obtain the feminocturnal arch of the Moon thus ; first find the declination of the Moon with latitude, and under the pole of the ascendant gain her ascensional difference, and add to it

Ascensional difference	-	-	90	
			39	16
			129 16	

This sum being turned into hours and minutes, by the Table in page 196 of this work, will give eight hours thirty-seven minutes.

The feminocturnal arch of the ascendant is next to be taken ; and by examining the Table of Seminocturnal Arches in page 491, it will be found that twenty-seven degrees thirty-three minutes of Libra will give six hours fifty-five minutes.

I take these two feminocturnal arches, and say, If six hours fifty-five minutes (being the feminocturnal arch of the ascendant) give nine degrees ten minutes, the distance of the Moon's sextile, what will eight hours thirty-seven minutes, the feminocturnal arch of the Moon, give ?

Answer	-	-	11	25
--------	---	---	----	----

Which is to be turned into time, by adding the right ascension of the Sun

	-	-	11	18
--	---	---	----	----

The right ascension of Sol being added, makes

	-	-	22	43
--	---	---	----	----

Which, being sought in the table of right ascensions points to twenty-four degrees thirty minutes of Aries ; to which place the Sun came in twelve days twelve hours ; and by allowing one day of the Sun's motion for a year of the native's life, as before, declares the native to be twelve years and six months old, when the ascendant came to the sextile of the Moon.

The ASCENDANT to the QUARTILE of SATURN.

First seek what latitude Saturn has at the quartile from his place, which is in twenty-three degrees thirty-eight minutes of Virgo, and it will be found he has for latitude two degrees eight minutes north.

Secondly, take Saturn's right ascension with that latitude	-	-	324	55
From which subtract the quartile	-	-	90	
			234 55	

And there remains	-	-	234	55
				From

From which subtract the oblique ascension of the ascendant	219	14
And there remains for the arch of direction	-	15 41

And by adding the right ascension of the Sun, and turning it into time as before, it will produce seventeen years one month and about seven days, when the ascendant came to the quantile of Saturn.

The ASCENDANT to the OPPOSITION of JUPITER.

The right ascension of Jupiter without latitude	-	237	43
The declination of Jupiter, with latitude	19° 39'		
The ascensional difference, with latitude	-	26	42
<hr/>			
Add the ascensional difference and the oblique ascension of the opposition of Jupiter	-	264	25
From which subtract the oblique ascension of the ascendant		219	14
<hr/>			
And the remainder is the arch of direction	-	45	11

Which turned into time, by adding the right ascension of the Sun, &c. will produce forty-seven years and about ten months, when the ascendant came to the opposition of Jupiter.

The ASCENDANT to the QUARTILE of MARS.

The quartile of Mars falls in forty-four minutes of Sagittarius; the latitude which Mars possesses at that point is fifty-four minutes south.

Right ascension of Mars with that latitude	-	152	29
To which add the quartile	-	90	
<hr/>			
And the sum is	-	242	29
Subtract the oblique ascension of the ascendant	-	219	14
<hr/>			
And there remains the arch of direction	-	23	15

Add to it the right ascension of the Sun, and turn it into time, by which it will appear to have been twenty-five years and about three months when the ascendant came to the square of Mars.

The ASCENDANT to the QUARTILE of VENUS.

The quartile of Venus falls in five degrees twenty-one minutes of Sagittarius, and the latitude Venus possesses at that point is three degrees forty-seven minutes north.

The

The right ascension of Venus with that latitude	-	335	50
From which subtract the quartile	-	90	
		<hr/>	
And the remainder is	-	245	50
From which also subtract the oblique ascension of the ascendant	-	219	14
		<hr/>	
And the remainder is the arch of direction	-	26	36

Which turn into time, by adding the right ascension of the Sun, and it will produce twenty-eight years and about seven months, when the ascendant came to the quartile of Venus.

The ASCENDANT to the TRINE of the SUN.

Right ascension of the Sun with the circle	-	371	18
From which subtract the trine	-	120	
		<hr/>	
And there remains	-	251	18
Oblique ascension of the ascendant	-	219	14
		<hr/>	
Which subtract from the above remainder, and there remains		32	4

Seminocturnal arch of the Sun	-	5 ^h	35 ^m
Seminocturnal arch of the ascendant		6	35

Then say, by the rule of proportion, If six hours fifty-five minutes give thirty-two degrees four minutes, what will five hours thirty-five minutes give? Answer, for the arch of direction, twenty-five degrees fifty-three minutes; which, being turned into time, produces twenty-seven years and about eleven months, when the ascendant came to the trine of the Sun.

The ASCENDANT to the SEXTILE of SATURN.

Right ascension of Saturn, without latitude	-	325	58
From which subtract the sextile, viz.	-	60	
		<hr/>	
And there remains	-	265	58
Then subtract the oblique ascension of the ascendant	-	219	14
		<hr/>	
Which leaves	-	46	44

Obtain the feminocturnal arch of Saturn according to the latitude he has at the sextile place, which is, - - 7 16
 Seminocturnal arch of the ascendant - 6 55

Then, by the rule of proportion, If six hours fifty-five minutes give forty-six degrees forty-four minutes, what will seven hours sixteen minutes give? Answer (for the arch of direction) - - 49 6

Turn the arch of direction into time, by adding the right ascension of the Sun, and it will produce fifty-one years, six months, and seven days, when the ascendant came to the sextile of Saturn.

The ASCENDANT to the TRINE of MARS.

Right ascension of Mars, without latitude	-	-	152	49
And the trine	-	-	120	
<hr/>				
And it makes	-	-	272	49
From which subtract the oblique ascension of the ascendant			219	14
<hr/>				
And there remains	-	-	53	35

The femidiurnal arch of Mars, according to the latitude he possesses at his trine place is - - 6 53
 The feminocturnal arch of the ascendant 6 55

Then, by the rule of proportion, If six hours fifty-five minutes give fifty-three degrees thirty-five minutes, what will six degrees fifty-three minutes give? Answer - - 53 20

Then, by turning this arch of direction into time, it allows fifty-five years eleven months, for the ascendant to come to the trine of Mars.

The MIDHEAVEN, or MEDIUM CŒLI, to the TRINE of the SUN.

Right ascension of the Sun	--	-	11	18
Declination of the Sun is four degrees fifty-two minutes north				
Ascensional difference under the pole of the sixth			1	13
<hr/>				

The.

The Sun being in a northern sign, add the ascensional difference to the right ascension, and the remainder will be the oblique descension

From which subtract the oblique descension of the sixth	-	12	31
		9	14
		3 17	

And the remainder is the arch of direction

Which, being turned into time, declares the native was three years, seven months, and twenty days, old, when the midheaven came to the trine of the Sun.

The MIDHEAVEN to the CONJUNCTION of the PART of FORTUNE.

Right ascension of the Part of Fortune	-	141	44
Right ascension of the Midheaven	-	129	14
		12	

Subtract, and the arch of direction is

Which, being turned into time, gives thirteen years, four months, and about seven days, when the midheaven came to the conjunction of the Part of Fortune.

The MIDHEAVEN to the OPPOSITION of SATURN.

Right ascension of Saturn's opposite point, with contrary latitude	-	146	21
Right ascension of the Midheaven	-	129	14
		17 7	

Subtract, and the remainder is the arch of direction

Which, being turned into time, produces nineteen years, eight months, and about sixteen days, for the completion of this aspect.

The MIDHEAVEN to the CONJUNCTION of COR LEONIS.

The right ascension of Cor Leonis, with twenty-six minutes north latitude, is	-	148	9
The right ascension of the Midheaven	-	129	41
		18 55	

Subtract, and the remainder is the arch of direction

Which,

Which, being turned into time, gives twenty years and about seven months for the coming up of this direction.

The MIDHEAVEN to the TRINE of MERCURY.

Right ascension of Mercury, with half-latitude	-	22	52
Declination of Mercury, with latitude, is twelve degrees fifty-two minutes.			
Ascensional difference under the pole of the sixth	-	11	22
<hr/>			
And, being in a northern sign, add the ascensional difference, and the same will be the oblique descension of Mercury		34	14
From which subtract the oblique descension of the sixth,		9	14
<hr/>			
And there remains, for the arch of direction	-	25	0

Which turn into time, by the rules foregoing, and it will show the native to be twenty-seven years and about one month old when the midheaven came to the trine of Mercury.

MIDHEAVEN to the QUARTILE of JUPITER.

Right ascension of Jupiter, with the latitude he possesses at his quartile, viz. fifty-one minutes north,	-	57	41
Add its quartile	-	90	0
<hr/>			
And it makes	-	147	41
Subtract the right ascension of the Midheaven	-	129	14
<hr/>			
And the remainder is the arch of direction	-	18	27

Which, being turned into time, gives twenty years, one month, and about seven days, for the completion of the aspect.

The MIDHEAVEN to the CONJUNCTION of MARS.

Right ascension of Mars, with latitude	-	153	58
From which subtract the right ascension of the Midheaven	-	129	14
<hr/>			
And there remains for the arch of direction	-	24	44

Which, turned into time, produces twenty-six years, nine months, and about three days, for the operation of this aspect.

The MIDHEAVEN to the OPPOSITION of VENUS.

Right ascension of the opposition of Venus, with contrary latitude	-	-	157	29
Right ascension of the midheaven	-	-	129	14
Subtract, and the remainder is the arch of direction				<hr/>
			28	15

Which, turned into time, will produce thirty years and about six months of the native's life.

The MIDHEAVEN to the CONJUNCTION of the DRAGON'S TAIL.

Right ascension of the Dragon's Tail	-	162	18
From which subtract the right ascension of the midheaven	-	129	14
<hr/>			
Remains for the arch of direction	-	33	4

Which, turned into time, according to the former examples, declares the native was thirty-five years and six months old when the midheaven came to the conjunction of the Dragon's Tail.

The SUN directed to the QUARTILE of the MOON in the ZODIAC without LATITUDE.

The quartile of the Moon is six degrees fifty-six minutes of Aries.

The declination of that point without latitude is six degrees forty minutes.

The pole of the Sun forty-three degrees eight minutes.

Right ascension of the quartile of the Moon	-	15	36
Ascensional difference under the pole of the Sun	-	6	17

Oblique descension of that point, by adding the ascensional difference to the right ascension	-	-	21	53
From which subtract the oblique descension of the Sun			15	59
			<hr/>	
And the remainder is the arch of direction	-	-	5	54

Which, being turned into time, declares the native was six years, six months, and about ten days, old, when the Sun came to the quartile of the Moon without latitude.

The SUN directed to the QUARTILE of the MOON in the ZODIAC
with LATITUDE.

The quartile of the Moon falls in sixteen degrees fifty-six minutes of Aries.

Look into the Ephemeris, and find what latitude the Moon has at that point:—and it has three degrees north latitude.

The declination of that point with latitude, is nine degrees twenty-seven minutes.

Right ascension of the quartile of the Moon with latitude			14	26
Pole of the Sun, is forty-three degrees eight minutes.				
Ascensional difference under that pole	-	-	6	17
			<hr/>	
Add the right ascension, and the oblique descension of the Moon's quartile, with latitude, is	-	-	20	42
Subtract the oblique descension of the Sun	-	-	15	59
			<hr/>	
And the remainder is the arch of direction	-	-	4	43

Which, turned into time, gives five years and about two months, when the Sun came to the square of the Moon with latitude.

The SUN directed to the SEXTILE of SATURN in the ZODIAC.

Oblique descension of the sextile of Saturn	-	-	30	36
Oblique descension of the Sun	-	-	15	59

1

Subtract

Subtract the oblique descension of the Sun from the oblique descension of the sextile of Saturn, and there remains for the arch of direction

14 37

Which, being converted into time, declares the native was about sixteen years old when the Sun came to the sextile of Saturn.

The SUN to the CONJUNCTION of MERCURY.

Oblique descension of Mercury with latitude, taken under the pole of the Sun	-	-	34	44
Oblique descension of the Sun	-	-	15	59
				<hr/>
Subtract, and the arch of direction is	-	-	18	45

Which, turned into time, gives twenty years and about five months, when the Sun came to the conjunction of Mercury.

The SUN to the SEVENTH HOUSE, DIRECT DIRECTION.

Oblique descension of the seventh house	-	-	39	14
Oblique descension of the Sun	-	-	15	59
				<hr/>
Subtract, and the arch of direction is	-	-	23	15

Which, turned into time, produces twenty-five years, two months, and twenty-five days, when the Sun came to the seventh house.

The SUN directed to the TRINE of MARS in the ZODIAC.

Oblique descension of the trine of Mars	-	-	39	50
Oblique descension of the Sun	-	-	15	59
				<hr/>
Subtract, and the remainder is the arch of direction	-	-	23	51

Which, turned into time, declares the native was twenty-five years, nine months, and fourteen days, old, when the Sun came to the trine of Mars.

The

The SUN to the SEXTILE of VENUS in the ZODIAC.

The oblique descension of the sextile of Venus	-	45	53
The oblique descension of the Sun	-	15	59
		<hr/>	
The arch of direction	-	29	54

Which, turned into time, gives thirty-two years, four months, and about twelve days, when the Sun came to the sextile of Venus.

The SUN to the QUINTILE of SATURN in the ZODIAC.

The quintile falls in Taurus, eight degrees thirty-five minutes.			
The oblique descension of that point under the pole of the			
Sun	-	50	8
The oblique descension of the Sun	-	15	59
		<hr/>	
The arch of direction	-	34	9

Which, turned into time, produces thirty-six years and about seven months, when the Sun came to the quintile of Saturn.

The SUN to the CONJUNCTION of VENUS by CONVERSE MOTION.

The oblique descension of the Sun, with the circle	373	3
The oblique descension of Venus, under the pole of Venus	334	43
		<hr/>
Subtract, and the arch of direction is	38	20

Which, turned into time, produces forty-one years and about one month, when the Sun came to the conjunction of Venus, by converse motion.

The SUN directed to the TRINE of LUNA in the ZODIAC.

The oblique descension of the trine of Luna	-	61	3
The oblique descension of the Sun	-	15	59
		<hr/>	
The arch of direction	-	45	4

Which,

Which, turned into time, produces forty-seven years and about eight months, when the Sun came to the trine of the Moon in the zodiac.

The SUN directed to the OPPOSITION of MARS in the ZODIAC,
by CONVERSE MOTION.

Oblique descension of the Sun, with the circle, under the pole of Mars	-	-	372	46
Oblique descension of Mars at the opposite point			329	36
			43 10	
Subtract, and the remainder is the arch of direction				

Which, turned into time, gives forty-five years and about nine months, when Sol came to the opposition of Mars by converse motion.

The SUN directed to the ZODIACAL PARALLEL of VENUS.

The parallel of Venus falls in twenty-two degrees thirty minutes of Aries.

Pole of the Sun	-	-	43	8
Declination of Venus			8	47
Ascensional difference			8	19
Right ascension of the parallel of Venus			20	48
			29 7	
Add the ascensional difference to the right ascension, and the sum is the oblique descension			29	7
Oblique descension of the Sun			15	52
			13 15	

Subtract the oblique descension of the Sun, from the oblique descension of the parallel of Venus, and the arch of direction is 13 15

Which, turned into time, gives fourteen years and about six months, when the Sun came to the zodiacal parallel of Venus.

The SUN directed to the ZODIACAL PARALLEL of MERCURY.

The parallel of Mercury falls in three degrees fifty-five minutes of Taurus.

Declination of Mercury	-	-	12	52
Pole of the Sun	-	-	43	8
Afcensional difference	-	-	12	22
Add the right ascension to the ascensional difference			31	39
And the oblique descension of Mercury's parallel is			44	1
Oblique descension of the Sun	-	-	15	52
Subtract, and the remainder is the arch of direction			28	9

Which, being turned into time, declares the native was thirty years, six months, and about twenty days, old, when the Sun came to the zodiacal parallel of Mercury.

The SUN directed to the ZODIACAL PARALLEL of MARS.

The zodiacal parallel of Mars falls in seven degrees fifty-eight minutes of Taurus.

Pole of the Sun	-	-	43	8
Declination of Mars	-	-	14	51
Afcensional difference	-	-	13	46
Right ascension of Mars's zodiacal parallel			35	35
Add the ascensional difference, and the sum is the oblique descension, viz.	-	-	49	21
Oblique descension of the Sun	-	-	15	52
Subtract, and the arch of direction is			33	29

Which, being turned into time, produces thirty-five years and about eleven months, when the Sun came to the zodiacal parallel of Mars.

The SUN directed to the ZODIACAL PARALLEL of SATURN.

The zodiacal parallel of Saturn falls in nine degrees thirty minutes of Taurus.

Pole of the Sun	-	-	43	8
Declination of Saturn	-	-	14	43

Afcensional

Ascensional difference	-		14	15
Right ascension of the zodiacal parallel of Saturn			37	6
<hr/>				
Add the ascensional difference to the above right ascension and the oblique descension is			51	21
Oblique descension of the Sun			15	52
<hr/>				
Subtract, and the arch of direction is			35	29

Which, being turned into time, produces thirty-seven years, eleven months, and about ten days, when the Sun came to the zodiacal parallel of Saturn.

METHOD of directing the MOON to the various ASPECTS in the ZODIAC, with or without LATITUDE.

The MOON directed to the QUARTILE of MERCURY in the ZODIAC, with Latitude.

The quartile of Mercury falls in twenty-five degrees fifteen minutes of Capricorn, and, by the time the Moon comes to that point in the zodiac, Mercury will have three degrees eight minutes north latitude.—With this latitude Mercury's quartile is to be taken under the pole of the Moon, viz.

Pole of the Moon	-		11	45
Declination of twenty-five degrees fifteen minutes of Capricorn, with latitude			18	5
<hr/>				
Ascensional difference under the pole of the Moon			3	54
Right ascension of the quartile of Mercury, with three degrees eight minutes north latitude			296	37
<hr/>				
Add the right ascension to the ascensional difference, and the oblique ascension of the quartile of Mercury is			300	31
Right ascension of the Moon, with latitude			288	59
Declination of the Moon, without latitude			22	27
Ascensional difference under her own pole			4	56

Add

Add the ascensional difference to the Moon's right ascension,
and her oblique ascension will be - 293 55

Then, to gain the arch of direction, subtract the oblique ascension of the
Moon from the oblique ascension of the quartile of Mercury, thus,

Oblique ascension of the quartile of Mercury	-	300	31
Oblique ascension of the Moon	-	293	55
		<hr/>	
Subtract, and the arch of direction is	-	6	36

Which, being added to the right ascension of the Sun, and turned into
time, gives seven years and near four months, when the Moon came to the
quartile of Mercury, with latitude, in the zodiac.

The MOON directed to the QUINTILE of the SUN.

The quintile of the Sun falls in twenty-seven degrees of Capricorn.

Declination of that point without latitude (for the Sun never has any)	-	20	50
Pole of the Moon	-	11	45
Ascensional difference of the quintile of the Sun under the pole of the Moon	-	4	32
Right ascension of the quintile of the Sun	-	299	4
		<hr/>	

Add the right ascension to the ascensional difference, and it
makes the oblique ascension - 303 36

Declination of the Moon, with latitude - 26 42

Ascensional difference, under her own pole - 6 0
Right ascension of the Moon, with latitude 288 59

Add the ascensional difference and the right ascension together,
and the sum will be the oblique ascension - 294 59

Subtract the oblique ascension of the Moon from the oblique ascension of
the quintile of Sol, and the remainder will be the arch of direction.

Oblique ascension of the quintile of the Sun	-	303	36
Oblique ascension of the Moon	-	294	49
		<hr/>	
Arch of direction	-	8	37

Which,

Which, turned into time, produces nine years, five months, and about four days, when the Moon came to the quintile of the Sun.

The MOON to the TRINE of JUPITER in the ZODIAC, with
LATITUDE.

The trine of Jupiter falls in twenty-nine degrees fifty-five minutes of Capricorn.

The latitude of the Moon has at that point is fourth	-	3	29
The declination of that point with that latitude is	-	23	38
The pole of the Moon	- - - -	11	45

The ascensional difference of the above point	-	5	13
The right ascension of that point with latitude	-	302	54

Add the ascensional difference to the right ascension, and the sum will be the oblique ascension of the point	-	308	7
Then take the oblique ascension of the Moon with latitude	-	294	59

Subtract the oblique ascension of the Moon from the oblique ascension of Jupiter's trine, and the remainder is the arch of direction	- - - -	13	8
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Which, turned into time, proves the native was fourteen years, four months, and about six days, old, when the Moon came to the trine of Jupiter.

The MOON to the TRINE of JUPITER in the ZODIAC, without
LATITUDE.

The declination of twenty-nine degrees fifty-four minutes of Capricorn, without latitude, is	- - - -	20	12
The pole of the Moon	- - - -	11	45
The ascensional difference, under the pole	- - - -	4	23
The right ascension of the trine of Jupiter, without latitude	-	302	6

The oblique ascension	-	-	-	-	306	29
The declination of the Moon with latitude	-				26	42
The ascensional difference under her own pole	-				6	0
The right ascension of the Moon with latitude	-				288	59

Add the ascensional difference and the right ascension together, and the sum will be the oblique ascension

					294	59
--	--	--	--	--	-----	----

Then subtract the oblique ascension of the Moon from the oblique ascension of the trine of Jupiter, and the remainder will be the arch of direction.

The oblique ascension of the trine of Jupiter	-				306	29
The oblique ascension of the Moon	-				294	59
The arch of direction	-				11	30

Which, turned into time, produces twelve years and about seven months, when the Moon came to the trine of Jupiter.

The MOON to the SEXTILE of the SUN in the ZODIAC.

The sextile of the Sun falls in twelve degrees seventeen minutes of Aquaries.

The declination of that point, without latitude	-				17	12
The ascensional difference	-				3	42
The right ascension	-				314	46

Add the ascensional difference to the right ascension, and the sum will be the oblique ascension of the point

					318	28
The oblique ascension of the Moon, with latitude	-				294	59

Subtract the oblique ascension of the Moon from the oblique ascension of the sextile of the Sun, and the remainder is the arch of direction

					23	29
--	--	--	--	--	----	----

Which, being turned into time, produces twenty-five years; five months, and about four days, when the Moon came to the sextile of the Sun in the zodiac.

The

The MOON directed to the CONJUNCTION of SATURN, with
LATITUDE.

The pole of the Moon	-	-	-	-	11	45
The declination of Saturn with latitude	-	-	-	-	14	43
The latitude of Saturn is fourth	-	-	-	-	1	6
The ascensional difference of Saturn	-	-	-	-	3	8
The right ascension of Saturn with latitude	-	-	-	-	326	21
Add the ascensional difference and right ascension together, and the sum will be the oblique ascension, viz.	-	-	-	-	329	29
The oblique ascension of the Moon with latitude is	-	-	-	-	294	59
Subtract, and the remainder is the arch of direction	-	-	-	-	34	30

Which, turned into time, produces thirty-six years, eleven months, and about eighteen days, when the Moon came to the conjunction of Saturn, by direct direction.

The MOON directed to the SEXTILE of MERCURY in the ZODIAC,
without LATITUDE.

The sextile of Mercury falls in twenty-five degrees fifteen minutes of Aquaries.

The declination of which point is	-	-	-	-	13	9
The pole of the Moon	-	-	-	-	11	45
The ascensional difference belonging to the Sextile of Mer- cury is	-	-	-	-	2	47
The right ascension of the same point	-	-	-	-	327	33
Add the ascensional difference and right ascension together, and the sum will be the oblique ascension, viz.	-	-	-	-	330	20
From which subtract the oblique ascension of the Moon, with latitude	-	-	-	-	294	59
And the remainder is the arch of direction	-	-	-	-	35	21

Which

Which, turned into time, produces thirty-seven years, nine months, and about twenty days, when the Moon came to the sextile of Mercury in the zodiac.

The MOON directed to the SEXTILE of MERCURY in the ZODIAC, with LATITUDE.

The pole of the Moon	-	-	-	-	11	45
The latitude the Moon has at the sextile of Mercury is one degree twenty-five minutes south.						
The declination of the sextile of Mercury with latitude					14	30
The ascensional difference	-	-	-	-	3	6
The right ascension of the sextile of Mercury, with latitude					328	3
Add the ascensional difference to the right ascension, and the oblique ascension of Mercury's sextile place is obtained						
					331	9
From which subtract the oblique ascension of the Moon with latitude						
	-	-	-	-	294	59
The remainder is the arch of direction						
					36	10

Which, being turned into time, declares the native was thirty-eight years and about eight months old when the Moon came to the sextile of Mercury with latitude.

The MOON directed to the QUARTILE of JUPITER in the ZODIAC, without LATITUDE.

The quartile of Jupiter falls in twenty-nine degrees fifty-five minutes of Aquaries.

The pole of the Moon	-	-	-	-	11	45
The declination without latitude	-	-	-	-	11	33
The ascensional difference	-	-	-	-	2	26
The right ascension of Jupiter's quartile, no latitude					332	1
						Add

Add the ascensional difference and right ascension together, and the sum will be the oblique ascension - 334 27

The declination of the Moon with latitude - 26 42

The ascensional difference of the Moon - - 6 0

The right ascension of the Moon, without latitude - 288 22

Add the ascensional difference and the right ascension together, and their sum will be the oblique ascension - 294 22

Subtract the oblique ascension of the Moon from the oblique ascension of the quartile of Jupiter, and the remainder is the arch of direction.

The oblique ascension of the quartile of Jupiter - 334 27

The oblique ascension of the Moon - - 294 22

The arch of direction - - - - 40 5

Which, turned into time, produces forty-two years eight months and about eight days, when the Moon came to the quartile of Jupiter in the zodiac without latitude.

The MOON directed to the QUARTILE of JUPITER in the ZODIAC, with LATITUDE.

The quartile of Jupiter falls in twenty-nine degrees fifty-five minutes of Aquaries; and, by the time the Moon comes to that point in the zodiac, Jupiter has thirty-five minutes south latitude.

The pole of the Moon - - - - 11 45

The declination of the quartile of Jupiter, with that latitude 12 6

The ascensional difference is - - - - 2 33

The right ascension, with the above latitude, is - 332 13

Add the ascensional difference to the right ascension, and the sum is the oblique ascension - 334 46

The declination of the Moon, without latitude	-	22	28
The pole of the Moon	-	11	45
The ascensional difference of the Moon	-	4	56
The right ascension of the Moon, with latitude	-	288	59
<hr/>			
Add the ascensional difference and right ascension together, and the oblique ascension of the Moon is	-	293	55
<hr/>			

Subtract the oblique ascension of Jupiter from the oblique ascension of the Moon, and the arch of direction will be 40 51

Which, turned into time, produces forty-three years five months and about four days, when the Moon came to the quartile of Jupiter in the zodiac, with latitude.

The MOON directed to the OPPOSITION of Mars in the ZODIAC,
with LATITUDE.

The opposition of Mars is in forty-four minutes of Pisces.

The latitude of Mars at that point is three degrees twelve minutes fourth.

The declination of Mars, with that latitude	-	14	15
The pole of the Moon	-	11	45
The ascensional difference, under that pole	-	3	10
The right ascension of Mars's opposite point, with latitude	-	333	58
<hr/>			
Add the ascensional difference to the right ascension, and the sum will be the oblique ascension, viz.	-	37	8
The declination of the Moon, with latitude	-	26	42
The ascensional difference is	-	6	0
The right ascension of the Moon, with latitude	-	288	59
<hr/>			
Add the ascensional difference to the right ascension, and the oblique ascension of the Moon is	-	294	59
<hr/>			
			Subtract

Subtract the oblique ascension of the Moon, from the oblique ascension of Mars, and the remainder is the arch of direction 42 9

Which, turned into time, produces forty-four years, eight months, and about ten days, when the Moon came to the opposition of Mars, with latitude.

The MOON directed to the OPPOSITION of MARS in the ZODIAC, without LATITUDE.

The declination of Mars, without latitude, is	-	11	15
The pole of the Moon	- - - -	11	45
The ascensional difference	- - - -	2	22
The right ascension of Mars's opposite place, no latitude		332	49
Add the ascensional difference to the right ascension, and the sum will be the oblique ascension	- - - -	335	11

Then take the oblique ascension of the Moon thus :

The pole of the Moon is	- - - -	11	45
The declination of the Moon, without latitude	-	22	28
The ascensional difference of the Moon	- - - -	4	56
The right ascension of the Moon, no latitude	-	288	22

The ascensional difference, being added to the right ascension of the Moon, gives the oblique ascension of the Moon	-	293	18
---------------------------------------------------------------------------------------------------------------------	---	-----	----

Subtract the oblique ascension of the Moon from the oblique ascension of Mars's opposite place, and the remainder is the arch of direction 41 53

Which, being turned into time, produces forty-four years five months and about twenty days, when the Moon came to the opposition of Mars in the zodiac, without latitude.

The MOON directed to the ZODIACAL PARALLEL of SATURN.

The zodiacal parallel of Saturn falls in twenty degrees thirty minutes of Aquaries.

The

The pole of the Moon	-	-	-	-	11	45	
The declination of Saturn	-	-	-	-	14	43	
The ascensional difference	-	-	-	-	3	8	
The right ascension of the parallel of Saturn	-	-	-	-	322	55	
Add the ascensional difference to the right ascension, and the sum is the oblique ascension						326	3
The oblique ascension of the Moon with latitude	-	-	-	-	294	59	
Subtract the oblique ascension of the Moon from the oblique ascension of Saturn's parallel, and the remainder is the arch of direction						31	4

Which, being turned into time, produces thirty-three years four months and about twenty-five days, when the Moon came to the zodiacal parallel of Saturn.

The MOON directed to the ZODIACAL PARALLEL of MARS.

The zodiacal parallel of Mars falls in twenty-two degrees two minutes of Aquaries.

The pole of the Moon	-	-	-	-	11	45	
The declination of Mars	-	-	-	-	14	15	
The ascensional difference	-	-	-	-	3	2	
The right ascension of the parallel of Mars	-	-	-	-	324	25	
Add the right ascension to the ascensional difference, and the oblique ascension is						327	27
The oblique ascension of the Moon	-	-	-	-	294	59	
Subtract, and the arch of direction is						32	28

Which, being turned into time, produces thirty-four years and about ten months, when the Moon came to the zodiacal parallel of Mars.

The MOON directed to the CONJUNCTION of VENUS.

The declination of Venus, with latitude	-	-	8	47
The pole of the Moon	-	-	11	57
<hr/>				
The ascensional difference under the pole of the Moon	-	-	1	57
The right ascension of Venus, with latitude	-	-	337	53
<hr/>				
Add the ascensional difference to the right ascension, and the sum will be the oblique ascension	-	-	339	50
The oblique ascension of the Moon, with latitude	-	-	294	59
<hr/>				
Subtract the oblique ascension of the Moon from the oblique ascension of Venus, and the remainder is the arch of direction	-	-	44	51

Which, turned into time, by the rules before given, produces forty-seven years, five months, and about eight days, when the Moon came to the conjunction of Venus.

The MOON directed to the ZODIACAL PARALLEL of JUPITER.

The zodiacal parallel of Jupiter falls in two degrees thirty-four minutes of Aquaries.

The pole of the Moon	-	-	11	45
The declination of Jupiter	-	-	19	39
<hr/>				
The ascensional difference	-	-	4	15
The right ascension of the parallel of Jupiter	-	-	304	49
<hr/>				
Add the ascensional difference to the right ascension, and the sum will be the oblique ascension, viz.	-	-	309	4
<hr/>				
From which subtract the oblique ascension of the Moon	-	-	294	59
<hr/>				
And the remainder is the arch of direction	-	-	14	5

No. 34. S E Which,

Which, being turned into time, produces fifteen years, four months, and about twenty-six days, when the Moon came to the zodiacal parallel of Jupiter.

The MOON directed to the ZODIACAL PARALLEL of MERCURY.

The zodiacal parallel of Mercury falls in twenty-six degrees five minutes of Aquaries.

The pole of the Moon	-	-	-	-	11	45
The declination of Mercury	-	-	-	-	12	52
The ascensional difference	-	-	-	-	2	43
The right ascension of the parallel of Mercury	-	-	-	-	328	21
<hr/>						
Add the ascensional difference to the right ascension, and the sum is the oblique ascension	-	-	-	-	331	4
The oblique ascension of the Moon	-	-	-	-	294	59
<hr/>						
Subtract, and the arch of direction is	-	-	-	-	36	5

Which, turned into time, gives thirty-eight years and about seven months, when the Moon came to the zodiacal parallel of Mercury.

How to direct the PART of FORTUNE to PROMITORS.

The PART of FORTUNE directed to the OPPOSITION of SATURN.

The pole of the Part of Fortune is	-	-	-	-	8	0
The declination of Saturn	-	-	-	-	14	43
The right ascension of Saturn's opposite place, with latitude	-	-	-	-	146	21
The ascensional difference	-	-	-	-	2	7
<hr/>						
Subtract the ascensional difference from the right ascension, and the remainder will be the oblique ascension, viz.	-	-	-	-	144	14
						Then

Then find the oblique ascension of the Part of Fortune, thus:

The pole of the Part of Fortune is	-	-	-	8	0
The declination is the same as the Moon's, viz.	-	-	-	26	42
The right ascension	-	-	-	141	44
The ascensional difference	-	-	-	4	4
					<hr/>

Subtract the ascensional difference from the right ascension, and the remainder is the oblique ascension

137 40

Subtract the oblique ascension of the Part of Fortune from the oblique ascension of the opposition of Saturn, and the remainder is the arch of direction, thus:

The oblique ascension of the opposition of Saturn	-	-	-	144	14
The oblique ascension of the Part of Fortune	-	-	-	137	40
					<hr/>
The arch of direction	-	-	-	6	34

Which, turned into time, by adding to it the right ascension of the Sun, will produce seven years, two months, and about five days, when the Part of Fortune came to the opposition of Saturn.

The PART of FORTUNE directed to the CONJUNCTION
of COR LEONIS.

The place of Cor Leonis at the time of birth was in twenty-five degrees forty minutes of Leo.

The declination of that point	-	-	-	13	7
The pole of the Part of Fortune	-	-	-	8	0
The right ascension of Cor Leonis	-	-	-	147	56
The ascensional difference	-	-	-	1	53
					<hr/>

Subtract the ascensional difference from the right ascension, and the remainder is the oblique ascension

146 3

The oblique ascension of the Part of Fortune is

137 40

Subtract

Subtract the smaller oblique ascension from the greater, and the remainder is the arch of direction - - - 8 23

Which being turned into time, produces nine years, two months, and about eight days, when the Part of Fortune came to the conjunction of Cor Leonis.

The PART of FORTUNE directed to the CONJUNCTION of
MARS.

The pole of the Part of Fortune	-	-	-	8	0
The declination of Mars, with latitude	-	-	-	14	15
The right ascension of Mars, with latitude	-	-	-	153	58
The ascensional difference	-	-	-	2	2

Subtract the ascensional difference from the right ascension, and the remainder is the oblique ascension	-	-	-	151	56
The oblique ascension of the Part of Fortune	-	-	-	137	40
Subtract, and the arch of direction is	-	-	-	14	16

Which, being turned into time, produces fifteen years and about seven months, when the Part of Fortune came to the conjunction of Mars.

The PART of FORTUNE directed to the QUARTILE of JUPITER
in the ZODIAC, viz. twenty-nine Degrees fifty-five Minutes of
the Sign LEO.

The pole of the Part of Fortune	-	-	-	8	0
The declination of the quartile of Jupiter	-	-	-	11	33
The right ascension of the quartile of Jupiter	-	-	-	152	1
The ascensional difference	-	-	-	1	39

Subtract

Subtract the ascensional difference from the right ascension,
and the remainder is the oblique ascension - - - 150 22
The oblique ascension of the part of fortune - - - 137 40

Subtract the oblique ascension of the part of fortune from the
oblique ascension of the quartile of Jupiter, and the remainder
is the arch of direction - - - 12 42

Which, turned into time, produces thirteen years, ten months, and
about twenty-eight days, when the part of fortune came to the quartile
of Jupiter.

The PART of FORTUNE directed to the OPPOSITION of
VENUS.

The pole of the part of fortune - - - 8 0
The declination of Venus, with latitude - - - 8 47
The right ascension of Venus's opposite place, with latitude 157 53
The ascensional difference - - - 1 15

Subtract the ascensional difference from the right ascension,
and the remainder is the oblique ascension - - - 156 38
The oblique ascension of the part of fortune - - - 137 40

Subtract, and the arch of direction is - - - 18 58

Which, turned into time, produces twenty years, seven months, and
about eight days, when the part of fortune came to the opposition of
Venus.

The PART of FORTUNE directed to the CONJUNCTION of the DRAGON'S TAIL, or MOON'S SOUTH NODE.

The pole of the Part of Fortune	-	-	8	0
The declination of the Dragon's Tail	-	-	7	37
The right ascension of the Dragon's Tail	-	-	162	19
The ascensional difference	-	-	1	5
			<hr/>	

Subtract the ascensional difference from the right ascension, and the residue is the oblique ascension

-	-	161	14
---	---	-----	----

The oblique ascension of the Part of Fortune is

-	-	137	40
---	---	-----	----

Subtract the oblique ascension of the Part of Fortune from the oblique ascension of the Dragon's Tail, and the remainder is the arch of direction

-	-	-	23	34
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Which, turned into time, produces twenty-five years, six months, and about eight days, when the Part of Fortune came to the conjunction of the Dragon's Tail.

The PART of FORTUNE directed as HYLEG to the SUN, which in this Nativity is ANARETA, or the DIRECTION of DEATH.

The pole of the Part of Fortune	-	-	8	0
The declination of the Sun	-	-	4	42
The right ascension of the Sun's opposite point	-	-	191	18
The ascensional difference	-	-	0	41

Add

Add the ascensional difference to the right ascension, and the sum is the oblique ascension	-	-	-	191	59
The oblique ascension of the part of fortune	-	-	-	137	40
				<hr/>	
Subtract, and the arch of direction is	-	-	-	54	19
To turn it into time, add the right ascension of the Sun	-	-	-	11	18
				<hr/>	
And it makes	-	-	-	65	37

Which points in the zodiac to seven degrees twenty-seven minutes of Gemini; and, referring to the Ephemeris, it will be found the Sun came to this point of the heavens in fifty-six days twenty hours;— which, by allowing a day's motion for a year, proves Mr. WITCHELL to have been fifty-six years and ten months old when the Part of Fortune came to the opposition of the Sun, at which time he died, viz. the 29th of January, 1785.

Now to ease the learner, and to assist the speculative reader, I have collected the whole of these directions progressively into a Table, in order that they may be referred to with correctness and facility, in the following observations upon their astral effects, both as they affected the temporal affairs, and the health of life, of the native.

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the feveral Arches thereof, the Measure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Mesur. Directionum			Dies Mensis.	Anno Domini.
	deg.	n. n.	Y.	M.	D.		
Midheaven to the Δ of Sol. - - - -	3	17	3	7	20	10 Oct.	1731
Sol to the \square of Luna. - - - -	4	43	5	2	0	21 May	1733
Part of Fortune to the ρ of Saturn	6	34	7	2	5	26 May	1735
Luna to the \square of Mercury - -	6	36	7	4	0	21 July	1735
Luna to the Q. of Sol - - - -	8	37	8	9	18	8 Jan.	1737
Part of Fortune to the δ of Cor Leonis	8	23	9	2	8	29 May	1737
Sol to the * of Jupiter in Mundo -	9	7	9	10	22	13 Feb.	1738
Sol to the Ssq. of Mars - - -	10	32	11	6	15	5 Sept.	1739
Luna to the Δ of Jupiter, no Latitude	11	30	12	7	0	21 Oct.	1740
Luna to the Parallel of Venus in Mundo	11	34	12	8	7	28 Nov	1740
Part of Fortune to the Midheaven -	12	30	13	4	7	28 July	1741
Part of Fortune to the \square of Jupiter -	12	42	13	10	28	18 Feb.	1742
Sol to the Parallel of Jupiter in Mundo	13	36	15	0	21	11 Apr.	1743
Part of Fortune to the Ssq. of Mercury	13	58	15	3	10	30 June	1743
Luna to the Zodiacal Parallel of Jupiter	14	5	15	4	26	16 Aug.	1743
Part of Fortune to the δ of Mars -	14	16	15	7	0	1 Oct.	1743
Sol to the * of Saturn - - - -	14	37	16	0	0	21 Mar.	1744

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the several Arches thereof, the Measure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Mensur. Directionum			Dies Mensis.	Anno Domini.
	deg.	min.	Y.	M.	D.		
Sol to the Smq. of Venus -	15	26	16	8	24	14 Dec.	1744
Afcendant to the □ of Saturn - -	15	41	17	1	7	28 Apr.	1745
Part of Fortune to * of Jupiter in Mundo	15	50	17	3	4	25 June	1745
Part of Fortune in Δ of Sol in Mundo	16	7	17	4	23	13 Aug.	1745
Luna to the Q. of Mercury in Mundo	16	49	18	4	0	21 July	1746
Midheaven to the ♄ of Saturn -	17	7	18	8	16	6 Dec.	1746
Part of Fortune to the □ of ♀ Mer- cury in Mundo - - - }	17	38	19	2	23	13 June	1747
Mars to the □ of Jupiter in Mundo	17	47	19	6	5	26 Sept.	1747
Midheaven to the □ of Jupiter -	18	27	20	1	7	28 Apr.	1748
Sol to the ♂ of Mercury - -	18	45	20	5	0	21 Aug.	1748
Midheaven to the ♂ of Cor Leonis -	18	55	20	7	0	21 Nov	1748
Part of Fortune to the ♄ of Venus -	18	58	20	7	8	29 Nov.	1748
Afcendant to the Sextile of Luna - -	22	43	23	6	0	21 Sep.	1751
Afcendant to the □ of Mars -	23	15	25	2	5	26 May	1753
Sol to the ♄ of the Afcendant -	23	15	25	2	5	26 May	1753
Part of Fortune to the ♂ of the S. Node	23	34	25	6	8	29 Sep.	1753
Luna to the Sextile of Sol - -	23	29	25	5	4	25 Aug.	1753

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the several Arches thereof, the Measure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Mensur. Directionum.			Dies Mensis.	Anno Domini.
	deg.	min.	Y.	M.	D.		
Sol to the Δ of Mars - -	23	51	25	9	14	4 Jan.	1754
Luna to the Δ of Mercury in Mundo	24	24	26	4	22	12 Aug.	1754
Midheaven to the ζ of Mars - -	24	44	26	9	3	24 Dec.	1754
Midheaven to the Δ of Mercury -	25	0	27	1	0	21 Apr.	1755
Luna to the Smq. of Sol in Mundo -	25	39	27	8	8	29 Nov.	1755
Luna to the Sextile of Venus in Mundo	25	42	27	9	8	29 Dec.	1755
Part of Fortune to the Δ of Mercury } in Mundo - - - - - }	26	23	28	6	0	21 Sep.	1756
Ascendant in Quartile of Venus -	26	36	28	7	0	21 Oct.	1756
Jupiter to the \square of Saturn in Mundo	26	59	29	2	0	21 May	1757
Sol to the Δ of Mars in Mundo -	27	44	29	11	7	2 Feb.	1758
Midheaven to the Opposition of Venus	28	15	30	6	0	21 Sep.	1758
Sol to the Sextile of Venus - -	29	54	32	4	12	2 June	1760
Part of Fortune to the Sextile of Mer- } cury in Mundo - - - - - }	31	32	33	10	15	5 Feb.	1762
Luna to the Zodiacal Parallel of Saturn	32	3	34	4	0	21 July	1762
Luna to the Zodiacal Parallel of Mars	32	2	34	10	0	21 Jan.	1763
Midheaven to the Dragon's Tail -	33	4	35	6	0	21 Sep.	1763
Part of Fortune in Δ of Venus in Mundo	33	20	35	9	0	21 Dec.	1763

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the several Arches thereof, the Measure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum		Mensur. Directionum.			Dies Mensis.	Anno Domini.
	deg.	min.	Y.	M.	D.		
Luna to the Smq. of Mercury in Mundo	33	32	35	9	15	5 Jan.	1764
Part of Fortune in Quartile of Jupiter in Mundo - - - }	33	31	35	11	3	24 Feb.	1764
Sol to the Q. of Saturn - - -	34	9	36	7	0	21 Oct.	1764
Luna to the δ of Saturn - - -	34	30	36	9	18	8 Jan.	1765
Luna to the * of Saturn, converse Motion	34	36	36	10	22	12 Feb.	1765
Luna to the Sextile of Mercury - - -	35	21	37	9	20	10 Jan.	1766
Part of Fortune Smq. of Jupiter in Mundo	35	38	38	1	8	29 Apr.	1766
Luna to the Trine of Sol in Mundo - - -	35	43	38	2	0	21 May	1766
Luna to the Zodiacal Parallel of Mercury	36	5	38	7	0	21 Oct.	1766
Luna to the Sextile of Mercury - - -	36	10	38	8	0	21 Nov.	1766
Luna to the Q. of Jupiter in Mundo	37	2	39	6	16	6 Oct.	1767
Sol to the δ of Venus by converse Motion	38	20	41	1	0	21 Apr.	1769
Luna to the δ of Jupiter in Mundo	39	17	41	10	0	21 Jan.	1770
Luna to the Quartile of Jupiter - - -	40	5	42	8	8	29 Nov.	1770
Parallel of Sol and Mars in Mundo	40	24	43	0	0	21 Mar.	1771
Luna to the δ of Mars - - - - -	41	53	44	5	20	10 Sep.	1772
Part of Fortune in Δ of Saturn in Mundo - - - }	42	23	44	11	15	5 Mar.	1773

A TABLE of DIRECTIONS in the foregoing Nativity of Mr. WITCHELL, with the feveral Arches thereof, the Meafure of Time agreeing to each of them, and the Year and Month when they began to take effect.

NOMINA DIRECTIONUM.	Arcus Directionum.		Menfur. Directionum.			Dies Menfis.	Anno Domini.
	leg.	mi.	Y.	M.	D.		
Sol to the δ of Mars, by Converfe } Motion - - - - - }	43	10	45	9	0	21 Dec.	1773
Parallel of Jupiter and Mercury in } Mundo - - - - - }	43	16	45	10	12	2 Feb.	1774
Luna to the δ of Venus - - - - -	44	51	47	5	8	29 Aug.	1775
Sol to the Δ of Luna - - - - -	45	4	47	8	0	21 Nov.	1775
Ascendant to the δ of Jupiter - - - - -	45	11	47	10	0	21 Jan.	1776
Luna in \square of Part of Fortune in Mundo	45	15	47	10	8	8 Feb.	1776
Parallel of Saturn and Venus in Mundo	47	1	49	10	0	21 Jan.	1778
Luna to the Smq. of Jupiter in Mundo	48	0	50	7	14	4 Nov.	1778
Parallel of Sol and Moon in Mundo	48	5	50	8	16	6 Jan.	1779
Ascendant to the $*$ of Saturn - - - - -	49	6	51	6	7	28 Sep.	1779
Mars to the Δ of Venus in Mundo	52	21	54	11	14	4 Mar.	1783
Luna to the Trine of Mars - - - - -	52	50	55	5	0	21 Aug.	1783
Ascendant to the Δ of Mars - - - - -	53	20	55	11	0	21 Feb.	1784
Sol to the Q. of Saturn in Mundo - - - - -	53	25	56	0	3	24 Mar.	1784
Part of Fortune to the δ of Sol - - - - -	54	19	56	10	0	29 Jan.	1785
Parallel of Mars and Mercury in Mundo	54	46	57	5	26		

The following are the ESSENTIAL and ACCIDENTAL DIGNITIES and DEBILITIES of the Planets in this Nativity.

DIGNITIES.		DEBILITIES.	
SATURN in his own house	- 5	SATURN—hath no debility	
in the fourth	- 4		
direct	- 4		
not combust	- 5		
oriental	- 2		
swift in motion	- 2		
in the terms of Jupiter	1		
	<hr/>		
Total dignities in ♃	- 23		
JUPITER in reception of Venus	5	JUPITER in the eighth house	4
free from combustion	5	in the terms of Mars	1
direct	- 4	occidental	- 2
swift in motion	- 2		<hr/>
	<hr/>	Total debilities in ♃	- 7
Total number	- 16		
Subtract debilities	- 7		
	<hr/>		
Surplus of dignities in ♃	- 9		
MARS in reception of Venus	5	MARS retrograde	5
in the midheaven	- 5	occidental	- 2
free from combustion	5		<hr/>
	<hr/>		7
Total number	- 15		
Subtract debilities	- 7		
	<hr/>		
Surplus of dignities in ♂	8		
The SUN in exaltation	- 4	The SUN in the sixth house	4
in triplicity	- 3		
in the terms of Venus	1		
	<hr/>		
Total number	- 8		
Subtract debilities	- 4		
	<hr/>		
Surplus of dignities in ☉	4		

DIGNITIES.		DEBILITIES.	
VENUS in exaltation	4	VENUS oriental	2
in reception of Jupiter	5		
free from combustion	5		
in the fourth house	4		
direct	4		
swift in motion	2		
in term	2		
	<hr/>		
Total number	26		
Subtract debilities	2		
	<hr/>		
Surplus of dignities in ♀	24		
MERCURY in reception	5	MERCURY retrograde	5
occidental	2	under the Sun beams	4
free from combustion	5	in the sixth house	4
	<hr/>		<hr/>
Total number	12	Total number	13
		Subtract dignities	12
			<hr/>
		Surplus of debilities in ♂	1
MOON in triplicity	3	MOON slow in motion	2
free from combustion	5	oriental	2
in the third house	1	in detriment	5
in the terms of Jupiter	1		<hr/>
	<hr/>	Total number	9
Total number	10		
Subtract debilities	9		
	<hr/>		
Surplus of dignities	1		

The CLIMATERICAL YEARS of this NATIVITY.

The Climacterical Years, as we have before shown, are nothing more than the times or periods in which the Moon makes her quarters, or re-occupies the place she possessed at the time of birth, measured by her own motion, and applied to the years of the native's life. To ascertain the climacterics of this nativity, note the exact point the Moon occupied at the time of birth, which is sixteen degrees fifty-six minutes of Capricorn. Refer to the Ephemeris calculated for the year in which
the

the native was born, and observe what length of time she took in coming to six degrees fifty-six minutes of Aries, which completed her first quarter. It will be found that she was seven days eleven hours and thirteen minutes in going that space; and, if we allow for each day's motion of the Moon one year, and for every two hours one month, it will prove that the first climacterical point or year occurred when the native was seven years five months and near eleven days old.

To obtain the second period, proceed in the same manner. Observe what time the Moon occupied in passing from sixteen degrees fifty-six minutes of Capricorn, her place at birth, to its opposite point in the zodiac; which will be found to be fourteen days eighteen hours and forty-eight minutes; so that the native must be fourteen years nine months and twelve days old, when his second climacterical year arrived. The third quarter of the Moon, which produced the third climacteric, falls in sixteen degrees fifty-six minutes of Libra; to which point she moved, from her place at birth, in twenty-one days two hours and thirteen minutes; at which time the native was twenty-one years one month and three days old. The fourth climacterical period took place when the Moon completed her revolution in the zodiac, and came to her radical place at the hour of birth, viz. in sixteen degrees fifty-six minutes of Capricorn; which revolution being formed in twenty-seven days eight hours and twenty-three minutes, proves the native to have then been twenty-seven years four months and five days old.

The ensuing climacterics are found by adding the quarters progressively to the first revolution. For instance, if we add the Moon's first quarter to the fourth, it will produce thirty-four years nine months and twenty-three days, when the fifth climacterical period came up. The sixth also, by annexing the succeeding quarter, will be found to take place when the native was forty-two years three months and seventeen days old; the seventh, when he was forty-eight years five months and eight days old; and the eighth and last climacteric of Mr. Witchell's life, when the Moon had measured two complete revolutions, and had returned a second time to her radical place in the figure; at which period he was fifty-four years eight months and ten days old.

Thus the climacterical years are invariably to be found by the motion of the Moon, which is the only true and rational method; and is similar to that of critical days in diseases; only the time is in one case measured by days, and in the other by years. These climacterical years are especially necessary to be known and considered, whenever the Hileg,
or

or giver of life, is directed to a malefic star, which begins to operate in any such period; for it will then have the same effect on the life of the native, as the Moon is observed to produce upon the disease of a sick person, when she passes the ill radiations of Saturn, Mars, or the Sun, upon a crisis or critical day; for a climacterical year, and a critical day, in decumbitures, proceed from one and the same cause, and they have both a power to destroy life, when joined with malefic configurations, no matter how strong and healthy the native might externally appear to be, even at the moment that they take effect. But without the concurrence of these baneful aspects, both critical days, and climacterical years, are in themselves perfectly innocent.

Thus far I have calculated and brought up every material configuration and direction of this nativity. My next business will be to consider each of them separately and distinctly, according to the rules heretofore laid down; and to show that no occurrence of Mr. Witchell's whole life, either of sickness or health, of prosperity or adversity, of pleasure or pain, ever came to pass, but at the express times and seasons, and in the exact order, in which these radiations and directions severally came up, and that they precisely correspond in nature and effect with the configuring planets that produced them. And to which I shall add, that this gentleman has publicly declared, since his nativity has been calculated, that there is not an incident of his life that has escaped me, nor a single proof wanting to establish in his mind the certainty of astral influence over the temperature and animal nature of man. Hence then we deduce, from a source which admits of no contradiction, the natural cause and production of all those astonishing vicissitudes and perils of human life, which continually fall in between the actions and intentions of mankind, and confound the wisest and best-concerted schemes of earthly speculation or sagacity.

For the purpose of rendering this study as easy and intelligible as can be desired, I shall be particularly copious and minute in describing the quality and effect of each respective configuration and direction in this nativity; for whoever shall attain to the ability of comprehending and defining the power of the stars in one nativity, will be qualified to read and determine the principal events in the geniture of any other person whatsoever, be the events of his life, and the place of his birth, ever so extraordinary or remote—provided the figure be correct in point of time, and properly rectified. I have already given the necessary rules for this, and for every other operation in the business. I shall now show the reader how to apply them, throughout the twelve horoscopical houses of the planetary system.

CON-

CONSIDERATIONS resulting from the FIRST HOUSE.

What this house imports, we have fully explained in the former part of this work; and according to the maxims there laid down, we shall pursue the enquiry, occasionally adding or repeating such rules and aphorisms, as are indispensably necessary to illustrate the subject.

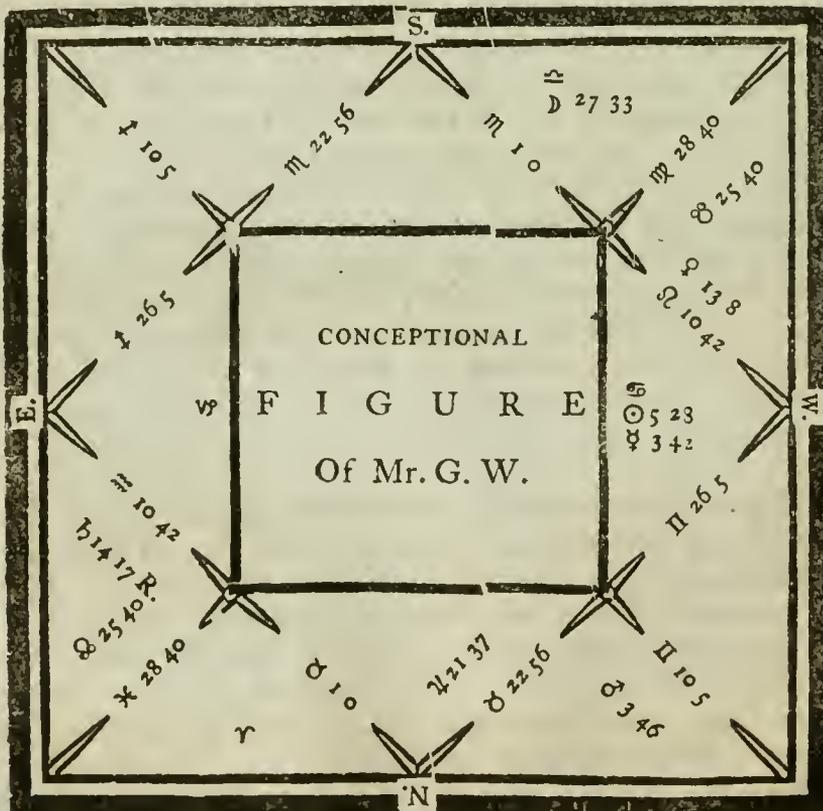
I. *Will the Native live to Years of Maturity?*

To determine this, we must consider what the configurations are that early cut the thread of life, and destroy the blossoms of our infant state. They are as follow. 1. If the birth be precisely on a new or full Moon. 2. If the Moon be in conjunction of Saturn or Mars, in the sixth, eighth, or twelfth, houses of the figure. 3. If the Moon be in quartile or opposition of Saturn or Mars in the fourth house. 4. If the Moon be besieged by the Sun or Mars. 5. If an eclipse impedit the light of time in the hour of birth. 6. If all the planets be subterranean, and neither the Sun, Moon, nor lord of the ascendant, essentially fortified. 7. If the two malefics be conjoined in the Ascendant. 8. If an infortune in the ascendant vitiate the degrees thereof by quartile or opposition. 9. If the lord of the ascendant be combust of the Sun, and at the same time cadent and retrograde. 10. If the Dragon's head or tail be in conjunction of Saturn or Mars in the fourth. These configurations, by long and invariable experience, are found to destroy life in infancy, except the benefic rays of Jupiter or Venus interpose, and, by joining in the aspects, modify and remit their malignant effect. But let it always be remembered, that Mars hath greater power of destroying life, when posited in Aries and above the earth, in a diurnal nativity; and Saturn when posited in Capricorn and above the earth, in a nocturnal nativity.

These being the testimonies of a short life, by comparing them with the aspects of any genethliacal figure, we may readily determine whether the child born under it will live to years of maturity. If we examine this geniture by the foregoing rules, we shall not find a single testimony of a short life; but, on the contrary, that the native should run the common race of man—should be nourished up, under the influence of more benevolent stars, even until the Apheta, or giver of life, shall come by a regular and unopposed direction, to a natural union with its Promittor, which cuts off life, and, by the effects of a natural cause, sends us in quiet to the grave.—Let it therefore be remembered, as an invariable maxim, that, whenever the Apheta is thus unobstructed, the native will survive all the perils of its infant state.

II. *The Temperature and Complexion of the Native.*

These are ascertained by mixing the influences of the several signifi-
cators together, and by allotting to each its specific quality, in order
to determine which shall predominate, and affect the constitution of
the native, with the greatest force. For as there are four principal
elements whereof this universe is compounded, viz. fire, air, earth, and
water; so are there four principal humours in the temperature of man,
which correspond with them, viz. choler, blood, melancholy, and
phlegm; and according as these are equally mixed, or predominate
constitutionally in the body, so shall the temperature and complexion
of the native be. To discover how these qualities are dispensed in the
present instance, we must consider and examine the configurations at
the time of conception, as well as at the birth. By the directions
given with the Table, p. 412, we shall find the conception of this na-
tivity took place on the 16th of June, 7h. 30m. P. M. 1727, at which
time the celestial intelligencers were disposed as follow:



The embryo is represented by Jupiter and Mars, both of which are
posited in the fifth, the house of generation, at a fit time for the con-
ception

ception of a male, as both planets are masculine, and oriental of the Sun, and neither of the luminaries afflicted of the infortunes; and therefore the figure declares that the child should not suffer any injury in the womb, but should be born safe at its full time. But the most essential use of a conceptional figure after the infant is born, is to compare the temperature of the signs and planets which govern the conception, with the nature and quality of those that govern the birth, in order to ascertain the predominant humour, and its offending quality, which shall ever after mark the temperature of the native. In the present case we shall decide our judgment of the temperature of the embryo, by the following testimonies which result from the preceding conceptional figure:

Taurus, which governs the fifth house	-	is	-	<i>cold and dry</i>
Venus, lady thereof, occidental of the Sun	-	-	-	<i>moist</i>
Jupiter in the fifth, oriental	-	-	-	<i>hot and moist</i>
Venus posited in Leo	-	-	-	<i>hot and dry</i>
Taurus possessed of Jupiter	-	-	-	<i>cold and dry</i>
Mars in the fifth, oriental	-	-	-	<i>hot and dry</i>
Gemini, an airy sign, possessed of Mars	-	-	-	<i>hot and moist</i>
The quarter of the year, viz. Summer	-	-	-	<i>hot and dry</i>
The Moon, in her second quarter	-	-	-	<i>hot and dry</i>
And posited in Libra, an airy sign	-	-	-	<i>hot and moist</i>
Saturn, Almution of the figure	-	-	-	<i>cold and moist</i>
And posited in an airy sign	-	-	-	<i>hot and moist</i>

Number of testimonies for a <i>hot</i> temperature, are	-	8
Testimonies for the <i>moist</i>	-	6
Ditto for the <i>dry</i>	-	6
Ditto for the <i>cold</i>	-	3

So that the predominant humour offending before the birth, was the choleric complexion; and such a temperature must naturally incline its mother, during pregnancy, to be frequently afflicted with complaints in the stomach and bowels, such as the cholic, heart-burn, nausea, vomiting, &c. arising from predominancy of heat; but, as the moist quality is so nearly equal, it is apparent that these complaints would not materially hurt either the child or its mother.

We are now to examine the temperature of the significators in the radical figure of birth, in p. 624, which, being compared with and added to the foregoing, will at once regulate and determine the objects of our present speculation. The testimonies are to be collected in the same manner as above, viz.

The sign ascending being airy	-	-	is	-	<i>hot and moist</i>
Venus, lady thereof, and oriental	-	-	-	-	<i>hot and moist</i>
Pisces, a watery sign, possessed by Venus	-	-	-	-	<i>cold and moist</i>
Mars, Co-significator, and occidental	-	-	-	-	<i>dry</i>
And being posited in an earthy sign	-	-	-	-	<i>cold and dry</i>
Scorpio ascending	-	-	-	-	<i>cold and moist</i>
The Moon in her last quarter	-	-	-	-	<i>cold and moist</i>
And posited in an earthy sign	-	-	-	-	<i>cold and dry</i>
The Moon beholding the Ascendant	-	-	-	-	<i>cold and moist</i>
And in an earthy sign	-	-	-	-	<i>cold and dry</i>
The Sun beholding the Moon in quartile	-	-	-	-	<i>hot and moist</i>
The Sun in a fiery sign	-	-	-	-	<i>hot and dry</i>
The season of the year, viz. Spring	-	-	-	-	<i>hot and moist</i>
Venus, Almution of the figure	-	-	-	-	<i>hot and moist</i>
In the sign Pisces	-	-	-	-	<i>cold and moist</i>
Venus beholding the Ascendant	-	-	-	-	<i>hot and moist</i>
And in a watery sign	-	-	-	-	<i>cold and moist</i>
Mars occidental, beholding the Ascendant	-	-	-	-	<i>dry</i>
Mars posited in an earthy sign	-	-	-	-	<i>cold and dry</i>

Number of testimonies for a <i>moist</i> temperature	-	-	-	-	12
Testimonies for the <i>cold</i>	-	-	-	-	10
Ditto for the <i>hot</i>	-	-	-	-	7
Ditto for the <i>dry</i>	-	-	-	-	7

Hence it is apparent that the predominant humour offending at birth is phlegm, engendered of the cold and moist affections of the planets. If we compare the testimonies that compose the temperature at the time of conception, with the above, we shall find that the humour which was then weak, is now strong; and that the humour which was then strong is now weak; so that, if we consider that the formation of the native begins with conception, and is completed at the birth, and that the superior temperatures then are the inferior now; and if we allot unto each of the significators their specific qualities, and mix them according to the exact proportions they give, we shall nearly find a mediocrity of humours in the temperature of this native; but, as the phlegmatic affection will be found to have the ascendancy, the native will of course most materially feel its action upon his constitution, by becoming subject to a depression or sinking of the spirits, and other disagreeable concomitants, which shall be fully illustrated when we come to speak of the significators of sickness. But before we dismiss the present subject, it will be necessary to premise, that, if cold and moisture prevail

prevail in a geniture, the native will be phlegmatic; if cold and dryness have the superiority, he will acquire a reserved habit, and be oppressed with melancholy; if heat and moisture predominate, he will prove of a sanguine temperature, and of an even courteous disposition; if heat and dryness, he will be choleric, and of a surly temper; but, where the qualities of the configurating stars are nearly equal, the native will be strongly affected by their temperatures respectively, when under a direction of their own nature and quality.

The temperature being determined, we may with great ease ascertain the complexion by the rules heretofore laid down. Libra and Scorpio, being the signs ascending, give a sanguine complexion; but, in this nativity, not very fair nor clear; because opposed by the opposite effect of Mars, Venus, and the Moon; and because phlegm was the superabundant quality in the temperature at birth; the mixture of these several significators produce a fallow complexion, grey eyes, light sandy hair, with due conformity in the other members; to which description this native strictly corresponded in every particular.

The foregoing judgment will hold good in all cases where similar configurations are found. Let it be remembered, that only four distinct colours or complexions are produced, viz. black, white, red, and yellow; all others proceed from a mixture of these, and are ascertained by assigning to each significator its own proper colour; then collect the whole into one sum, and according to the quality, number, and force, of the several testimonies, judiciously incorporated with each other, will the complexion be accurately found. Regard must however be had in all cases to the climate where the native is born; because in such parts of the earth where the signs and significators have from their astronomical positions greater force and energy, they will more visibly affect, and more sensibly demonstrate their influence upon the persons born under them. This, I believe, has been sufficiently demonstrated in the introductory part of this work.

III. *Form and Stature of the Body.*

To judge of the form and stature of the body, we must note the sign that occupies the ascendant, the lord thereof, and the planets posited therein, or in conjunction with the lord of the ascendant. These various significators are to be regarded in proportion to their dignities, and as they are situated with respect to north or south latitude; or with the luminaries; nor are the fixed stars to be neglected in this speculation,

for in many cases they operate much, particularly those of the first magnitude. This being premised, and the rules heretofore laid down being had in memory, we shall demonstrate their certainty, by applying them to our judgment in this figure.

Upon the ascendant we find the latter part of the degrees of Libra, and about two thirds thereof occupied by Scorpio; these signs give a stature somewhat above the middling. But we must add to these the testimony of the configurations; that Venus is posited in the watery sign Pisces; that Mars and the Moon are occidental of the Sun, each beholding the ascendant; and that the Moon participates with the nature of Capricorn, her place in the figure. These are arguments of a mean stature; and of a mediocrity in the component parts, uniform, and duly proportioned. Libra and Scorpio declare an exact symmetry of features, oval face, and elegant countenance; but Saturn, who produces the direct contrary effects, having his exaltation in Libra, and beholding the ascendant with a strong aspect, greatly mars the beauty and comeliness derived from those signs; yet we are not to suppose that the delicacy and sweetness contributed by the first significators, shall be converted into a dark lowering visage Saturnine; but that the quality of Saturn, in proportion to his strength of aspect, shall be incorporated with the opposite qualities, leaving the impression first given by Libra, but abating its beauty and comeliness, and making the face moderately fair, and the features not altogether unpleasing. This exactly describes the person of the native; of a middle stature, oval lively features, the stamp of the signs; dark eye-brows, the mark of Saturn; with a sprightliness, resulting from Mercury conjoined with the other significators. We may remark further, that in genitures where the Sun has no aspect with the ascendant, the native acquires the habit of bending forward in his gait; and, as he gradually advances in years, becomes round and stooping in the shoulders. This has been remarkably verified in the present nativity.

In drawing judgment from the foregoing premises, let it be well considered, that, if two planets have equal dominion in the horoscope, preference must be given to him that beholds the ascendant most partially; but, if their configurations with the ascendant should be equally dignified, regard the planet that is lord of the house, in preference to that which has only his exaltation therein. Remember likewise, in the further progress of this enquiry, that, when the planets are situate in airy or fiery signs, they give large full statures; but, when in earthy or watery, they produce much shorter and smaller. When they have
great

great north latitude, they denote large corpulent bodies; but when they have great south latitude, they induce a spare, thin, and low stature; and, according to the immortal Ptolomy, those natives whose significators have south latitude, are more active and laborious; whilst those whose ruling planets have great north latitude, are usually of a heavy, slothful, supine, inactive, disposition.

IV. *Temper, Quality, and mental Endowments, of the Native.*

This is one of the most essential speculations of the whole Science, since, in a general way, the success of all our worldly pursuits, and acquisitions, in a great measure depends upon our mental endowments. And here the reader would do well to refresh his memory with what we have already premised on this subject, in p. 428, &c. where it is laid down, as an established maxim, that our enquiry in this particular is chiefly to be governed by the Moon and Mercury, and by the other significators only as they shall be configured with these planets, or with the Sun, or with the angles of the figure; of which the ascendant, or eastern angle, hath the greatest power. Therefore, if several planets are found in the ascendant, they will all act in a certain degree upon the bent and motions of the mind, and will become significators in proportion to their respective positions and dignities. Their influence upon the sensitive faculties of the *animal* soul, will be apportioned to their strength of aspect, and will operate by the same rotation in which those aspects come up. The time when they shall respectively begin to operate, together with their duration, is known only by direction, as we shall presently show; and their effect will be found to vary, as the irradiations are transferred from one planet to another. For instance, when the Moon is directed to the terms or aspect of the most potent planet in the ascendant, then the native almost wholly participates in the temperature and quality of that planet, and, while it operates, will visibly manifest them to the world in his actions. And thus, when the Moon varies her term or aspect, and applies to those of another planet, then will the native's inclination vary, and assume the qualities and conditions of such other planet.

By the same force of sympathy we find, that when the Moon comes to the terms or aspect of Venus, the native is gay and cheerful; when to the terms or aspect of Jupiter, sober, industrious, and discreet; to the terms or aspect of Saturn, grave, melancholy, and reserved; to the radiations of the Sun, proud, and inclined to vanity and ostentation; to the terms or aspect of Mercury, studious, laborious, and inquisitive; or else participates in such other affections as may be produced by some other

other planet joined in body or aspect with Mercury ; and when the Moon comes to her own terms, or in aspect with her radical place in the figure, (provided it be in the ascendant) it will induce a wavering, unsettled, and mutable, disposition in the native.

When there are no planets to be found in the ascendant, note what configurations are made with the Moon and Mercury ; for whatever planet is joined with them, will become significator, and will act upon the mental endowments of the native. But if no planet be in the ascendant, nor configured as above, then the lord of the ascendant shall be the significator, provided his dispositor beholds him in some bodily aspect ; if not, we must have recourse to the planet that most partially beholds the Moon or Mercury ; but, if no such be found in the figure, then the planet which hath the most essential dignities in the signs of Mercury or the Moon, shall lastly be taken as the significator from whence this judgment shall be drawn.

According to these rules I examine the preceding geniture. I find there are no planets in the ascendant, nor in configuration with the Moon and Mercury ; and therefore I take Venus as the significator of the native's temper and mental disposition, because she is lady of the ascendant, and is beheld by Jupiter her dispositor. Mars also, being conjoined with Venus in ruling the ascendant, and in aspect with his dispositor, will in a secondary degree affect the native. The position of Venus near the tail of the Swan, and thus configured, influences the native to a pursuit after knowledge ; and being in the fifth house, the house of pleasure, declares that he will take much delight therein. This significator being likewise near the Dragon's head, which participates of the nature of Jupiter, implies a mild, just, and peaceable, disposition. Being posited in the house of her exaltation, proves his demeanour will gain him general esteem ; but being in a moveable sign, shows him changeable in the object of his pursuits. On the other hand, Mars will abate much of the mildness and evenness of his temper indicated by Venus, particularly when under a direction of Mars, at which times he will be unusually peevish, fretful, and passionate—a circumstance which this native confesses has been frequently verified, when neither himself, nor any part of his family, could account for his austerity and change of temper ; but whoever inspects his geniture by the rules of this science, will find it was occasioned by the opposition of Mars with Venus. It is no less curious to remark, that, while that malefic planet sours the temper, he strengthens and expands the desire of knowledge, endows the native with an enterprising spirit, stirs him

up to life and action and induces an emulation for honour and promotion. A strong instance this, of the contrary effects of the aspects; for, while the first impression of an even and complacent disposition is deranged by the force of a partile opposition, the other laudable qualities are enlarged, by the congenial influence of a trine aspect of the same planet with its dispositor, *in the exaltation of Mercury!* These testimonies are much strengthened by the sesquiquadrate aspect of Mars with the Moon, in the terms of Jupiter; and, as the Moon is posited in the dignities of Saturn, it shows that the native will be attached to the arts and sciences, and inherit a truly honest disposition.

Thus far we have considered the configurations which form the temper, and give the first bias to the mind, in the earliest state of infancy: but what shall be the result, as they gradually ripen into maturity; to what speculations they will be directed, and to what extent of perfection the native may arrive in mental acquirements and ability; is determined by other considerations. The intellectual faculties, in ALL genitures, are under the astral influence of Mercury and the Moon; Mercury governs the rational and animal spirit in the brain, but the vegetive strength of the brain is solely under the power and dominion of the Moon; therefore, whenever we inspect a nativity, and find these significators well affected to each other in terms and aspect, we may safely conclude that there is a proportionable harmony and modulation in the rational intellect, and in the other members which contribute to a fertile genius, and to strong natural parts. But when these significators are ill affected, and in quartile or opposition to each other, it is altogether as sure a presage of a dull capacity, and a narrow contracted mind; particularly if Mercury be combust, slow in motion, cadent, or peregrine, or afflicted of the infortunes, more especially of Mars. And thus, the more Mercury is afflicted or impeded in his own proper nature, the more weak and shallow we always find the mental endowments of the native. In those genitures where Mercury is occidental, and in no aspect with the Moon, or with any benefic planet, it produces a deep, cunning, artful, close, dissembling, person, with a strong share of penetration and sagacity, but with a mind disposed to exercise it only in mean and selfish pursuits, without regard to integrity or reputation. If this planet be found in the combust way, i. e. in that space of the heavens extending from seventeen degrees of Libra to seventeen degrees of Scorpio, and at the same time slow in motion, it declares a trifling superficial character, perpetually engaged in unworthy objects, stunning us with impertinent remarks, with useless niceties, or with unapt disquisitions.

Let us apply this reasoning in our considerations of the present geniture; in which we find Mercury and the Moon, the grand patrons of mental ability, are favourably situated with respect to each other. Here is a remarkable reception between Mercury and Mars, the joint rulers of the ascending sign; Mercury possesses the dignities of Mars, and Mars the exaltation of Mercury. Thus the significator of the temper and fashion of the mind, and the patron of sense, are mutually conjoined in the same influence; and bespeak not only a disposition to search after literary acquirements, but presage a fit capacity to receive, and an understanding capable of digesting, them. The Moon likewise sends her sesquiquadrate ray to Mars, from the dignities of Saturn, and in the terms of Jupiter, which declares the favourite pursuit of the native shall be after scientific knowledge; and, as the position of Mars is so highly elevated, it is evident that his endeavours shall not only prove successful, but shall be manifested in an eminent degree. We have also a perfect sextile aspect of Mercury and Saturn; which adds a strong retentive memory to a solidity of mind, whereby the early pursuits of the native are impelled forward, and ripened into maturity, under the united function of reputation and profit. Thus the significators of the temper, quality, and mental endowments, of this native, when drawn into one focus, testify, according to the approved rules of this Science, an acute penetrating wit, an enlarged understanding, a retentive memory, and a strong predilection for scientific knowledge; with a solidity of mind, and a consistency of manners, well adapted to give vigour and success to such pursuits. That these gifts were severally and respectively verified in the personal qualifications, pursuits, and preferments, of the native, the united testimony of all his friends and relatives will not only prove, but the facts will hereafter be more minutely established, when the result of each aspect comes to be examined and explained, under the various directions by which these events were respectively brought to pass.

Hence it will be seen, that Mercury, in this judgment, and in all cases where relation is had to the faculties of the animal soul, is to be most attentively considered, and his influence and operation regarded, in proportion as they are configurated or mixed with the rays of other planets. The importance of this enquiry, in the investigation of every geniture, induces me to repeat to the reader, the necessity of bearing in mind the observations I have written on this subject, from p. 428 to 436; to which it is now incumbent upon me to add the following general remarks. 1. That in all cases where Mercury occupies an angle of the figure, but particularly the ascendant, and at the same
time

time is posited in one of his own houses, in any of the twelve signs except Pisces and Scorpio, take for granted the native will inherit a good understanding, with a capacity adapted for almost any employment. But if this happens in an airy sign, and the planet swift in motion, it denotes perpetual wavering, and great instability of mind. 2. Mercury in conjunction of the Moon, in any and in every sign, denotes ingenuity of mind. The same effect, though in a smaller degree, is given by the sextile or triangular rays; but, in this case, the sextile is always to be preferred to the trine. 3. If there be found a conjunction of Mercury with Venus, or Jupiter, or the Dragon's head, in Gemini, Libra, Aquaries, or Virgo, it bestows an excellent genius, and a mind qualified for invention and improvement. 4. If Mercury in Aries be in reception with Mars, the native will be subtle, deep, and sagacious. 5. The Moon in conjunction with the Dragon's head or tail, denotes alert and active spirits, with a promptitude for science; particularly when increasing in light, and near the full. 6. Mercury in reception of the Moon, and the planets in any signs, gives an aspiring genius, and an active volatile disposition. 7. When Mercury is below the horizon, in suitable signs, he inclines the native to scientific knowledge. If in an airy sign well fortified, it gives freedom of speech, with strong oratorical abilities. 8. If Mercury be in conjunction with Saturn, and Saturn well dignified, the native acquires a grave and a sober habit, accompanied with a profound judgment, and solid understanding. 9. If in conjunction with Jupiter, unafflicted by any malefic ray, Mercury bestows an excellent capacity, set off with an easy elegant address, and inclines the native to generosity and integrity. 10. Mercury and Mars united by conjunction, in good places of the figure, free from affliction, and well fortified, gives a most confident and undaunted spirit in writing or speaking; furnishes sterling wit, and bestows a prolific invention. 11. With the Sun, Mercury gives the native an aspiring mind; and, well dignified, promises success in the most ambitious pursuits, though they are likely to be dishonoured by intemperate pride and arrogance. 12. Mercury and Venus united, and strengthened by concurrent testimonies, bestow an admirable conception in literary pursuits, with a mind formed for invention and study. 13. Mercury in any situation of the figure, well fortified, and in good aspect with the respective significators, forms a good and perfect understanding; but the different gradations of sense, and of the reasoning faculty, are produced according to the dignity and quality of the significators with which he may be configured; always observing, that in proportion to the strength and energy of those several significators, and of their positions in respect to the angles of the figure, will the mental powers of the native be formed.

Much has been contended by the advocates for and against this speculation, on the score of education. For my own part, I cannot but be surpris'd, that any argument or controversy should have been so long supported, upon inferences so palpable and obvious. Those who contend, that education sets these astral influences at defiance, and produces the wise man or the fool, in proportion to the extent of his academic acquirements and discipline, might as well attempt to persuade us, that the barren deserts of Arabia, by labour and cultivation, would soon vie with the fertile banks of the Nile, and become a land "*flowing with milk and honey.*" Earthly substances, as well animate as inanimate, receive the stamp of their natural quality in the hour of formation. This quality will remain as long as these substances endure, in every case, except where the laws of nature incline them to mutation or change. All the inventions of man are far short of totally removing these first qualities; and therefore all that can be fairly deduced from arguments in support of the effects of education, is briefly this, that it astonishingly enlarges a good natural understanding, and puts a superficial gloss over the deformities of a naturally bad one, but, so far from giving vigour to a weak mind, it too often leads to the opposite extremes, for want of ability to digest, and intellect to comprehend, the instruction it receives.

Hence we frequently see inventions of the most ingenious and complicated extent spring from individuals who appear as ignorant as they are untaught; yet, when we come to examine their internal endowments, we express our admiration that so much ingenuity and sterling sense should be concealed under the rust of what is termed *a state of nature*. But let the reader regard with due attention the observations I have laid down; let him, within the circle of his own acquaintance, if he can obtain a speculum of their nativities, observe the nature of these configurations, and I will venture to affirm, at the hazard of my life, that he will be able to trace the true quality and extent of each man's mental capacity, from the causes which give them being.

CONSIDERATIONS resulting from the SECOND HOUSE.

The principal judgment drawn from this part of the genethliacal figure, is that which regards worldly riches and preferment; or rather, whether the native shall be buoyed up upon the wings of prosperity, or plunged by adverse stars, into the depths of adversity. This speculation has been justly considered one of the most important of the science; but on all hands it must be admitted the first amongst the enquiries of those,

those, who wish to know the outline of their future fate. For this reason, I shall be as copious as possible in blending theoretical with practical examples in the elucidation of this enquiry, with the humble hope of enabling every attentive reader to derive that information from his own labours, which delicacy, or expence, might preclude him from obtaining in the customary way.

On examining this figure, I find, Mars and Jupiter are the prime significators of wealth and prosperity, because they have dominion over the second house; and the Moon, and the Part of Fortune, are co-significators of the native's substance. Finding there are no planets posited in the second house, I examine what configurations are formed with the foregoing significators, and what aspects irradiate the second house. Mars hath dominion in the tenth, the house of honour and preferment, and is in reception of Mercury, within the terms of that planet; an argument that the native shall prosper under such pursuits as are peculiarly within the dominion of Mercury, viz. offices of public trust, literature, or science. This deduction is also corroborated, by the united testimony of the Part of Fortune in the tenth, with those royal fixed stars Hydra and Cor Leonis; and Mercury's trine aspect falling in the same degree, proves that an advantageous and reputable emolument should flow through this channel. This judgment has been confirmed in various instances; but in none so conspicuously as in his appointment to the mastership of the Royal Academy in his Majesty's Dockyard at Portsmouth, which appointment resulted—not from the good offices of "*friends at court*,"—but solely from the progress and improvements he had made in the mathematics.

These propitious configurations are nevertheless impeded by some latent malefic rays which hang upon his horoscope. The Part of Fortune, otherwise so happily found, is afflicted by the most baneful aspect of Saturn, namely, his opposition; at the same time that he beholds the second house with a quartile ray. This in no shape lessens the mental faculties, nor impedes the success promised under the brilliant endowments of Mercury; but it shows, that, however successful the native might be with respect to pecuniary advantages, yet that his income should pass from him in an improvident manner, and the production of his labours never accumulate to an amount equal to his merit. This is further illustrated and confirmed by the opposition of Venus and Mars, the significators of his person and possessions. I also find the Moon is near the quartile ray of the Sun, a bad aspect, and a fresh testimony that the native will not accumulate or lay up much

of the goods of fortune. This, however, is in some measure abated by the intervention of the Sun, which beholds the second house with a favourable trine; and the configuration of Mars with the Moon, is a further declaration in his favour. Jupiter, we find, hath dignities in the second house; but being in the eighth, in the face of Saturn, with latitude in Gemini in his detriment, plainly indicates, that at certain periods of his life, when under the influence of evil directions, the native should experience divers difficulties and embarrassments in money-concerns. But when we draw into one view the number of planets that dignify his birth, and are essentially fortified; when we consider the excellent reception of Mercury and Mars; the Sun in exaltation, sending a trine to the second; the Part of Fortune in conjunction with eminent fixed stars, exalted in the midheaven; we shall find them so many circumstances to prove, that, notwithstanding the opposition of malefic rays, the native will be upheld through all the difficulties and vicissitudes of money-matters, and eventually acquire a competent and liberal income, such as should afford all the real comforts of human life, and, with strict œconomy, provide a handsome patrimony for his descendants. But the astral inclination of this native is not favourable to penurious or mercenary practices. The bent of his mind is influenced by too much liberality and generosity of principle, either to withhold his purse, or withdraw the comforts of humanity, where friendship or charity demanded them. Those who knew him, cannot but justify the truth of the observation; and he has time and often acknowledged to me, upon my remarks on his nativity, the straits he has experienced, by improvidently parting with his money, and supplying the emergencies of friends; as is deducible from the face of his geniture, by contemplating the seven erratics, and their accidental positions.

For the further information of the reader, it will be proper to remark, that in giving judgment upon this question, we are not confined to the position of benefic stars; for it frequently happens that Saturn and Mars give advantage and prosperity to the native, when lords of the second house, and well configured with the luminaries, and the other significators. So likewise eminent fixed stars in good places of the figure, well qualified, and conjoined with benefic rays, give increase of prosperity and riches. But if the two malefic planets, Saturn and Mars, occupy angles in the figure, and the benefics are posited in succedent houses, it shows the native will experience adversity in the early part of his life, but prosperity in the end. The Part of Fortune conjoined with the Dragon's head, hath nearly the same effect as with Jupiter, and predicts an increase of wealth. Saturn dignified in the eighth
house,

house, in a diurnal nativity, in aspect with Jupiter or Venus, declares increase of substance by the death of relatives or friends. The same event will take place, in genitures where the lord of the eighth house, in his essential dignities, is placed in the tenth; and again, where the dispositor of the tenth is well configured with the lord of the ascendant. When Jupiter or Venus are so posited at birth, as to behold the cusp of the second house with a good aspect, it is a certain presage of durable substance; whereas the Sun, or Mars, posited in the second houses and ill dignified, scatter the native's wealth, induce to prodigality, and eventually make him poor. So the Moon in conjunction of Saturn, in bad places of the figure, and beheld by no benefic ray, *will reduce even the Son of a King to a state of insolvency!* The lord of the second house combust, and the part of fortune in anaretic places, foreshows confiscation of property, bankruptcy, and ruin. When the Part of Fortune is confederated with violent fixed stars, in evil places of the figure, it presages loss of substance, and great poverty. To determine the mode by which these events shall happen, or how substance or prosperity will be acquired, we are to regard the nature and quality of the houses over which the significators have dominion. Thus, if the lord of the eleventh house give virtue and influence to the significators of substance by propitious rays, we are to conclude, that the native will receive an increase of wealth through the medium of relations or friends. But, if the lord of the seventh be thus irradiated, his substance will be increased by marriage, partnership, or some joint concern. And thus judgment is drawn in all cases from the nature of the houses which the several significators govern or irradiate.

To obtain a proper idea, not only which way riches and prosperity are likely to come, but to decide also whether they shall be obtained by lawful or dishonourable means, we must note whether the benefic planets are significators; and if they are not afflicted by the malignant rays of Saturn or Mars, nor in conjunction with any violent fixed star, it shows the native will acquire eminent prosperity by fair and honourable means. But if a malevolent star be significator, and the benefic planets in no aspect with him, and either retrograde or combust, it induces the opposite effect. If a benefic planet be significator, and placed in the dignities of either of the malefics, it shows wealth will be obtained both ways. To know whether riches, when obtained, will be durable or not, we must consider whether the significators are so posited in the heavens, as to be unimpeded by the intercourse of the malefics; for then prosperity shall continue during life. But if the benefics are significators, and situated in bad places of the figure, and the infortunes

occupy

occupy the good, so as to obscure or overcome the energy of the benefic rays, it shows a continual flux and reflux of wealth; so that what is obtained under a good direction shall be lost under a bad one. But the time when these things shall severally come to pass, can only be known by equating the directions of each aspect, which is the only true and rational way of discovering when they shall begin to operate.

CONSIDERATIONS resulting from the THIRD HOUSE.

The third house discovers by the aspects with which it is configured, whether we shall be advantaged or injured by the consanguinity of brethren, or by inland journeys and sojournments; which we have fully explained in p. 290, &c. The significators of brethren or sisters, are taken from five degrees preceding the cusp of the third house, to within five degrees of the cusp of the fourth house. And the lord of the third house, or the planets accidentally posited therein, shall be the significators. We are then particularly to remark the position of Mars, which is the general significator of brethren,—or the Moon, which represents sisters. If Mars or the Moon be found in fruitful signs, or in good aspect with the fruitful planets, which are Jupiter, Venus, or the Dragon's head, it is an argument that the native shall have brothers, if the configurations are made with Mars; or sisters, when made with the Moon; and the number shall be according to the irradiations and force of the aspects. If a good and benevolent configuration is formed between the lord of the ascendant and the lord of the third house, it implies mutual good offices, harmony, and concord, between brothers and sisters; but, if bad aspects are found, then *vice versa*, malice, hatred, envy, and ill-will, exist among them. When Jupiter, Venus, or the Dragon's head, are posited in the third house, the native will derive advantage from travel, or by change of habitation; and will be aided by the good fellowship of his own family.

To determine these questions in the present nativity, I observe that Capricorn has the principal rule in the third house; which being a sign not very prolific, but rather inclined to barrenness, I conclude there are small expectations of brethren. The Moon's position in the third house declares there will be a sister, or perhaps two; which is further demonstrated by the sextile ray of Venus; but, being at the same time under the malignant influences of Mars, it shows that what might be produced by the fruitful influences shall be cut off by premature death; and indeed, the Moon being in an evil aspect with the Sun, and approaching to a quartile with Mercury, is no argument of durable life to
sisters.

sisters. As to brothers, we have not a single testimony to produce them. Mars, the natural significator of brethren, is posited in a barren sign, and in no good aspect with any planet, except in reception of Mercury, which operates not in favour of fruitfulness, because he also is posited in a barren sign. These are arguments to prove the native was the only son, or at least the only one that should come to maturity, or engage in the vicissitudes or concerns of this life.

With regard to the inland journeys of this native, his sojournments, or change of residence, they are declared to produce an increase of profit and substance. The Moon's position, unafflicted, in the third; and Venus in sextile, having her exaltation in the fifth; denote many journeys that should produce pleasure or profit, and sometimes both, in an eminent degree; as is further evinced by the planet Venus being in reception of Jupiter, the supreme lord of the second, the house of prosperity and substance, as well as lord of the fifth, the house of pleasure and delight. And as the third house is unafflicted by any malefic ray, or by the position of the infortunes, or any evil configuration therein, it remains evident, beyond contradiction, that he should receive no injury by means of brothers or sisters, nor any disadvantage from travel or change of residence.—This has also been remarkably verified in the person of the native, who hath uniformly changed his situation and residence for greater profit and preferment.

CONSIDERATIONS arising from the FOURTH HOUSE.

From this house we obtain judgment of the native's hereditary acquisitions; the substance he shall derive from his father; his houses, lands, hereditaments, &c. in which we are particularly to observe, 1. the situation of the lord of the fourth house; 2. the position of the Sun in a diurnal, and of Saturn in a nocturnal, nativity; and, 3. what planet or planets are configurated in this house. If the major part of these significators are found strong and well dignified, under benefic influences, it is an argument of much good from the father; but, if otherwise, contrary effects will be produced. So the lord of the ascendant, or the Moon, in sextile or trine with the Sun by day, or with Saturn by night, foreshows unity and concord between the native and his father; and, if the aspect be made with reception, it will continue unto death, and lead to an inheritance of the father's substance. The same effect is produced by the lord of the ascendant and the lord of the fourth house in mutual reception; and again, if the lord of the ascendant be in good

aspect with the lord of the fourth ; or the Moon apply by benefic rays to the lord of the fourth ; these are strong arguments of concord between the native and his father, and of advantage by inheritance. But, if contrary aspects govern this house, the native and his father will be at enmity with each other ; and the more serious and afflicting will this enmity be, and the more injurious to the native's inheritance, in proportion as the significators shall be in adverse positions, ill configurated, void of reception, or afflicted in the angles. This rule invariably holds good in all genitures.

On the cusp of the fourth house of this nativity we find almost seven degrees of the sign Aquaries, and Saturn in dignities posited therein, in sextile with Mercury. These are testimonies of longevity in the father, as well as of strong mental endowments, and of respectability among mankind. We find Saturn disposes of the Moon ; and Mars, who is lord of the ascendant, casting a sesquiquadrate to the Moon, in reception of Mercury, declares the native should be regulated by a strong filial affection for his father, and that in a more eminent degree than the father for the son. This is confirmed by Saturn, significator of the father, being the superior planet, in a masculine sign, and the significators of the native being inferior, and in feminine signs.

As to the father's riches, they must be deduced from the aspects of the benefics to the fourth house, and the position of the part of fortune, and the planets in the fifth house, which is the father's house of substance. Now Jupiter being in quartile of Saturn, and in no aspect with either of the luminaries, are arguments that the father should not increase his substance ; and, as the part of fortune is in opposition to Saturn, it declares he should meet with many losses. And, although Saturn is eligibly posited in the fourth, and might thereby promise an inheritance of landed property at the death of his father ; yet, as the part of fortune is in opposition with Saturn, in the terms of Jupiter, and Jupiter configurated with violent fixed stars, it is clearly demonstrated, that, through the ease and freedom of the father's disposition, accompanied with some heavy losses, he should at his death leave but a small patrimony for the son, when it should happen at a very advanced time of life ; as is predicted by the position of Saturn in the father's ascendant, which invariably gives old age, particularly when posited in his own dignities. These circumstances precisely happened both to the father and the son.

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CONSIDERATIONS resulting from the FIFTH HOUSE.

The speculations upon this house afford the most satisfactory information concerning the native's issue—Whether he shall have children; together with their conditions, qualities, and sex. Also whether the native shall derive any success from speculative risk of property, such as buying and selling in the funds, adventuring in the lottery, or consigning goods to the uncertainties of an unknown foreign market.—These several enquiries are definable from the figure of every geniture, and are sought out from the configurations in, or relating to, the fifth house; and, as they are not of the least importance among the various occurrences incident to human life, I shall lay down some select rules for the more particular information of such of my readers as wish to reduce the theory thereof into practice.

To know whether the native shall have issue or not; particular regard must be had to the configurations in the first, fifth; and tenth, houses; and also to the aspects formed by the lords of those houses; as also the eleventh house and its lord, because it is the fifth from the seventh. If these significators are in fruitful signs, then it is certain the native will have issue; but, if they are in barren signs, the contrary effect will be produced.

But, as it seldom happens that the planets are wholly posited in these opposite extremes, I shall state the effect of those configurations which are casually formed, and which lead to a full explanation of all the others. If the Sun, Saturn, or Mars; rule the ascendant, fifth, tenth, or eleventh, houses, without some fruitful aspect of the benefics, they deny children. So Saturn in the fifth, or the Sun in quartile to Jupiter, will be found to work the same barren effect. If the Sun be configured with Saturn and Mercury in the eleventh or fifth, in aspect with the Moon, it shows the native will scarcely have children; or, if he should, they will die suddenly, in their infant state. The same planets conjoined in the midheaven, and in quartile or opposition of the Moon, produce the same. Venus posited in the first or seventh houses, in conjunction or opposition of Saturn, or in communicative dignities, i. e. he in her term, and she in his; or if Saturn be in Taurus, and Venus in Capricorn; it argues barrenness in a male geniture, and abortion in that of a female; or that what is produced shall die ere it hath seen the light. In like manner Saturn, if posited in the ascendant, will produce barrenness, or destroy the offspring. So Mars in oppo-
sition.

sition of Jupiter or Venus destroys the hope of issue in the native ; and Jupiter in opposition to Saturn destroys whatever is produced under it, more especially if Jupiter happens to be lord of the fifth. But the most decisive testimony of barrenness, is when the lord of the fifth and the lord of the ascendant are combust and retrograde, unaided by benefic rays, and the Moon in detriment.

If, on the contrary, the Moon and Mercury are posited in the fifth house, and their dispositors unafflicted, it is an argument that the native shall have issue. So likewise if Mercury be occidental, and in good aspect to Jupiter or Venus, it produces children ; but if oriental, and afflicted by Saturn, it denotes barrenness. The Moon configured with Venus or the Dragon's Head in the fifth house, and a prolific sign on the cusp thereof, is a certain proof of many children, and good. And again, Jupiter in trine aspect of the Moon, in moist signs ; or the Moon with Jupiter or Venus in an angle, or in good aspect with the angles ; declares the same, and that they will be born to preferment. When these significators fall wholly in masculine signs, the issue shall be all males ; but, when they fall wholly in feminine signs, the offspring shall be all females. Again, if the major part of these significators fall in masculine signs, and the residue in feminine, the native shall have most boys ; but, if the majority be in feminine signs, and the rest in masculine, then will he have mostly girls.

The number of children the native shall have is determined by collecting the number of testimonies by which they are produced ; for the more fruitful planets, that are found in the fifth or eleventh houses, and in fruitful signs, give the more children ; whereas, the fewer the planets are that we find posited in those houses and signs, the fewer children will be produced ; and this is a never-failing criterion whereby to judge. Let it also be remembered, that fruitful planets in bicorporal signs produce double, and in fruitful signs treble, the number.

The readiest and most accurate way of determining the native's issue is to collect all the testimonies of fruitfulness and sterility that appear on the face of the geniture into one table, as in the foregoing judgment on the temperature and constitution ; and, according to the majority of significators, let the inquiry be decided. If the significators and signs of sterility exceed in number and energy the significators of fecundity, the native cannot have issue. If these testimonies happen to be equal, then regard must be had to a good revolution and direction meeting together ; and, if such should occur, without any malefic influence, it may safely

safely be pronounced that the native will have one child. If these rules are duly attended to, the reader will find no difficulty in obtaining satisfactory information upon this important enquiry, in his own or in any genethliacal figure that is laid before him.

According to the rules I have recommended, I shall investigate the question in this nativity, reducing the particular quality of each significator into a table, and deducing from thence the effects they respectively give. Upon the ascendant there are two signs, both of which must be taken, as well as all the other aspects.

Libra ascending, in itself	- - - - -	is	- - - - -	indifferent.
Venus, lady of that sign, in Pisces	- - - - -			fruitful.
Scorpio ascending	- - - - -			fruitful.
Mars, lord of that sign, in Virgo	- - - - -			barren.
Pisces on the cusp of the fifth	- - - - -			fruitful.
Jupiter, lord of that sign, in Taurus	- - - - -			indifferent.
Jupiter, by sextile aspect of the fifth	- - - - -			fruitful.
Leo, on the cusp of the tenth	- - - - -			barren.
The Sun, lord of that sign, in Aries	- - - - -			indifferent.
The Moon, in Capricorn	- - - - -			indifferent.
The Moon, by dexter * with ♃ in the ascendant	- - - - -			fruitful.
The Moon by sinister * with Pisces in the fifth	- - - - -			fruitful.
Virgo on the cusp of the eleventh	- - - - -			barren.
Mercury, lord of that sign, in Aries	- - - - -			indifferent.
The Dragon's Head in the fifth gives	THREE			
testimonies	- - - - -			fruitful.
Number of testimonies for fruitfulness	- - - - -			9
Number of ditto for barrenness	- - - - -			3
Surplus in favour of fruitfulness	- - - - -			<u>6</u>

And therefore, as the indifferent signs operate neither way, I conclude from the above majority of six fruitful significators, that the native shall have six children. The next thing is, to determine their sex, or how many shall be males or females. To do this, it only requires to ascertain the quality of the signs and planets with which the Moon is configurated, whether masculine or feminine; and from thence judgment is drawn. For example. The Moon in this geniture is the first planet that collects masculine rays, and is therefore to be first taken. She is posited in a feminine sign, and beholds the feminine sign Scorpio, which are two arguments in favour of a female child; but, opposed to

these, we find a much more powerful influence in favour of the masculine. The Moon in sesquiquadrate aspect with Mars, in quartile of the Sun, and within orbs of a quartile configuration with Mercury, who in this figure is constituted a masculine planet, by being in a masculine sign, in sextile of Saturn, and in reception of Mars, which are both masculine planets; and the Moon's north node falling in the fifth house, and being disposed of by Saturn; are so many infallible testimonies of the masculine conformation, that I pronounce the first issue with which this native shall be blessed will be a son. — And so it happened.

To demonstrate the sex of the second child, I re-consider the figure. I find the Moon is the principal significator of the second child also, because she sends a sinister sextile to the fifth house; as well as a dexter sextile to the first. Adopting therefore the same node as before, I deduce two arguments only in favour of a female; but in favour of a male I again find a considerable majority; the Sun, Mercury, Jupiter, and the Moon's north node in the fifth, being all strong testimonies that the second child shall be a male. — And so it proved.

We next consult the figure, and select the principal significator of the third child. This I find to be Jupiter, because he is not only lord of the fifth house, but because he likewise beholds the fifth with a sextile, and the eleventh with a trine, aspect. I am therefore to consider, as in the foregoing cases, how this significator is configured as to masculine and feminine influences. The sign upon the cusp of the fifth house is feminine; Jupiter lord of the fifth, in Taurus, is also feminine; Venus, who is the dispositor of Jupiter, is a feminine planet, and posited likewise in a feminine sign; the Moon beholds the fifth house with a sextile aspect, and is a feminine planet in a feminine sign. These are all arguments in favour of the female conformation; whilst we find only *two* in favour of the masculine, namely, Jupiter, a masculine planet, and the Dragon's Head, or fortunate node of the Moon; so that, the majority of testimonies being so much in favour of a female child, I hesitated not to affirm, that of such sex should be the next offspring; which was absolutely the case.

The other three children are defined from the Moon's fortunate node, or Dragon's Head, which, falling in a fruitful sign, invariably denotes three children; and, as its configurations are made with masculine or feminine planets, so shall be their sex. In the present case the Dragon's Head falls not only in a fruitful but in a feminine sign; Jupiter, its dispositor, though a masculine planet, is in a feminine sign, and therefore

therefore impregnates that quality; the Moon, a feminine planet, beholds the Dragon's Head from a feminine sign; all which prove the feminine nature shall form the quality; and hence it is certain that the three last children of this native shall be all girls.—And so it really proved.

This account may appear miraculous to those unacquainted with planetary influence; but their action is certain, and their energy invariably the same. Thus the grand Projector of the universe continually produces, by perpetual revolutions of the celestial bodies, the same causes and effects, giving life and motion to all animated nature, and vegetative nourishment to the inanimate; and, as the inanimate are sometimes found imperfectly wrought, or mixed, or blended with their opposite qualities, or of a doubtful genus; so we find the animate are subject to the same mixtures and affections, according as the planets shall be configured under which they are formed. And hence we constantly find, that, in the generation of the human species, if the masculine influence hath greatly the majority; the persons produced under it will be proportionably strong, muscular, raw-boned, and masculine; but, when it hath barely the superiority of the female influence, the native is effeminate, weak, slender, and diminutive. So likewise females, where the female conformation hath greatly the ascendancy, are most delicately and charmingly formed; with all the grace and softness of the sex, and with due symmetry and proportion; but, where it hath but barely the predominancy over the masculine, it fails not to produce large, coarse, raw-boned, masculine, women. And, as we have before fully explained, if the masculine and feminine configurations are found equally strong at the time of birth, if the action of the one quality shall in no wise obtain predominancy over that of the other, but the degrees of power and dignity stand equally balanced, and neither the masculine nor feminine influence preponderate, then shall the *ερμης αφροδιτης*; or hermaphrodite, be produced.

From the fifth house we are also enabled to form a tolerably correct judgment, whether the children born to the native shall, in a general way, be fortunate or unfortunate in their journey through life; but, as these children are all living, and grown up to maturity, delicacy requires that I should be silent on that head. I would at the same time recommend to every person, before he decides positively upon the events predicted by the fifth house, so far as they relate to the general characters and pursuits of children promised to the native in any genethliacal figure; to consult the radix of each child's birth, and compare it with those of the parents, by which means the artist can never err.

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By the fifth house we are likewise enabled to judge of the probable event of every species of adventure, whether by lottery, dealings in the funds, purchase or sale of life-annuities, or of any transaction where a certain or definable risk is to be sustained: for these speculations, however varied or multifarious, are governed by the same motions of the mind, and spring from the same effect in our radical geniture. In the present figure, we find the north or fortunate node of the Moon posited in the fifth house, which is a strong argument of success in such enterprises; and this success is strengthened by the Moon's sextile aspect therewith. But we dare not, in any case, decide by one species of evidence, without consulting what may be offered on the contrary side. We therefore find, that, opposed to the foregoing propitious testimonies, there are several that produce a very opposite effect. Jupiter, who is lord of the fifth, and significator of the native's adventures, being posited in the eighth house, destroys much of the luck promised by the foregoing aspect; and, as Mars is in direct opposition to Venus, and the part of fortune afflicted by Saturn; at the same time that the Moon's unfortunate node, or Dragon's Tail, falls in the eleventh, the house where the final end of all things is determined; we may safely conclude, that, though the native might occasionally derive advantage by such speculations, yet he would eventually be injured by them.

CONSIDERATIONS resulting from the SIXTH HOUSE.

From the sixth house we deduce those infirmities or constitutional disorders of the body, with which the native, from the particular quality of the ruling planets at birth, shall from time to time be afflicted, as the several directions shall happen to come up. This house likewise has relation to the good and evil occurrences that result from our immediate servants or domestics; and likewise from our cattle.

But the most essential information the inquisitive reader can wish to acquire, is that which regards the health or sickness of the native, and which, since the days of Adam, is the promiscuous lot of all God's children. Infirmity both of body and mind was unquestionably occasioned by the fall, which hurled, as it were, the whole system of nature into opposite extremes, and gave that jarring inequality to the elements which lays the foundation of every radical disorder. For, as these elements are more or less predominant in conception, and as they are diversely changed and modified by the forms and properties of the planetary influence at the time of birth, so will the incidental occurrences of health and sickness be, according to their specific quality and temperature; and this is definable from the temperament and complexion

plexion of the native; for, as his temperature is, so shall be his sickness or his health; for sickness is no other than an inequality of some predominant humour offending at the time of birth; and, of whatever element such predominant humour is compounded, of such nature and quality will be the disease. Hence then the propriety of every physician's consulting the radical cause of diseases from the geniture of the patient, wherever it can be obtained; for, by uniting uranical and physical precepts together, there cannot be a doubt but life may oftentimes be preserved, where it is fatally destroyed through ignorance or mistake in the radical cause of the complaint. Indeed the eminent progress, and unbounded success, of the learned and ingenious Dr. Salmon in the science of physic, he confesses to have derived from astrological knowledge in decumbitures, by which means he seldom or ever lost a patient, but where nature was totally exhausted, and the springs of life fairly worn out. A very proper example this for modern practitioners to follow; since not only fortune and fame, but the general good of mankind, would flow from it.

In the hope that many of my readers will be desirous of acquiring the most extensive information in this part of the science, I shall here state the various configurations from whence the causes of sickness and health may be deduced; as well those which were selected by Dr. Salmon in the course of his practice, as those which I have added by my own experience. The subject is interesting, and deserves attention.

If, in the figure of birth, the lord of the sixth house be in good aspect with the lord of the ascendant, it is a strong argument that the native will be healthy. So when the Moon is well dignified, and in good configuration with the lord of the sixth house, or beholds the cusp of the sixth with a sextile or trine, it is another proof of the native's health. When benefic stars are in the sixth house, in good configuration with the luminaries, or with the lord of the ascendant, it farther demonstrates a healthy constitution. If the lord of the sixth, the cusp of the sixth, or the Moon, be unafflicted by bad aspects of Saturn or Mars, or by fixed Stars of their nature, or by the Dragon's Tail; and neither the lord of the sixth nor the Moon be combust or peregrine; the native will most probably live in perfect health all his days.

But, on the contrary, if most or all the significators in a genesis be found weak and unfortunate, or afflicted by the malignant planets in body or aspect; or if most of the significators posited in the twelfth, eighth, or sixth, houses, or the infortunes in the seventh, are in no good

aspect of Jupiter, Venus, or the Sun, or Moon; the native's body will be very infirm, and become a perfect repository of diseases. And according to the nature of the signs in which those planets are posited, *i. e.* according to the triplicity, so will the native be continually afflicted with such infirmities as proceed from the predominant quality of that trigon; for, if the significators be in watery signs, he will be afflicted with phlegm; if in earthy, he will be oppressed with melancholy; if in fiery, with cholic, heat, and feverish affections; but, if in airy signs, he will labour under most or all of those complaints which arise from too great an abundance of blood.

Whenever we find in a nativity the lord of the ascendant applying to the lord of the sixth, it declares the native will be inattentive to his own health, and often suffer thereby. The Sun in the sixth, seventh, eighth, or twelfth, houses, is an argument of short life, of many and bitter afflictions, and of much sickness; particularly if in bad aspect with the Moon; but, if these luminaries be in conjunction of each other, it presages defect of understanding, and afflictions of the head and brain, which the physician can neither discover nor cure. If the Moon be afflicted by the quartile or opposition of Saturn, or the Dragon's Tail, in the first or second houses of the figure, it declares the whole life will be infirm; and, if fixed stars of the quality of Saturn be joined with either of luminaries, the native will be always lean and puny, and the food he takes will afford but little nourishment; so likewise he that hath Mars elevated above Saturn in his birth will be of a weak and sickly habit of body.

If Mars be in the sixth house, it gives sudden casual diseases, which return upon the slightest occasion; if in the twelfth, he afflicts the body with extreme weakness, and forebodes casual misfortunes. So, if an infortune be matutine, it shows sudden diseases or falls; if vesper-tine, a sickly habit or durable complaints. But, since bodily infirmities cannot be deduced entirely from the bare position of any one planet, when others of an opposite nature and quality are so situated as to counterbalance its influence, so the foregoing observations can only hold good in such nativities where they stand implicitly as above described, without any other planet in configuration, and totally unimpeded by the influence of other rays; for, when these occur, the complaint arises from a compound cause, and every separate quality must be considered, and compared with the fundamental significators of the temperature and constitution of the native in his radical figure of birth; which, being duly ascertained, and proved by direction, will seldom fail to point out the precise nature and tendency of the disease.

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The four triplicities, from whence the four complexions or temperatures arise, and the signs which compose them, must be fully contemplated in this enquiry. If the native be found to exceed in his temperature or complexion with the choleric humour, and Saturn happens to be the afflicting planet, and posited in Aries, being the house of Mars, and the exaltation of the Sun, he then declares the native shall at times be troubled with melancholy vapours, and imposthumes in the head, with colds, watchings, stoppage in the stomach and bowels, distillations of rheum, and pains in the arms and shoulders. If Jupiter be the afflicting planet in Aries, he denotes some affliction in the head, or quinsey in the throat, or tumorous swelling, with fainting or swooning. If Mars in Aries be the afflicting significator, he gives extreme pain in the head, arising from a hot cause; or else want of sleep, or hot rheums in the eyes, or gripings in the bowels. If the Sun be the afflicting planet, and posited in Aries, he then gives the megrim, restlessness, sore eyes, with pain or swellings in the thighs and hips. If Venus be the afflicting planet, and in Aries, she produces heaviness and dulness in the head, proceeding of cold; and disposes to lethargy, and to complaints of the kidneys and reins. If Mercury be the afflicting planet in Aries, he causes the vertigo, or lightness of the head, with all the various disorders of the womb. If the Moon be the afflicting planet in Aries, she gives defluxions of rheum from the head, falling sickness, convulsions, dimness of sight by cold, sleepiness, with pains or lameness in the knees. These several complaints are peculiar to the situation of each of the planets when in the sign Aries; for, in each different sign they vary their effect upon the constitution, by participating in the nature and quality of each of the signs respectively. It will therefore be necessary to trace their influence through each of the four triplicities, before their action can be precisely determined in every geniture.

Saturn in Leo, being the afflicting planet, gives violent affliction of the nerves, consumption, or wasting of the liver; debility in the reins, and weakness in the back. If Jupiter be the afflicting significator in Leo, it disposes to feverish complaints, pleurisy, pains in the intestines, gripings and wind-cholic, and the sciatica, or hip-gout. When Mars is the afflicting planet in Leo, choler abounds, with a violent fever, and pains of the stomach or kidneys. If the Sun be the afflicting planet in Leo, it gives the putrid or spotted fever, stone and gravel, fainting fits, excruciating pains in the head, almost to madness. If Venus afflict the native in Leo, it induces the violent fever of love; gives obstructions at stomach, with pain or swelling in the legs. If Mercury afflict in Leo, he gives sadness of heart, tremblings, pains in
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the back, with lameness in the arms, and pains in the extremities. If the Moon afflict the patient in Leo, she gives sickness at stomach, increases the king's evil, and all disorders of the throat.

In Sagittarius, if Saturn be the afflicting planet, he produces weakness of the extremities, consumptions, pains in the legs and feet, and the gout. If Jupiter be the significator of affliction in Sagittarius, he produces putrefaction of blood, fevers proceeding from cholera; pains and swellings in the knees, and tumours in the head and neck. If Mars afflict in Sagittarius, he gives the sciatica, or pains in the hips or thighs, drincks of the mouth, with extreme heat and soreness of the throat. If Sol afflict in Sagittarius, it causes choleric humours in the thighs or hips, the fistula, fainting fits, and sickness at heart. If Venus be the afflicting planet in Sagittarius, she produces the sciatica, corruption of blood, surfeits, and sickness of stomach. If Mercury afflict in Sagittarius, we suffer pains in the back and reins, pains in the kidneys, coughs, and stoppage of urine. If the Moon be the afflicting planet in Sagittarius, she induces weakness or lameness in the thighs, pains in the bowels, and the wind-cholic. These are the various complaints which the planets give in the fiery triplicity, which is under the denomination of cholera, and is composed of the three foregoing signs. I shall now state the afflictions which arise from the position of the planets in the earthy triplicity, which consists of the three signs Taurus, Virgo, and Capricorn.

If Saturn be the afflicting planet in the sign Taurus, he gives the king's evil, or malignant sore throat, quartan ague, obstructions of the stomach, the scurvy, and melancholy affections. If Jupiter be the afflicting planet in Taurus, it produces the quinsy, or swelling of the throat, rheumatic gout in the hands and arms, wind in the blood, obstructions in the bowels, with pains and gripings. If Mars be the afflicting planet in Taurus, he occasions tumours of the neck and throat, weakness and pains in the back, the stone in the reins, or a consumption. If the Sun afflict in Taurus, it endangers the quinsy or sore throat, and gives pain and swelling in the knees. If Venus be the afflicting planet in Taurus, she produces a catarrh, or some malignant humour in the throat, pains in the head, colds, and defect in the secrets. If Mercury afflict in Taurus, he causes distillations in the throat, and wheezings in the stomach, the sciatica, or lameness and numbness in the feet. If the Moon be the afflicting planet in Taurus, she occasions swelling and soreness of the throat, canker in the mouth, pains in the legs, and gout in the feet.

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If Saturn be the afflicting planet in the sign Virgo, he occasions violent obstructions in the bowels, which frequently end in mortification, and terminate life: he likewise produces lassitude and weakness in the thighs, stoppage of urine, and the stone. If Jupiter be the afflicting planet, and posited in the sign Virgo, he occasions putrid and corrupted blood, cold and dry liver, obstructions of the lungs, consumption, weakness in the back, pain and feebleness in the joints; and, in women, fits of the mother. If Mars be the afflicting planet in Virgo, he often occasions the bloody flux, or a confirmed dysentery; also obstructions in the circulation of the animal fluids, and disorders in the legs. If the Sun be the afflicting planet in Virgo, he gives the bloody flux, or choleric obstructions in the stomach and throat, or some swelling tumours therein. If Venus afflict in Virgo, she produces worms, windcholic, flux, pains at the heart, or illness proceeding from cold taken in the feet. If Mercury afflict in Virgo, he gives the bilious cholic, shortness of breath, obstructions at the stomach, pains in the head, and disorders of the brain. If the Moon be the afflicting planet, and situated in Virgo, she gives all kinds of obstructions in the bowels, lowness of spirits, deep melancholy, sudden tremors, fainting-fits, and weakness in the extremities.

If Saturn be the afflicting planet in the sign Capricorn, he gives the gout in the knees, legs, and feet: also pain in the head, and obstructions in the circulation. If Jupiter be the afflicting planet in Capricorn, he produces melancholy blood, and running pains, or some obstruction or stoppage in the throat. If Mars be the afflicting planet in Capricorn; he gives violent pains in the knees, with lameness, and also in the hands and arms, with hot swellings, and violent tumours. If the Sun be the afflicting planet in Capricorn, he gives swellings in the knees, whitlows, distempers in the bowels, with fever and mortification. If Venus afflict in Capricorn, she produces scrophula in the knees and thighs, tumours or swellings in the testicles, debility in the reins, and coldness at stomach. If Mercury be the afflicting planet in Capricorn, he gives the gout in the feet and knees, occasions stoppage of urine, palpitation of the heart, and violent heart-burn. If the Moon afflict in Capricorn, she gives the gout or white swelling in the knees, pains in the back and reins, stone and gravel, weakness of the kidneys, and the whites in women. These diseases are all under the malefic configuration of the planets when in the earthy triplicity. I shall next state those usually produced in the airy, which triplicity is composed of the three next signs in order, viz. Gemini, Libra, and Aquaries.

If Saturn be the afflicting planet, and posited in the sign Gemini, he gives pains in the arms and shoulders, pleurifies, obstructions in the bowels, melancholy, and black jaundice. If Jupiter be the afflicting planet in Gemini, then blood will abound, and occasion pleurifies, and disorders of the liver and reins. If Mars be the afflicting planet in Gemini, he often occasions breakings-out, biles and blotches, pains in the arms, heat of blood, putrefaction, the strangury, and other complaints in the secrets. If the Sun afflict in Gemini, the native will be subject to scorbutic complaints, corruption of blood, and pestilential fevers, with weakness or lameness in the legs. If Venus be the afflicting planet in Gemini, she corrupts the blood, and brings on a dropfy; she also produces the king's evil, and some distillations of rheum from the head, afflicting the extreme parts. If Mercury afflict in Gemini, it produces windy blood, weakness in the arms, pains in the head; and the rheumatic gout. If the Moon afflict in Gemini, she brings the gout in the hands and elbows, also in the legs and feet. These complaints are all peculiar to Gemini.

If Saturn be the afflicting planet in Libra, it argues a consumption of the body, weakness in the back, strangury, corruption of blood, the sciatica, and gouty or rheumatic pains. If Jupiter be the afflicting planet in Libra, it occasions the dropfy, tumours in the groin, the piles, fistula, inflammations in the legs, fevers, and surfeits. If Mars be the afflicting planet in Libra, he gives the stone and gravel, violent pains in the kidneys and bladder, fevers, and pains in the feet. If the Sun be the afflicting planet in Libra, he produces cholera, pains in the back, sharpness of urine, universal corruption and inflammations of the blood, with lassitude in the arms, shoulders, and extremities. If Venus afflict in Libra, she gives a weakness in the reins, debility of the animal functions, diabetes, pains in the bowels and head, with the bilious cholic. If Mercury afflict in Libra, he gives pain in the muscular system, occasions stoppage of urine, faintings and palpitation of the heart, obstructions in the throat, decay of the lungs, or phlegmatic swellings in the breast. If the Moon be the afflicting planet in Libra, she debilitates the reins, gives pains in the back and bowels, produces a diabetes, or brings on the whites in women. These are the several complaints engendered under Libra.

If Saturn be the afflicting planet, and posited in Aquaries, he gives pains in the head from melancholy vapours, swellings or gatherings in the throat, pains and cramps in the limbs and joints, pains in the ears, and deafness. If Jupiter be the afflicting planet in Aquaries, he produces running pains all over the body, particularly in the hands, arms, legs,

legs, and feet. If Mars be the afflicting planet in Aquaries, he begets putrefaction and inflammation of the blood, swelling in the legs, obstructions in the stomach, pleurisy, or intermittent fever. If the Sun be the afflicting planet, and in Aquaries, it occasions lameness and foul irruptions in the legs, difficulty in making water, and wasting of the reins and kidneys. If Venus be the afflicting planet in Aquaries, she causeth gouty or rheumatic humours in the knees and feet, and sometimes in the stomach; but, if the blood be in a putrified state, she will cause the dropsy. If Mercury be the afflicting planet in Aquaries, he gives fluxes, and wind in the bowels, running pains in the extremities, and swellings in the feet and legs. If the Moon be the afflicting planet in Aquaries, she produces dropsy in the legs, fits of the mother, diabetes, weakness in the stamina, universal lassitude, runnings of the reins, and impotency. These are engendered of the planets when malevolently configurated in the airy triplicity. We shall next consider the watery, which is formed of Cancer, Scorpio, and Pifces.

If Saturn in Cancer be the afflicting planet, it occasions obstructions of the stomach, tertian agues, scurvies, coughs and colds, phtisics and ulcerations of the lungs, cancers and ulcers in the breast, pains and weaknesses in the back, asthmas, and consumptions. If Jupiter be the afflicting planet in Cancer, he causes surfeits, dropsy, bad appetite, obstructions in the bladder, weakness, and debility in the ventricle. If Mars be the afflicting planet in Cancer, he breeds a pleurisy, or occasions the gathering of sharp acrid humours in the stomach, whence arise the most violent bilious complaints. If the Sun be the afflicting planet in Cancer, it produces hoarseness, and feverish affections, inducing to the small-pox or measles. If Venus be the afflicting planet in Cancer, she causeth bad digestion, loss of appetite, surfeit, with vomiting, an universal corruption of blood, and pains in the back and bowels. If Mercury is the afflicting planet, and in Cancer, he declares a cold stomach, gripings of wind, distillations of cold rheum, or some cough, with lameness in the legs. If the Moon be the afflicting planet in Cancer, she produces watery complaints of the stomach, small-pox, dropsy, tympanies, falling sickness, and convulsions. These are the several afflictions incident to the planets when promissors under Cancer.

If Saturn be the planet afflicting in the sign Scorpio, he gives the piles, fistula, and tumours in the groin, gout in the legs and feet, obstruction of the nerves, giddiness, and palsy. If Jupiter be the afflicting planet in Scorpio, he gives the scurvy or dropsy, indigestion, obstructions in the bladder, strangury, weakness, palpitation of the heart,

the sciatica, and piles. If Mars be the afflicting planet in Scorpio, he gives violent fevers, small-pox, scurvy, dropsy, swelling in the privities, violent pain in the head, rheum in the eyes, the megrim, and in a woman a super-abundance of the menstrual flux. If the Sun be the afflicting planet in Scorpio, it occasions violent irruptions of putrid matter from different parts of the body in large boils or blotches; otherwise it brings on obstructions in the stomach and bowels, suppression of urine, or the bilious cholic. If Venus be the afflicting planet in Scorpio, she produces the dropsy, scurvy, king's evil, pains of the kidneys, running of the reins, debility, and impotency. If Mercury be the afflicting planet in Scorpio, he produces quartan agues, proceeding of heat and moisture; pains in the bowels, flux or dysentery, with pains in the arms and shoulders. If the Moon be the afflicting planet in Scorpio, she destroys the generative faculty, vitiates and impoverishes the semen, and finally induces an unceasing gleet; she likewise brings on a dropical or consumptive habit, which generally terminates in death. Such are the diseases engendered under Scorpio. We shall lastly consider those produced under Pisces.

If Saturn be the afflicting planet in the sign Pisces, he will occasion the gout in the hands or feet, defluxions of viscid humours, consumptions, or dropsy. If Jupiter be the afflicting planet in Pisces, he impoverisheth the blood, brings on a dropsy, causeth abundance of phlegm in the stomach, produces swellings in the face, and pains in the head. If Mars be the afflicting planet in Pisces, he gives lameness in the feet, stops the free circulation of the blood and juices, vitiates the liver, which comes away with frequent spitting and retching, and ultimately brings on a fever. If the Sun be the afflicting planet in Pisces, he destroys procreation, brings on all the disorders incident to barrenness, with obstructions in the stomach and bowels, strangury, and extreme pain in the back and reins. If Venus be the afflicting planet in Pisces, she produces a cold watery stomach, white swellings in the knees or legs, flux in the bowels, which terminates in a dysentery. If Mercury be the afflicting planet in Pisces, it occasions weakness and lassitude in the bowels and reins, with running pains or swellings in the knees, legs, or feet. If the Moon be the afflicting planet in Pisces, she produces the dropsy, imposthumes of the head, watery swellings in the thighs and legs, universal lassitude, or a phlegmatic constitution of the whole body.

Thus have we defined the specific diseases produced under each of the twelve signs, according to the nature of their triplicity, in which any or either of the planets are the promissors or significators of the malady.

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But, as it does not always happen that the ascendant, or Part of Fortune, is the giver of life, and a single planet at the same time promittor, in which cases alone the foregoing rules can invariably be admitted, it will be necessary to demonstrate the other influences, with which the regular enjoyment of health is impeded by sickness and disease. It is the more necessary to be copious in this speculation, since we cannot, without a perfect knowledge of all the configurations that induce sickness, either ascertain the afflictions to which the native shall be subject during his life, or discover, with any degree of accuracy or satisfaction, the temporary and curable disorders, from that last and final malady, which baffles the system of physical aid, and disunites the immaterial soul from the corruptible body. In all diseases, the Moon is more particularly to be regarded, since her action upon the body is most sensibly felt, and her contiguous position brings her more frequently into contact with malignant rays. I shall therefore demonstrate the various configurations, under which she tends to destroy the native's health or life, if afflicted by the malefic rays of Saturn or Mars, in his figure of birth.

If the Moon in Aries be afflicted by the conjunction, quartile, or opposition, of Saturn, the native will be remarkably subject to coughs and colds, imposthumes in the head, weakness in the eyes, distillations of rheum in the breast, swellings in the throat, loathings in the stomach, with irregular and profuse perspiration. But, if the affliction be by the conjunction, quartile, or opposition, of Mars, it causes disorders of the brain, violent fevers, restlessness, inflammation of the liver, and phrenzy. If in Leo the Moon be afflicted by the evil rays of Saturn, it produces a violent fever, putrefaction of the blood, heat and dryness in the stomach, with lassitude and debility. But, if the disease comes by the affliction of Mars, stagnation of the blood, loss of appetite, phrenzy, the putrid or spotted fever, will be the consequence. If the Moon be thus configured with Saturn in Sagittarius, it produces a defluxion of thin, sharp, and subtle, humours; gives pain in the limbs and joints, with heat and swelling in the extremities, resulting from the adverse effects of heat and cold. But, if the affliction comes by Mars, it will produce violent sickness at stomach, intermittent fever, pains in the reins and loins, inward and outward piles, and the fistula. These diseases are produced by the malefic aspects of Saturn and Mars with the Moon in the fiery triplicity.

If the Moon be afflicted in Taurus, by the quartile, opposition, or conjunction, of Saturn, it indicates slow fevers, proceeding from burnt
No. 36. 8 R cholera;

cholera; and obstructions of the arteries, with inflammation of the whole body, and exulceration of the lungs. But, if the disorder proceeds from the quartile, opposition, or conjunction, of Mars, it will arise from a superabundance of foul blood, inducing various obstructions of the body, inflammations of the neck and throat, pains in the head and limbs, with watchfulness and convulsive spasms. If in Virgo the Moon be thus afflicted of Saturn, it occasions crudities and indigestions of the stomach, tough phlegm, obstructions of the bowels and intestines, head-ach, plenrify, and heat of urine. But, if the affliction be by Mars, it denotes an exulceration of the intestines, bloody flux, putrid fever, loathing, retching, and violent sickness of the stomach. If in Capricorn the Moon be afflicted by Saturn, it shows subtle, cold, and thin, distillations, pains and obstructions in the neck and breast, inflammations of the lungs, with difficulty of breathing. But, if the Moon in Capricorn be afflicted by Mars, it presages illness arising from bad digestion, or from some choleric or acrid humour in the stomach. It may likewise produce a fever of the nerves, ulcerations of the throat, and fluxes of the stomach and belly. These are the afflictions peculiar to the Moon in the earthy triplicity, when impeded by the malefic rays of Saturn and Mars.

In the airy triplicity, if the Moon in Gemini be afflicted by the conjunction, quartile, or opposition, of Saturn, it inclines the native to a consumption, to disorders of the spleen, weariness, watchings, with slow fevers, pains all over the body, particularly in the joints and arteries. But, if the affliction be by the malefic configurations of Mars in Gemini, it produces violent fevers, dangerous obstructions of the blood and juices, irregular pulse, with sickness and loathing. If in Libra the Moon be afflicted by Saturn, it gives diseases of the breast and stomach, pain in the head, want of appetite, loathing of food, nocturnal fevers, hoarseness, coughs, and distillations of foul humours. But, if the evil irradiations are from Mars in Libra, it occasions a superabundance of blood, inclines to putrid fevers, breakings-out, or inflammations of the whole body. If the Moon in Aquaries be afflicted by Saturn, it occasions languor, depression of spirits, nervous affections, watchfulness, and an universal relaxation of the nervous system. If the affliction come by the coil aspect of Mars in Aquaries, it portends diseases which arise from hot and sharp humours engendered in the stomach and bowels, and eventually produces agues, intermittent fevers, ulceration of the liver, and sometimes mortification of the bowels. These are especially under the airy triplicity.

In the watery triplicity, the Moon afflicted in Cancer, by the quartile, opposition, or conjunction, of Saturn, indicates disorders resulting from

from violent colds, to which the native will be remarkably subject; it will likewise occasion distillations from the breast and lungs, moist catarrhs, asthma, hoarseness, and obstructions of the bowels. But, if the afflictions arise from the malignant configurations of Mars, it gives sanguine complaints, hard tough phlegm in the stomach, pains in the head, retching, sickness of the stomach, and putrid fever. If the Moon in Scorpio be afflicted by Saturn, it foreshows ulcerations in the legs and thighs, fistula, the piles in ano, with painful suppression of urine by stone or gravel. But, if the affliction be of Mars in Scorpio, it shows violent pains in the head, with ulcerations or imposthumes; as it likewise gives the hemorrhoids, measles, small-pox, spotted fever, thrush, chicken-pox, boils, and all bodily irruptions. If the Moon in Pisces be afflicted by Saturn, it produces distillations of cold rheum, slow fevers, pains of the back and loins, mortification of the bowels, and speedy death. But, if the evil come by the affliction of Mars in Pisces, it shows an abundance of gross humours, violent irruptions in different parts of the body, sudden fevers, epilepsy, stagnation of the blood, fainting fits, and apoplexy.

Thus I have stated, in as brief a manner as possible, the various diseases produced by the Moon in each of the twelve signs, when impregnated with the malefic aspects of Saturn or Mars; and here let it be understood, that nearly the same effects are produced by the quartile, opposition, or conjunction, of Mercury with the Moon, as by the foregoing configurations with Saturn; and the same by the malefic irradiations of the Sun with the Moon as result from the evil influences of Mars. I shall now point out the particular disorders occasioned by the coil aspect of Saturn and Mars with the Sun.

If the Sun be afflicted by the quartile or opposition of Saturn in fiery signs, he produces the megrim, lassitude of the body, quartan agues, and consumptions. In earthy signs, cholics, cancerous tumours, rheumatism, and gout in all parts of the body. In airy signs, madness, phrenzy-fevers, splenetic melancholy, and violent nervous spasms. In watery signs, agues of all sorts, scurvy, leprosy, king's evil, and gout.

If the Sun be afflicted by the quartile or opposition of Jupiter in fiery signs, it produces fevers, pains in the breast, and ulcers of the liver and lungs. In earthy signs, the phthisic, catarrhs, colds, coughs, hoarseness, black jaundice, and inveterate cholic. In airy signs, corruption of blood, inflammation of the lungs, scurvy, and debility in the reins. In watery signs, small-pox, measles, sickness of the stomach, and inter-mittent fevers,

If the Sun be afflicted by the quartile or opposition of Mars in fiery signs, it denotes putridity of blood, violent fevers, fainting-fits, and epilepsy. In earthy signs, the yellow jaundice, quinsseys and choleric tumours in the throat, ague and fever. In airy signs, surfeits, inflammations of the blood, stone and gravel, weakness of the back and reins, debility, and impotency. In watery signs, the dropsy, scurvy, pleurisy, obstructions of the lungs, diabetes, and stone in the bladder.

The Sun, directed to his own quartile in any nativity, gives fainting-fits, tremors, and palpitation of the heart; whatsoever be his signification in the radix, he will, physically considered, be the author of slow fevers, and always incline the native to disease. But, if he be afflicted by the quartile or opposition of Venus in fiery signs, it will produce pains in the back, bowels, and reins, fluxes of the belly, tending to a confirmed dysentery. If in earthy signs, phlegmatic tumours, and cold defluxions of the breast and lungs: In airy signs, putrefaction of blood, running of the reins, pains in the scrotum, and incurable frigidity. In watery signs, obstructions of the stomach, small-pox, measles, dropsy, rheumatism, and gout.

If the Sun be afflicted by Mercury in fiery signs, he gives the phrenzy, iliac passion, and imposthumes in the head. In earthy signs, melancholy, king's evil, sciatica, leprosy, and gout. In airy signs, pains of the head and stomach, bilious cholic, strangury, and gravel in the reins. In watery signs, quotidian and tertain argues, slow fevers, defluxions of the brain, fainting fits, and dropsy. But, if the Sun be afflicted by the conjunction, quartile, or opposition, of the Moon in fiery signs, it occasions the falling sickness, convulsions, vertigo, and violent head-ach. If in earthy signs, the bloody flux, hemorrhoids, fistula, and gravel in the kidneys. If in watery signs, the dropsy, epilepsy, fits of the mother, obstructions in the bladder, debility in the reins, and crude semen. If in airy signs, corruption of blood, violent cholic, pains of the stomach and bowels, scurvy, leprosy, and tumours in the feet or legs.

Diseases produced by the Part of Fortune, when Hileg or Giver of Life, and afflicted by the Anareta or Killing Planet.

If the Part of Fortune be in quartile or opposition of Saturn, it brings fevers, asthmas, and consumptions. If in quartile or opposition of Jupiter, putrefaction of blood, surfeits, scurvy, and leprosy. If in quartile or opposition of Mars, it gives violent fevers, ulcers, and sore legs. If in quartile or opposition of the Sun, dead palsy, stagnation of blood, and epilepsy. If in quartile or opposition of Venus, obstructions of the
bowels,

bowels, and weakness of the reins. If in quartile or opposition of Mercury, disorders of the brain, head-achs, and spasms. If in quartile or opposition of the Moon, the native will be afflicted with the falling sickness, dropsy, or diabetes. And here let it be particularly remembered, that whatever part of the body the part of fortune governs, it will suffer more sensibly and acutely than any other part, in proportion to the nature and quality of the direction under which it operates. If the direction falls in a sign of the same nature with the promiser, the disease is more remiss; but, if the contrary, the more extreme.

Diseases produced by the Ascendant when Hileg, or Giver of Life, and afflicted by the Anareta, or destroying Planet.

If the ascendant be afflicted by the quartile or opposition of Saturn, in fiery signs, it occasions distillations of melancholy humours; but, if in earthy signs, consumptions, agues, obstructions of the terms, asthma, and whooping cough. If in airy signs, surfeits, sickness of stomach, and bilious cholic. If in watery signs, the scurvy, gravel and stone, leprosy, and gout. If the ascendant be afflicted by the quartile or opposition of Jupiter, in fiery signs, it brings putrid fevers, pleurisies, and inflammations in those parts of the body represented by that sign in which the direction falls. If in earthy signs, it produces melancholy, disorders of the spleen, and cholic. If in airy signs, universal corruption of the blood, small pox, measles, and scurvy. If in watery signs, imposthumes of the head, gout, and dropsy. If the ascendant be afflicted by the quartile or opposition of Mars, in fiery signs, it corrupts the blood, induces violent phrenzy-fevers, and leads to madness. If in earthy signs, the cholic, rheumatism, and gout. If in airy signs, inflammations of the blood, stone and gravel, and weakness in the reins. If in watery signs, the small pox, measles, and dropsy. If the ascendant be afflicted by the quartile or opposition of the Sun, in fiery signs, it gives continual fevers, violent head-achs, and weakness of sight. If in earthy signs, schirrous tumours in the neck, obstructions in the bowels, ending in mortification. If in airy signs, the thrush, chicken-pox, slow fevers, weakness in the reins, and pains in the back. If in watery signs, the king's evil, leprosy, and scurvy. If the ascendant be afflicted by the quartile or opposition of Venus, in fiery signs, it gives asthmatic coughs, and hot defluxions of rheum. If in earthy signs, obstructions of the blood, and hard painful swellings. If in airy signs, disorders of the womb, glects, and impotency. If in watery signs, the dropsy, diabetes, or dysentery. If the ascendant be afflicted by the quartile or opposition of Mercury, in fiery signs, it produces catarrhs, consumptions, vertigos, and phrenzy. If in earthy signs, melancholy, fevers in the head, and quotidian agues.

If in airy signs, the rheumatic gout, diseases of the back and reins, and obstructions of the bowels. If in watery signs, fits of the mother, whooping cough, and stone in the bladder. If the ascendant be afflicted by the quartile or opposition of the Moon, in fiery signs, she brings the vertigo, megrim, falling sickness, and apoplexy. If in earthy signs, catarrhs, palsy, putrefied blood, and obstructions of the terms. If in airy signs, surfeits, sickness of stomach, small pox, and measles. If in watery signs, scurvy, dropsy, and diseases in the womb and bladder. And thus, whenever the ascendant is afflicted by the malefic rays of any promittor, the offending humour will abound according to the nature of that sign or triplicity wherein the aspects fall: if in fiery signs, cholera; in earthy, melancholy; in airy, putrefaction of blood; in watery, corruption of the whole animal juices.

Saturn in conjunction, quartile, or opposition, of Jupiter, posited with the lord of the ascendant, or in the sixth house, disorders the blood, induces melancholy, and gives pains and coldness in the extremities. In conjunction, quartile, or opposition with Mars, he gives the yellow jaundice, quartan agues, the stone, gravel, gout, and rheumatism. In conjunction, quartile, or opposition, of the Sun, he gives nervous affections, deep melancholy, consumptions, and fainting fits. In conjunction, quartile, or opposition, of Venus, he gives the green sickness, fevers, and quotidian agues. In conjunction, quartile, or opposition, of Mercury, he gives melancholy, madness, wasting of the brain, and consumptions. In conjunction, quartile, or opposition, of the Moon, he gives the epilepsy, convulsions, and hysteric fits.

If Jupiter be in conjunction, quartile, or opposition, of Mars, he brings putrid fevers, surfeits, inflammation of the lungs, and putrefaction of blood. If he be in conjunction or evil aspect with the Sun, he gives the pleurisy, measles, small pox, and malignant fevers. In conjunction, quartile, or opposition, of Venus, he gives putrid fevers, mortification in the bowels, and universal corruption and stagnation of the blood and juices. In conjunction, quartile, or opposition, of Mercury, he gives defluxions of the breast and lungs, fluxes, and immoderate headaches. In conjunction, quartile, or opposition, of the Moon, he gives the pleurisy, bilious cholera, sickness of stomach, and sore throat. If Mars be in conjunction, quartile, or opposition, of the Sun, it gives a violent burning fever, the tertian ague, carbuncles, and foul tumours. If Mars be in conjunction, quartile, or opposition, of Venus, it produces king's evil, scurvy, disorders of the back, reins, and womb. If in conjunction, quartile, or opposition, of Mercury, it induces madness, phrenzy-fevers,

fevers, and watchfulness. If in conjunction, quartile, or opposition, of the Moon, it gives the dead palsy, epilepsy, or convulsion fits. If the Sun be in conjunction or evil aspect with Venus, it produces fevers, measles, small pox, and other cutaneous disorders. If the Sun be in conjunction or evil aspect with Mercury, it brings melancholy, consumptions, and weakness of the nervous system. If in conjunction, quartile, or opposition, of the Moon, it gives rheums, defluxions of the lungs, lameness, agues, and putrefaction of blood. Venus in conjunction or evil aspect of Mercury, when they are significators of the disease, gives lameness, scurvy, or iliac passion. In conjunction, quartile, or opposition, of the Moon, she induces the palsy, numbness of the extremities, cramps, and rheumatism. Mercury in conjunction, quartile, or opposition, of the Moon, generally produces the falling sickness and various distempers of the brain.

To judge accurately of the natural force of a disease, great regard must be had to the signs wherein the significators of the disease are posited, both as to their nature and quality; for earthly signs denote colder diseases than airy, and fiery signs hotter and drier diseases than watery. And hence disorders might with ease be sought out by duly considering the nature of the signs, the dignity of the configuring planets, and the quality of the houses in which they are posited. In this speculation it must be always remembered, that the houses of heaven which denote diseases, are the sixth, twelfth, eighth, and seventh; and particular regard must be had to the lords of those houses, as well as to the planets posited therein, in acute diseases; and to the Sun and lord of the ascendant, in chronic. But the sixth house, and its lord, with the planets posited therein, best describe the disease, particularly when they afflict either of the luminaries or the lord of the ascendant. The configurations of the Moon are in a particular manner to be noticed; for, in the constitution of diseases, she translates the nature of one planet to that of another, the which, if well examined, with the state and quality of that planet whose virtue she translates, cannot fail to discover to us the true cause of the sickness or disease with which the native is afflicted. For according to the sign the Moon is in, to the nature of that planet to which she applies, and to the sign that planet is in, so the disease shall correspond in nature and quality to that planet, whether it be a fortune or an infortune, masculine or feminine, nocturnal or diurnal, hot or cold, dry or moist; and the same shall be represented of the temperature, part of the body, and disease, he induces; and whether he be angular, succedent, or cadent; whatever part of the body he governs
by.

by the house he is in, whether he be direct or retrograde, swift or slow, oriental or occidental, combust or free, precisely so shall the strength and duration of the malady be. And in this enquiry it will become us to distinguish whether the affliction be essential or accidental. The parts of the body essentially afflicted, are governed by the sign upon the ascendant, the cusp of the sixth house, and the Moon; those accidentally afflicted, are governed by the lord of the ascendant, the lord of the sixth, and the Moon; and by the signs in which they are posited, both according to simple and compound signification. The difference between the essential and accidental affliction, is this: the one demonstrates where the root of the disease lodges, and where the chief and real affliction is seated; whilst the other shows the sympathetic affliction of the component parts, which, though in fact really well, yet suffer an acute and sensible pain, by reason of the extremity of the distemper which essentially or radically afflicts some other part. For example, when one burns his hand, that is the member or part essentially vitiated; but, by reason of the extremity of the pain, the whole arm becomes inflamed. Thus the disease accidentally affects the whole arm; but it is essentially seated only in the burned hand. The same reasoning holds good in all cases generally; but particularly we say, that Saturn in the beginning of Cancer produces pain in the left side, as though pierced with an awl; in Leo he afflicts the heart and back; in Virgo the head and bowels; in Scorpio, the hips and reins, and causeth difficulty in making water. So Mars, lord of the sixth, with Aries or Scorpio on the ascendant, afflicts the head; though this position frequently gives pain in all parts of the human body, and produces an universal breaking-out, in boils, blotches, ulcers, itch, small pox, measles, or the like. But, if Mars in this case be posited in Leo, he produces pains in the back; in Virgo, inflammations of the lungs; in Libra, pains in the back and reins; but, if he be lord of the sixth in Scorpio, he gives disorders of the womb and bladder.

If the lord of the sixth house be afflicted in a diurnal sign, the disease will appear in the fore part of the body, as in the face, breast, or belly; but, if he be afflicted in a nocturnal sign, the seat of the disease will be either in the back or internal parts of the body; and this will hold good, whether the significator be above or under the earth. If the lord of the sixth house be afflicted above the earth, and in a diurnal sign, the sickness falls in the right side; but if he be under the earth, and in a nocturnal sign, it falls in the left side. Masculine planets also afflict the right side of the body, and feminine the left; according to the specific parts of the body which they respectively govern; but always remember, that a

malefic star in the ascendant, or in opposition to it, in what sign soever it be posited, always afflicts the head. The specific humours and virtues insilled respectively by the planets, abstractedly considered, must likewise be regarded, in proportion to the strength of their rays, when significators of disease. Thus Saturn of himself produces thick, gross, melancholy, and superfluous, phlegm; and rules the receptive virtue which rests in the body and spleen; and hath this natural energy doubly augmented, when posited in Taurus, Virgo, or Capricorn. Jupiter's natural influence is heat, blood, and wind; therefore his virtue is crescent, growing, and quickening; and is seated in the liver. He governs the digestive faculty in man, and hath his power much augmented when posited in Gemini, Libra, or Aquaries. The humour produced by Mars is hot, sharp, and choleric; he therefore induces anger, and governs the attractive quality in man, having his power much increased when in Aries, Leo, or Sagittarius. The Sun engenders yellow choler, hot and dry; he governs the vital faculty, and is the beginning of life and motion. His action is upon the heart; and with Mars he rules the attractive quality, having his power greatly augmented in Aries, Leo, and Sagittarius. Venus produces thin phlegm, cold and moist, governs and excites the libidinous appetite, and with Mars and the Sun presides over the attractive quality, having her greatest energy in Aries, Leo, and Sagittarius. Mercury engenders thin melancholy, hot and dry, hath the virtue imaginative and cogitative, and disposes the animal virtue resting in the brain. The Moon produces gross, raw, crude, phlegm, presides over the natural virtue resting in the liver, and governs the expulsive faculty, having her greatest power and influence in Cancer, Scorpio, or Pisces.

From these observations we are led to deduce, that, when the planets in their essential dignities are posited at the same time in any of the above signs, the operation of the planet so essentially dignified will so far exceed the influence of all the other stars, as to render its temperament and quality too powerful in the constitution of the native, and to produce such disorders as are the natural consequence. For example, if Jupiter be thus dignified in Gemini, the digestive faculty will be strong; or, if Saturn be in Cancer, the native will have the flux, and therefore solid food and astringent liquors would be naturally recommended. The same doctrine holds in every other complaint, which must be produced by the super-abundance of some one of the four qualities; and, when the essential cause of complaint is once found, a remedy may be easily administered. The following table conveys at one view, according to the position of the afflicting planet, what part of the body is aggrieved.

The TABLE.

	♈	♉	♊	♋	♌	♍	♎
♈	♄ ♀	♌ ♃	♈ ♃	♄	♃ ♀	♄ ♀	♃
♉	♌ ♃	♄ ♀	♉ ♃	♃	♈ ♃	♃ ♀	♄
♊	♄ ♀	♃ ♀	♊ ♃	♄	♃ ♀	♈ ♃	♃
♋	♃ ♀	♄ ♀	♋ ♃	♃	♄	♃ ♀	♈ ♃
♌	♄ ♀	♃ ♀	♌ ♃	♃	♄	♃ ♀	♈ ♃
♍	♃ ♀	♄ ♀	♍ ♃	♃	♄	♃ ♀	♈ ♃
♎	♄ ♀	♃ ♀	♎ ♃	♃	♄	♃ ♀	♈ ♃
♏	♃ ♀	♄ ♀	♏ ♃	♃	♄	♃ ♀	♈ ♃
♐	♄ ♀	♃ ♀	♐ ♃	♃	♄	♃ ♀	♈ ♃
♑	♃ ♀	♄ ♀	♑ ♃	♃	♄	♃ ♀	♈ ♃
♒	♄ ♀	♃ ♀	♒ ♃	♃	♄	♃ ♀	♈ ♃
♓	♃ ♀	♄ ♀	♓ ♃	♃	♄	♃ ♀	♈ ♃

To point out the use of the above Table, let us suppose a native to fall sick when his significator is in Aries, and suppose his significator to be Jupiter; look in the top column for Jupiter, and in the first column on the left hand for Aries, and in the common angle of meeting you will find Leo and Taurus, which show he is afflicted at the heart, and hath some evil sensation in his throat, &c. for every planet in his own house rules the head; in the second sign from his own house, the neck and throat; in the third, the arms and shoulders; and so on, as stated in every common almanac. Having thus gone through the most material observations necessary to form a right understanding of sickness in any nativity, I shall now proceed to examine the sixth house, or house of sickness, in this geniture. The sixth house, we find, is governed by the Sun, Mars, and Mercury. Mars, in this figure, is lord of the ascendant, as well as lord of the sixth house, and therefore induces in the native a perfect indifference as to the care of his own health. Mars being posited in an earthy sign, inclines him to choler; while the Sun in the sixth, and Mercury in sextile of Saturn, in a fixed sign, produce chronic diseases, eventually inclining to palsy; together with depression of spirits, and habitual melancholy. This is farther declared by the opposition of Saturn to the Part of Fortune, who in this figure is hileg, or giver of life. If therefore, we examine, by the foregoing rules, what part of the native's body shall be most sensibly afflicted by this accidental position of the planets, we shall find him remarkably subject to pains in the head from melancholy, strumas in the throat, ach-

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ing pains in the joints, defects in the ears, with tremors and palpitations of the heart. The significators being wholly in the fiery, earthy, and airy, triplicities, denote likewise that the native shall be very subject to fevers; but, to discover when these several maladies shall befall him, we must direct the several significators to their promissors, which we shall presently demonstrate in the directions, and thereby prove how exactly the several disorders with which Mr. Witchell was, during life, afflicted, corresponded with the significators in his nativity.

The sixth house also bears relation to servants, and points out how we may be affected by them. Their significators are the planets posited in the sixth, with the lord thereof, and the Moon. In this figure we find the Sun and Mercury are in the sixth house; and, as the Sun is lord of the tenth, the house of honour and preferment, and in the sign of his exaltation, it denotes that the native should have very profitable servants; and, finding Mercury in reception of Mars, it indicates that those placed in a subordinate capacity under him should be diligent, active, and vigilant in his service. In short, I find no injury likely to arise to him by means of domestics, except it be from females, and that no way material, since it arises only from the quartile of the Moon to the sixth house, in a feminine sign. The circumstances of the native's life fully confirmed this opinion.

CONSIDERATIONS arising from the SEVENTH HOUSE.

From this house we derive astral information concerning the native's intercourse with women: whether he shall marry, or lead a life of celibacy; whether he shall indulge in the delectable enjoyments of the softer sex, or whether the cold and frigid conformation of his nature shall give him an aversion to women.

To determine the marriages of men, we must consult their principal significators, which are, Venus and the Moon, the seventh house, the lord thereof, and the planets posited therein. But, to determine the marriages of women, we must particularly regard the Sun and Mars, the seventh house, and the planet or planets posited therein. To ascertain whether the native will marry or not, requires a minute inspection of the nativity; for, if Saturn be more elevated than Venus or the Moon, than Mars or the Sun, or stronger in dignity than all of them, the native will have a natural aversion to a married state, particularly if no benefic planet collects his rays, and conduces thereby to a more communicative and active spirit; for Saturn, being the author of habitual solitariness, and, when so posited, the

the producer of cold, crude, and frigid, humours, takes away that instinctive affection of the mind, and that generous warmth of the passions, which nature ordained to stir up and stimulate the sensitive faculty to the production of its like. When Saturn or Mars are found in aspect with Venus or the Moon, and in no good configuration either with the Sun, Jupiter, or Mercury, and are at the same time weak or peregrine, it argues that the native shall lead a gay and lascivious life, indulging too freely in the use of women, before he will engage in matrimony. If these significators are in barren signs, or in cadent houses, and dignified in Leo or Taurus, or the Moon in Scorpio, in quartile or opposition of Saturn; or if the Moon be in conjunction of the Sun in Capricorn, Aquaries, or Libra, and in opposition to Saturn; the person born under such configurations will never marry. And again, the opposition or quartile of Venus and Saturn with the Moon, in a barren sign, or in a cadent house, argues much against a married life. But where we find the Moon and Venus in male nativities, or the Sun and Mars in those of women, or posited in fruitful signs, and the lord of the seventh house fortunate, or a benevolent planet in that house, or the significators of marriage situated in good parts of the figure, or a reception between the lord of the seventh and first houses, or a good aspect between any of the principal significators, we may then safely declare the native will not only marry, but is well qualified to render that state truly blissful and happy.

But to know whether matrimony will be contracted with ease, *i. e.* without much trouble, anxiety, or disappointment, observe whether Saturn and Mars behold each other by an opposition out of the first or seventh houses, or whether Venus be posited in Leo or Scorpio, in evil aspect with Mars, or whether Mars transits the cusp of the seventh house in Capricorn, Virgo, or Taurus; for, in any of these cases, the native will find great difficulty and embarrassment in pursuing the object of his affection, and, whenever matrimony takes place, it will be on a sudden. If, on the contrary, we find the significators of marriage well beheld by benefic stars, strong and in good aspect to Saturn and Mars, and the lord of the seventh applying to the lord of the ascendant, matrimony will be obtained with ease. † The number of wives or husbands the native shall have, is declared by the application of the Moon in men's nativities, and by the application of the Sun in those of women, either in body or aspect; for, if the Moon or Sun be joined with or apply to but one planet, it denotes but one wife or husband; except those significators chance to be posited in watery signs, and then the number is doubled. Ptolomy likewise saith, that, if the Moon be in a sign of one form, and
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apply to one planet, it declares one wife; but if in a bi-corporal sign, applying to many planets, many wives. But, if none of these configurations are found, examine how many planets are direct, and free from combustion, except such as are in the essential dignities, are constituted between the midheaven and the planet Venus, if Venus be situated in the infant oriental quarter, and so many wives or husbands shall the native have. But, if in the figure of birth no such are found, then observe how many planets behold the lord of the seventh house with partile aspect, whether they be retrograde or combust, and from thence determine the number of wives. These observations, according to the long-established evidence of causes and effects, will in all cases enable us to determine this important incident of life, where no opposite testimonies are found in the figure of birth to contradict them. We shall now apply these matrimonial rules to the elucidation of that subject in the present nativity. The Moon and Venus are Mr. Witchell's significators of marriage: the Moon is not in a barren sign, nor afflicted by any malefic star, nor is she posited in the sixth, ninth, twelfth, or eighth, houses of the figure; again, she is not combust of the Sun, nor under any other evil influence. It therefore testifies a natural inclination in the native of entering into a marriage state. This judgment is considerably augmented by the lord of the seventh, viz. Mars, being in an exact sesquiquadrate of the Moon; and Venus being at the same time in a fruitful sign in reception of Jupiter, produces a strong testimony of radical heat, or amorous desires, in the native, to stimulate him to the contract; but Venus being in opposition of Mars, declares he should suffer great perplexity and disappointments in his matrimonial engagement, before it should absolutely take place.

The time when his marriage should be completed, is determined by the motion of the significators; and that motion, or special time, is ascertained, by directing the Moon, or Venus, to a sextile, trine, or conjunction, of the seventh or first houses; or by directing the midheaven to the conjunction, sextile, or trine, of Venus or the Moon; or by directing the Sun to the sextile, quartile, or trine, of the Moon and Venus; or by directing the Moon to the sextile, quartile, trine, or opposition, of the Sun or Mars: but in this case it must be particularly observed, that, if marriage is brought up by a quartile or opposition of the Sun or Mars, according to which the Moon shall be directed, they must be in the terms either of Jupiter or Venus, or the direction will be of no force. Any of the above aspects thus directed, or the Sun, Moon, midheaven, or lord of the ascendant, directed to the sextile or trine of the lord of the seventh house, will bring up the time of

marriage, as the case and configurations in the genethliacal figure shall happen to be. The directions that gave marriage to this native, were the Moon to the sextile of the ascendant, and trine of the seventh house, followed by Mars to the midheaven, the Sun to the seventh, and the Moon to the sextile of the Sun, all which were reasonably sufficient to stir up the native's mind to the completion of the marriage contract, and which accordingly took place, in that exact order and point of time described by the aforesaid directions, as will be hereafter more fully proved and explained.

As to the number of wives, if we examine the Moon by the rules already given, we shall find the native will have but one. The Moon, in this nativity, applies but to one planet, while she is in the sign Capricorn, and that planet is Mercury, who is in reception of Mars, lord of the seventh house, and therefore must have pre-eminence in the description of the wife, who was a person of a tallish stature, fair complexion, light brown hair, sharp, witty, and ingenious, and of a sanguine choleric disposition, precisely as the significators imply.

The reason Jupiter is not admitted in testimony of a second wife, is because, according to his latitude, he is out of Taurus, and is verging into the sign Gemini; and therefore the Moon cannot be said to apply to him while she is posited in the sign Capricorn; a distinction that every artist must carefully make, or his labours will be often vain, and his judgment founded in error. Modern practitioners have in general paid little or no attention to the latitude of the stars, a thing of the utmost importance, and hence, the supposed uncertainty and disgrace that has been brought upon this department of the science of Astronomy. As to the agreement of the native and his wife, I shall only take notice, that Mars in opposition of Venus must create occasional animosity; but on what account, I shall leave the attentive reader to discover by the rules and aphorisms I have already laid down for the illustration of this subject.

We will now examine, according to the position of these aspects, whether the native or his wife shall live the longest. We find first, that the Moon is much better fortified than Mercury, the planet to which she applies; and which is therefore the significator of the wife. Secondly, Venus is afflicted by an opposition of Mars. Thirdly, Saturn, a malefic planet, is in the fourth house; which threefold cord ties the wife of the native down, according to natural causes, to certain death, before her husband; and proves, by the never-ceasing laws of motion, the

the certain and inevitable effect of celestial bodies over the terrestrial; and that all the operations of nature are regularly produced by causes and effects.

Public enemies being also discovered by the configurations in the seventh house, I shall proceed to denote them. Venus in this case is to be considered the principal significator, because she claims almost the entire rule of the seventh and twelfth houses; and therefore declares, as she falls in a feminine sign, and being herself a feminine planet, that women in general shall be the most dangerous enemies of this native; at least such as shall eventually do him the greatest injury. To confirm this, it may be noted that Venus is well dignified in Pisces, a watery sign, which declares a female shall be his avowed enemy; but Mars being in reception of Mercury, and in aspect with the Moon, denotes that he will eventually get the better of this and every other opposition to his success and preferment through life, though he does not appear likely to be troubled with many powerful or dangerous opponents.

CONSIDERATIONS resulting from the EIGHTH HOUSE:

The eighth house has signification of death and of preferments, and advantages by death, as hath been fully explained in page 155. But let it be remembered, that this house is not to be directed from death unless it contains the anareta or killing star, any more than the sixth or twelfth houses; for death arises from other causes than merely the position or transiting of the cusps of houses, as we have abundantly shown in page 455. But this house, being under the dominion of the malefic planets, participates mostly of the quality of death, and hath therefore been assigned to this particular enquiry, which, indeed, is of the last importance.

The first thing taught in our schools, and the primary fact impressed upon our minds the moment we attain the maturity of reason, is the inevitable destiny of our nature, that we must once die, a theme that few men love to hear, or to dwell upon, although it is the express term of their existence. How absurd it is then, that we should incessantly labour to put off all thoughts of such an event, until the very moment it approaches, and petrifies us with its hasty summons! How cowardly—how pusillanimous that heart, which dares not to meet a sentence with calmness and fortitude, which no power can remit, nor no entreaties prolong, even for a moment! It is, I think, much to be lamented, that those pious persons, who formed the liturgy of every Christian persuasion

sion into the morning and evening service, did not incorporate so much of that most admirable Epistle of Paul to the Corinthians, as relates to death and immortality; that kings might hear the true extent of their dominion—that princes might know the termination of their splendor—that men in affluence might oftener recollect the level of the grave—that their persecuted and oppressed fellow-mortals might be oftener consoled under the certain termination of their suffering—and of the joyful hope of sinking into that repose from whence they never shall awake but to a better world. Happy, indeed, are those, who can indulge in such fervent hopes, and whose heroic souls can trace the dreary mansions of the dead with no other emotions than the grandeur of the subject and the solemnity of the event must naturally furnish to the most obdurate mind! To such alone I dedicate my remarks upon those certain causes of death, which, being ingrafted in our nature in the moments of formation, have a regular and progressive motion in the system of the universe, not vague nor undefined, but limited, certain, definable, and inevitable, as all the other laws of nature are.

The shortness or duration of life depends upon the distance of the hileg, or giver of life, from the evil rays of the anareta, or killing planet, which is ascertained by direct direction, or by the motion of the *primum mobile*, whereby the hileg is carried to the cusp of the seventh house; and then, by adding or subtracting the testimonies given by benefic or malefic stars with the complexion of the anareta, the length of time will be obtained according to the said motion, as we shall more particularly define in bringing up the directions.

The hileg, or giver of life, in this nativity, is the Part of Fortune; and the anareta, or destroying planet, is the Sun. Now, when the Part of Fortune, by direct direction, comes to the opposition of the Sun, the native will be deprived of radical moisture, and must expire; because the Sun, by obtaining that position, overcomes the influence of all the other planets, and hath power to cut off life. The *quality* of death is first to be taken from the nature of the malevolent planet; secondly, from the nature of the sign the planet is in; thirdly, from the quality of the house; and, fourthly, from the position of the two luminaries; all of which I have heretofore copiously explained.

The Sun, considered as the anareta or destroying planet, not being posited in a violent sign, nor configurated with a violent fixed star, nor with the lord of the ascendant, in no aspect with the Moon, nor with the lord of the eighth house, convinces me he shall not die a violent death.

death. Besides, Jupiter, a benefic star, being situated in the eighth house, acts as a guard upon the native's life, to preserve him from accidental and premature death. But, to determine by what kind of means the native shall be taken from this world, we must first consider the position of Venus lady of the eighth, and Mercury lord also of the same house; secondly, the lord of the ascendant; thirdly, the situation of the anareta or killing planet; and fourthly, the planet posited in the eighth house, together with their essential and accidental production of diseases, since we find no violent means shall attain the superior effect in this nativity. Venus and Mercury are co-significators of the eighth house, and the disease Venus in her nature gives, is thick, cold, tough, phlegm, and watery, causing indigestion, with quotidian phlegmatic fevers. The diseases incident to the influence of Mercury in Aries, are yellow choler, and subtil melancholy, with depression of spirits, perturbation of mind, and defect or loss of speech. Now as Mars is lord of the ascendant, in opposition to Venus, and in reception with Mercury, it appears highly probable these diseases will have much predominancy in the native's death. But they will be in some degree varied by other rays. The Sun in Aries, will have a most sensible effect; and the Moon being afflicted by the Sun, under a powerful aspect with Mars, lord of the ascendant, and at the same time disposed of by Saturn, lord of the fourth, gives a certain presage of convulsions, apoplexy, or dead palsy. Jupiter being in the eighth house, and ruling the digestive faculty, gives diseases of the blood, and will contribute not a little to the fatal tendency of the aforesaid influences, which really brought on, some years after this nativity had been calculated, that sudden stroke of the palsy which carried this worthy native to the mansions of rest and peace.

CONSIDERATIONS resulting from the NINTH HOUSE.

From this house we give judgment on the effects of journeys; of the integrity, morality, or religious temper, of the native; and of the probable import of extraordinary and ominous dreams.

The significators of travelling, are to be taken, first, from the ninth house and its lord; secondly, from the planet or planets posited in the ninth house; and, thirdly, from the relative situations of the Moon, Mars, and Mercury. To determine, on the inspection of a nativity, whether the native will travel or not, observe whether the Moon, Mars, or Mercury, be in conjunction or reception with each other, or in conjunction or reception with the lord of the first or ninth houses; or

posited in the ninth, third, or first, houses; or have essential dignities therein; for in each of these cases respectively, the native's mind will be too restless and unsettled, to continue long at a time in one place or situation. So likewise the lord of the first posited in the ninth, or the lord of the ninth configured in the first, preface the same.

When the Sun is posited in the proper house of the Moon, irradiated by Mercury or Mars, or in reception with either of them by essential dignities; or if the Sun be conjoined by any aspect to Mercury, Mars, or the Moon, it denotes a removal of the native from one situation to another, as the case may be. So likewise many planets in a moveable sign; Mercury in the house of the Moon, or the Moon in the house of Mercury, induce the same consequences; and planets accidentally posited, especially the Moon, are obvious implicators of travelling. But the quarter of the world to which the native shall be impelled, is ascertained by comparing the latitude and longitude of those parts of the heavens where the significators of travelling fall, with the latitude or place of the native's birth; uniformly observing this standing maxim, that if these significators fall in the tenth, eleventh, twelfth, first, second, or third, houses, the native shall travel toward the east; but if they are found in the fourth, fifth, sixth, seventh, eighth, or ninth, houses, then he shall travel westward; and that quarter of the world will, in a general way, prove most conducive to the native's good fortune, where Jupiter, Venus, the Dragon's Head, or Part of Fortune, are posited, provided they are dignified in good houses of the figure, and not vitiated by malefic rays.

These considerations being annexed to those rules laid down in page 451, will enable us to draw all necessary conclusions concerning the material or effective journeys of the native. In this nativity we find Mercury a very principal significator of travelling, posited in Aries, and in reception of Mars, in the tenth house. This declares the native should be impelled westward, strongly urged by scientific acquirements, which is the true and radical implication of this planet's nature and influence. And as Mercury is elevated in the sixth house, in conjunction of the Sun in his exaltation, it is an irresistible argument that the native should be raised by the events of this journey to an advantageous post, under the auspices of princely authority, as the exalted aspect of the Sun clearly demonstrates. And again, Mercury being lord of the eleventh house, and having his exaltation in Virgo, declares that this journey shall be taken through the medium of friends who were scientific men; and as Venus is lady of the ascendant, situated in the watery sign

sign Pisces, and near the fortunate node of the Moon, it is thereby further declared, that this journey shall be made in that angle which is west from London, the place of the native's birth; and that it shall be terminated by some great body of water, in the vicinity of which the native shall find a durable residence. This was, in every instance, most remarkably verified in the native's appointment to a scientific office in his Majesty's Dock Yard at Portsmouth, upon the recommendation of some of the Fellows of the Royal Society; in consequence of which, this important journey was taken, and all the subordinate events were really brought to pass.

We have next to consider the exemplary or religious bent of the native's mind; which is usually ascertained by the following configurations. Jupiter, Venus, or the Dragon's Head, placed in the ninth or third houses, or configured with Spica Virgô, are certain presages of a moral and religious person. The Moon, Mercury, and Part of Fortune, in similar positions, denote the same; but the Sun essentially dignified in the ninth house, shows a very strong natural propensity to moral and religious practices; and, if the native happens to be bred a clergyman, he becomes a most admirable preacher, and hath every prospect of considerable preferment in the church.

Whenever it happens that no planets are found in the ninth house of the figure, we must have particular regard to the astral position of Jupiter; for if he be in his own house, or in reception with Venus or Mercury, or with the Sun or Moon, or in conjunction, sextile, or trine, with Venus, in angular places, they declare the native to be in principle a strictly moral and conscientious man, possessed of more sterling integrity than those who make large professions. But Saturn, Mars, or the Dragon's Tail, posited in the ninth house, and in moveable signs, with Jupiter peregrine, cadent, or in bad aspect with Saturn or Mars, presage great mutability in religious persuasion, which generally terminates in atheism. Saturn posited in a common sign, ill dignified, and retrograde, bespeaks an hypocrite; and Mars thus configured, foreshows a mind pliable to any persuasion that will best serve the purposes of avarice and ambition.

If we may presume to speak of the native's moral and religious character, according to the true implication of the significators in his genethliacal figure of birth, we cannot hesitate to affirm, that the Moon being lady of the ninth house, and in her own dignities, declares the native shall be constant to that faith in which he was brought up and educated.

educated, though an admirer of every other persuasion that pays a rigid attention to the principles and tenets by which it is governed. And there being a most remarkable reception between Mercury and Jupiter in their triplicity, Mercury being in the triplicity of Jupiter, and Jupiter by his latitude in that of Mercury, will incline the native not only to be a man of strict integrity and honour himself, but also to encourage and reward it in others.

Let it not be supposed, from the foregoing observations, that I would wish to infer that the stars have power to make a man a saint or a devil; or in any shape to govern or direct his judgment or his will. This is not what I contend for; but thus much I am free to assert, that they clearly point out our natural inclinations, whether good or evil; and it will generally be found that those inclinations carry so strong a bias over our reason and moral intellect, that, in ninety-nine instances out of a hundred, the natural influence or inclination impressed by each man's significators will be found to prevail. And yet this is no defect in our moral perception; for, each man having the ability to distinguish between right and wrong, if he chuses to do wrong, in opposition to that which he knows to be his duty, it is an open violation of his own sense and reason, and a willing sacrifice of the duties of morality and religion. Hence the excellence of that celebrated remark on ancient philosophers, "that wise men rule their stars, and none but wicked men or fools are ruled by them."

The last consideration of this house, is that which respects our dreams. Of this I shall at present say but little, meaning, in its proper place, to give such an explication of that astonishing motion of the soul, as hath yet never made its appearance before an enlightened and impartial public. And this, I shall also take upon me to prove, is another means by which the all-gracious Deity has mercifully condescended to afford his creature, under a variety of circumstances, certain tokens or presages of what is about to happen, either to himself, to his relations, or friends. But as it will in many cases be necessary to inform persons who have had some ominous or extraordinary dream, the natural import deducible from the significators of his nativity, as well as the period of time when its object shall be accomplished, I shall give the following rules to effect it. As soon as the person awakes, let him as near as possible note the hour of the day or night in which it happened. Then find what planet ruled that hour, whether it be Jupiter, Mars, the Sun, or any other; and when the Moon comes to a conjunction, sextile, or trine, of that planet, the dream, if it hath a good signification, will be-

gin to show its effects; but, if it hath an evil tendency, it will begin to operate when the Moon comes to the conjunction, quartile, or opposition, of the lord of the hour. And here let it be remembered, that a dream hath not always the full completion on the first configuration of the Moon with the lord of the hour; but oftentimes remains unfinished until the Moon comes in contact with another aspect of the same nature and signification.

In this nativity the Moon and Venus are the principal significators of dreams; the one being lady of the ninth house, and the other beholding that house with a trine aspect; and they are strong arguments that the native should frequently have important communications through the medium of dreams.

CONSIDERATIONS resulting from the TENTH HOUSE.

The tenth house hath signification of honour, preferment, trade, profession, or of any regular and accustomed means by which men live, and are respected. In treating of which, it will be necessary to observe the following rules, in addition to those laid down in page 438.

If the Sun or Moon, in the figure of birth, shall happen to be posited in the very degree of the exaltation, and at the same time free from the evil aspects of the infortunes, it is a powerful indication of the most flattering acquisitions to the native, in proportion to his capacity and degree of birth. When the light of time transits the cusp of the mid-heaven, and is surrounded by benefic planets in the hour of birth, and no malefic rays of the infortunes intervene, the native shall arrive to some important post of power and authority under government; or to a public employment of dignity and honour, under some chartered body, or princely power, in proportion to the condition of his birth. If the Sun or Moon are posited in angles, though unaided by other configurations, yet the native shall live in much respect and esteem all his days. In those figures of birth where neither of the luminaries are found posited in angles, nor in any of their essential dignities, nor in masculine signs, nor configured with the propitious rays of Jupiter or Venus, be assured the condition of the native will be poor and abject all his days, no matter what might be his hereditary prospects at his hour of birth. But if the planets that have dominion in the places of the Sun and Moon, or in the degrees ascending, shall be orientally fixed, and well dignified, the native shall raise himself to a high condition, especially if, by a concatenation of fortuitous events, those planets are aspected by either of the benefics.

Jupiter posited in the tenth house, in a diurnal nativity, gives a pretty accurate testimony, that the native shall be employed in some advantageous public post; but, if either Saturn or Mars be in quartile or opposition with that position of Jupiter, the native will certainly be driven from his preferment, with loss of reputation. But he who hath the good fortune to be born just at noon, when the Sun enters the meridian at his place of birth, essentially dignified, and opposed by no vicious ray, will, in spite of all the gloomy prospects that may attend his infancy, certainly arrive to great fortune and preferment, and increase in honour and reputation all his days. If the lord of the tenth, apply to the lord of the ascendant in oriental stations, and in their exaltation, such a native shall be prosperous, and well beloved. And again, he that hath the Moon posited in Taurus, upon the cusp of the ascendant, the Sun being at the same time in Leo, will arrive to great honour. The Moon in the first house, opposed to the Sun in the seventh, and in quartile of Jupiter in the fourth, gives wealth and authority, by the perquisites of magistracy, embassies, &c. but if the Moon be in the ascendant, and the Sun in partile conjunction with Venus, wealth and honour will come by ecclesiastical preferments.

The fixed stars, likewise, in this speculation, have, by accidental configuration, a most important influence. If the Moon be with Cor-Leonis, and Jupiter elevated in the tenth house, in trine of Mars, and in essential dignity, the Sun being at the same time in conjunction with the dragon's head, will produce those rapid and unexpected turns of good fortune and preferment, that equally surprize the native, and astonish mankind. To confirm the certainty of this observation, I could only wish the genitures of Sir Roger Curtis, Sir Francis Sykes, Sir Thomas Rumbold, Mr. Mackreth, and a hundred others in similar circumstances, to be inspected, and I will forfeit my head if the radical cause is not found equally the same in them all.

According to this hypothesis, those persons shall likewise prove fortunate and illustrious, in whose nativities the Moon is in good aspect with many planets, united with a princely star; and he that hath in other respects but an unpromising geniture as to riches and honour, yet if he hath the Moon configured with any eminent fixed star of the first magnitude, he shall, at some part or other of his life, be unexpectedly promoted to some post of authority and advantage, though he may perhaps be dishonourably superseded, and cast down to his former obscurity. Again, Caput Medusæ in the midheaven, with the Sun, Jupiter, or the Moon, gives power to the native over his enemies; and the Pleiades or
Hyades

Hyades in the same position, or rising upon the ascendant with the Sun or Moon, shows that the native, in any military employment, according to his post and dignity, shall prevail over his enemy. But, if Spica Virginis is in the above configuration, it then more aptly applies to ecclesiastical preferments.

Oculus Taurus and Cor Scorpio, with either the Sun or Moon in the ascendant, or in the midheaven, shows that the native, whose geniture is thus constituted, will gain riches by means of violence. And if he hath Sirius Procyon united with them, and configured with the luminaries in the ascendant or midheaven, the native shall arise by similar means to kingly authority and preferment. But the obstacles he will have to encounter, can only be surmounted by an unfeeling spirit of rapine and violence. Inspect the geniture of a late oriental governor!

Saturnine fixed stars of the first magnitude in conjunction of the Sun, involve the native in a succession of troubles, by repeated affliction; but if the Sun be configured with Fomahaut in forty minutes of Pisces, or with Rigal in thirteen degrees fifty-six minutes of Gemini, the native will acquire an illustrious character and fortune. Regulus, Arcturus, the right shoulder of Orion, or the left of the Waggoner, configured with the Sun, Jupiter, or the Moon, in the tenth house of the figure, give also ample fortune, and reputation. Thus the fixed stars, when in angles, contribute admirable efficacy to any geniture; but, if the benefic planets do not at the same time contribute their influence jointly with them, they are of but little import; and, if malefic planets are joined with them, they then induce much mischief; for if the Hyades, Hercules, Cor Scorpio, or Lynx Australis, are posited in an angle, and configured with Saturn or Mars, in a quartile or opposite aspect, those fixed stars, so situated, impress the native with such desires and endeavours in the attainment of places and posts of honour or emolument, as, by the bad influence of the malefics, and in vexatious expences and disappointments to the native, not only chagrin and torment his mind, but often prove his inevitable ruin.

When the Sun in Libra or Aquarius is configured either with good or evil planets, and near some eminent fixed star, it will happen, that when the Sun comes to the ill direction of the malefic influence, and meets with a bad revolution, at the same time the native shall be suddenly plunged into some unexpected and lasting misfortune; but if the direction only prove bad, and the revolution good, though he be cast down during the continuance of the malefic direction, yet he shall rise
again

again upon the going off of its effect, and be reinstated in his former occupation or employment.

Upon enquiry, I found this native was mechanically brought up to the profession of a watchmaker and goldsmith; but, if we attentively consider the import of the proper significators of his preferment and profession, we shall find that nature had fitted him for a more refined and elevated line of life. The cardinal and equinoctial sign Libra is upon the cusp of his ascendant; the Sun posited in the cardinal sign Aries; the Moon in the tropical sign Capricorn; Mercury and Mars, the two principal significators of his profession, in reception of each other; Mars also in the exaltation of Mercury, and posited in the tenth house, the house of honour and preferment; the part of fortune also in the tenth, configurated with the two royal fixed stars, Hydra and Cor Leonis, are so many unequivocal arguments, not only that the native should abandon every handicraft employment, in pursuit of the more elevated and sublime study of the liberal arts and sciences, but that he should eventually obtain honour, promotion, and emolument, by the pursuit. Mars, besides being the principal significator of his profession, is also lord of the ascendant, and therefore proves that the avocation of the native should be such as he would make choice of himself, and that it would be in the line of science, as is most aptly declared by the position of Mars in the dignities of Mercury; whilst the Sun being in the house of his exaltation, and lord of the tenth, declares honour and preferment should result from it, with durations of success; and the more so, because the Sun sends a trine aspect to the tenth house, as well as Mercury, which proves his prosperity and advancement to arise from his own intrinsic merit.

All this was in a most remarkable manner verified by the wonderful successes and pursuits of the native, in opposition to every obstacle, difficulty, and oppression, thrown in his way, by attempts to force upon him an employment incompatible with his genius. His many curious and valuable pieces, written at an early age, and published among other mathematical disquisitions; his memorable improvements and discoveries in the longitude, for which his sovereign promoted him to the honourable post of Astronomical Master of his Royal Academy in Portsmouth, which he filled with universal reputation; show us, that in these cases the influences of the stars are not to be resisted, nor the bright rays of genius chained to arbitrary limits. In my opinion, these are genitures that afford a brilliant scope to astrological enquiry; because we are not only enabled to define this extraordinary impulse of the mind.

mind, which impelled this native forward in pursuit of fame; but we are likewise enabled to trace this instinctive faculty still farther than the constitution of his own figure of birth, and to discover something of it in that of his parents, which I shall here explain. The fourth house represents the father; and Saturn being configurated in that house, in essential dignities, in an airy and scientific sign, proves the father to have inherited a scientific turn. But the tenth house bears signification of the native's mother, whose spirit of generosity and elevation of soul are most remarkably expressed by the two royal fixed stars configurated in her ascendant or conjunction with the part of fortune, the giver of life to the native; and we may observe, that, as Mars is lord of the native's ascendant, and falls in his mother's ascendant, he should, according to natural efficient causes, inherit the vital principles and disposition of his mother. Hence too we define the cause why children sometimes more strongly resemble the father, and sometimes the mother; an effect which solely depends upon which of their significators is the strongest and best dignified in the act of generation.

Upon the whole, we may remark, that few events can more illustriously display the obviousness of planetary information, or more visibly demonstrate the goodness of God in mercifully affording his creatures this astonishing mode of communication, than the foregoing radical proofs of this native's natural force of genius; who, at twelve years of age, was of sufficient capacity to send a most elaborate piece for insertion in the Gentleman's Diary; and at the early age of twenty-one, was admitted a member of the mathematical society in London! A proof this, that astral influence should be the first consideration to direct us in forming the tender minds of youth to such pursuits and avocations as are best calculated to place them in the high road to excellence and perfection. And for which purpose, I cannot recommend a more striking example than what is afforded in this essential part of the nativity of my good and worthy friend Mr. Witchell.

CONSIDERATIONS resulting from the ELEVENTH HOUSE.

The eleventh house is that part of the visible heavens from which we draw judgment concerning friends and friendship; hope, confidence, and trust; I shall therefore, in addition to what I have communicated in page 449, offer the following remarks. When Jupiter or Venus shall be found in the eleventh, fifth, tenth, seventh, first, or ninth, houses of the figure, it is a sure presage of many friends; but, if Saturn or Mars are peregrine in angles, or posited in the twelfth house, it denotes many enemies. Whoever is born with Cancer ascending

on the eastern fineter of the heavens, such native will enjoy a very small share of friends; and nearly the same will be the lot of those in whose nativities the lord of the eleventh house and the lord of the ascendant are found separating from a propitious configuration.

If it be in any case required to know whether mutual good offices of friendship shall long exist between any two particular persons, or between lovers or sweethearts before marriage, or between husband and wife after, the only certain mode of obtaining this information is by comparing the two nativities of either of the two persons together, and, according to their import, judge. For, if the ascendant in the figures of both parties have the same sign ascending, or the same planets in the first house, or beholding each other by the same aspect, mutual friendship, love, and confidence, will long exist; for, as affinity of manners and likeness are the essence of affection, so affection, in this speculation, must be the author of agreement, of sincerity, and of friendship. To demonstrate this, let us consider the influence and condition of the lord of the ascendant, under its four different configurations: viz. first, when in both nativities he is *bona fide* the same planet; secondly, when he is received of the other nativity by house or exaltation; thirdly, when he is in conjunction with the lord of the ascendant of the other nativity; and, fourthly, when he is in sextile or trine of the lord of the other nativity. For, in all cases where there is not a concurrence of one or other of these testimonies, the friendship or attachment of those two particular persons will not be found of long continuance.

When, in the nativities of any two given persons, the one hath Venus in the position where the other hath the Moon, or the Sun, the part of fortune, or the lord of the ascendant, it is a substantial proof that there will be firm and lasting friendship between them; but, whenever it is found, in any two nativities, that the sign upon the ascendant of the one occupies the cusp of the twelfth, eighth, or sixth, houses of the other, there cannot possibly be any durable attachment or friendship between the parties. It hath been determined, by repeated observation, that those persons regard each other with the purest friendship where the lord of the ascendant in one nativity applies to the lord of the ascendant in the other, or where the benevolent planets are found in reception of each other. By the same parity of reasoning, they hate more inveterately where the same number of malignant planets occupy the ascendant of each other's nativity; or where the lord of the ascendant in one nativity, being of a contrary or adverse nature with the lord of the ascendant of the other nativity, are thereby configurated under a constitution of eternal enmity.

The

The concord or enmity of the planets is a most obvious speculation, comprised in their own natural quality and action; viz. Saturn hath sympathy with Jupiter, Mercury, and the Moon; but a strong antipathy to the Sun, Mars, and Venus. Jupiter hath affinity with Saturn, the Sun, Venus, Mercury, and the Moon; and is only discordant with the planet Mars. Mars hath pacific tendency only to Venus, and that by means of her superior property in allaying his intemperate heat; for otherwise they are contrary in nature, Mars being hot and dry, and Venus cold and moist. The Sun hath friendship only to Jupiter and Venus; and is inimical to Saturn, Mars, Mercury, and the Moon. Venus is complacently beheld by Jupiter, Mars, the Sun, Mercury, and the Moon; but rigid Saturn is her mortal enemy. Mercury hath friendship to Saturn, Jupiter, and Venus; but the Sun, the Moon, and Mars, are his enemies. The Moon pacifically beholds Saturn, Jupiter, and Venus; but hath enmity to Mars, the Sun, and Mercury. The Dragon's Head hath sympathy with Jupiter and Venus; but antipathy to Saturn, Mars, the Sun, Mercury, and the Moon. The Dragon's Tail hath Saturn and Mars in friendship; but Jupiter, the Sun, Venus, Mercury, and the Moon, are enemies: the Part of Fortune is in this case constituted precisely the same as the Moon.

By these rules it will be obvious, that, where we find, in two natiivities, the Sun and Moon, or Mercury and the Moon, or the Sun and Mercury, configurated in each other's places, there will exist some degree of respect and good-will between the natives; but, if Saturn, Jupiter, Venus, or Mars, are thus found, there will be some dissension, mixed with a desire of friendship. If Jupiter or Saturn are found in reception of each other's place in the different natiivities, their friendship will exist merely for the purposes of emolument or avarice; but, if Mars and Venus are in each other's place, the attachment of the parties will be formed for illicit and dishonourable practices.

When in the natiivities of any two persons, we find the Sun or Mars in opposition to Mercury or the Moon, the parties will delight to injure and oppress each other; but, where Saturn or Mars are in opposition, the enmity will be perpetual. Where the malefic stars agree, the parties will agree in the pursuit of wickedness, though unfaithful to each other. The Sun in the place of any friendly planet, declares unity between the parties for integrity; Jupiter, for utility; Venus, for pleasure; and the Moon, according to the construction of her nature.

The

The quality and nature of friends are determined by the planet that is principal significator. For instance, if Saturn is posited in the eleventh or first houses, and in no dignities, he is the significator, and denotes false and faithless friends; but, if well dignified, he declares constant and honourable friends, according to the particular circumstances of his own nature and quality; as doth each of the planets respectively, according to which rule I examine the present nativity. I find the sign occupying the eleventh house is Virgo, the exaltation of Mercury; and, as there are no planets therein, we must particularly regard the position of Mercury, who is lord of the eleventh house, from whence this judgment is deduced. I observe Mercury is in reception of Mars; and Mars being lord of the native's ascendant is a demonstrable proof that he should have many and great friends; such as were of a scientific turn themselves, and well qualified to forward the views of the native; who would admire his aspiring genius, and take him by the hand. This was completely verified, as the native hath often told me, even in the early part of his life, when his literary productions introduced him to the knowledge and friendship of the celebrated Mr. Charles Brent, Mr. Francisco Forrecesy, Doctor Bevis, Mr. Thomas Simpson, and many other Fellows of the Royal Society. And, as it was with his friends, so we might say of the native's hopes, confidence, and trust; for he was generally very fortunate in his expectations, and succeeded well in whatever he ardently strove after, or anxiously desired.

CONSIDERATIONS resulting from the TWELFTH HOUSE.

From this house we obtain cognizance of our malignant private enemies, and of the calamitous misfortunes of adversity and imprisonment. Whether this house be properly under the government of malefic influence or not, is of little importance to the objects of our present inquiry; suffice it to say, that it answers every purpose for detecting those forked or double-tongued malefics in society, who by every discordant means wound and blast the reputation of their neighbours. And I am sorry to add, that, within my observation at least, there are very few indeed, even among the more liberal and humane, that with a friendly hand and compassionate heart are forward to cast the mantle of charity over the frailties of their fellow-mortals; or that, like the good Samaritan, will pour the balmy oil into the bleeding wounds of those who are made the victims of relentless and unfeeling slander, which skulks behind

hind the curtain, and stabs us in the dark. Metals are never so bright as when completely polished; nor are enemies ever so dangerous as when concealed. It is therefore not the least important among our astral enquiries to inform ourselves well of the quality and strength of our private enemies; and, to make this enquiry obvious to all my readers, I have, in page 449, given ample rules to detect and to elude their malice. I shall now apply them in my observations on the present nativity. On the cusp of the twelfth house, we find the sign Libra, which is the day-house of Venus, and wholly under her government, in the house of her exaltation; and, as she is in direct opposition to the lord of the ascendant, and is also lady of the seventh house, she obviously declares that some woman should become an implacable enemy to the native; and that this woman should not be of the mean or vulgar sort, is declared by Venus being in her essential dignities. But, as neither of the luminaries are affected, nor the lord of the ascendant vitiated by malefic rays, it is impossible the malignity of this woman's resentment should ever materially affect the well-being of the native. Besides, there are two royal fixed stars posited in the twelfth house, viz. Arcturus and Spica Virginis, which not only furnish an argument that this female opponent should do him little injury, but that no private enemies should ever be able to accomplish his ruin, or oppress him by imprisonment. And as the luminaries are free from the affliction both of Saturn and Mars, and as no malignant planet occupies the ascendant, twelfth, or sixth, house of the figure, I am free to declare my opinion, that the native never will be exposed even to the danger of imprisonment, either by civil or criminal process, which might arise either from the hand of justice, or through his own indiscretion.

Having thus completely investigated the various aspects of this nativity, according to the genuine import they bear in each of the twelve horoscopical places or houses of the heavens; I shall now proceed to bring those aspects respectively into view, in the precise order in which they come up by direction, and in which they affected the mundane actions, pursuits, and eventually the life, of the native; whence it will appear; that the nativity of any man, when correctly and judiciously calculated, will in a manner display a compendium of the principal incidents of the native's life, from his birth to his dissolution; taking into view, as well the things past as those which are to come. To make this the more intelligible to those who mean to study the science, as well as to the bulk of my readers; I shall consider the directions of this nativity exactly in the order they occur, from the time of Mr. Witchell's birth to the day

of his death. And, that those aspects may all be seen and considered at one view, I have collected them into a Speculum, in the annexed plate, of which the following is an explanation.

The top column of the Table, from left to right, displays in regular succession the twelve signs of the zodiac, beginning with Aries, and ending with Pisces; under which are respectively placed thirty degrees of the zodiac for each sign, making in the whole three hundred and sixty degrees. The first column on the left contains degrees and minutes as far as completes one sign; and, wherever minutes are joined to degrees, it shows there is an aspect in the nativity that falls in that degree and minute of the corresponding sign under which the planet stands. For example, under the letters D. M. at the top of the first column, stand 0 44, and under the sign Virgo, in the common angle of meeting, is found the planet Mars, which shows that Mars, in this nativity, is posited in forty-four minutes of the sign Virgo; and gives us at one view every configuration made by that planet throughout the zodiac; for at thirty degrees from his given place he forms a semi-sextile; at sixty degrees from the same point he forms a sextile; at seventy-two degrees he forms a quintile; at ninety degrees a quartile; at one hundred at twenty degrees a trine; at one hundred thirty-five degrees a sesquiquadrate; and at one hundred and eighty degrees an opposition; whereby every aspect is at once sought out, as well those of the other planets as of Mars. The *terms* and *faces* of the planets are also denoted throughout the zodiac, by the initials T and F; the use of which is to point out to the reader an easy and concise method of facilitating zodiacal directions; particularly to the Sun, as the ecliptic line is the only orb in which he moves, and wherein he meets with all the aspects of the erratic stars, with their terms, faces, exaltations, &c. I shall now take these aspects from the Speculum, in the order they stand in the Table, p. 686, as well mundane as zodiacal, and explain their respective significators, by showing their power and effect upon the life and actions of the native, and how far his body and mind were influenced and impressed by them.

The first direction in this nativity is M. C. Δ \odot , the medium cœli, or midheaven, to the trine aspect of the Sun; or in other words, the Sun to the cusp of the sixth house. This was a direction to the native's mother, productive of a journey; for, as the tenth house of the native's figure is his mother's tenth, and the sixth her ninth, it is apparent, that, when the Sun, who is lord of the tenth house, approached the cusp
of

			0	30	60	90	120	150	180	210	240	270	300	330
0	♂	0 - 44		<i>SSq</i> △	□	<i>Quin</i> *	<i>Smq</i>	♂	<i>Smq</i>	<i>Quin</i> *	□	<i>SSq</i> △		☿
1			☾											
2														
3				<i>Ex</i> ☾	<i>Ex</i> ☿						<i>Ex</i> ♀			
4														
5	♀	5 - 21	<i>Smq</i>	<i>Quin</i> *	□	<i>SSq</i> △		☿		<i>SSq</i> △	□	<i>Quin</i> *	<i>Smq</i>	♀
6	Midh.	6 - 49	△	□	*		Mid		*	□	△		☿	
7														
8														
9														
10	☿	10 - 50						☿						☿
11														
12	♄	12 - 17	♄	<i>Smq</i>	<i>Quin</i> *	□	<i>SSq</i> △		☿		<i>SSq</i> △	□	<i>Quin</i> *	<i>Smq</i>
13														
14														
15														
16	☾	16 - 56	□	<i>SSq</i> △		☿		<i>SSq</i> △	□	<i>Quin</i> *	<i>Smq</i>	☾	<i>Smq</i>	<i>Quin</i> *
17														
18														
19			<i>Ex</i> ♄											
20	♃	20 - 43	△	□	*		♃		*	□	△		☿	
21											Mid			
22														
23	♅	23 - 38	<i>Quin</i> *	□	<i>SSq</i> △		☿		<i>SSq</i> △	□	<i>Quin</i> *	<i>Smq</i>	♅	<i>Smq</i>
24														
25	♀	25 - 15	♀	<i>Smq</i>	<i>Quin</i> *	□	<i>SSq</i> △		☿		<i>SSq</i> △	□	<i>Quin</i> *	<i>Smq</i>
26														
27	Ascen.	27 - 33	☿		△	□	*		Asce		*	□	△	
28														
29	♃	29 - 55	<i>Smq</i>	♃	<i>Smq</i>	<i>Quin</i> *	□	<i>SSq</i> △		☿		<i>SSq</i> △	□	<i>Quin</i> *
30														
			30	60	90	120	150	180	210	240	270	300	330	360

Speculum Phœnomenorum, or Table of Aspects in the Nativity of M^r G^o Wittchell.

of the sixth, a journey should be determined on and put in execution. And, as Mars, the native's significator, is posited in the mother's tenth house, and the Sun, who represents the mother, being lord of the tenth, and by accidental position in the house of Mars, shows that this direction should carry the native a long journey with his mother, which really happened in the month of October 1731, when the native was but three years and seven months old; and constitutes the first material occurrence of his life, after his entry into this world, under the impression of his significators. It must however be noted, that the effect of this direction falls most essentially upon the parent; and that it acted only in an accidental or secondary degree upon the person of the native, who was in this case wholly under the influence of his mother.

☉ □ ♃. The Sun to the quartile of the Moon by direct motion. This aspect, being formed from the third and sixth houses, and the Moon being afflicted in the house of Saturn, threatens the native, in his early days, with a dangerous fit of sickness. The disorder implied may be of a bilious kind accompanied with retchings and fever; sure watery defluxions of the eyes, irruptions of humours, measles, or small pox. This direction came up, and was at its highest influence, when the native was five years and two months old, at which time I have been confidently assured that he was attacked by the measles in a very violent and dangerous manner.

⊕ ♄ ♁. The Part of Fortune to the opposition of Saturn: This is another aspect productive of sickness. The Part of Fortune, in this nativity, is giver of life; and, being in opposition to Saturn in a fiery sign, and Saturn in an airy, denotes an affliction engendered of those two qualities, which should befall the native whenever the direction of this aspect began to operate, which, as we have already worked up and proved, took place when the native was seven years and about two months old; at which time he was attacked with the small pox, and was a long time before he recovered his health and strength, as is obviously implied by the slow and ponderous quality of the planet Saturn.

♃ □ ♀. The Moon to the quartile of Mercury. The Moon, in this geniture, being lady of the ninth, and Mercury lord of the eighth and eleventh houses, the quartile aspect formed between them under these circumstances denotes a journey to the native, which should bring him back, from the place where his mother had sojourned in the country,
to

to London, the place of his nativity. The force of the direction which brought up this aspect took place in seven years from the rectified time of birth, when the square was completely formed by the two planets; and it is a well-known fact in Mr. Witchell's family, that at seven years of age he was brought back to town, to be presented to some gentlemen, who out of respect to the parents had professed their readiness to patronize the child.

▷ Q. ☉—⊕ ♂ C. L. The Moon to the quintile of the Sun, and Part of Fortune to the conjunction of Cor Leonis. These benignant aspects came up by good directions to support the influence of the preceding; and gave the native a considerable share of favour in the eyes of those gentlemen the moment he was presented to them; and bespeak at the same time a sweet and placid appearance in the youth, with a gravity and sedateness in his manners that could not but acquire esteem and commendation from every observer, but more especially from his friends.

☉ * ♃ in M. The Sun to the sextile of Jupiter in Mundo. This direction follows up the former two, and participates of the same benign influence; for, inasmuch as Jupiter is lord of the second, and the Sun is lord of the tenth, by their joint concurrence they not only presage the general approbation of his friends and teachers, but are a happy symbol of that early desire of learning and improvement, which was for some time a subject of astonishment to them all, and laid the foundation-stone of prosperity to the native.

☉ Sq. ♂. The Sun to the sesquiquadrate of Mars. This direction is implicative of a strong natural desire for the study of science; and lays a good foundation for honour resulting from knowledge; and a very apt direction it is for that purpose, since the Sun is lord of the tenth, the house of honour and preferment, and Mars lord of the first and sixth, who disposes of the Sun and Mercury. The aspect, by falling in the terms* of Mercury, quickens the fancy, and enlarges the

* Whenever judgment is drawn from a direction, particular regard must be had to the terms in which the aspects of the planets fall; otherwise our conclusions will be erroneous, and oftentimes absurd. For, if malefic directions are wrought from the evil configurations of Saturn or Mars, and those directions fall in the terms of Jupiter or Venus, in good places of the figure, the evil declared by such directions will operate with much less force, and the effect be scarcely discerned. For this reason, all opposing qualities, whether in good or evil directions, must be duly considered, and their effect allowed, before we make our judgment final. For, if there be a good direction from the benefic rays of Jupiter or Venus, yet, if they fall in the terms of Saturn or Mars, the good promised will be greatly abated; and in such proportion as reason and good sense will invariably dictate.

native's

native's desire of learning. This and the three former directions came up progressively, and operated upon the mental powers of the native by regular gradation, until he was near twelve years of age, before the effect of the last direction wholly subsided.

☽ △ ♃ — ☽ ♀ ♀ M. The Moon to the trine of Jupiter. This is a good direction. The Moon is constituted lady of the ninth house, the house of science; and Jupiter is lord of the second and fifth, co-operating in the force of mental endowments. Under this direction the native made his first essay in scientific literature, having compiled a small piece, for the Gentleman's Magazine, which was highly approved. With this direction he had another operating, namely, the Moon to the parallel of Venus in mundo; which, being of the same quality, gave force and energy to the influence of the preceding.

⊕ M. C. Part of Fortune to the medium-cœli. This is a very remarkable, and equally potent, direction, operating upon the mental faculties; and it came up when the native was about thirteen years and four months old, as may be seen by the calculation p. 661, where these directions are worked up and equated by the solar motion. Under the influence of this direction, the native, at that early period of his life, compiled a most ingenious mathematical disquisition, which was printed in the Gentleman's Dairy, and received universal approbation.

⊕ □ ♃. Part of Fortune to the quartile of Jupiter. This direction portends evil to the native's state of health, and has a malefic tendency. Jupiter, though in nature the most benignant planet, in this case produces an evil effect, by the constitution of the aspect he forms. He is posited, according to his latitude in Gemini, in the eighth house, among fixed stars of the quality of Mars, in quartile with the Part of Fortune, which, in this nativity, is Hyleg, and strongly appertains to the native's health, and life; and therefore, according to the radical effect of Jupiter in this position, which causes heat and putrefaction of the blood, I concluded that this direction must have brought with it a violent fever, because the quartile aspect is productive of the greatest evil, and because this direction falls in the terms and face of Mars, who is the author of choler, and uniformly productive of putrefaction of the animal juices; though here are no testimonies to show that its violence should be such as to endanger life. This direction came up in fourteen years from the time of birth; and I have been assured that Mr. Witchell, at the age of fourteen, suffered severely from a fever, which held him a considerable time, as the force of this direction obviously demonstrates.

☉ P. ♃ M. The Sun to the parallel of Jupiter in Mundo. As this parallel is made to the seventh house, it must relate to some contract on the part of the native; and as the Sun is lord of the tenth, the house of trade and profession, I concluded this aspect governed some contract in business. Upon enquiry, I found the native was bound apprentice to a watchmaker and goldsmith; which is aptly enough described by a conjunction of the Sun and Mercury in Aries. This direction, as we have before proved, came up in fifteen years and twenty-one days; at that precise age the native and his master, as he hath since informed me, executed the indenture, and he became apprentice to a watchmaker.

⊕ Sq. ♀ — D Z. P. ♃ — ⊕ ♂ ♂: These remarkable aspects immediately succeeded, and produced, as their directions severally brought them into effect, those unpleasant circumstances which are invariably felt in all similar cases. The Part of Fortune to the sesquiquadrate aspect of Mercury, is a direction that took off the thoughts and the attention of the native from all mechanical employment, and fixed them upon mathematical contemplation. The Moon to a zodiacal parallel of Jupiter, strengthens and enlarges this studious and contemplative faculty, expands the understanding, and allures the mind to a pursuit of those acquirements, which render manual employments insupportable. The Part of Fortune to the conjunction of Mars, could not fail, when the direction came up, to produce violent contentions between the native and his master, in consequence of his total neglect of the business, and of his inattention to the orders and instructions given him therein. Upon enquiry, I found my judgment in no respect erroneous; for, although the master was on the one hand continually remonstrating and complaining of neglect and inattention, the apprentice, on the other, was totally indifferent as to the ill consequences threatened, and still addicted himself to the use of books, to the solving and propounding mathematical questions, and to the publication of anonymous pieces in the magazines.

☉ * ♃. This is unquestionably a good direction. The Sun is lord of the tenth, the house of professional honour, and Saturn is lord of the fourth, the house of hereditary acquisitions; so that the sextile aspect, formed betwixt them, leads me to conceive, that the native, while under the influence of this direction, formed a respectable and advantageous connexion with some elderly persons, who approved his studious turn, and admired the gravity of his manner, notwithstanding its unfitness for a life of mechanical labour, and the anger and uneasiness it occasioned in the breast of his master. Yet in spite of all this, I had no difficulty

difficulty in declaring, that, when this direction came to operate with its fullest force; the native would be patronized and encouraged by some persons of eminence, who were friends to his father, or allied to his family. This I have heard repeatedly acknowledged by the native himself, who was at that period strongly patronized by his uncle.

☉ Smq. ♀ — Asc. □ ♃. The Sun to the semiquartile of Venus, and the Ascendant to the quartile of Saturn. These aspects are of a baneful quality, and express much uneasiness, anger, and affliction, in the family with whom the native resided.—All quartiles are mischievous, when directed to particular persons. The first of these joint aspects relates to the native and his mistress, on whose account he should stand in imminent danger of disgrace and ruin, by means of an occurrence, which, though of a most destructive tendency, yet is too common to persons of strong passions, of both sexes. I shall not, however, enter into a detail of the matter; it is sufficient for me to remark, that, as the aspect only forms a semiquartile, its effect, when brought up by direction, which was in the native's seventeenth year, would be the less mischievous to the parties, and the disgrace be the sooner blown over. The second of these joint aspects acted, as it were, in concert, and relates to the native and, his master, and, being a perfect quartile of the greater infortune, hath fatality annexed to it. In short, it argues violent anger between the parties; but when the direction is perfect, which happened quickly after the above, it deprived the master of life, and left the apprentice and his mistress at large.

⊕ * ♃ M.—⊕ △ ☉ M. These aspects are both in Mundo. They import a struggle between the native and his father, concerning the pursuit of his business. Whilst the native, on the one hand, was sedulous to become a student, the father was decisive; on the other, to put what is termed, "a good trade in his belly." These directions came up in seventeen years and four months, at which exact age the native was turned over to another master of the same profession.

♃ Q. ♀ M. The Moon to the quintile of Mercury in Mundo. This is another direction which applies to the intellectual faculty, and also strengthens the brain. It denotes an enlargement of the understanding, and a fruition of rational ideas in scientific disquisitions. Under this direction the native turns his back upon all subordinate speculations, is deaf to the calls of business, and to the remonstrances of his master, and applies

applies himself, in spite of every obstacle, to rigid contemplation and study. The effect of this direction was at its utmost height, when the native was eighteen years and four months old; about which time, as he has since told me, he was so intent upon study, as to frame a contrivance to blind up the crevices of the doors and windows, that no part of the family might have a suspicion of his passing the greatest part of the night in reading and contemplating the different branches of science.

M. C. γ ζ . The medium cœli to the opposition of Saturn. This is a no less remarkable than fatal direction, again appertaining to the native and his master. It shows an animosity between them, so far as it relates to the business; but it presages the death of the master, and once more sets the apprentice at liberty; as though fate had really strove with him to obtain a different pursuit. But here, as I have been confidently informed, the parent again interposed his sovereign authority, and in spite of every argument, and of every importunity, so prejudiced was he in favour of the emoluments of trade, and so fixed in his mind upon that which he had before singled out for his son, that he lost no time in choosing him out a new situation. Here we perceive, in its strongest colours, the absurdity, as well as the evil consequence, of *forcing* upon the hands of youth, avocations which their nature loathes, and which are foreign both to their ability and their inclination. Let us here for a moment pause; and, look which way we will, we shall find ample testimonies of the truth of this mistaken zeal for the provision of our children. A zeal which has, more than all other causes put together, furnished the world with a race of *bunglers* in almost every profession; for the mind, like the temperature of the body, cannot be forced, but will be governed by its own immediate laws; a circumstance, which if duly attended to, and regulated by the quality of the significators at birth, would not only prove much more highly advantageous to children, but infinitely more beneficial to masters of every craft and occupation.

\oplus \square φ — γ \square ζ . These aspects are both made in the world; and their directions are of course mundane. They are both quartiles of a pernicious tendency, and even threaten the life of the native. Under the influence of the first, he is put, sorely against his will, to a new master, with whom he shews but little disposition to attend to business. Under the second, which acts in contact with, or rather follows up, the evil nature of the first, his life is endangered by some violent accident of fire. This is most aptly denoted by the position of Mercury in a fiery

fiery sign, with the violent planet Mars, his significator, and the Part of Fortune, which in this nativity is giver of life, all in quartile aspect; but, whether this danger should occur to the native by his falling into the fire, or by the burning the house he lived in, or by what particular misfortune, was impossible to determine; but it was evident to my understanding that his danger would come by means of fire. After considering and reconsidering these configurations, I enquired of the native, whether he had not, some time between nineteen and twenty years of age, had the misfortune to set his bed-curtains on fire, or his room; for, as I knew he had often accustomed himself to read in bed, I had a strong suspicion that he had fallen asleep, and that the curtains had taken fire, and exposed him to the danger of being burnt in bed. But this he absolutely denied, and contended much for his carefulness and precaution on those occasions. Had he by any accident fallen into the fire? or had the candle caught his clothes? No; he never had met with such an accident in his life. I persisted most confidently that some such accident must have befallen him, and at that particular time, whereby he was exposed either to great bodily hurt, if not to the danger of losing his life; and I requested him to reflect upon the matter, and to tell me ingenuously the fact. At last, he satisfied my doubts, by relating the following circumstance:

He had not been many days with his new master, before he was left in the shop with no other companion than a young lad, who had been put apprentice to the same person a year or two before. At the same time that the master's absence furnished Mr. Witchell with an opportunity of taking a book from his pocket to read, which was invariably the case upon all such occasions, it afforded the other lad fit time to go to play. A soldier's musquet stood in one corner of the shop, most aptly denoted by the quartile position of Mars, which the boy took up, and began to perform the manual exercise with. When he came to that part, "make ready—present—fire," he levelled the piece close to the body of his fellow-apprentice Witchell, who sat with the utmost calmness and composure, reading his book; a circumstance evidently implied by the position of Mercury. The boy drew the trigger, the gun snapped, and he recovered his arms. Pleased of course with any employment rather than with his business, he proceeded with the manual a second time. When he presented the piece again, it was elevated somewhat above Mr. Witchell's head; he drew the trigger, the gun went off, and carried away a large piece of the window, leaving both of them, as Providence would have it, totally un hurt. With this

I was quite satisfied ; it relieved me from my doubts ; and upon equating the direction, I told him this must have happened on or very near the 26th of September, 1747 ; for, though the other aspect came up sooner, yet its influence was held on by the quick succession and similar quality of the co-operating or secondary aspect, which was not ripe in its malefic tendency, until the day Mars began to separate from his auxiliaries, which was on the day above-mentioned, at which time the native was near twenty years of age. After endeavouring to recollect all the circumstances of the fact, he acknowledged I was strictly right in point of time, as well as in my judgment of the danger he had been exposed to by means of fire.

The astrological reason of this narrow but happy escape is thus defined from the native's horoscopical figure of birth. In the eighth house, which is the house of death, we find the benevolent planet Jupiter, which is an irrefragable argument that the native should not die a *violent*, but a *natural*, death. Now, had Saturn or Mars been there, the evil had certainly touched his life. Another decisive testimony for the preservation of the native's life is, that the direction operating comes from a benefic planet ; and, though the direction be of an evil quality, yet, as it is not governed by the anareta, nor by any cross direction either from Saturn, Mars, or the Sun, to the Part of Fortune, it is impossible, according to the radical import of the significators, that life should be destroyed, although exposed, in this remarkable manner, to the most unequivocal instrument of death.

I have dwelt the longer upon these two directions, because I consider them as the most remarkable in the whole figure ; and I am sure their effect is equally extraordinary ; besides, it tends to show, that, in genitures where the significators clearly demonstrate a long life and natural death, and where no cross malefic configuration strongly irradiates the aphetic place, however the native, in his journey through life, may be exposed to the most imminent perils and dangers ; yet, if benefic significators, as in the present nativity, have the ascendancy in point of dignity and constitution of place, he shall safely overcome them all, and enjoy life until that period of time arrives, when exhausted nature can no longer exercise her proper functions, and dissolution becomes the necessary consequence.

I do not here mean to enter into any arguments against that absurd stile of reasoning, which, resting all its force upon *supposed* propositions, will

will contend, that, *if* the musket had been pointed the *second* time to the body of the native, he *must* have been killed, let the stars have been posited how they may. But what man would be hardy enough seriously to avow this? or, if he did, it could avail nothing, since *facts* and *suppositions* would be still at variance. The piece was *not* levelled the second time at the native, and *why* it was not, who can define? It is enough for me to show, that, by the native's figure of birth, he was not to receive any *fatal* injury; I will now thank the man, who by any other or *equally* reasonable hypothesis, will point out to me *why* the piece was *not* levelled at the native the *second* time? or, if it had, let him prove that the piece *must* of necessity have gone off, and that the consequent wound *must* have been mortal? When this is done, I shall be ready to give it an answer.

M. C. \square γ . This aspect imports no good; it is a quartile between Jupiter and the Midheaven; and, as Jupiter is lord of the second and fifth houses, it declares loss of substance to the native, by the interference of some religious or clerical person, who should prove his enemy. This came up by direction in twenty years and five weeks from the time of birth; at which period of the native's life, as he hath frequently assured me, he was prevented from receiving a sum of money from a relation who had actually promised to give it him, but for the persuasions of the curate of the parish, who, having taken some offence at the native, set every engine at work to injure him in the opinion of his friends. This aspect is likewise baneful to all contracts or purchases under it.

\odot ζ φ —M. C. ζ Cor Leo.— \oplus δ φ . The Sun to the conjunction of Mercury, the Midheaven to the conjunction of Cor Leonis, and the Part of Fortune to the opposition of Venus. These directions were all operating at nearly the same time. Under the first, he was very studiously inclined, and influenced to the regular pursuit of the mathematics. Under the second, he was introduced to the acquaintance of several respectable characters, eminent in the line of science, and who should feel a predilection in favour of the native. And this really laid the foundation for his being introduced into the mathematical society. The third direction operated with the last, and shows, that, while he was engaged in forming such connections as should introduce him into public life, he should fall pretty much in the way of the ladies, and that a large and perplexing female acquaintance would be the result, which is indicated by the opposition of Venus to the Part of Fortune.

These

These two last directions have their force continued in a more or less sensible degree, until the influence of some other direction begins to take place; and this, we find, by looking in the Table of Directions, p. 687, admits a space of almost three years. And here let it be remembered, that the fulfilment of any matter or thing promised by a direction is completely formed when its aspect is in all respects perfect, and the irradiations of each contributing star fully complete; though, according to the latitude of that principal significator by which the direction is brought up, the *subject* of the matter, or thing so to be brought about, may by certain gradations of influence be some time in preparation, ere the absolute event is really brought to pass. For, in the case of marriage, there is usually some time spent in courtship and dalliance, before the parties repair to the hymeneal altar. But, when this is performed, or about to be performed, the exact working up of the direction fully demonstrates. So it is in all other cases where a matter is declared to be brought to pass by the force of a direction; except where a direction of a contrary quality, and superior strength, falls in its way, and overturns its tendency and influence; on all which occasions the thing originally predicted is set aside, and a contrary effect takes place; as we frequently observe in persons betrothed, who, even at the church-door, or before the altar, change their sentiments, and put the marriage aside. But, if no such cross directions interpose, and a length of time occurs between them, then the original aspect holds its own proper force and quality to the full extent, and, whatever it denotes, is in a general way fully completed, with all its consequences and contingent effects.

Afc. * ♃. Under this direction, the influence wrought by the last is brought to perfect maturity. A connexion with one of the ladies, which had for some time been formed, is now brought to its crisis; and, when this aspect was complete in all its rays, the parties were married. The personal description which this aspect gives of the wife, is of a middle stature, pale dark complexion, brown hair, comely, and agreeable; in mental endowments discreet and ingenious, rather petulant, and worldly minded, and therefore sufficiently saving and frugal.

Afc. □ ♁ — ☉ ♀ Afc. These are both directions of an evil designation. They import no small share of vexation and disagreement between the native and his wife, through the means of detraction, and the whispers of false female friends, connected with the native's wife, who sow the seeds of jealousy, and lay the foundation of enmity and discord betwixt them. The attention of the native is thus for a time taken off from objects of preferment and advantage; his affairs go backward in the world, and he suffers

suffers a two-fold anxiety of mind, accompanied with a depression of spirits, constitutional by the temperature of his significators at birth, but greatly enlarged by the force of this latter direction.

☽ * ☉ — ⊕ ♃ ♃. These aspects are found jointly operating, after the influence of the preceding are spent, though of an opposite action and quality. Under the first, the native assumes his former pursuit of literary acquisitions, and endeavours to enlarge his connexions with men of letters and character. He succeeds much to his wishes, being, at the time this direction came up, which was in twenty-five years and nearly a half from his birth, introduced to several gentlemen of the first literary talents and respectability, who promised him their patronage and friendship. But in the height of these flattering prospects, the second direction, viz. the Part of Fortune to a conjunction of the Dragon's Tail, subjects the native to a violent sore throat and fever, occasioned by cold taken in pursuing the objects of the other direction. This affliction was very severe, and seized the native, as he hath since assured me, when he was twenty-five years and a half old, and confined him to his bed for near a fortnight.

☉ △ ♃. This direction imports much good to the native, from those who are his superiors. Under its influence he will extend his literary connections; and will derive honour and estimation from the extent of his own abilities, in the opinion of those who are disposed to serve him. This direction likewise, from the prolific situation of the significators in the figure of birth, imports conception to the native's wife, which I have no scruple to affirm took place under its influence.

☽ △ ♃. This is a very flattering direction, and presages much good to the native. Under its force he will apply very close to scientific exercises, and enlarge the number of his friends. It was under this direction that he was introduced to the acquaintance of Dr. Bevis, who was afterwards very much his friend, and rendered him several eminent services. This gentleman was a great encourager of scientific speculations, and was so perfectly master of astrology, as to have calculated several national events, which severally came to pass with the most remarkable exactness.

M. C. ♃ ♃. This direction implies good to the native, because Mars is lord of the ascendant, otherwise it would have operated to his disadvantage. He was warmly engaged in astronomical enquiries, when

this direction operated, which likewise introduced him to a further acquaintance with gentlemen eminently distinguished in that line. It was at this time that he became intimately acquainted with Mr. Charles Brent, astrologer to George II. under whose royal authority and direction he calculated the nativity of our present illustrious monarch, King George the Third; a copy of which nativity he presented to Mr. Witchell, who afterwards gave it to me, and which I have now, fidereally projected in this work.

M. C. Δ φ . Under this direction the native hath a son born. It hath likewise a strong intellectual operation upon the native himself, who is impelled to a critical investigation of the then state of the several departments of science, and imports great honour and pecuniary advantage from his labours therein, and accelerates his desires for attempting to improve them. I have had a great deal of conversation with Mr. Witchell on the subject of this direction, which I considered somewhat remarkable; and he assures me that it was about the time when this direction came up, namely, when he had completed his twenty-seventh year, that the first thought of correcting and improving the longitude presented itself to his mind, and which was ever after inseparable from it, until he had fully accomplished that most invaluable discovery.

$\text{D Smq. } \odot \text{ M.} - \text{D} * \varphi \text{ M.}$ The Moon to the semiquartile of the Sun in Mundo, and the Moon to the sextile of Venus in Mundo. Here are two generally-good directions operating together, which promise the native health of body, and felicity of mind. The affairs of his family will prosper under them, and all matters relating to substance and advantage will succeed well. He takes several little journeys, which shall prove profitable and pleasant; and hath the pleasure of receiving some unequivocal marks of the sincerity and confidence of his friends. And the native has frankly acknowledged to me, that no part of his life was so free from the intrusions of care and perplexity as the space of time occupied by these two aspects, which carry him from the twenty-seventh to the twenty-eighth year of his age.

$\oplus \Delta \varphi \text{ M.} - \text{Asc. } \square \varphi$. The first of these joint directions hath the designation of much good to the native; for while it prompts him to a laudable pursuit in the improvements of science, it will enlarge the circle of his friends, and promote his reputation with the world. But as the brightest day is not without its clouds, so this direction is united with one not quite so auspicious. The quartile of Venus to the ascendant,

dant, is productive of family broils and dissensions. Jealousies are renewed under this direction; and the native perhaps will find, that dealings with the fair sex are not altogether so profitable to him. On the contrary, he will experience, about this time, the strongest exertions of a quondam favourite female to work his destruction, which, however, she will not be able to effect. Under this direction the native's wife conceives a second time with a male child.

♃ ♀ M. Jupiter to the quartile of Saturn in Mundo. This direction continues the baneful effects of the former, transferring the malignity of his female enemy to those of his male, whereby a variety of unpleasant occurrences follow, and many mean and ungenerous advantages are attempted to be taken of him. This is followed by a consequent loss of substance, which appears ultimately the means of terminating the evil machinations enforced against him. Were the particulars of this series of vexations and perplexity to be unfolded, with the cause which gave them being, it might tend to strengthen the reputation of planetary prescience; but the best of people are not without their weak side, and God forbid I should take pleasure in exposing the foibles of any man, much less of one who may be ranked among the number of the most deserving, and to whom I am under many obligations. Suffice it to say, that the party of the offended female made head against him, until he consented to pay a handsome douceur, which, as he himself informed me, put an end to hostilities, and restored the olive-branch of peace.

☉ Δ ♂ M. This direction promises advantage to the native, the Sun being lord of the tenth, and Mars of the ascendant. This denotes prosperity and respect, and some advantage by the fidelity and ability of good servants. It likewise gives the native several mathematical scholars, who become students under him.

M. C. ♄ ♀. Under the mal-influence of this direction, the native feels the vindictive shafts of private enemies, and again encounters some family broils, and disingenuous reflections, which likewise originate from a female cause, and for a time disturb the internal tranquillity of his mind.

☉ * ♀. This direction restores peace and harmony to his family, gives him another pupil in the study of the mathematics, and all things go on smoothly, and much to the native's satisfaction and advantage..

He receives pleasure in the pursuits of several amusements, and is on terms of perfect amity with his wife and her friends. Under this direction likewise Mrs. Witchell becomes pregnant with a daughter.

⊕ * ♀ M. This direction operates upon the mental faculties, and promises much good to the native. Under its influence he writes the *Mathematical Magazine*, and acquires unbounded reputation in the literary world. He also obtains an increase of pupils to his mathematical school, and meets with encouragement and success in all his undertakings.

☽ Z. P. ♄. The Moon to the zodiacal parallel of Saturn. This direction imports no pleasing occurrence to the native; under its operation his father falls sick, and his family is oppressed with vexation and sorrow, arising from those evils which chequer life, and render the most perfect state of human bliss mutable and precarious. The native himself will be much afflicted with melancholy by this direction.

☽ Z. P. ♃. The Moon to the zodiacal parallel of Mars. This gave Mrs. Witchell another daughter, and demonstrates a bad and sickly labour, attended with a dangerous fever to the native, as is declared by the constitution of this parallel with Mars; for parallels are either good or bad, according to the nature and quality of the planets by which they are respectively brought up. This judgment is likewise confirmed by the position of the Dragon's Tail in the tenth.

⊕ △ ♀ M. This configuration being in Mundo, denotes increase of substance to the native, either by legacy, or by hereditary right to the effects of some deceased person, which happened when this direction was completely wrought. It likewise indicates prosperity to the native, by means of professional application and perseverance in the objects before him.

☽ Smq. ♀ M.—⊕ □ ♃. These are directions which induce a sort of chequered life to the native; for, having an opposite quality and influence to each other, whatever the one impels, the other counteracts, and renders all attempts, and all endeavours, while these directions are operating, totally abortive. The native will take some short journeys under the constitution of these aspects, in hopes of obtaining preferment; but his labours will prove fruitless, and all his present hopes terminate in
disappointment.

disappointment. Just so, as the native himself assured me, was the greater part of his thirty-sixth year distinguished, at which period these directions yielded their influence; and many times, when he had reason to expect the full completion of his wishes, some untoward circumstance or other constantly intervened, to set his hopes aside.

☉ Q. ♃—☽ ♄ ♃. These directions are fraught with no good, but threaten great anxiety of mind and depression of spirits to the native, resulting from some secret enemies, who make a point of opposing his career, and who vilify and traduce him to some persons of distinction and power. He will likewise suffer some affliction in his eyes, and dizziness of the head, with melancholy and perturbation of mind, whilst the second direction is under its operation.

☽ * ♃. The Moon to the sextile of Saturn, by converse motion. Under this direction the native has another daughter born; but its influence upon his temporal affairs is but little better than the former; since this aspect comes up very quickly after them, and participates of their quality and temperature. The native recovers completely from his indisposition; but the vicissitudes of fortune, and the vexations of his mind, continue with little abatement, until the effects of this direction are wholly taken off by the succession of another.

☽ * ♃. This is a very promising direction, replete with happiness and good fortune to the native. The powers of sense, of discernment, and invention, are here strongly combined, and the result leads to prosperity and fame. The native's discoveries in the longitude are here most aptly depicted; and I have no doubt, but under the force of this direction they were rendered complete. The friendly rays of the Moon and Mercury, in elevated places of the horoscope, are uniformly productive of the most acute intellectual endowments; but relate, in a more peculiar manner, to an extensive knowledge in science, and to an unbounded comprehension of the power and extent of figures. This direction came up in thirty-eight years and eight months from the hour of birth, at which period the native made his last and final improvements in the longitude, for which his majesty rewarded him with a liberal annuity during the residue of his life. Let it be remembered that this aspect falls in twenty-five degrees fifteen minutes of Aquarius; and that the nature of these planets being so exactly constituted with the quality of the sign, clearly demonstrates that the improvement and discovery, brought up by this direction, should, in a particular manner,

relate to the sea; a circumstance deserving the attention of every curious reader.

⊕ Smq. ♃ M. Part of Fortune to the semiquartile of Jupiter in mundo. Under this direction the native suffers a slight indisposition. The internal peace of his family will likewise be disturbed, from a female cause; which however will shortly subside. He will likewise experience some short perplexity in money-matters, which perhaps may make him more cautious of supplying the necessities of others before he provides for his own.

♃ Δ ⊙ M. This aspect brings fresh honour and reputation to the native; for under its influence he will experience the united recommendations and good offices of his friends. The direction comes up in May 1766, and holds on to the middle of October following, as may be seen in the Table of Directions belonging to this nativity, p. 689; in which space Mr. Witchell has assured me he experienced the most remarkable instances of civility and friendship from several members of the Royal Society, and from other gentlemen of distinguished merit.

♃ Z. P. ♃. This direction participates much of the benevolent nature of the preceding, and promises additional prosperity to the native in a most eminent degree. It prepares and fortifies his mind for fresh studies, and influences a laborious application to books, and to experimental philosophy. Under this direction we perceive the foundation of a journey, which will probably be taken in consequence of some advantageous occurrence.

♃ * ♃. This, and the foregoing direction, have in many respects a joint influence, as they follow in so quick a succession, and participate of the same benignant quality. This aspect completes the good fortune begun by the former ♃ * ♃, under which he received a reward for his discoveries. The present benignant configuration, constituted with other rays, brings him a fresh instance of the approbation of his sovereign, who appoints him under this direction, to the Mastership of the Royal Academy at Portsmouth. This direction comes up in November 1766, and operates until the month of October 1767, at which time another direction succeeds. Mr. Witchell took possession of his new-appointed office the 26th of March, 1767, when this direction was in its utmost force. And we might here trace the completion of that journey,

journey, predicted under the last direction, which now conveys the native and his family to a new residence, in a different part of the kingdom. And, if we contemplate the quality and position of the corresponding significators, with the affinity of Mercury and Venus, and the sign they are posited in, near the fortunate node of the Moon, we shall find that they exactly describe the situation to which the native's family should remove, and that their residence should be permanent and prosperous.

☽ Smq. ☿ M. This is likewise a prosperous direction, and still continues the good effects of the former three. The native derives advantage and pleasure from an acquisition of new friends and acquaintance, addict's himself to literary pursuits, and is more studious than for a considerable time before. Under this direction, as I since learn, he published his Mathematical Queries.

☉ ☿ ♀. The Sun to the conjunction of Venus, by converse motion: Although this aspect is fraught with some good, and gives the native an addition to his family by the birth of a daughter, yet the effect of its direction will bring to pass some unpleasant occurrences, particularly relating to the female part of his family, which is obvious in this configuration, by Venus being constituted lady of the eighth and twelfth houses.

☽ ♀ ♃ M. This gives the native some fruitless journeys to several eminent persons, from which he returns with no great share of content. He will lose money by some speculative adventure; and, whatever scheme he sets on foot under this direction, either for emolument or fame, will prove abortive, and eventually tend to his disadvantage and prejudice. About this time, I find Mr. Witchell lost a large sum by adventuring in the lottery.

☽ ☐ ♃. This configuration is made in the zodiac, and participates of the same unfriendly quality with the last. The Moon is lady of the ninth, and Jupiter lord of the fifth and second, whereby this direction will bring up loss of substance to the native, by means of the non-ability of some quondam friend, or clerical person, to fulfil his engagements in money-concerns. It likewise argues the exertions of some private enemy, to blast the native's character and reputation, with regard to his friends and family. This occurrence, the native told me, he had too much reason to recollect, with heart-felt regret.

☉ P. ♂ M.

☉ P. ♂ M. The Sun to the parallel of Mars in Mundo. This direction promises to advance the native's professional character; Mars being the significator of his profession, exalted by a parallel from the Sun. Tranquillity and success accompany this direction, and under its influence the native will have a son go out to sea. Those in subordinate stations to the native will afford him satisfaction, and his servants and domestics will be found orderly and faithful. All things now go smoothly on, and his own wishes and desires are in almost every shape completely gratified.

♃ ♂ ♂. Under this direction the native suffers some uneasiness relative to his son's voyage. He will likewise experience some loss by a speculative adventure, which never can succeed under this aspect. An unpleasant disagreement appears very likely to happen in his family; and whatever friendship or connection he forms under this configuration will prove faithless and vexatious.

⊕ Δ ♃ M. This configuration gives solidity and stability to the mind, consolidates the ideas, and influences an unusual seriousness of imagination, which, considering the phlegmatic temperature of the native, will most likely afflict him with lowness of spirits, nervous affections, and habitual melancholy. Under this direction, however, the native's mind will be engaged in a desire of purchasing some house or land, which will occupy most of the time this direction continues in force; and whatever purchase he makes under it will be advantageous and satisfactory to himself and his family.

☉ ♂ ♂. The Sun to the opposition of Mars, by converse motion. This is a malevolent direction, and imports no good to the native, thro' the means of some subordinate person, servant, or domestic, but which the native will detect and defeat. He will suffer a few weeks' illness under a slow nervous fever, which goes off with the termination of this discordant aspect, and is succeeded by an indifferently-good state of health, and celerity of spirits; which is demonstrated by the direction arising from the parallel of Mercury and Jupiter, which comes up immediately upon it, abating the evil, and removing the intemperate quality, by milder rays.

♃ ♂ ♀. This configuration is extensively good, and gives the native prosperity and success in all things which relate either to the ninth, fifth, or eighth, houses. Under this direction, he takes a pleasant and profitable

profitable journey, has the satisfaction of seeing all his desires prosper, and has peace, harmony, and content, in his own family, and good fellowship with his associates and neighbours.

☉ Δ ♃. This is a very excellent and prosperous direction, influencing a variety of favourable occurrences to the native, both in the line of his profession and in the general approbation and regard of his superiors and friends. The trine aspect of the two luminaries, in eminent places of the horoscope, is in all cases to be regarded as a symbol of great good, and of an advantageous and honourable intercourse, according to the birth and station of the native, with some high and elevated persons of rank and fortune. Had the native not been previously appointed to the station he now filled, he would, under this direction, in all human probability, have obtained some similar preferment, from the similarity of the aspects; but, as it was, the good effect of this direction was sensibly wrought upon him, since it introduced him to several noble personages, who at this time placed their sons under his care and tuition, for the purposes of obtaining a nautical education.

♃ 8 Asc. Jupiter to an opposition of the ascendant. This direction impairs the native's health, alters the state of his blood, and induces a bilious complaint in the bowels. He will most likely suffer by some disputation or disagreement with an acquaintance, and perhaps experience a very unpleasant embarrassment on the occasion, with loss of substance.

♃ Δ ⊕ M. The Moon to the trine of the Part of Fortune in mundo. This configuration always forbodes increase of fortune, successful enterprise, benefit in speculation, and prosperity in business. Under this direction the native experienced a great share of estimation from his superiors, and felt the emoluments arising from it.

♃ P. ♀ M. This direction imports death to some female in the native's family; and, as Venus is constituted lady of the seventh house, with close affinity to the native in his radical figure, it is most probable he will lose his wife; it is apparent, however, that this configuration will produce him much anxiety and perturbation of mind, with depression of spirits and deep melancholy.—Upon enquiry, I found that Mrs. Witchell really died under this direction.

♃ Smq. ♃ M.—☉ M. P. ♃. The Moon to the semiquartile of Jupiter in mundo; and the Sun to the mundane parallel of the Moon.
No. 39. 9 F These

These are both propitious directions, and preface a continuance of much good to the native. He will prosper in all undertakings in the way of his profession, will receive fresh marks of the approbation and attention of his friends, and will rise in the estimation of some high and noble patron; whereby his spirits will be exhilarated and his melancholy removed. These pleasing circumstances alternately occurred during the time these directions contributed their influence, which lasted, in a more or less powerful degree, from the beginning of November, 1778, to the month of September, 1779, when their effects totally subsided.

Afc. * ♃. This direction is armed with the most serious affliction to the native of any thing that hath yet gone before it. It is the harbinger of some sudden disease that threatens life. And, if we consider the radical import of this aspect, taken collectively with the irradiations of the other planets, and their respective positions and particular places in the figure, as they stand influenced and impregnated with the ambient quality of the signs, we can have no reason to hesitate in our judgment, that this affliction will fall as it were instantaneously, and that it will come by some defect in the animal circulation, or in the functions of the brain, whereby sensation will be destroyed, memory obliterated, or bodily motion withheld; but the most probable effect of the three arises from the superior dignity of Saturn, who governs this aspect; and, as he rules the retentive faculty of man, it becomes pretty evident that this disorder should be a fit of the palsy, falling upon the brain, whereby the native should suffer a privation of sense and motion, particularly destructive to the ideas of the mind, and to the force of memory. Under this direction Mr. Witchell really had the misfortune to fall down in an apoplectic fit, which held him for some time in a state of perfect insensibility, deprived of sight and motion, and of every visible appearance of life. When circulation was restored, and pulsation returned, the native became sensible to pain, and re-possessed all the functions of the body; but his memory continued for some time wholly arrested, and was ever after greatly impaired: his whole frame felt the shock, and his constitution was visibly struggling with it, during the full time of this direction. Our recovery, indeed, from all complaints influenced by Saturn is usually slow; but particularly so, when they are occasioned almost entirely by his own malignant influence, unabated by milder rays.

♂ Δ ♀ M. This direction is of a more grateful quality, giving the native cheerfulness, and removing in some measure his habitual melancholy. This direction naturally inclines the fancy to women, and incites amorous desires; and I have no doubt but the native, even under an impaired constitution, and a confirmed nervous habit, was more than ordinarily awakened to these desires during the operation of this aspect. It was, nevertheless, too indelicate a question for me to put, however my curiosity might have been excited by the visible desiguation of the planets, or however anxious I might have been to justify the directions of a nativity which were intended for public scrutiny.

♃ Δ ♂ M. This direction participates extremely of the quality of the foregoing, and they operate in many instances with a joint influence, being both from aspects made in the world, and coming up nearly together. The native hath certainly strong predilections in favour of some particular female; and, if his constitution was not somewhat impaired, and his mind pretty much engrossed by other concerns, I have no kind of doubt but he would have married again while this direction operated; but, though it gives radical import of such an event, yet when we come to consider it maturely with the quality of other planets, whose horoscopical places at the birth gave them a concern in the completion of such an event, we shall find some few arguments wanting to give it a complete turn in favour of a second matrimonial engagement. But that the native had strong prepossessions that way I have not the least doubt, and with a lady who perhaps is now living, and might confirm the truth of my remark.

Afc. Δ ♂. This direction is naturally good, inclining the native to fortitude and perseverance, and gives animation to the spirits, and vigour to the mind. He will, however, be somewhat absolute and arbitrary under it, particularly in his own family, and with his more immediate domestics and dependents. With respect to bodily infirmity, he will feel an affliction of choler, and feverish tendency, induced by the quality of Mars, who has borne rule in the three last directions; and, by thus encreasing the energy of his influence upon the spirits, will leave them subject to a slow nervous fever, destructive to the radical moisture of nature, and to the free circulation of the blood and juices.

⊙ Q. ♃ M. This direction is the forerunner of a worse. It is not a configuration that destroys life; but it is one that unhinges the nervous system, and reduces the native to a painful state of hypochondriacal melancholy.

melancholy. It is a remarkable circumstance, that Saturn and the Sun should form the last aspect in this nativity, which precedes that of death; and that of the Sun, being *anareta*, no sooner separates from Saturn, the most malevolent planet, than he applies to and receives the Part of Fortune, which is *hyleg*. Neither is it less curious to remark the gradual fatality which is here brought on and announced to the native. Mars, the smaller infortune, occupies the chief influence of the three directions which operate prior to this; and he no sooner retires, than he is succeeded by the greater infortune, Saturn, who gives place to the Sun, the *anareta*. And thus, operating by a gradual yet sensible influence, from a less to a superior state of infirmity, brings on that inevitable and final destiny, which gives every good and virtuous individual "a place amongst the gods."

⊕ ☉ ⊙. In this direction, therefore, we see the two principal significators of life and death, which were constituted in the radical figure of birth, form that fatal configuration, which, in all countries, and in all nativities, is uniformly the same. The one, at the moment we enter into this world, is constituted *hyleg*, that is, giver or protector of life, because we are formed and nourished in the womb under the influence and temperature of that particular planet, and because it guards us in every peril of our earthly pilgrimage. The other is in the same early period constituted *anareta*, or destroyer of life, because it is tempered by its horoscopical position, with qualities diametrically opposite to the *hyleg*; and because, whenever it can form an evil configuration with the *hyleg*, it will deprive it of all its power and efficacy, and overcome its preserving faculty, by a superabundant energy of opposing matter, which nothing less than a supernatural cause can either alter or prevent. And therefore, when that certain cause, that vegetative faculty, which supports nature and sustains life, is thus overwhelmed by a redundancy or superiority of matter or influence, incompatible with, and contrary to, itself, its existence becomes annihilated, and the native dies. Thus it is in the present case. The Sun, in this nativity, being constituted of a direct opposite quality to the Part of Fortune, will, whenever they form an opposition or quartile aspect, absorb its power, and destroy its influence; in which case, whatever be the thing that was nourished or brought into being under it, will be destroyed likewise.

If we regard, with a critical eye, the present figure of birth, we shall find every proof of those opposing qualities in these two significators,

tors, that constitute the *hyleg* and *anareta*; but the number of days, weeks, months, or years, which these two significators will occupy before they meet or form this discordant aspect, can only be known by equating the arch of direction which brings them into contact. This I have done in p. 685, where it appears, that these two significators were fifty-six years and ten months in coming to this position in the heavens, from their respective places or positions at the time of the native's birth; and it is a fact too well established to admit either doubt or refutation, that the native died with a stroke of the palsy, which this aspect describes, on the 29th of January, 1785, at which time he was exactly fifty-six years and ten months old!

Thus it is apparent, that, however unaccountable or undefinable these planetary irradiations might appear, they certainly are what the Supreme Author of all things originally intended them to be, the natural and efficient causes of those strange and complicated mixtures and affections in men, which have confounded the speculations of the wisest philosophers. And I am persuaded that no man, unless it be those who are wilfully obstinate, can hesitate in forming his opinion of the truth of these premises; particularly after observing that no remarkable incident of this native's life ever happened, but under the uniform influence, and as it were by the consent, of one or other of these directions, the defining of which constitutes the only true and rational mode of predicting by, or of calculating, nativities.

But, before I dismiss this subject, and in order to render every part of the science as plain as possible, it will be proper, in this place, to explain what is meant by Revolutions and Transits. A revolution is a returning or revolving back of any one of the celestial bodies to the same place or point in the heavens from whence it first receded; for so the word radically imports. But, in our application of it to explain or illustrate any particular circumstance in a nativity, it usually refers only to the return of the Sun to his radical place in the zodiac, that is, to the same degree and minute of the sign wherein he was posited in the hour of birth. For the truth is, that revolutions and transits more properly appertain to the fate of empires than to the circumstances of a nativity. It has, however, been found, by established observation and long practice, that the revolutions, not only of the Sun, but of all the other principal significators in a nativity, to their radical places in the horoscope, excite a very powerful additional influence in the aspects and directions then operating, whether of a good or evil nature; but

more particularly when the planet, so falling into its radical point, participates strongly of the same quality and temperature as the configuration or direction then in force. And hence it is usual for every judicious proficient in this art, when he is calculating and bringing up the directions of a nativity, to erect revolutionary figures through the whole period of the native's life, in order to obtain the most satisfactory information in the probable or possible means, whereby any important direction, whether good or bad, might be increased or diminished in its natural quality and import, by the falling in of the revolution of any other significator, or of any particular planet transiting the place, under the influence of which the customary effect of the direction may be varied.

The usual way of erecting a revolutionary figure is by adding five hours and forty-eight minutes to the exact time of the native's birth for every year's revolution; and when the aggregate exceeds twenty-four hours, the twenty-four are to be cast away. For example, I would set a revolutionary figure of Mr. Witchell's birth. Now the time of the day on which he was born was seven hours fifty-two minutes in the afternoon. The figure of birth, it must be observed, stands for the first year; consequently the first revolutionary figure to be set for the native exhibits the positions of the luminaries and planets for the second year of his age; and the seventh also answers from the seventh to the eighth; and therefore, if we add five hours forty-eight minutes for every year, casting away the aggregate of twenty-four hours as often as they occur, we shall uniformly obtain the precise situations and positions of the planets for the year required.

	<i>h.</i>	<i>m.</i>
Thus, seven times five hours forty-eight minutes is	40	36
From which subtract — — —	24	0
And there remains — —	16	36
To which add the hours from noon on the day of the native's birth, viz. — — —	7	52
And the sum will be — —	24	28

From this sum the twenty-four hours are again to be cast away, and the Table of Houses is to be entered with twenty-eight minutes, under the title of *Time from Noon*, in the same manner as before directed for erecting the horoscope; and the heavenly bodies will be found to display themselves in the following manner:

Having

tors; and, on the contrary, if grateful and benign influences thus concur, and mutually aid and unite in benevolent temperatures, then great and lasting good, according to the different natures of the planetary causes and effects, will undoubtedly take place. But, to make this somewhat more familiar to the reader's understanding, I shall give a few general rules, whereby judgment may be determined in other cases.

Whenever the hyleg, or giver of life, whether it be the Sun, Moon, Part of Fortune, or Ascendant, in the radix or genethliacal figure of birth, is found to behold its place in the revolutionary figure, by forming a sextile or trine aspect with each other, it is considered a visible argument that the native shall, during that year, enjoy health of body, and that his affairs will in a general way go well; but if this aspect be made by a quartile or opposition, the contrary effects are denoted. So if the Moon, in both the radix and revolutionary figure, be free from the malignant rays of the infortunes, and not combust, it is likewise an argument of an healthful and prosperous year, more especially if she be configured with benefic stars. But, if the Moon be combust, or afflicted with the malefic rays of Saturn or Mars, it will prove an unlucky and sickly year.

If, in the revolutionary figure, an eclipse or comet should fall upon the ascendant, it threatens a year of great trouble and anxiety to the native. But, if the eclipse in the revolutionary figure, whether of the Sun or Moon, should fall exactly in the same degree as the hyleg, or giver of life, in the radical figure of birth, and any violent configuration of the malefics should begin to operate at the same time, it will, in all probability, affect the native's life, by increasing the malignancy of the aspect, and heightening the violence of the means, whatever it may be, by which life is threatened. So, if an eclipse of the Sun should in like manner fall in the same degree and minute of the Dragon's Head, it also endangers life; but, if it only falls near the same point, it then threatens danger or disease in that year, but not such as should touch life.

If in the revolution the Part of Fortune falls in the same degree as in the radix, it is implicative of the same effects, and will tend to facilitate them in a more eminent and obvious manner; and, if it happens that this position falls in a good aspect with its dispositor, it will greatly tend to increase the native's wealth or substance during that year; but, if the aspect be made with malefic rays, and the horoscopical position of

of the Part of Fortune in abject places, it portends a direct contrary effect. It is, however, always to be remembered, that any planet strong and essentially dignified in a revolution, and at the same time in good aspect with the Part of Fortune, or with the lord of the second house, or with Jupiter, Venus, or the Moon in reception, uniformly prefaces good fortune to the native during that year.

If the Sun be in the first house, mid-heaven, or eleventh house of the revolutionary figure, in good aspect with Jupiter or Venus in the radix, and free from the unbenign radiations of the infortunes, it denotes an increase of honour and reputation, of respect and esteem, during that year, although no direction whatever should be then operating to increase its influence. So Jupiter, well configured in the ascendant, or in Pisces, Cancer, or Sagittarius, indicates the same, according to the quality and occupation of the native; but he denotes honour and esteem in a much more eminent degree when posited in the medium cœli. Or, if the revolutionary ascendant be the place of the Dragon's Head in the radix, and irradiated by Jupiter, it likewise promotes honour, and increases worldly esteem; and so, *vice versa*, if the ascendant of the radical figure of birth be the place of the Dragon's Head in the revolution, it denotes the same.

If in the revolutionary figure the luminaries are conjoined in the seventh or fourth house, it prefaces death either to the father or mother of the native; more especially if their places in the radical figure be likewise infortunated by malignant rays. If Saturn be found to afflict the Sun by quartile or opposition, or by conjunction in one of the angular houses, it is an argument that the father shall make his exit; but if the Moon be thus afflicted by Saturn, with relative positions in the two horoscopes, it prefaces death to the mother; for in these cases the Sun is natural significator of the father, and the Moon of the mother; and, when, thus configured in a revolutionary figure, they forbode death to happen within the year.

Whenever the lord of the fifth is posited in the ascendant, or the lord of the ascendant in the fifth house of the revolutionary figure, and in a fruitful sign, with due affinity to the radix, it is a most propitious configuration to give the native issue, if married; but, if single, it will be a very dangerous year to the native, by intercourses with the other sex.—If the native be a male, he will most probably have an illegitimate offspring to provide for; but, if a female and a virgin, she will rarely

escape ruin, and will probably become the unprotected mother of an unfortunate orphan. This aspect is therefore to be regarded with the utmost attention, and resisted with becoming fortitude and resolution by both sexes.

If the lord of the fifth be posited in the twelfth, (it being the eighth from the fifth,) in similar aspect to the radix, it threatens death to the native's children. So likewise if Saturn or Mars, or the Dragon's Tail, be posited in the fifth house of the revolutionary figure, in evil aspect with the radix, it forbodes death to the native's issue in the course of that year. Or if Saturn or Mars afflict the fifth house or its lord by conjunction, quartile, or opposition, it implies the same.

Whenever the lord of the ascendant, in the revolutionary figure, is posited in the seventh house, and comes by direction to the radical place of Venus in the figure of birth; or if the lord of the seventh, in the revolution, is brought by direction to the ascendant of the radix, they afford ample proofs that the native will marry in the course of that year. Or if Jupiter, Venus, the Moon, or Part of Fortune, be thus irradiated, it denotes a propensity in the native to contract matrimony, although circumstances might occur to prevent it.

Whenever Saturn is posited in the seventh house of the radix, and found also in the seventh house of the revolution, it threatens death to the native's wife before the expiration of that year. Mars and the Dragon's Tail thus configurated, imports little less. Mercury, if afflicted by the malevolents, and in the seventh house, declares much danger to the native; but, if configurated with Venus, under the same malignant rays, it threatens mischief both to the native and his wife.

Mars, Mercury, and Venus, being the proper significators of profession, if they are afflicted in the revolutionary figure, with direct affinity to the same places in the radix, presage great sorrow and embarrassment to the native in his line of business during that year. But a comet or eclipse falling upon the mid-heaven of the radix and revolution, irradiated by the good aspects of either the Sun or Mars, will produce a very prosperous year to the native, and will bring him honour and preferment.

Thus far we have considered the general tendency and import of the several significators in a revolutionary figure, as they are connected with

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or behold the radical figure of birth. There is now another effect to be considered, which the erratic stars produce by their respective motions round the Sun, which are called transits, that is, a returning to or re-assuming either their own place, or the place of any other planet in the revolutionary figure, so as exactly to correspond with their radical places in the figure of birth. These transits, when of a remarkable or eminent nature, always produce an effect or influence of their own, peculiar to the nature and quality of that particular star by which such transits are made; but whenever they fall in places of the figure, or in configuration with other planets, where a direction is coming up, or any distinct aspect then operating, they never fail to co-operate with, and give additional force and efficacy to, such aspects or directions, whether good or evil, as the case and quality of the several significators shall happen to be. And for this reason it is highly proper, whenever the speculum of a nativity is projected, and the various directions brought up, to examine what transits are likely to occur in the course of the native's life that may possibly vary the effect of any particular direction; and, consequently, of the incidents or events predicted thereby, as likely to happen to the native. For this reason I have annexed a few general observations, calculated to direct the reader's judgment under this speculum.

When Saturn returns to or transits his own radical place in the revolutionary figure, well dignified, he indicates prosperity to the native; and, if he be lord of the ascendant either in the radical or revolutionary horoscope, he will render that prosperity still more excellent and conspicuous. If Saturn transits the radical place of Jupiter, propitiously configured, it denotes increase of fortune by the favour of eminent men; if he transits the place of Mars, it gives advantages from friends or brethren; and, if these transits are made with evil configurations, the contrary evils will be produced.

When Saturn transits the place of the Sun, it is implicative of some strong or violent contention with magistrates, or with men in power, in the course of that year; and, if accompanied with aspects of disease, will produce bodily sickness and infirmity. If Saturn transits the place of Venus, it demonstrates infelicity from a female cause; if the place of Mercury, it implies advantages from study; if the place of the Moon, it declares affliction both of the body and mind; if the place of the Dragon's Head, it tends to promote the native's good fortune; but, if Saturn transits the place of the Dragon's Tail, it has a most dangerous.

dangerous and malignant tendency. If the place of the Part of Fortune be transited by Saturn, with benevolent rays, it denotes increase of substance and estate; but, if by evil rays, the contrary effect will be produced.

Precisely the same is the result of all the other significators transiting their own or other planets' places in the radical or revolutionary horoscopes; with only this invariable distinction, that the effects vary according to the nature, quality, and temperature, of each respective planet, and to the radiations and aspects formed with them, or to the directions then operating; for revolutions or transits of a benevolent and friendly nature, falling in with good directions then operating, will visibly increase their propitious quality, and greatly benefit the native; whilst, on the other hand, revolutions or transits of an evil designation, falling in with noxious and malignant directions, will increase the evil, or destroy life. But good revolutions or transits falling in with bad directions mollify their malignancy; whilst evil ones, opposed to good directions, lessen the good fortune then operating, and deprive the native of the full completion of those golden advantages which perhaps appeared almost within his grasp.

To discover the precise time when any event or direction shall take place in a revolutionary figure, we direct the five hylegiacals, as in the radix; always observing, as it is for the year ensuing, to direct the temporary progress of the zodiac for five hours forty-eight minutes. For instance, suppose the cusp of the medium cœli hath one degree of Gemini, that point is to be directed to every aspect that falls between that one degree and twenty-four degrees of Leo; and also, if the ascendant hath at the same time eight degrees of Virgo, it must be directed to all promissors between that point and nine degrees of Scorpio, because that point will be upon the cusp of the ascendant for the ensuing year, and Leo will occupy the mid-heaven. In like manner the Sun, Moon, and Part of Fortune, must be directed unto their promissors, always remembering, that the distance of a planet from the ascendant is found by oblique ascension, and from the mid-heaven by right ascension. But, when one planet is directed to another for the purpose of ascertaining transits, their distances from each other are found, by oblique ascension or descension, under the pole of that planet which is taken for significator; and the distance which is thus given by degrees must be converted into time, by entering with the given denomination of degrees into the following Table.

A RE-

A R E V O L U T I O N A L T A B L E.

A Table for Degrees.			A Table for Minutes.					
Deg.	Days.	h. m.	Min.	Days.	h. m.	Min.	Days.	h. m.
1	4	4 56	1	0	1 41	31	2	4 9
2	8	9 52	2	0	3 22	32	2	5 50
3	12	14 48	3	0	5 3	33	2	7 31
4	16	19 44	4	0	6 44	34	2	9 12
5	21	0 40	5	0	8 25	35	2	10 52
6	25	5 36	6	0	10 6	36	2	12 33
7	29	10 32	7	0	11 47	37	2	14 14
8	33	15 28	8	0	13 28	38	2	15 55
9	37	20 24	9	0	15 9	39	2	17 36
10	42	1 20	10	0	16 50	40	2	19 17
11	46	6 16	11	0	18 31	41	2	20 58
12	50	11 12	12	0	20 11	42	2	22 39
13	54	16 8	13	0	21 52	43	3	0 20
14	58	21 4	14	0	23 33	44	3	2 1
15	63	2 0	15	1	1 14	45	3	3 42
16	67	6 56	16	1	2 55	46	3	5 23
17	71	11 52	17	1	4 36	47	3	7 4
18	75	16 48	18	1	6 17	48	3	8 45
19	79	21 44	19	1	7 58	49	3	10 26
20	84	2 40	20	1	9 39	50	3	12 7
22	92	12 32	21	1	11 20	51	3	13 48
24	100	22 24	22	1	13 1	52	3	15 29
26	109	8 16	23	1	14 42	53	3	17 10
28	117	18 8	24	1	16 23	54	3	18 51
30	126	4 0	25	1	18 4	55	3	20 32
40	168	5 20	26	1	19 45	56	3	22 13
50	210	6 40	27	1	21 26	57	3	23 54
60	252	8 0	28	1	23 7	58	4	1 35
70	294	9 20	29	2	0 48	59	4	3 16
80	336	10 40	30	2	2 28	60	4	4 56
87	365	21 12						

A TABLE,

Collecting all the Days of the Year, and serving successively to find the Month and Day of any Accident.

Days	January	February	March	April	May	June	July	August	September	October	November	December
1	1	32	60	91	121	152	182	213	244	274	305	335
2	2	33	61	92	122	153	183	214	245	275	306	336
3	3	34	62	93	123	154	184	215	246	276	307	337
4	4	35	63	94	124	155	185	216	247	277	308	338
5	5	36	64	95	125	156	186	217	248	278	309	339
6	6	37	65	96	126	157	187	218	249	279	310	340
7	7	38	66	97	127	158	188	219	250	280	311	341
8	8	39	67	98	128	159	189	220	251	281	312	342
9	9	40	68	99	129	160	190	221	252	282	313	343
10	10	41	69	100	130	161	191	222	253	283	314	344
11	11	42	70	101	131	162	192	223	254	284	315	345
12	12	43	71	102	132	163	193	224	255	285	316	346
13	13	44	72	103	133	164	194	225	256	286	317	347
14	14	45	73	104	134	165	195	226	257	287	318	348
15	15	46	74	105	135	166	196	227	258	288	319	349
16	16	47	75	106	136	167	197	228	259	289	320	350
17	17	48	76	107	137	168	198	229	260	290	321	351
18	18	49	77	108	138	169	199	230	261	291	322	352
19	19	50	78	109	139	170	200	231	262	292	323	353
20	20	51	79	110	140	171	201	232	263	293	324	354
21	21	52	80	111	141	172	202	233	264	294	325	355
22	22	53	81	112	142	173	203	234	265	295	326	356
23	23	54	82	113	143	174	204	235	266	296	327	357
24	24	55	83	114	144	175	205	236	267	297	328	358
25	25	56	84	115	145	176	206	237	268	298	329	359
26	26	57	85	116	146	177	207	238	269	299	330	360
27	27	58	86	117	147	178	208	239	270	300	331	361
28	28	59	87	118	148	179	209	240	271	301	332	362
29	29		88	119	149	180	210	241	272	302	333	363
30	30		89	120	150	181	211	242	273	303	334	364
31	31		90		151		212	243		304		365

Whether

Whether the directions be radical or revolutionary, the table in the foregoing page will serve equally for both, by changing the names of the months to any other, according to the given day of the month of any nativity, making the day of birth the first day of the year; and always remembering, that, when it happens to be leap-year, one day must be added to February, and there will then be three hundred and sixty-six days in that year.

I have now completed every remark and every instruction that is or can be necessary for the perfect calculation of nativities; and I am bold to say, that whoever will bestow sufficient time and application to the rules I have laid down, and that will attend properly to the collateral circumstances, will find no difficulty in obtaining a foreknowledge of all material events relating to himself, or to any other person, whose real nativity is laid before him. I have, in the management of the foregoing nativity of Mr. Witchell, been particularly plain and copious, that no understanding might go uninformed, as well of the simplicity and verity of the art, as of its moral tendency to promote the good of mankind, and the certainty with which human events might be sought out through its means.

Every thing I have stated with respect to Mr. Witchell's nativity is incontrovertible fact. That gentleman, when in perfect health, and in full vigour of mind, resorted to me for no other purpose than to hold disputations upon the rudiments of the science, and to inform himself as to its hypothesis, and probability in the scale of reason and science. The more he enquired, the more convinced he was of planetary influence and effect. He proceeded from theory to practice. He amused himself with a variety of disquisitions upon the different branches of the art; and had the pleasure to find, that, in all cases where truth and perspicuity were the basis of his enquiries, there were no instances of doubt or deception in the predictions resulting from them. Well grounded in all the common departments of astronomy, he obtained an extensive theoretical knowledge of this part of it with the greater facility; and, to reduce it to regular practice, he began with calculating his own nativity. In comparing the aspects with the particular incidents of his life, he was soon convinced they were inseparable from each other; and hence it was that he committed the revision and completion of it to my care, with a firm and manly solicitation to have the anaretical direction brought up and ascertained, as well as those of smaller magnitude and importance. This was a task I performed with the
greater

greater satisfaction, because it was to undergo the scrutiny of the most perfect mathematician of the age; and because his conviction and approbation of it would stamp new reputation upon a science, which, having few or no real advocates, has been long borne down by popular prejudice and obstinate declamation. Having performed every part of the calculation with an exactitude that highly pleased him, he made use of it as a friendly monitor of the good and evil that awaited the residue of his days; and, when he approached towards the stated time of his dissolution, he would mention it without the smallest emotion, and considered the knowledge of it as one of the greatest blessings of his life, which not only drew his attention to his Maker, and fixed his thoughts upon celestial desires, but raised his mind above the contemplation of earthly enjoyments, and gave serenity and calmness to his conversation and deportment. It was on one of these occasions, that he requested me to print his nativity in my work, which I had begun to publish some little time before; observing that the evidence of so recent and respectable a proof of astrological prediction might tend to bring mankind to reason, and admonish them no longer to abandon this sublime and interesting branch of knowledge.

And now, what need can there be of further argument in support of so self-evident a doctrine? Or what advantage could it possibly be to me, or to any disinterested man, to preach up the advantages of a science which hath no existence in reason or in truth? The facts here laid down are unquestionable; and such, I think, as no reasonable man will attempt to refute. If farther proofs are required, I shall at all times be ready to furnish them, or to explain any matter or thing herein before laid down that might be deemed unintelligible, or that is not thoroughly understood; at the same time that, if any obstinate unbeliever, or any other description of men, can offer a fair and candid argument in opposition to astral influence, I shall be ready to hear them with respect and attention. Wretched indeed should I be, if, after every precaution to guard myself against the encroachments of enthusiasm, I should fall a victim to its phrenzy, or be deemed a madman or a fool: at the same time let me not shut my eyes against demonstrable facts, merely because the bulk of mankind choose to discountenance them, or determine to become wilfully blind. I have examined, and am convinced; and I trust I have sufficiently established the reality of this science; and have abundantly shown that the ambient matter, collected by the rays of the celestial bodies, and communicated by a sympathy of action to all sublunary things, is the cause of all those unde-

undefcribable occurrences in human nature, which, for want of a more clear comprehension of the wonderful works of creation, are frequently attributed to caufes, which call in queftion the benign attributes of the Deity, and difgrace the underftanding of the meaneft of his creatures upon earth.

It hath been contended by fome, in oppofition to that part of astrological doctrine which determines the bodily form and mental difpofition of the native from the feveral fignificators in his own and in his parents' genethliacal figures, that this likenefs or fimilitude in body and temper is ftamped by the energy or idea of the parents in the act of copulation. Although I am willing to admit this obfervation in part, yet I contend that the primary caufe, which furnifhes that energy or motion in the parents, is derived from their refpective fignificators in the heavens; and that they impreff their particular quality in proportion as they happen to be in dignity and power at that precise time. If the fignificators of the mother are then fuperior in force and dignity, the mother's features and difpofition will be moft vifible; if the father's geniture be the ftrongeft, the father's temper and fimilitude will be moft predominant in the offspring then begotten; but, if both their fignificators are equally ftrong, the child then equally participates in the likenefs and difpofition of both his parents. Let it neverthelefs be remembered, that, however ftrong the fignificators of both or either of the parents might be, yet thofe proper to the fœtus or conceptional matter invariably take the lead, and ftamp that peculiar form and temperature upon the native, which in a great meafure fupplant the firft impreffions given by thofe of the parent, and form a perfon and mind effentially differing from both, though with fome veftiges of hereditary fimilitude. And hence the reafon why fons and daughters more or lefs depart from the ftature, features, complexion, and temper, of their parents; and why no two human beings, in the whole compafs of generation, were ever yet formed precifely alike! If, therefore, the man lives, who can fairly and completely refute this argument, he fhall have my thanks and my applaufe. And I will add further, in the emphatic words of an unrivalled author, that " My heart is already with
 " him. I am willing to be converted. I admire his morality, and
 " would gladly fubfcribe to the articles of his faith. Grateful as I am
 " to the good Being whofe bounty has imparted to me this reafoning
 " intellect, I hold myfelf proportionably indebted to him from whofe
 " enlightened underftanding another ray of knowledge communicates
 " to mine. But neither fhould I think the moft exalted faculties of
 No. 40. 9 K " the

“ the human mind a gift worthy of the Divinity, nor any assistance in
 “ the improvement of them a subject of gratitude to my fellow-creatures,
 “ if I were not satisfied, that really to inform the understanding corrects
 “ and enlarges the heart.”

OBSERVATIONS on the NATIVITY of the Rev. GEORGE
 WHITFIELD, M. A.

I shall now, agreeably to the plan I have before laid down, introduce, by way of example, a number of remarkable genitures, in order to show that the aspects of the planets, and the influence of directions, are uniformly and invariably the same in all cases, and correctly distinguish those extraordinary actions in every native's life, for which he afterwards becomes celebrated and famous.

The well-known life and character of the Rev. Mr. Whitfield, and his remarkable prowess in the line he adopted, render him no unfit subject for our present purpose. He was born on the 16th of December, 1714, as in the annexed plate of his geniture. At a very early period of his life he lost his father, and was left unprovided for in the world. When he arrived at the age of ten years, his mother again contracted matrimony, which turned out very unhappy: this is demonstrated by the mid-heaven coming at this time to a contra-antiscion of the Moon; and, as both are significators of the mother, they presage much trouble and anxiety as well to her as to the native. At fourteen he was taken from school, and assisted his mother in the business of a public-house; at which time the mid-heaven came to a quartile of the Sun, which always brings disgrace and trouble. His mother quitting the inn, it was taken by his brother; and, his sister-in-law and himself not agreeing, they frequently fell out, and he would sometimes not speak to her for three weeks together. This sullen austere temper is produced in the radix of his birth by the quartile of the Sun and Mars; and to complete the obstinate perseverance of his mind, the Moon is in conjunction of Saturn, which invariably produces such a temperature.

In fifteen years and twelve days from his birth, the Moon came to the trine of Venus, who is the significatrix of joy and pleasure. It is a remarkably-good direction, by falling in the eleventh house, which denotes friends; and, as Venus is in the third, it relates to kindred and
 short

short journeys. Under this direction it was resolved to fit the native for the university; but he went on some visits of pleasure before he consigned himself to the discipline of a preparatory school. At the age of seventeen years and one hundred and eighty-eight days, the Moon came to a bodily aspect with Mars. This direction hath an evil signification, because these two planets are by nature inimical to each other, as we have already sufficiently shown; and it would have had a still more malignant influence, had not Venus at the same time cast her trine aspect to Mars. Under this direction he contracted an intimate acquaintance with several debauched young gentlemen, who led him into a variety of scrapes, and into the company of prostituted females.

At about eighteen years of age he was received into the university; for which there came up a most significant direction of the ascendant to the trine of Jupiter, which hath reference to preferment under the nobility, clergy, religious societies, and such-like. Under this direction he was chosen servitor to several gentlemen of the University, whereby he conducted his pecuniary affairs so well, that he did not stand his friends in twenty-four pounds in three years. At the period of eighteen years two hundred and fifty-six days, the Sun came to the trine of Saturn; under which direction the native abandons the established doctrines of the church, and takes up the religious tenets of Methodism, to the utter astonishment and concern of all his relations and friends. At nineteen years two hundred and forty-four days, the Sun again came to the trine of Saturn; under which direction the native more vigorously pursued his religious principles, and became intimately acquainted with the Rev. John Wesley, by whose friendly advice and exemplary conduct, he used frequently to say, "he had been delivered from the snares of Satan."

At nineteen years one hundred and twenty-six days from the time of birth, the mid-heaven came to the opposition of Jupiter. At this time many infelicities arise by means of clerical men. The native's mind is tormented and oppressed, and he is loaded with calumny and contempt. He incurs the displeasure of the heads of his college; his relations also conspire against him, and his mind becomes a prey to perturbation and despair. This laid the foundation of a violent fit of sickness, which lasted upwards of seven weeks, whilst this direction operated with its utmost force; his life was supposed to be in danger, and his enemies rejoiced in his affliction. At twenty years and two days, the Moon came to the sextile of Mercury; under which favourable
direction

direction he was restored to health, and recovered his wonted resolution and spirits.

At twenty years and two hundred and eighty-six days from his birth, the mid-heaven came to the trine of Venus, which produced him the sincere regard of many persons, with health and content, and prosperity in worldly affairs. Under this direction the native journeyed to Gloucester, and soon afterwards to Bristol; in the course of which he experienced many offices of friendship from those whom he had considered his enemies. Lady Selwyn, of Gloucester, recommended him to the patronage of the bishop, who immediately sent for him, and offered to ordain him whenever he desired; and at the same time presented him with five guineas. And the next direction coming up at twenty years three hundred and sixty days from the time of birth, namely, on the 12th of December, 1735, greatly increased the good fortune promised by the former; for, under the influence of this direction, Sir John Phillips agreed to allow him thirty pounds a-year.

At twenty-one years and eighty-seven days, 14th of March, 1736, the ascendant came to the sextile of Venus. While this direction was operating, it gave the native a pleasant and agreeable time, full of prosperity and content, with reputation and success in his vocation; so that in May following he was ordained. What renders this direction more remarkably propitious is, that it falls in a good part of the horoscope, and that Venus is no way afflicted. In August following he returned to London.

When he was twenty-one years three hundred and forty days old, *i. e.* on the 22d of November, 1736, the Moon came by direction to Spica Virginis, a fixed star of the first magnitude. Fixed stars of a benevolent quality, in such conjunctions, usually denote sudden honour and preferment, and frequently bring men into higher repute than any single erratic influence; but, when mixed with planets of their own nature and quality, they give durable reputation and prosperity, as was the case in the present instance. At twenty-two years and twenty-four days from the birth, namely, on the 10th of January, 1737, the Sun came to the trine of the Moon from the tenth house, the house of professional honour; and, as the Moon is significatrix of the mixed multitude, or common people, it declares that the native should experience an uncommon share of honour and respect from the middle class of people, which every one knows was really the case. This aspect likewise implies

implies some distant journey; and we find that Mr. Whitfield now first formed his determination of going to America. Under this direction the native acquired great popular applause, as he hath declared himself; and at this time he preached in the parish-churches. On the 30th of October following, the ascendant came to the sextile of Venus, which promises success; and, by reason that so many benevolent directions following so closely after one another at this juncture, his success became more rapid and conspicuous. On the 10th of December, the ascendant came to the sextile of Mars; and on the 28th of the same month the native embarked for Georgia. This direction brings him into the society of military men, with whom harmony and attachment is most amply denoted by the sextile aspect. It likewise gives the native suitable magnanimity, fortitude, and courage.

The next direction is of a very dangerous and evil import, namely, the medium cœli to the body of Mars, which, genethliacally considered, suddenly exposes a native to the mischance either of life or fortune; it stirs up the wrath of powerful men against him, and excites his mind to popular tumults and commotions. This was in an extraordinary manner exemplified in the person of Mr. Whitfield; for under this direction he returned to England, landed at Bristol, and behaved with great arrogance to the chancellor of that diocese; and afterwards insulted and rebuked the Vice-chancellor of Oxford, and contemned his authority, with that of all the other dignitaries of the church. He was now prohibited from performing divine service in any of the protestant churches; in consequence of which he commenced field-preacher, in the neighbourhood of Kingswood, near Bristol. In February 1739, the ascendant came to the conjunction of Mercury, at which time he was seized with a violent fever, and continued very ill for upwards of six weeks.

At twenty-four years and seventy-eight days from the native's birth, March 5, the mid-heaven came to the body of Mercury, ruler of the tenth-house; so that, notwithstanding the opposition and censure he met with, yet he was remarkably successful, and received great encouragement from the populace, as this direction obviously denotes. Under its operation he preached openly in Islington church-yard, then at Moorfields, afterwards at Kennington Common, and at several other places in the open fields round London. The novelty of his doctrine and deportment excited public curiosity, and the populace flocked to hear him from all quarters. He collected large sums of money daily, in the form of a subscription for building the Orphan House in Georgia; for

which purpose the trustees had granted him five hundred acres of land for ever. This direction likewise inclines the native to travel; and under its influence he embarked for Georgia in August, but returned to England again in March 1741.

From the thirty-second to the thirty-sixth year of the native's age, there happened four remarkably-good directions, viz. the Part of Fortune to the conjunction of the Moon, the Sun to the sextile of Jupiter, the Sun to the conjunction of Venus, and the Sun to the trine of Mars. Under these several directions he considerably increased his substance, grew daily into higher repute amongst his disciples, and published several tracts that met with very great approbation. He likewise under this influence married the widow of an apothecary in Wales, with a small landed estate. On the 27th of June, 1751, the Sun came to the trine of Mars; under which direction he collected large sums of money, and completed his tabernacle in Moorfields.

At the age of forty-two years and sixty-eight days, March 4, 1757, the ascendant came to the quartile of the Moon, an evil direction, presaging much mischief. The native was now publicly molested and abused by the populace. He was driven from the chapel in Long Acre with indignant violence; and in several of these popular tumults he narrowly escaped with his life. He embarked for Ireland under the evil influence of this direction, where he in vain attempted to gain profelytes to his doctrine. The populace were in a short time irritated against him; and after several fruitless efforts to subdue the passions and spirits of his auditors, and after patiently enduring a copious share of insult and abuse, accompanied with some severe chastisement, he re-landed in England, and came back to pursue his fortune in London.

At the age of forty-two years two-hundred and fifty-seven days, the mid-heaven came to the sextile of the Sun, which is an aspect denoting much good. Under this direction he found himself well received by the populace; he resumed his former places of public declamation, and went round the country, preaching in the open fields, or public streets, as best suited his purpose. His collections upon these occasions were generally pretty liberal, particularly in places where his doctrine and manner were novel, and he gained over many disciples. He returned to town, and under this benevolent direction he built his chapel in Tottenham-Court Road.

At.

At forty-five years one hundred and eighteen days from the time of birth, viz. April 17, 1760, the Moon came to the quartile of Venus. This direction falls in the twelfth house, and is the forerunner of anguish and affliction. At this time Foote's comedy of the Minor made its appearance, which so stigmatised the native's character, that he never got the better of it. He devoted himself to the task of preaching it down, and persevered for a long while in this fruitless attempt; but the insult and satire of the populace was so great, that he was under the necessity of withdrawing himself from the performance of divine service even in his own chapels. At this time likewise many of his principal followers deserted him, particularly a distinguished lady, from whom he had received very great support. This direction is immediately followed up by the Part of Fortune to the opposition of Jupiter, a baneful aspect, which came up the 20th of May, 1760, and also declares a loss of reputation and substance to the native. Under this direction several others of his most opulent disciples abandoned him, and the pecuniary emoluments of his chapels were greatly decreased.

In September 1764, the Part of Fortune came by direction to the bodily aspect of Mars, which hath signification of many violent contentions between the native and his adherents about the loaves and fishes; with loss of property and respect in consequence. The next aspect came up the 5th of December following, that is, in forty-nine years three hundred and fifty-three days from the time of birth, when the mid-heaven, which represents the native's honour and reputation, comes to the quartile of Venus in the twelfth house. This is a malignant direction, calculated to blast the native's general character, and to produce some sudden evil from a female quarter. These successive directions, being fraught with disappointments and insurmountable perplexities to the native, prepared his mind to seek an asylum in the more grateful climes of America.

At fifty years one hundred and eighteen days from the time of birth, the ascendant came to the conjunction of the Sun, and is then brought to a quartile aspect of Jupiter, in an equally malignant radiation of the Moon. The union of these aspects is extremely singular, as is the manner in which the hyleg and anareta are here brought together, by the united force of the three co-operating malevolent directions, all of which came up in September 1770, and deprived this celebrated character of life, on the 18th day of that month, at Newbury, near Boston, in America.

As to the natural temper and disposition of Mr. Whitfield, it was none of the best, as might be collected from his own words: "I can truly confess," saith he, "that I was brutish from my mother's womb; and so brutish, as to hate instruction. I can date some early acts of uncleanness, with flagrant proofs of an impudent temper, a lying and filthy talking tongue, addicted to stealing, frequently taking money out of my mother's pocket before she got up in the morning; likewise spending money that I received in the house, it being a public-house; joining others in roguish tricks, but was generally detected." This account agrees precisely with the temperature and bent of mind denoted by the several significators in his nativity; and is more manifestly declared by the sign Scorpio upon his ascendant, and the evil positions of Saturn and the Moon with respect to Mercury, which governs his disposition. But, as the meaning and radical import of all these significators, together with their various aspects and relative positions, have been so amply described, it is unnecessary to repeat them. I therefore mean this selection of remarkable nativities as so many striking examples, whereby to exercise the understanding and judgment of my readers, in obtaining a perfect knowledge of the astral science.

OBSERVATIONS on the NATIVITY of the Rev. JOHN HENDERSON, A. B. of PEMBROKE COLLEGE, OXFORD.

THIS nativity exhibits a collection of the most remarkable configurations I ever saw comprised in one horoscope during the whole course of my practice; and it is really curious to remark their opposite designations, as they respectively occur upon the face of the genethlical figure of birth, illustrated in the annexed plate.

According to the rectification of parallels, this native was born when the Sun was at its highest meridian altitude; at which time one degree fifteen minutes and twenty-four seconds of the princely sign Leo ascended the eastern finiter of the heavens, and affords the most exalted testimony of a noble and generous disposition. The sensitive powers and understanding of the native are represented by Mercury and the Moon. Mercury, who rules the active and rational part of the brain, is posited in the ninth, the house of religion and science; in the dignities of Jupiter, in conjunction of Mars, and within orbs of the benefic planet Venus. This sharpens the wit, and furnishes the
 imagination

imagination with inexhaustible powers of reasoning; and, if we add to the foregoing testimonies, that Mars is configured in his own triplicity, and Venus in her exaltation, we shall discover the endowments of a mind apt for invention, with an impetuosity of natural ideas scarcely to be equalled; which is still more confirmed by the strength and good aspect cast by Mercury to the Moon, who rules the moisture of the brain, and thereby fructifies and strengthens the retentive faculty. This position of the significators likewise gives the native a strong taste for scientific knowledge, impels him to the consideration of abstruse and occult reasoning, and to the investigation of mystical divinity.

It is however much to be lamented, that, in the midst of all these propitious configurations, Mercury happens to be in his detriment; for thereby it is declared, that these splendid endowments will profit the native little or nothing. And, as five of the significators are posited in watery signs, it is too obvious a proof that he will be regardless of reputation and preferment, but will give himself up to the pleasures of conviviality, and sacrifice too frequently at the shrine of Bacchus. This failing is so strongly marked, that surrounding spectators, whilst they admire the brilliancy of his wit, and the acuteness of his understanding, will be equally surprised that he should not apply them to an useful and advantageous pursuit.

Nature has so endowed his rational intellect, that he is alike qualified for law, physic, or divinity; three avocations that perhaps few or none besides himself can claim equal pretensions to. These extraordinary qualities are thus defined from the horoscopical significators: Venus in the ninth house, in trine to Jupiter lord of the ninth, inspires him with a conscientious mind, formed for divinity; Mars in conjunction with Mercury, gives him a depth of judgment and an acuteness of reasoning fitted for the law; and, as Venus is in conjunction with Mars and the Moon, at the same time that Jupiter beholds Mars and Mercury with a trine aspect, and Mars being lord of the tenth house, with the Sun exalted therein, these are so many decisive arguments to show, that, had the native been professionally bred to the law, he would not only have acquired an immense fortune, but would have increased likewise in reputation and character. That he would have made an excellent physician, is every way obvious. Jupiter, lord of the sixth, the house of pharmacy and physic, is in Scorpio, a physical sign, and is dignified in the fifth, the house of prosperity and pleasure; and, being in partile trine of Venus, and in trine also with his dispositor, as well as in re-

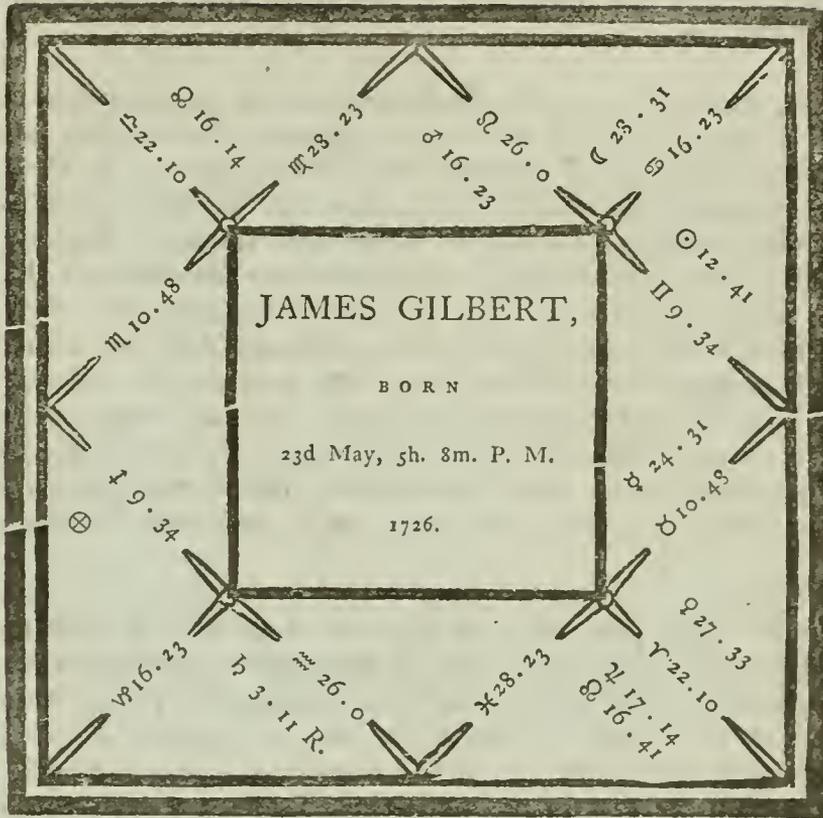
ception, at the same time that he is forming a sextile aspect with Saturn, lord of the seventh, these are evident demonstrations of a person born with the heavenly art of healing; and who, like the good Samaritan, not only possesses the ability, but the disposition likewise, of affording relief to his wounded or afflicted fellow-creatures.

This native is not only born with an extraordinary talent for either of the foregoing professions, but hath, in a most eminent degree, the gift of acquiring universal knowledge; possessing from nature a strong retentive faculty, a quick and lively perception, and a fruitful genius, apt for every kind of study, and formed for invention. In stature he is but short, as is described by the Sun in Aries; brown hair, grey eyes, full round features, and of a mild and placid disposition; though given to be satirical upon the ladies, as is demonstrated by Mars being in conjunction with Venus and Mercury in his detriment.

That the native might obtain preferment in the church, is abundantly evident, from the positions of so many planets in his ninth house; and therefore an excellent profession for him to follow, provided he would sum up resolution to set aside the dissipating rays of Mercury. I only submit this as a friendly hint to the native himself, who being alive, and possessing the ability of analysing his own geniture, and of foreseeing the different events that are likely to result from the directions, it is my duty to leave the consequences thereof as a proper monitor to his future conduct, meaning to display the figure of his birth as an example only to my readers of the extraordinary circumstance of many illustrious aspects being deprived of perfect efficacy by one discordant configuration.

OBSERVATIONS on the NATIVITY of Mr. JAMES GILBERT.

148 . 16



LATITUDE.

♈	0	21	S.
♉	1	12	S.
♊	1	20	N.
♌	0	0	
♍	2	20	S.
♎	3	56	S.
♏	5	0	N.

DECLINATION.

	19	30	S.
	5	51	N.
	14	1	N.
	22	25	N.
	8	32	N.
	15	10	N.
	25	23	N.

This is the nativity of a person well known in the county of Kent ; a man who has a strong natural propensity to acquire knowledge, as is proved by the Moon's position in the ninth house, the house of science, in sextile to Mercury, in her own dignities. The sign Scorpio ascending

ing in the east, and Mars and Leo in trine of Venus in Aries, declare him to be of a well-formed body, and of a middling stature; of an open generous disposition, and fair and just in all his dealings, which is particularly described by Jupiter being in his own dignities, and in a good aspect with the Sun.

With regard to the native's substance, if we consider his birth, we shall find it has increased in a true proportion with what is promised by the significators in his genethliacal horoscope. The Part of Fortune is well situated in the second house; the Moon is likewise posited in her own house, increasing in light and motion; Jupiter, who is lord of the second, the house of substance, and dispositor of the Part of Fortune, is conjoined with the Moon's fortunate node; and, having dignities in the fifth and sixth houses, prenotes that the native should derive advantages from such things as particularly relate to those houses, which are fully explained in page 155, &c. but, as these significators are all of them either in fiery or watery signs, it is apparent that such occupations as are more immediately under the government and controul of those signs would be found most profitable for the native to follow.

We might easily perceive that this native is not of a close and sordid disposition, owing principally to the remarkable configurations of the Moon in quartile of Venus, in sextile with Mercury, and within orbs of an opposition of Saturn. The force of these predominant qualities, while under the particular direction of each respective aspect, will incline the native to be profuse, and careless about money-matters; will expose him to the imposition of the crafty and designing, and eventually to the loss of property, and the diminution of his substance, unless a great degree of spirit and resolution be exerted, to modify and correct this good-natured, but fatal, propensity. A hint to the wise is usually sufficient; and as this native is still living, and extensively surrounded with friends, I would by no means wish to hurt his feelings, or draw down upon myself the resentment of those who might have it in contemplation to take advantage of the native's generosity.

But to return. The third house is the house of journeys; and here we find the malevolent planet Saturn retrograde. This is a sure argument, that change of residence, and journeys in general, should prove unsuccessful and injurious to the native, either in the pocket or by bodily affliction, or both, and should therefore be avoided as much as possible.

The

The fourth house bears designation of the principal scope and end of the native's life. In this angle we find the fixed sign Aquaries; and, as Saturn is posited in that sign, it is an argument that some houses or land should devolve to the native by hereditary succession; but Saturn being retrograde shows that this patrimony shall not be possessed until the native is far advanced in years, or in the latter stage of his life. The fifth house denotes advantages to be obtained, or losses to be suffered, by any species of adventure; and, as the Moon's fortunate node falls in this house, it is apparent that the native should in a general way be fortunate upon every such occasion, as cards, dice, hazard, dealing in the lottery, or sending goods upon the chance of a market to any of our settlements or connections abroad. I have no doubt but this position of the dragon's head, conjoined with the benevolent planet Jupiter, who is lord of the second house, the house of substance, and bears rule likewise over the fifth, which relates to adventure, would prove extremely favourable to the native, were he to try his fortune in the lottery; more especially if he would be careful to choose his ticket under a favourable and corresponding revolution or direction, many of which are to be found in his nativity.

With regard to sickness or disease, and the accidents which are likely to be most fatal to the native, we shall, if we regard the sixth house, and the planets bearing configuration therewith, easily discover of what kind and quality they shall be. If we carefully consult the figure, we shall find that choler is the most predominant humour in the native's constitution; and that the effects of fire and air shall be most offensive and injurious to him; and for these very substantial reasons; namely, because we find a fiery sign occupies the cusp of the sixth house, with Jupiter, who governs the fiery triplicity, and he is posited therein. Jupiter likewise beholds the Sun with a friendly ray; and thereby strengthens his quality, because the Sun bears rule over the same triplicity, and is posited in an airy sign in the eighth house. We find also an airy sign upon the cusp of the twelfth house; and Mars, the lord of this native's ascendant, hath his feverish quality much increased, by being posited in a fiery sign; and, as this malefic beholds Venus with a trine aspect in the sixth, at the same time that she is a lady of the twelfth, and in quartile to the Moon, it renders that otherwise-benefic planet inimical to the native's constitution. These testimonies all conspire to show, that the native should be more than ordinarily subject to hot and feverish complaints, and to accidents from violent falls and bruises.

According to these positions of the planets, and to the directions wherewith their aspects are severally brought up, will the infirmities and misfortunes of this native be respectively found. At about eighteen years of age, namely, when Venus perfected her mundane parallel with the Sun and Mercury, he was afflicted with a long and violent intermittent fever. At twenty-four years of age, he had another violent fever, which produced the measles. This was brought on by the baleful configuration of Saturn in opposition of Mars, lord of the ascendant, and was so powerful and violent, owing to Saturn being in his own house, and coming at the same time to a mundane parallel of Mars, that no person whatever expected his life; nor could he have survived so severe an attack, had the hylegiacal and anaretical stars been united in the configuration, to the want of which we can alone attribute the preservation and continuance of the native's life.

At the age of thirty-four years and three months, the native is again attacked with a violent scorching fever, which nearly absorbed all the humours of his body, and annihilated the blood and animal juices. This was produced by a joint and most remarkable opposition of the Sun and Jupiter to the ascendant; whereby Jupiter partakes of the consuming heat and violence of the Sun, being in sexile aspect with him, in the fiery sign Aries, in the sixth house; at the same time that the Sun, being in the airy sign Gemini, in the eighth, is most apt to corrupt the blood, and to promote putrefaction. This fever continued with astonishing violence, until the Moon's crisis superseded the force of the direction, and abated, by its nutritive and moistening quality, the consuming heat of the preceding configuration.

At the age of forty years and one hundred twenty-seven days, the Sun comes to a mundane quartile of the ponderous malefic planet Saturn, which from natural designation portends little less than inevitable destruction, from some sudden bruise or violent concussion of the circumambient matter. Had this aspect been formed of Mars instead of Jupiter, I should have predicted danger of death from the sudden and all-devouring stroke of lightning; but the quality of Saturn describes it to be the effect of some violent blow, or fall from an eminence. And the fact has really turned out, that the native most improvidently, at this age, got up into a tree, from whence he fell to the ground, and broke several of his bones, and lay for a considerable time without the least prospect or hopes of recovery; but, as this malevolent aspect was not made to the hyleg, it was impossible it should destroy life, no matter

matter how much the human frame was injured and deranged by the violence of the fall.

From the seventh house we collect information concerning wedlock and marriage, and its probable consequences. This house therefore represents the native's wife, who is described by Mercury in Taurus as a lively but head-strong woman; ingenious, quick, and penetrating, but positive and self-willed. This marriage was brought up by the mundane sextile of the Sun and Moon, and may be ranked amongst the mediocrity of the happy ones.

The eighth house shows us what might be expected from the wife's substance, either from dowry or from legacy; and likewise what portion of happiness and content may probably be found in company therewith. As to the first of these, we may observe that the Sun, in so impeded a position, rather destroys the fortune of a wife than adds to it; and, as to the second, there does not appear, either from earthly connections, or from heavenly configurations, any reason to form extensive expectations. The best way in all these cases is wisely to learn to be content with our lot.

The ninth house relates to professional science, to sea-voyages, and the like. And, as the Moon is posited therein, it shows that the native, in his early days, should have a strong inclination to go to sea, and to travel into foreign parts; but Saturn being in opposition to the Moon, and a superior planet, over-rules this disposition; and shows, by his position, that, if the native had gone to sea, he would have suffered an uncommon share of perils and dangers, by stormy weather, public enemies, and shipwreck. As to science, we have already seen the native's inclination and propensity towards it; and, considering his situation, and the difficulties he had to encounter, he has made great proficiency therein, although Saturn has often proved detrimental to him even in this pursuit, notwithstanding the vigour of his mind, and the zeal of enthusiasm; for Saturn, by casting an opposite malignant ray to the Moon, who rules the moisture of the brain, proportionably dulls the understanding, and causes the native to labour hard for every grain of knowledge he has the good fortune to obtain.

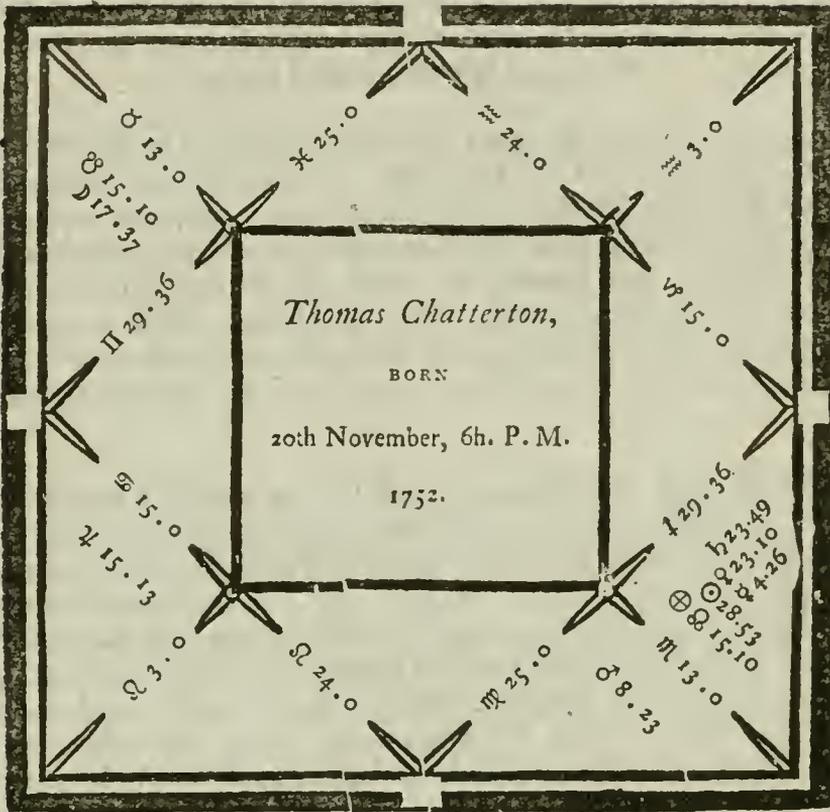
The tenth house is the house of trade, honour, and profession. In this portion of the horoscope we find Mars, lord of the ascendant, beheld by the trine aspect of Venus; but, as Venus is in her detriment,

it is apparent she cannot afford that eminent prosperity and unimpeded success she otherwise might do. It is however pretty obvious that the native's advancement in life is not to be ranked amongst the most inconsiderable; and that this success, in the department of physic and chemistry, should neither be disreputable nor unprofitable. Mars posited in the mid-heaven, out of all his essential dignities, generally declares the native to be violently passionate and rash; but here we find his hasty temperature cooled by the mild trine of Venus, which meliorates the native's disposition, and induces him to be more gentle and kind.

In the eleventh house we find the unfortunate node of the Moon, commonly called the Dragon's Tail, which implies hypocritical enemies and perfidious friends. Of these I make no doubt but the native has had ample experience; and therefore, from what has already come to pass, I would admonish him of the future; being convinced, from this position of his geniture, that no part of his life will be exempted from the attacks of those assailants. This position of the malefic node likewise declares, that the native shall suffer great disappointments in his pecuniary hopes and expectations.

The twelfth house relates to public enemies, imprisonment, and great cattle. Venus being lady thereof, posited in the sixth, in opposition, declares the native shall be unsuccessful in any dealings in cattle; at the same time it discovers his professed enemies to be in too abject a situation to do him much injury. As to imprisonment, there does not appear to be the least apprehensions of; but that the native will live in prosperity during the remainder of his days, and yield up the ghost upon the bed of liberty, full of years, and amidst the good offices of his friends, I am bold to affirm, from the consideration of those celestial intelligencers that have never yet deceived me.

CONSIDERATIONS on the NATIVITY of Mr. THOMAS CHATTERTON.



LATITUDE.

♄	0	58	N.
♃	0	1	S.
♂	0	26	N.
☉	0	0	
♀	1	8	S.
♁	1	0	S.
♂	0	3	S.

This gentleman was a native of Bristol, much celebrated for his literary productions, and for the originality of his ideas, which rose early in the horizon of his life, and set as prematurely upon its hemisphere, No. 40. 9 O without

without even allowing him to attain its meridian altitude. In short, this is a very remarkable, at the same time that it is a most unfortunate, geniture. Upon the ascendant we find the sign Gemini, and Mercury lord thereof, which lays the foundation of a sharp wit, and an acute understanding. But then Mercury, his principal significator, is posited in the sixth house, in his detriment, and in combustion of the Sun; an infallible argument of a wretched life and a fatal end.

This judgement is corroborated and confirmed in a most extraordinary manner, by the coalition of the Sun, Saturn, Venus, Mercury, and the Part of Fortune, in the sixth house, which presages every species of misfortune that can arise from poverty, and from the chicanery of prostituted women; the immediate effect of the baleful rays of Saturn and Venus. This fatal conjunction, to which Mars is approaching with accumulated malevolence, hath designation of a thousand distressing occurrences, which occasionally torment, and alternately pervade, the native's mind.

We likewise find the Moon posited in the twelfth house, receding from a sextile with Jupiter, and forming an opposition with the Sun; that is, departing from the early good and prolific temperature, to increase the virulence of the other malefic rays. The Moon is lady of the second house, and therefore in a more particular manner governs his substance; and, by being in the twelfth house, the house of imprisonment and affliction, denotes a frequent want of present cash, and the dangers to which the native would be often exposed on that account; which would have been dreadful indeed, and perhaps secured the native for a length of time within the iron gates of a prison, had not the more benevolent planet Jupiter been in his exaltation in the second house, which fortunate configuration lessens the foregoing baleful influences, and is the means of producing timely and unexpected relief, in pecuniary matters, to the native, when nothing but the most dull and barren prospects stood before him; and but for which fortunate occurrence, he had certainly experienced the most abject penury and want. And here it is remarkable, that whatever blessing, or whatever abundance, should be thrown in his way by the genial influence of Jupiter, is either abused, or improvidently squandered away, under the opposition of the Sun and Moon; and, by the Moon's conjunction with her unfortunate node, we are more clearly convicted that the native will experience very embarrassed circumstances.

The

The Part of Fortune unluckily falls in conjunction with Saturn and Venus; and, as Saturn is posited in a sign out of all his dignities, and is the lord also of the eighth house, his influence is implicative of certain ruin by means of wicked and debauched women, described by Venus, conjoined to the worst rays of Saturn. This construction is abundantly confirmed by the constitution of the hylegiacal and anaretical places of the figure, and the disposition of the significators by which they are respectively irradiated. The ascendant, in this horoscope, must be considered as hyleg, or giver of life, since neither the Sun, Moon, nor Part of Fortune, is so posited in the geniture, as to entitle either of them to the pre-eminence; and it is the peculiar quality of the ascendant, occupied by Gemini, and governed by Mercury, to stamp upon the native so early and so extraordinary a turn for literary pursuits; which are too well established to need any other proof, than that they were communicated to the intellectual faculty by this construction of the hyleg and circumambient matter at the time of birth.

We are here likewise to remark, that Saturn is the anareta, or destroyer of life, and is posited in the most noxious position that could have happened, and where he usually prenotes the fatal commission of suicide, without so much as one friendly ray to oppose his influence, or to render the shocking attempt partial, or less destructive than a cause that will certainly touch life. On the contrary, here is a concatenation of evil rays, which in a remarkable manner contribute to a premature death. The Sun and Moon are in opposition to houses that are under the influence of the worst causes of death; and as Venus is in conjunction with Saturn, who rules these evils, and draws them as it were within the focus of her own orb, it is evident that his death would come by his own hand, under the pressure of despair, heightened by meagre want, through the perfidy of some abandoned female.

If we inquire minutely into the life of this unfortunate man, we shall find every action and prediction of the stars, which were the impressors at his birth, fully and completely verified. He was born of no very distinguished parents, and received but a small share of classical education; yet his productions, at a very early period, were such as excited the admiration of the first scholars of his day, and proved him to inherit great natural ability and genius; insomuch that Mr. Wharton, in his additions to his History of Poetry, vol. ii. hath taken occasion to observe, “ that Mr. Chatterton had given a singular instance of prematu-

“ rity of abilities, and that he had acquired a store of general information

“ far exceeding his years; that he possessed a comprehension of mind, and “ activity of understanding, which predominated over his situation in “ life and his opportunities of instruction.” But notwithstanding he was thus gifted, and possessed so eminent a share of sterling sense, yet he combined with it all the vices and irregularities of youth; and his profligacy was at least as conspicuous as his abilities.

Finding himself encompassed with private enemies, surrounded with the evils of poverty, and destitute of every means of subsistence, he quitted Bristol, to try his fortune in the metropolis. Having fixed himself in private lodgings, he sought for bread through the medium of his literary talent, which falling short of his expectations, as well as of his merit, he most unfortunately fell into the hands of the lower order of prostitutes, by whom he was duped, diseased, and finally deserted! In this deplorable situation he continued a few months, occasionally drudging for the booksellers, who neither having the generosity to reward him as he deserved, nor spirit to advance upon the credit of his future productions, he at length, oppressed with poverty and disease, and overcome by despair, put an end to his existence, in the month of August, 1770, by a dose of poison, which he prepared with his own hand.

If we consider the quality of the direction which produced his death, we shall find the manner of it most aptly described in his figure of birth. Saturn thus configurated with Venus, in that particular part of the heavens, and under such noxious irradiations, hath at all times, as well by Ptolemy as by every other respectable professor of this science, been found to occasion death by poison; and so many concurrent testimonies in the house of sickness and disease bear the strictest affinity thereto; and this fatal direction is much strengthened by coming up with the revolution of Saturn.

Mr. Chatterton, notwithstanding his foibles, and his want of a more scholastic education, was nevertheless a benevolent man, and a good scholar. He certainly laboured hard, and combated many obstacles, in his literary attainments; but his success was great; and, had he been born to great prosperity, and under the influence of milder stars, he had been an ornament to the age in which he lived, and an honour to his country. I have many reasons to believe, that his knowledge of the unanical part of Astronomy had enabled him to foresee, by his own geniture, the evils he had to combat, and the fatal termination of a
 life,

life, which his own folly had rendered insupportable ; but which an opposite conduct, and a more manly resolution, might confessedly have remedied and prevented. This serves to shew, that there certainly is a fate in nature, which nothing but the rational means made use of by Hezekiah, 2 Kings, chap. xx. can alleviate or prevent, namely, unfeigned prayer, and a determined spirit to abandon the allurements of vice and to walk perfect in the ways of God and Truth ; which verifies the ancient proverb, *that wise men rule the stars, and none but the giddy and the thoughtless are ruled by them.*

That Mr. Chatterton's acquaintance with this science, and his approbation of it, may not be disputed by those critics who are unwilling to admit it has ever had the sanction of men of sense or learning in the present age, I shall conclude my remarks on his nativity, by subjoining some excellent verses he wrote upon the occasion, after he had made progress enough in the study to be convinced of its importance and utility.

THE Sun revolving on his axis turns,
 And with creative fire intensely burns ;
 Impell'd by forcive air, our earth supreme
 Rolls with the planets round the solar gleam :
 First Mercury completes his transient year,
 Glowing refulgent with reflected glare ;
 Bright Venus occupies a wider way,
 The early harbinger of night and day ;
 More distant still our globe terraqueous turns,
 Nor chills intense, nor fiercely heated burns ;
 Around her rolls the lunar orb of light,
 Trailing her silver glories through the night :
 On the earth's orbit see the various signs
 Mark where the Sun, our year completing, shines.
 First the bright Ram his languid ray improves ;
 Next glaring wat'ry through the Bull he moves :
 The am'rous Twins admit his genial ray ;
 Now burning through the Crab he takes his way :

The Lion, flaming, bears the solar power ;
 The Virgin faints beneath the sultry shower.
 Now the just Balance weighs his equal force,
 The slimy Serpent swelters in his course ;
 The fabled Archer clouds his languid face ;
 The Goat, with tempest, urges on his race ;
 Now in the water his faint beams appear,
 And the cold Fishes end the circling year.
 Beyond our globe the sanguine Mars displays
 A strong reflection of primæval rays ;
 Next belted Jupiter far distant gleams,
 Scarcely enlight'ned with the solar beams ;
 With four unfix'd receptacles of light,
 He tours majestic through the spacious height,
 But farther yet the tardy Saturn lags,
 And five attendant luminaries drags ;
 Investing with a double ring his pace,
 He circles through immensity of space.

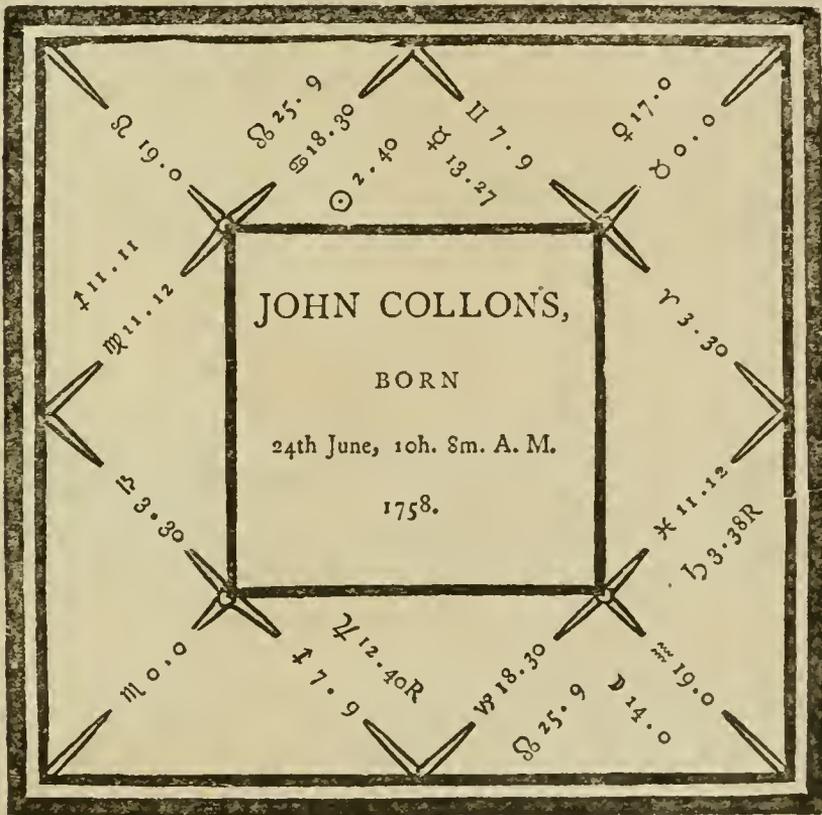
These are thy wond'rous works, First Source of Good !
 Now more admir'd IN BEING UNDERSTOOD.

BRISTOL, *Dec. 23.*

CONSIDER-

CONSIDERATIONS on the Nativity of JOHN COLLONS.

65 18



Latitude.

♈	1	36	S.
♉	0	36	N.
♊	0	54	N.
♋	0	0	
♌	2	47	S.
♍	4	0	
♎	1	42	S.

Declination.

♈	11	45	S.
♉	21	46	S.
♊	8	16	N.
♋	23	30	N.
♌	14	34	N.
♍	18	30	N.
♎	18	20	S.

I am induced to give the foregoing horoscope a place in my work, as a remarkable example of the influence of the stars upon a malefactor, whose crimes exposed him to the forfeiture of his liberty and life, by the iron hand of the law.

This

This unfortunate man resided in Bristol. He contracted an intimacy with a female, and lived with her in the closest habits of the sexes, until they had several children. At length disagreements arose, in consequence of his refusing to marry her, and a violent quarrel separated them. The woman immediately attached herself to another man, to whom she was shortly after married, totally forsaking her former connexion. The native, enraged at this circumstance, took frequent opportunities of way-laying and remonstrating with her; of claiming a prior right to her person, and of insisting on having familiarity and contact with her, whenever he pleased; but, she rejected him with contempt, and threatened prosecution whenever he attempted to force her.

Hurt at this repulse, and exasperated at the indifference with which he was treated, he took an opportunity of watching the husband from his bed, who, being a labouring man, went early to his work; upon which the native made his way into the house, went up stairs, and found the wife in bed. Demanding familiarity with her, he was refused, with severe reflections on the method he had taken to get into her bed-chamber. He then drew his knife, and with a degree of inhuman barbarity, better conceived than expressed, he threw himself upon the bed, and cut her throat from ear to ear.

The alarm was soon given, and the cry of innocent blood became general. The culprit was seized, examined, and committed to Newgate for trial. He there affected to shew marks of insanity, and for some considerable time before the assizes was generally believed to have perpetrated the bloody act in a paroxysm of madness, which was now become visible in all his words and actions. His friends availed themselves of this circumstance to palliate his guilt, and took every step to improve the advantage against the day of trial, when it was generally believed that he would be acquitted. Different parties, however, had taken up the matter on different grounds; and it was at last agreed, by some gentlemen of respectability in Bristol, that I should be requested to inspect his nativity, and to give my judgment whether he would be found guilty or acquitted. I readily accompanied the gentlemen to Newgate, and obtained the estimate time of the prisoner's birth, which I rectified by the method heretofore laid down, and found the significators of his nativity disposed as in the foregoing horoscopical figure, which I thus explained.

Mercury being lord of the ascendant, irradiated by a malefic quartile aspect of the planet Mars, and afflicted by an opposition with Jupiter

Jupiter, declares that the native shall be involved in an abyss of troubles and afflictions, even to the hazard of his life. As to temper and propensity of the will, he is rash, violent, and arbitrary; unstable in his pursuits, and usually disappointed in his expectations. This is denoted by the opposition of Jupiter to Mercury; but the quartile of Mercury with Mars, particularly when Mercury is constituted principal significator, hath implication of high crimes and misdemeanours, and usually produces violent contention, assassination, murder, rapine, robbery, and bloodshed, as we have more particularly delineated, in p. 229, 230.

Upon a further inspection of the figure, we find a baneful quartile aspect of Mars and Jupiter, with a mischievous opposition of Saturn and Mars. To the first of these we are to attribute the dissolute manners of the native, since it influenced the mind to those immoral habits, which eventually lead to perfidiousness and treachery, whilst the second configuration not only confirms these vices, but shews that they will be the means of his death. Here is unquestionably a favourable trine of the Sun and Saturn; but no great good can result from it, because the Sun is lord of the twelfth house, posited in the tenth, out of all his essential dignities; at the same time that Saturn is lord of the sixth, located therein, and both the significators are under the dominion of the *evil genii*, vitiating the mind and affections of the native, and tending to an ignominious and premature end.

At the time the unhappy native was prompted to commit this barbarous act, the Moon came to an opposition of Mars by direct direction, while she occupied the cusp of the seventh house, which represents the unfortunate woman; and the quartile of Jupiter lord of the fourth, with Mercury lord of the ascendant, hath designation of the native, and points out the fatal connection betwixt them.

-Having considered so much of the horoscope, it was my next care to ascertain the hylegiacal and anaretical stars, and the particular influx flowing from them. The Sun I find to be giver of life, posited in the tenth house, the house of justice; Mercury, lord of the ascendant, being in Gemini, an airy sign, and the Moon likewise in an airy sign, shew the manner of the native's death, that he would die suspended in the air, while the opposition of four planets in the radix, and the mundane quartile of the Sun and Mars, from the tenth, the house of justice, shew the quality of it, namely, that it should be in due course of law, by the hands of the common hangman, and not by suicide.

The significators of justice likewise, considered judicially from their respective positions in relation to each other, give no prospect whatever of favour from the judge, nor of any effectual interposition after conviction; so that I made no scruple to affirm, That, notwithstanding the hopes that had been formed of saving the native's life by pleading his insanity, and the number of persons who appeared anxious to serve him, yet all their endeavours would prove abortive, since he would certainly be found guilty, and suffer the sentence of the law in consequence.

It would be needless here to relate, how much this prediction was ridiculed by all degrees of people in Bristol; or with what contempt my opinion was treated by most of the poor man's friends. And it was with some difficulty I could pass without insult. I was determined, however, to place my judgment in a more striking point of view. The assizes were not fixed, nor could any person undertake to say when they would be, much less ascertain the day of the native's trial. I therefore brought up the direction of death, with great nicety and precision, and found he would be plunged into eternity, when the Sun came to the anaretical point in the midheaven, and met the noxious beams of the Moon and Mars in opposition, which, thus constituted, is ever productive of a violent death. Those, who will take the pains to equate this direction, will find the content of its arch to be twenty-seven degrees thirty-four minutes, which, turned into time, and reckoned from the hour of birth, will be found to come up on the eighth day of April, 1785, and gives the space of life twenty-six years, nine months, and some odd days, which exactly answered to the native's age. I then publicly declared, notwithstanding the popular clamour was so much against me, that the prisoner would suffer on the above day; and, as the assizes were not fixed, no one could charge me with having drawn my conclusions from the probable event of the day of trial.

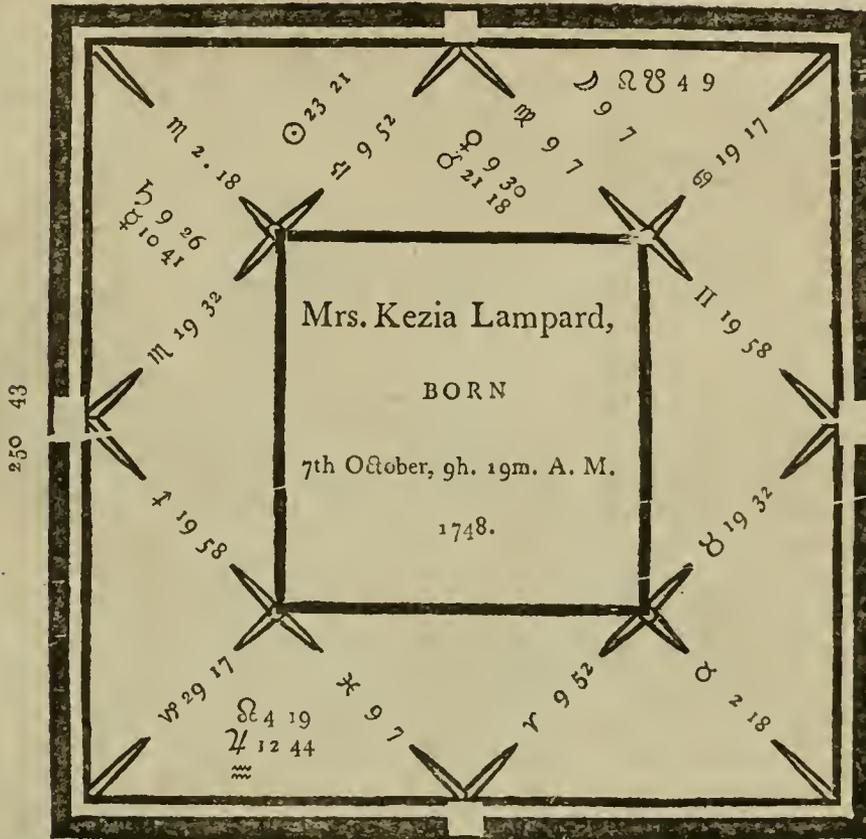
When the solemn hour arrived, every one appeared anxiously interested in the event; and the utmost exertions were used to save the unfortunate prisoner from the fate impending over him—but in vain! After a long and indulgent trial, the jury pronounced him guilty, and he suffered the law, as thousands can testify, on the very day I had predicted.

And here let me just remark, that this geniture not only points out, by the constitution of the Moon and Mercury in airy signs, that the native would be hanged; but Mars being in quartile to the Sun, who is giver of life, and upon his ascendant, describes the circumstance of his dissection, as may be seen by the rules already laid down in the former part of this work.

CONSIDER-

CONSIDERATIONS on the Nativity of Mrs. KEZIA LAMPARD,
who died in Child-bed.

160 43



Latitude.

♄	2	9	N.
♃	1	3	S.
♂	1	15	N.
☉	0	0	
♀	0	40	S.
♁	1	0	S.
♂	2	56	S.

Declination.

	12	39	S.
	18	2	S.
	4	34	N.
	9	52	S.
	6	25	N.
	16	1	S.
	10	57	N.

This

This geniture bespeaks a female of a sharp wit, and lively disposition. Mars is lord of the ascendant, posited in Virgo, the exaltation of Mercury, but in no aspect with any planet in the heavens, consequently the fashion and temperature of the native will be formed principally of Mars; who, as we have seen before, produces, when in Virgo, a middling stature, inclining to brevity, hot and fiery temper, rash and invincible in all disputes, and ungovernably violent in hasty quarrels, yet soon appeased by good nature and submission, which at all times induce her to be tractable and industrious, and for the most part sober and frugal. Her features are described to be thin and pale, occasioned by the Moon's conjunction with Venus; yet of a pleasing and agreeable visage, owing to the influx of the beams of Venus, who is the author of beauty. But, by reason that Venus is in her fall, the symmetry of features will be proportionably deranged; and, as Saturn, the author of deformity, beholds both the Moon and Venus with a sextile ray, it becomes evident that the native could only be moderately handsome. The mixture of these significators gives her brown hair, and great volubility of speech, from which great inconveniences arise, and sometimes losses and injuries, as is particularly denoted by the reception of Mercury and Mars, and the conjunction of Saturn with Mercury in the twelfth, the house of private enemies.

This nativity might be classed amongst those of a mean and obscure designation, since we find no one planet through the whole horoscope essentially fortified, except Mercury and Mars, and that is only by reception, which, from the constitution of their places, declares good by evil means, with a disposition to low and vulgar pursuits. And here it may not be improper to remark, that, whenever we find the planets, in any nativity, out of all their essential dignities, we might safely conclude, that their effects will in no shape be remarkable or extraordinary, and that the native will lead generally a mean and obscure life.

That this person should live to years of maturity, is abundantly evident from the constitution of her horoscope; as well as that she would enter into the marriage state. Venus and Mercury, in this figure, give testimony to the husband, who is described by Jupiter, on twenty degrees of the ascendant, under the government of Saturn; so that it was very improbable, if not impossible, that the native would marry young, because Saturn is above the earth, conjoined with the significator of her husband, and declares she would not enter into that state at least under thirty years. In fact, there is but one direction within that period, that could possibly have brought it to pass; and that came up
when

when she was only about twelve years old, so that its effect passed off in her minority, without producing any sensible operation. The direction which perfected her marriage came up when she was thirty-one years three months and eleven days old, namely, on the fifth of February, 1780, when Venus came to the trine of Jupiter; as appears by the following calculation :

The right ascension of the Δ of Υ ,	-	-	191°	42'
The right ascension of φ , with latitude,	-	-	160	43
Arch of direction,	-	-	30	59

Which, added to the right ascension of the Sun, and turned into time, as before pointed out, produces exactly thirty-one years, three months, and eleven days.

Upon a further investigation of the horoscope, we shall find that Mars is not only lord of the ascendant, but hath sole dominion over the fifth and twelfth houses, which presage those kind or species of evils to the native as are usually produced in those particular positions of the heavens. The twelfth house being the house of affliction, and Mercury and Mars in reception therein, it declares the native shall prove in many respects her own enemy; and, as Mercury is in conjunction with Saturn, who likewise communicates an influx of malefic rays to Venus and the Moon, whereby they participate of his quality and nature, in the sign Scorpio, which rules the secret parts, it evidently demonstrates great and imminent danger to the native by child-bearing. And the Sun being in the eleventh house, opposed to the fifth, which is the house of children, and being likewise the *anareta*, or destroyer of life, it evidently proves the native's death shall arise from child-birth; and so it really happened; for soon after her delivery of the fifth child, in the thirty-ninth year of her age, she was suddenly seized, and died in a few hours, on the 13th of August, 1787.

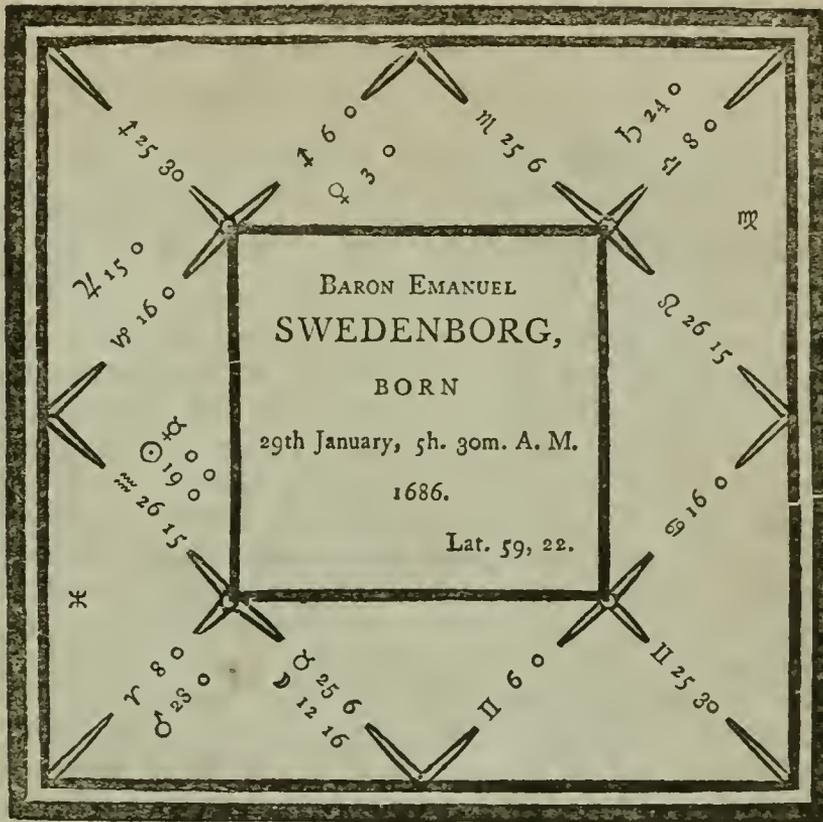
The direction under which she died, is the Moon, which is *apheta*, or giver of life, to the conjunction of the Sun in the eleventh house; at which exact time Venus came to the same anaretical point, and Mars, lord of the ascendant, to the twelfth house, where the malefic rays of Saturn and Mercury contribute their baneful influence, all which considered together, denote, in the most remarkable and decisive manner, a child-bed death to the native.

Many other considerations might be adduced from this geniture; but, as the only proof we wish to establish is to shew, according to natural causes and effects, the certainty with which the time and manner of death might be ascertained by the force and influx of the ambient and elementary matter, prescribed by the laws and motions of the heavenly bodies, it would be deviating from our plan, and prove derogatory to the good sense of the reader, to dwell longer upon subordinate speculations.

It may not however, be unentertaining to the curious reader, were he to compare the configurations formed by the planets in^d this horoscope, and the particular influx of their respective beams, with those general rules and observations heretofore laid down, for the purpose of ascertaining the quality of death. The wonderful harmony, order, and precision, with which the heavenly bodies operate upon this sublunary world; the uniformity with which the same causes are found to produce the same effects; and the certainty with which the time and manner of human dissolution is sought out by them, will at once inspire the mind with the most elevated ideas of the omnipotence of God, and lead the soul to those divine contemplations, which are founded in humility, gratitude, and love!

CONSIDER-

CONSIDERATIONS on the NATIVITY of the HONOURABLE
BARON EMANUEL SWEDENBORG.



The singularity of the character and doctrine of this illustrious native would be a sufficient reason for my offering a sketch of his geniture to the inquisitive reader, had I no other motives for taking notice of him in this place. But, as the literary pursuits of Baron Swedenborg have been principally directed to an explication of the doctrine of spirits, and the state of departed souls, which we shall have occasion to advert to in the magical part of this work, I conceive it highly proper to speak of his endowments by nature, agreeable to that doctrine of secret and occult influence received by the terrestrial from the spiritual world, which he has with so much ability and acuteness endeavoured to prove. And, when I reflect that he was our co-temporary, and his person and manners well known to many respectable personages now living in this coun-

country; that he is the latest writer upon the nature and existence of immaterial beings, and has thrown much new light upon the subject; it cannot be unentertaining, nor unimportant, to illustrate, by his nativity, the extraordinary endowments of his mind.

But, before I speak of the constitution and quality of his geniture, it will not be amiss to introduce the reader to a nearer acquaintance with this celebrated author, which I shall do by quoting his own account of himself, as given in a letter to a friend, published in his works.

Baron Swedenborg's Answer to a Letter from a Friend, printed in his Preface to the World of Spirits.

I TAKE pleasure in the friendship you express for me in your letter, and return you thanks for the same; but, as to the praises therein, I consider them as belonging to the truths contained in my writings, and so refer them to the Lord our Saviour as his due, who is in himself the Fountain of all Truth. It is the concluding part of your letter that chiefly engages my attention, where you say as follows: "As after your departure from England disputes may arise on the subject of your writings, and so give occasion to defend their author against such false reports and aspersions, as they who are no friends to truth may invent to the prejudice of his character, may it not be of use, in order to refute any calumnies of that kind, that you leave behind you some short account of yourself, as concerning, for example, your degrees in the university, the offices you have borne, your family and connections, the honours which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked; that so any ill-grounded prejudices may be obviated or removed? For, where the honour and interest of truth are concerned, it certainly behoves us to employ all lawful means in its defence and support." After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

I was born at Stockholm, in the year of our Lord 1689, Jan. 29. My father's name Jesper Swedberg, who was Bishop of Westrogothia, and of celebrated character in his time. He was also a Member of the Society for the propagation of the Gospel, formed on the model of that in England, and appointed president of the Swedish churches in Pennsylvania and London by King Charles XII. In the year 1710 I began my travels, first into England, and afterwards into Holland, France,
and

and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor in the Metallic College, in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it as an appointment for life. The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the state was offered me, which I declined to accept, lest it should prove a snare to me. In 1719, I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my seat with the Nobles of the Equestrian Order, in the Triennial Assemblies of the States. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the Society of Angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment; whereas in our literary societies the attention is wholly taken up with things relative to the body and this world. In the year 1734 I published the *Regnum Minerale*, at Leipzig, in three volumes, folio; and in 1738 I took a journey into Italy, and staid a year at Venice and Rome.

With respect to my family connections; I had four sisters; one of them was married to Erick Benzelius, afterwards promoted to the Archbishopric of Upsal; and thus I became related to the two succeeding Archbishops of that see, both named Benzelius, and younger brothers of the former. Another of my sisters was married to Lars Benzelstierna, who was promoted to a provincial government; but these are both dead; however, two bishops, who are related to me, are still living; one of them is named Filenius, Bishop of Ostrogothia, who now officiates as President of the Ecclesiastical Order in the General Assembly at Stockholm, in the room of the archbishop, who is infirm; he married the daughter of my sister; the other, who is named Benzelstierna, Bishop of Westermannia and Dalecarlia, is the son of my second sister; not to mention others of my family who are dignified. I converse freely, and am in friendship, with all the bishops of my country, which are ten in number, and also with the sixteen senators, and the rest of the grandees, who love and honour me, as knowing that I am in fellowship with angels. The king and queen themselves, as also the three princes their sons, shew me all kind countenance; and I was once invited to eat with the king and queen at their table, (an honour granted only to the

peers of the realm,) and likewise since with the hereditary prince. All in my own country wish for my return home; so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against; and, should any thing of that kind befall me elsewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them as matters of low estimation, when compared to the honour of that sacred office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me, his unworthy servant, in a personal appearance in the year 1743; to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publish various unknown *arcana*, that have been either seen by me, or revealed to me, concerning heaven and hell; the state of men after death; the true worship of God; the spiritual sense of the Scriptures; and many other important truths tending to salvation and true wisdom: and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth, I have sufficient, and more I neither seek nor wish for.

Your letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances.—Farewel; and I heartily wish you prosperity both in things spiritual and temporal, of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you.

London, 1769.

EMAN. SWEDENBORG.

Upon the horoscope of this eminent person there are four planets essentially dignified, viz. Saturn, lord of the ascendant; the Moon, lady of the seventh; Mercury, lord of the fifth and eighth; and Mars, lord of the third and tenth; with Jupiter on the ascendant. These are infallible testimonies not only of an high and exalted mind and character, but are proofs of a devout and exemplary life. Venus and the Sun appear to give but little of their qualities in the temperature and constitution of the native; first, because the Sun is fixed in his detriment upon the cusp of the ascendant; and, secondly, because Venus is posited out of all her fortitudes and dignities; and hence we find no trait in
the

the life and actions of the native, which describes his having formed any connection with the softer sex, or been at any time stimulated with those unconquerable desires for connubial enjoyments, which those only who have Venus strongly dignified in their genitures are qualified to explain.

Upon the ascendant we find sixteen degrees of the tropical sign Capricorn, with Jupiter's benign aspect located therein. This denotes rosy health, and uninterrupted prosperity to the native. It is the emblem of dignity, an infallible argument of esteem, and a ground of lasting reputation to the end of his days. And we need no further evidence than the foregoing well-authenticated narrative of his own life, to convince us of the full completion of all that these fortunate beams had promised.

We must not, however, forget to remark, that as Jupiter hath his fall in Capricorn, so it denotes likewise that the native shall feel some occasional indignities from the opposition of persons discordant to his own opinions and doctrine, who, in the very midst of the honour and favour he is receiving from eminent and royal personages, will insult him with personal reflections and poignant satire. This, I have no doubt, was a thousand times verified, in almost every stage of his life, by those who considered Baron Swedenborg superior to themselves, either in favour or abilities, or who supposed him touched with insanity, among which class there are more to be numbered in this island than in any other part of the globe.

The active planet Mercury we find likewise in the ascendant, approaching his own triplicity in the sign Aquarius. The influx of this planet's beams, and the effect of their predominant mixture with the qualities of the other planets, in forming the intellectual part of man; has been already sufficiently explained. In the present case, it is evident, that this position of Mercury gives to the native an acute and penetrating genius, a sharp and ready wit, with a mind apt for the sciences. And, when we add to these considerations, that Saturn is lord of the ascendant, in his exaltation, and beholding the ascendant with triangular beams, at the same time that the Sun, the prince over the planetary system, beholds Saturn with a trine also, we shall not be surpris'd to find this native possessed of a most comprehensive and elaborate understanding, fraught with the strongest and sublimest ideas. Indeed I am ready to confess, that out of all the long catalogue of nativities I have hitherto inspected, I never found the planet Saturn so properly configured

gured to give an enlarged mind, nor the other significators at the same time so happily correspondent therewith, as in the geniture now under consideration. How far this ability has been established and confirmed in the person of the native, let his attempts to pry into the depths of eternal Nature, and to solve the visions of the Deity, determine for him.

But, as there can be no eminent portion of good in this world, since the fall, without some intermixture of evil; so in this nativity, notwithstanding its eminent designation, and the high and important benefits promised by it in the scale of human acquirements, still we shall find a certain portion of malefic influence, of imperfection and misfortune, whereby the seeds of discontent and death are nourished up, until they become predominant over all the powers and functions of our nature. Of this tendency is the baneful opposition of Saturn and Mars; an aspect which operated with uncommon strength and duration, both upon the mental and bodily functions of the native, giving him the most extraordinary enthusiastic flights of imagination, and exposing him to the censure of the learned, as well as of the illiterate, who charged him with exorcism and madness. But let me here embrace the opportunity of assuring those who have taken up this idea, that there are not the smallest traces of insanity to be found in any part of this geniture. The native is perfectly sound, and singularly competent, in his understanding; but, like the man who pursues the longitude, or the philosopher's stone, beyond the beaten track of other adventurers, and is elated in proportion to the new lights he receives, or the hopes he forms of surpassing every other competitor, precisely by the same ratio will the world measure his wits, and decide upon the competency of his understanding and the soundness of his brain.

We have before seen, that the native's mind was by no means formed for society; for the beginning of all our desires for community with others must be naturally founded in our love of intercourse with the female sex. The native never knew a predilection of the kind, but felt himself happiest in the uninterrupted contemplation of his own ideas; and to such a pitch has he indulged himself in this particular, that he has remained shut up in his private chamber for two, three, and four, days together, without admitting any person to make his bed, or even to rap at his door. This uncommon disposition can only be accounted for by the position of Saturn, so remarkably elevated, at the same time that both the luminaries are under the earth, which gives a strong and invariable propensity to the native to lead a single solitary life.

To

To this grave and solitary turn we are to attribute his early acquaintance and familiarity with spirits. He has been often heard, in houses where he lodged during his abode in London, for whole nights together, in conversation with these missionary beings, who become visible to those only that have resolution to devote the whole of their time and attention to a community with them. How far Baron Swedenborg has benefited society and himself, by the intercourse he has had with them, let his several publications, now in universal sale, determine for him. The question is too delicate and abstruse even for an *astrologer* to decide upon; and it is a morsel which even the *critics* nibble at with unusual precaution, lest they should be found *biting at a file*.

It has been a subject of dispute, whether the spirits, with which Swedenborg had familiarity, were good or evil. For my own part, I have no difficulty in deciding, from the constitution of the planets in his geniture, that he had community with both; which I believe to have been the case with every person since the days of Adam, who has had familiarity with spirits. Indeed Swedenborg himself tells us, that a certain species of the infernal spirits would at times intrude themselves upon him; but that he was always preserved, by the goodness of the Lord, from these insidious deceivers of men; whose malice and enmity towards us is so great, that, were it not for the watchful care and protection afforded us by the clemency of God through the medium of the good genii, or lower order of the angelic host, it would be utterly impossible for man to deliver himself from the power of hell and the craft of the devil. But I shall defer entering upon an elucidation of this subject, until I come to treat of Spirits, in the magical part of this work, where Baron Swedenborg's intercourse with them will be completely investigated.

I shall next consider the significators of the temper and disposition of this native, to show how far his general deportment corresponded with them. As we find Jupiter, Mercury, and the Sun, in his ascendant, and the Moon at the same time beholding that important angle with triangular rays, it is evident the temper and disposition of the man must be formed from a due mixture of their influxive qualities, each of which would prove visibly predominant, as they alternately came to act through the medium of their respective directions. Exactly so we find the native agitated and impressed. At one time his exterior would be uncommonly pious and devout, exhorting all men, who came within the reach of his voice, to humility, charity, and repentance. At another time he would totally seclude himself from all company, shut

himself up for whole days together, and observe so solemn and profound a silence, as not even to give an answer when spoken to. Yet at other times he would enter into conversation with the utmost vivacity and sprightliness, and continue for a long time together in this communicative humour; but always in a stile and manner remarkably elevated and majestic.

The reason of all this is abundantly obvious from the face of his horoscope. The superior planets being posited in his ascendant, in their full dignities, and consequently in their greatest influence and energy, acted upon the temperature both of his mind and body, as they respectively came up by direction, with uncommon force and power, whence the affections of his mind, his words, his actions, and every motion of his frame, were wound up to an uncommon degree, and distinguished themselves accordingly.

It will be readily seen, by any persons acquainted with his disposition and character, that the same general turn of temper and conduct was uniformly supported throughout the whole of his life, which might fairly be ranked amongst those of remarkable longevity. And it may be seen, by any person who will take the pains to equate the directions of those superior aspects, that they operated by alternate succession with equal force and influence, until the directions of death extirpated the coincidence of their beams.

The natural cause of dissolution in the temperament and constitution of Baron Swedenborg, was, as may be seen by the geniture, a decay of vital heat, occasioned by a redundancy of cold rheum, accompanied with the bloody flux. The direction under which he died, was the Sun to a partile conjunction with the body of the Moon, taken under the pole of the Sun. The pole of the Sun is fifty-one degrees; the latitude of the Moon is one degree one minute north; then, by taking the oblique ascension of the Sun and the oblique ascension of the Moon, the arch of direction will be fixed at eighty degrees seventeen minutes.

If we equate this arch or track of the aphetical and anaretical stars, by the rules heretofore laid down, we shall find it gives the space of life to be eighty-six years and near two months, at which time the native emerged from this world into a world of spirits; namely, on the 19th day of March, 1772.

CONSI-

CONSIDERATIONS on the NATIVITIES of FOUR TWINS,
whose Genitures are displayed in the annexed Plate.

These four twins were the produce of two births. The first birth consisted of a male and a female, who were brought into the world nearly together; from which circumstance the reader would naturally infer, that the influx of the stars must have been the same on both of them; and, consequently, that the duration of life, with its incidents and events, were inseparable from each other. This not being the case, however, I shall proceed to account for it, upon the true principles and grounds of this science. And first of

The FEMALE TWIN.

This child was born precisely at the time specified in the plate. Leo ascends the oriental horizon, and consequently the Sun is lord of the ascendant; but being in the eighth house, the house of death, is an infallible argument of a short life. The Moon, being in an aphetical place, is the giver of life; but shows the destruction of it, by forming a quartile aspect with the Sun in the house of death. No stronger evidence of an immediate death can well be adduced; for, since the Sun is author of vital heat, and the Moon of radical moisture, and both of them at once deprived, by malefic rays and cadent positions, from affording a fit and due proportion of those nourishing qualities, it is impossible that life should be longer sustained than during the time this unfortunate aspect was forming.

It might be contended, that the position of the benevolent planet Jupiter in the medium cœli, or tenth house, is highly favourable to the preservation of the child. But, when it is considered that this planet has no aspect with the luminaries, that its beams are only reflected into itself, and that all communications with the ascendant and signifiers of life and death are cut off, we shall find that this eligible position of the benign Jupiter is in the present case totally without the power of communicating the least aid to the functions of life, or of mitigating or lessening the malevolent effects of the anaretical influence.

A farther proof of this child's dissolution arises from the Moon's position in the terms of Mars, at the same time that his fiery intemperate beams are conjoined with the worst irradiations of the cold planet Saturn, and thereby act upon the constitution with violent opposite extremes.

tremes. We find also that both the Sun and Saturn are disposed of by Mars; to whose superior influence Mercury bends, who, with the Moon, nourishes and protects the brain. Hence it is obvious that the child should die in its infant state, partly from the want of natural stamina and strength, and partly from the effects of a cold succeeded by a fever; and that this cold should be of the moist kind appears from the triangular rays of Mercury and the Moon in the watery sign Pisces. The child lived only until the quartile aspect of the Sun and Moon was completely formed, when the weakness and debility of its body and lungs gave way to the convulsive agitations of the whooping cough, succeeded by cold chills and fever, the immediate effects of the configuration of Saturn and Mars; so that nothing less than a supernatural cause, which we justly call a miracle, could possibly have saved this child's life. I shall next consider the little offspring which accompanied it; and this was

A M A L E T W I N .

This child came into the world only about two hours after the former; and yet it is not subject to the same fate. The Moon is prorogator in this nativity, as well as in the other; but with this remarkable difference, that both the luminaries are going from aspects of affliction, instead of approaching to them. The Sun is entering into the seventh house, promising vital heat and strength; while the Moon, just separated from a noxious quartile, gives testimony to it, by affording a due proportion of health and nourishment, being located in her own house in the sign Cancer. So that, considering the newly-acquired strength of the Moon, and the position of the Sun in a sign of his own exaltation, emerging from quadrangular beams of affliction, we are afforded the most satisfactory evidence of a sound and perfect constitution in the temperature of this native, with sufficient testimonies to ensure health and longevity.

The varied positions of the other significators afford us additional reasons, of a very strong and decisive nature, why this twin should live to years of maturity, while its little companion should scarcely be permitted to see the light of this world. The conceptional arrangement describes the superior strength of this child in the womb, and declares it to have drawn to itself a considerable part of that nourishment which should have fallen to the share of its sister.

As therefore the position of the luminaries in the other birth declared a short life, so in this they afford equal testimonies of longevity; and
confe-

consequently the cause of death will be sought from different speculation; for, though the Moon be giver of life, the cause of death will be different. In this nativity Saturn is the anaretical planet; and the native will in all probability be carried into the other world by the dropſy. He will live until the Moon's body forms a mundane quartile aspect with Saturn and Mars; at which time, according to natural cauſes, his thread of life will be cut in twain---when his body will return back to the earth, and be re-incorporated with the elements; while his ethereal or eſſential part mixes with that tormented or bleſſed claſs of ſpirits to which the complexion of his conduct here ſhall recommend him hereafter. The youth is living, and I hope will draw a friendly admonition from theſe premiſes.

Of TWINS born immediately together.

The genitures of theſe Twins are diſplayed in the lower part of the ſame plate. The one was born on the 19th of June, 8h. 40m. P. M. or afternoon, and the other at only 8h. 42m. of the ſame day. The difference of time is therefore only two minutes; which admits of ſo little variation in the poſitions of the planets, and in the coincidence of their beams, either in reſpect to the angles of the figure, or to the temperature of the ambient matter, that each twin muſt of neceſſity ſhare the ſame fate, in all the important conſiderations attending the iſſues of life and death.

To eſtabliſh this fact, we need only contemplate the horoſcope, and compare it with the circumſtances of the genitures we have juſt diſmiſſed; whereby it will be ſeen, that the difference of two hours has moſt eſſentially varied the impreſſions of the ſignificators at the time of birth in the former horoſcope; while, in the preſent caſe, no ſuch diſtinction can be found; and conſequently, the effects of the elementary matter being the ſame, and the beams of the ſtars falling in the ſame direction, and with equal force, cannot afflict one infant without the other feeling the ſame affection; not inſtantly, but in a ſpace of time preciſely equal to that in which the planetary ſyſtem moves in two minutes. This I have obſerved in a variety of inſtances; and, it is to this very remarkable circumſtance that the common notion of mankind relative to twins, that *when one is taken ill and expires, the other will ſoon follow*, has obtained ſo much confidence in every part of the univerſe; though we have ſeen, in the foregoing geniture, that this happens only where twins are born immediately together, and not where any conſiderable time intervenes between their birth, unleſs the conſti-

tution of the stars should be so configured as to continue the same benefic or malefic influence during the whole of that space of time; which rarely happens, owing to the difference of velocity in each respective planet, and the accidental circumstances of their becoming retrograde or stationary.

To determine the fate of these twins, we have only to consider the positions of the luminaries with the aspects of the erratic stars, and it will be evident that their existence can be but of very short duration, and is determined by the motion of the *primum mobile*; for, when Mars came to the opposite point of the Moon, which in these genitures is *giver of life*, it is apparent they would die. This was exactly verified; Mars came to the first anaretical point in two hours, and to the second in two hours and a half; and the children accordingly died within half an hour of each other, and within two hours and a half of the time of their birth.

But, to show that life could not be prolonged in either of these infants, we will take a further view of their genitures. The Moon, we find, is in her detriment, disposed of by the malignant planet Saturn, within the rays of an opposition of Jupiter and Mercury, who become subservient thereby to the affliction of that ponderous malefic. The Sun is going down under the affliction of Mars, disposed of by Mercury, in houses cadent and naturally evil; whereby every thing born under their influence is deprived of vital heat and nourishment. The Moon's position, likewise, in the phasis of Mars and terms of Mercury, much strengthens this judgement; besides, Mars is dignified in his own terms, while the Sun is received in the terms of Mars as well as of Jupiter; so that four planets out of seven are in the dignities of his malefic influence, and partake of his temperature. These are all testimonies of a short life; and, falling so immediately together, render the space of life of a still less duration.

But, had it been possible for these twins to have out-lived the elementary influx of these destructive configurations, still they would have died shortly after they had passed their infancy, under the anaretical affliction of the Sun directed to the oppositional rays of the Moon, who, being giver of life, would have had her vegetive strength and virtue totally absorbed by him, whereby vital heat and animal pulsation must have totally subsided.

And

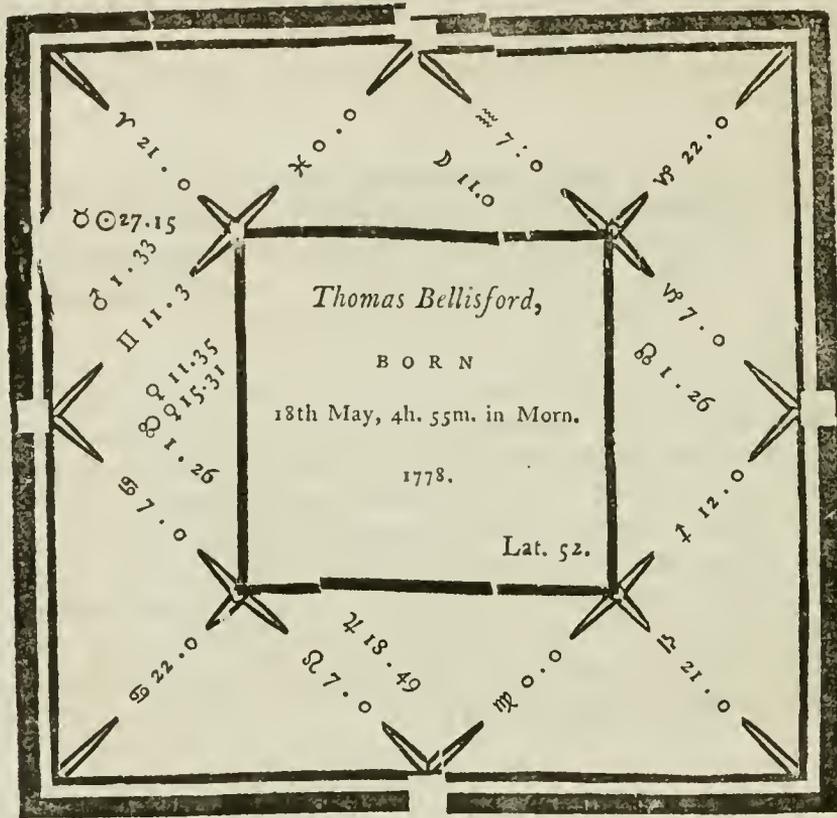
And here we deduce a cause most obvious to the senses, and strictly conformable to the laws of nature, why the anaretical influence is sometimes baffled by the superior strength of the native's constitution, assisted by the rays of aphetic stars, whereby the disease or accident is baffled, though death were pronounced inevitable, both by physicians and friends; so that, when the anaretic influence is thus overcome, the patient acquires immediate strength and spirits, eats and sleeps, and recovers his health and vigour in so surprising a manner, that the physician is cried up to the skies, as *the finest man in the world*, at the very moment when he himself is as much at a loss to account for the cause as the most ignorant of his panegyrists.

Thus it happens in many genitures, and requires the aid of reason and philosophical acquirements to decide positively on the effects of configurations which involve so much doubt, and appear equally undecisive in point of life or death, though obvious and certain as to the violence of the disease or accident whereby the native shall be afflicted.

The surest way of forming our judgement in these cases, is to direct the aspects of the stars which bear principal rule in the hylegiacal and anaretical places of the horoscope, far beyond the æra of such undecisive malignant influx, at least till another death-like configuration is formed by them; and, if this appears the most strong and powerful in favour of the killing rays of the anareta, it will generally be found that absolute death will not happen to the native until the second congress of these important significators is completed in the heavens, notwithstanding the danger threatened by them in their first configuration may make it next to a miracle that the native escapes with his life.

OF GIGANTIC STATURE.

The following figure exhibits the geniture of a Child born with six fingers on each hand, and six toes on each foot, and those double-jointed.



Latitude of the Planets.

♃	North	2°	35'
♄	North	1	1
♁	North	0	19
♀	North	0	30
♃	North	1	10
♄	South	3	55

This

This nativity is of a very rare kind, affording an eminent example of the effect of prolific configuration, where only one foetus is produced under the nutritive qualities nature had intended for two. The position of the luminaries here, in signs fruitful and obeying, with nearly all the planets under the earth, give the most demonstrable proofs of large and high stature that can be well adduced; but the additional fingers and toes result from the fecundity of four-footed signs, occupying the angles of the figure, at the same time that the luminaries are superior to all the other planets, whose regulating influence in this nativity is totally withheld.

The Sun being in the twelfth house, and in degrees increasing fortune, shows that the native shall thrive in the world by the rarity of his parts; and so it has in some measure already happened, and will in a much more eminent manner hereafter, as this youth increases in bulk and stature. He has now been shown as a natural curiosity for some years, and a great deal of money has been accumulated by that means.

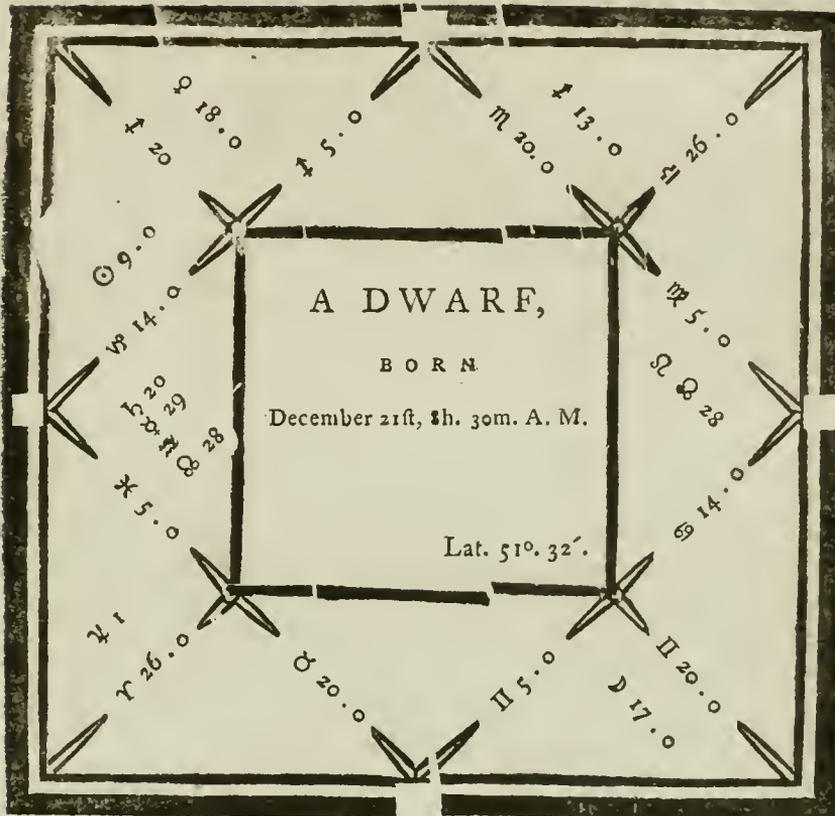
We have, in the introductory part, already shown the radical cause of this superabundance of nature in its formatory operation; and in this figure those rules are completely verified. For neither the superior nor inferior planets having dignities in the ascendant or medium cœli, nor aspect therewith, and the principal light of time being in the twelfth house, with the Moon in the mid-heaven, and in the signs Gemini, Sagittarius, or Pisces, in azimuth degrees, is a demonstrable proof that what is then born shall exceed the common line of nature, and be either monstrously misshapen, or above the common bulk of mankind. In the present case we find both have happened, as well in the excess of members as in the muscular proportion and altitude.

According to the same mixture and quality of the formative matter, we find similar conceptions take place, whenever Saturn afflicts the Moon in an angle possessed by beast-like or double-bodied signs, with the Sun's superior beams increased by signs of long ascension, and carried to the same point by sextile or triangular rays. Under such a synod of planetary significators, gigantic stature, or inconceivable corpulency, is sure to take place. Indeed I have been confidently informed by a gentleman who had for many years made Astrology his amusement, that this was nearly the position of the heavens in the genethliacal figure of the much-celebrated Mr. Bright, so famed for his corpulency and stature.

Again, whenever the ascendant, Sun, or Moon, at the time of conception, is afflicted in the obscure parts of the figure by Saturn, and in signs double-bodied, beast-like, and prolific, excess of parts and stature will be produced, either general, as to the whole body, or else in those particular parts only which are under the government of the signs respectively occupying the ascendant and mid-heaven. But, to ascertain these circumstances with due precision, we must erect the conceptional figure of every nativity, to discover the tendency and influence of the formative virtue in the earliest state of the embryo.

It may also be remarked, that monstrosity in brutes originates from the same cause; and, as they are deprived of the functions of reason, it is plain the planetary influx acts with greater force upon them, and more frequently produces this surprising effect.

The GENITURE of a DWARF.



Latitude of the Planets.

♃	0	40	North.
♄	1	43	South.
♅	0	33	North.
♆	1	59	North.
♇	2	11	South.
♈	4	50	South.

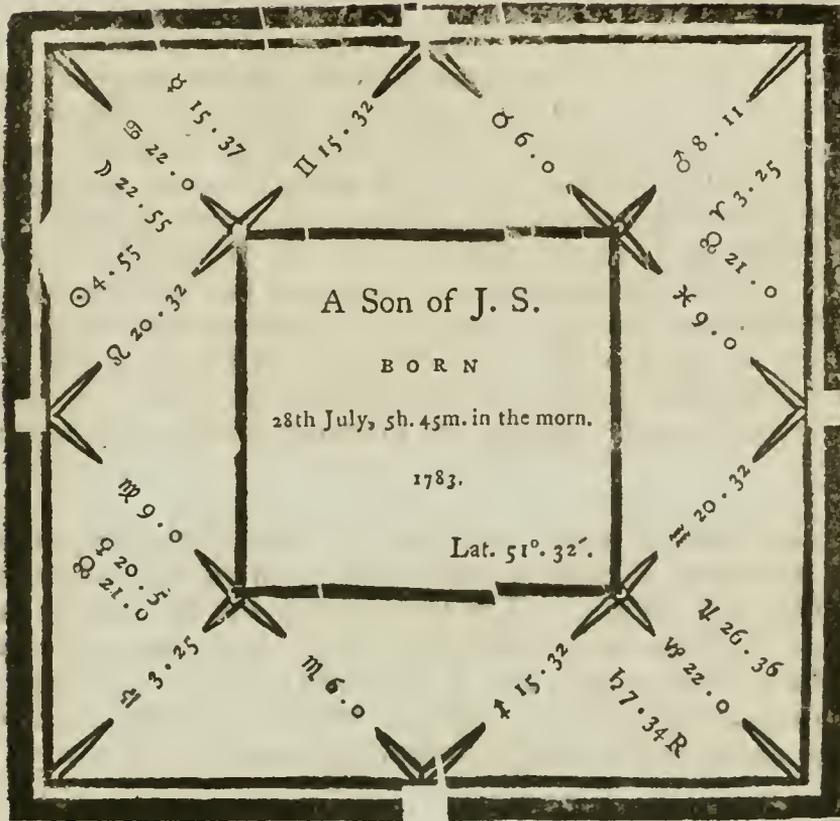
In this nativity, Capricorn, a sign of brevity, ascends the horoscope; and Saturn, being lord thereof, by his cold and dry nature, opposes the nutritive power of the Moon, which, being in an abject place under the earth, can afford no nourishment. This effect is produced through the medium

medium of Mercury, who, being in conjunction with Saturn, disposes of the Moon, and participates in the qualities both of Capricorn and Saturn. Mercury at best gives but a small stature; but, configurated with these rays, he contributes all his influence to check the growth and nourishment of whatever is conceived under it.

It is here likewise a most remarkable circumstance, that Mars, from a sign of brevity, beholds the Sun by a sextile ray posited also in a sign of brevity, so that the signs occupying the principal angles in this geniture are precisely of an opposite quality and influence with those in the last figure, and consequently have a tendency and effect diametrically opposite thereto. And so indeed we find it; for this native, instead of exceeding the common size and stature of man, will never grow to the height of four feet, nor possess limbs nor parts larger than the common run of boys of seven years old.

An additional testimony in favour of this opinion is the quartile aspect of Jupiter and the Sun from brevity signs, which usually demonstrate the conception of a Dwarf. But indeed it is an universal maxim in this science, that whoever hath an earthy sign ascending the horizon of his nativity, with two or three planets posited therein, will certainly be but of low stature, particularly if Saturn be located amongst them; for a cold and dry temperature, excluded from the heat and moisture of the two luminaries, is contrary to the natural growth of any thing, as we may see by the state of vegetation in the autumnal equinox.

Of a SHORT LIFE, or EMBRYO not nourished.



Latitude of the Planets.

♃	2	34	North.
♄	0	38	South.
♅	4	20	South.
♆	0	15	North.
♇	1	40	South.
♈	4	15	North.

In this figure we find both the Sun and Moon, the two great luminaries, one the author of vital heat and motion, the other of radical nourishment and moisture, both posited in conjunction in the twelfth house, which is the mansion of the evil demon, and shows the immediate termination of whatever is generated under it. Besides this, we find Jupiter, lord of the

No. 42.

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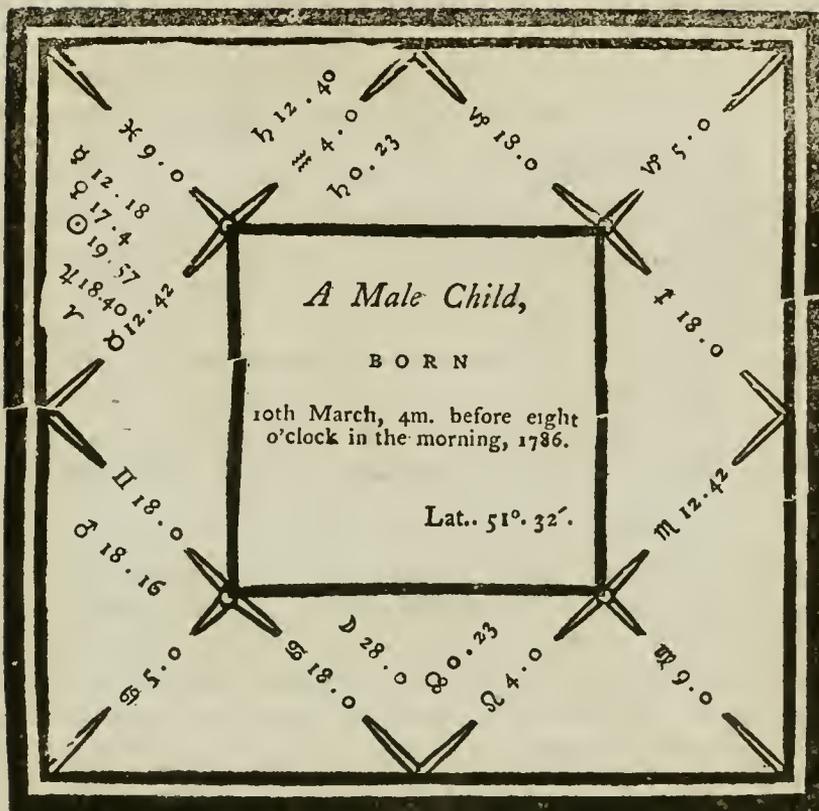
house

house of death, in opposition with the Moon ; and Mars, who beholds the Sun with triangular beams, hath the vivifying quality obtained thereby totally destroyed by the pernicious quartile configurations with Saturn, lord of the sixth house.

These qualities and temperatures of the planets demonstrably show, that the embryo in its original formation was void of stamina, and that the nourishment, during its continuance in its mother's womb, was scarcely sufficient to sustain life. It is evidently born without any particular accident or indisposition ; and yet it is as plain that it cannot long survive the day of its birth ; and the reason is, because the digestive and expulsive faculties, the motion of the lungs, and the vibration of the heart, have not sufficient strength or stamina to perform their respective functions ; and the moment the stomach comes to be surcharged with food beyond its digestive power, the infant will be seized with spasms, and die almost instantaneously, nearly in the same manner as though it were suffocated.

I cast this nativity soon after the child was born, and prepared the mind of its mother to meet its loss with resignation and submission to the will of God and nature. The space of life will be seen by taking the distance of the Moon from that precise point in the heavens which forms an opposition with Jupiter, lord of the house of death. This gives by the solar motion about four days ; and the child died exactly in the way I had described, on the first of August following, which was four days from its birth.

Another EMBRYO not nourished.



Latitude of the Planets.

♄	0	41	South.
♃	1	6	South.
♂	2	6	North..
♀	1	26	South.
☿	2	0	South.
♃	2	25	North..

This geniture is of much the same quality of the former ; but the position of the horoscope at the time of birth is much more remarkable, having so many planets in the twelfth house. This is in all cases an unfortunate omen, but particularly in the present, where no one friendly ray can be found to oppose their influence. On the contrary, we find Mars in the second house, afflicting these stars with a quartile irradiation, having

having dignities at the same time in the twelfth; which is a powerful argument, not only of certain death, but rather of an immediate and violent nature. Jupiter, being lord of the eighth house, is in sextile with Mars, and both of them are lords of the twelfth. Venus, lady of the ascendant, is besieged by Mercury, lord of the sixth; and the Sun, the only light of time, and the Moon, lady of the fourth, afford neither nourishment nor assistance, whereby conception could be strengthened, or the functions of life sufficiently formed.

In the conceptional figure of this infant, both the luminaries are afflicted in angles, by the noxious rays of the malefics, whereby stamina are denied, and proper nourishment entirely prevented from reaching the vital parts of the body. This may be seen, by comparing the figure with those rules heretofore laid down in the former part of this work; from whence the attentive reader will be sufficiently enabled to perceive, that the duration of this child after its birth could not exceed four days; at which time it was seized with convulsions at the breast, and died in the greatest agonies.

Many other nativities might be adduced, of this and the like kind, to show the obvious power and agency of the superior world, in forming earthly Man, who is an epitome of the whole system, and “wonderfully and fearfully made,” partaking of all its essence and parts, and comprising the fair image of the Deity. But surely, after the facts that have been established, and the examples we have given, in almost every state and contingency of human nature, it can answer no good purpose to multiply these instances of astral influence and prediction, particularly to minds that are wilfully deaf to reason and argument, and who obstinately shut out the light of heaven, lest it should irradiate their understanding, and convince them they are but men of low and humble conception, in no shape qualified to determine the pathless ways of God, or to measure the extent of his omnipotence.

CONSIDERATIONS *on a* QUESTION of MARRIAGE, *deduced from the* NATIVITIES *of the* CONTRACTING PARTIES, *and confirmed by an horoscopolical Figure of the Heavens at the precise Time of celebrating the Nuptials.*

Much has been said on the subject of Matrimony; and it must be confessed, that the importance of the contract, and the great end of our existence being involved in it, as well as the sublunary happiness or misery of the greatest part of God's children upon earth, renders it a
subject

subject of the first magnitude, in which the hands and hearts of both sexes, of all ages and degrees, are with one consent united. I therefore consider myself in some respects bound to state the present question, as an example whereby to render this inquiry easy to such of my readers as choose to employ their leisure hours in this speculation.

The circumstances of this marriage came under my own immediate cognisance and observation; and they are such as, I trust, will operate as a caution to every single person, not to enter into that holy state from mere motives of advantage or convenience, when love is confessedly wanting on the side of either of the parties. But caution now-a-days is out of date; and the admonition of friendship is regarded only as the subtle declamation of hypocrisy, or the busy officiousness of a marplot.

The lady, who is the subject of the present question, came to obtain my opinion and advice how far the present marriage would prove advantageous and happy; confessing, at the same time, that she had no great regard for the old gentleman. I stopped her, as is always my custom, from entering into particulars, and desired her only to furnish me with the exact time of her own nativity, and to procure me, if possible, that of the party to whom she was engaged. This was complied with, and I drew my judgment accordingly.

Upon comparing the radical constitution of the two genitures, I could not find a single configuration in the one that bore the least harmony or similitude with the other. The benefic stars in the angles of one figure were opposed by the malefics in the angles of the other. The *masculine* temperature was strongest in the female horoscope, with the Moon and Mercury in good aspect in the fifth house; while, in the man's geniture, the effeminacy of *female* influence was but too apparent, with the mortifying testimony of Saturn, lord of the ascendant, in opposition to Mars, the lord of the fifth, and the Moon afflicted in a cadent house.

The places of marriage in both figures were occupied with the lesser infortunes, but not discordant; neither were they harmonized by a single ray of benefic influence. I therefore saw the probability of marriage taking place betwixt them, at the same time that the warm passions of the woman rendered it impossible for her to be happy in the arms of a cold, frigid, aged, barren, and almost impotent, husband. I clearly saw avarice had a share in her composition, and that the hope of advantage supplied the place of connubial affection. This I detected, and condemned

as highly reprehensible, and at the same time candidly pointed out the natural infirmities of the man she proposed to call husband, which, added to his advanced age, made it impossible for her to enjoy the natural felicities of a married life, or that they could long live and cohabit together. My advice was therefore to drop all thoughts whatever of such a connexion, and a resolution was apparently formed for that purpose; but the contrary persuasions of friends, added to the sordid temptations of lucre, in a short time got the better of my advice; and on the 29th of November then next following this couple were married.

Determined to be confirmed in my judgment of this curious match, I took down the exact time the ceremony was performed, which was at forty minutes past nine in the morning, when the heavenly intelligencers displayed themselves as in the annexed plate, and the significators corresponded with their respective genitures, in a manner astonishingly correct, and so as to prove, to the satisfaction of every reasonable mind, that the impulsive or instinctive faculty within us is stirred up and excited by the medium or influxive agency of the celestial bodies.

The ascendant of this matrimonial figure is given for the bridegroom, and the seventh house for the bride. Saturn we find is still lord of the ascendant, located in his own house; and most aptly describes the person of the bridegroom, viz. a tall, lean, slender, person, advanced in years, with long visage, dark hair, meagre complexion, and peevish disposition; whilst his imbecility is most correctly denoted by the position of Venus, disposed of by the frigid planet Saturn in Capricorn.

The Moon in Cancer, in the seventh house, represents the bride; and describes her to be of a middle stature, round full face, brown hair, and well proportioned; and, as the Moon is approaching to a trine aspect with Mars, it shows her to be a woman of strong passions and spirit; hot, fiery, and impatient, though good-natured and courteous.

Let it here be premised, that, in all marriages where the two significators which represent the bride and bridegroom are not in good aspect with each other, it is impossible the parties can live in harmony; neither do they come together by the impulse of pure love, but for some other motive, which may generally be known by examining what house the lord of the ascendant or seventh house applies to, and the nature of the planets by which they are then occupied; for, if the lord of the eighth apply to the lord of the ascendant, or if there be no reception of the luminaries in their nativities, they are carried to the hymeneal altar, not by the force of love,
but

but by motives of avarice. Sometimes indeed we find love to be on one side, and interest only on the other. This is when the lord of the ascendant is a superior planet, and the lord of the seventh an inferior one of a contrary nature, and yet applying to the lord of the ascendant. Again, we find marriages take place where there is no love at all, as is the case in the above figure, where Saturn, a superior and ponderous planet, significator of the man, is posited in his own house; and the Moon, a light and inferior one, and significatrix of the woman, likewise in her own house; but both of them in opposite signs; being a demonstrable proof of avarice on one side, but of love on neither.

Upon the whole, mutual convenience may be traced out as the primary incentive in both these parties. The man was rich and old; the woman young—but not rich. So Mars, being lord of the tenth house, and posited therein, collectis the rays both of Saturn and the Moon; and, being so much higher elevated, impresses with a stronger influx this disposition upon their inclinations, and proves to us that their hands were joined, but not their hearts.

Jupiter, in all cases where he is free from malignant beams, hath designation of perfect honesty. In this figure we find him just entering into his own house, in platic trine to the Moon, and in fertile with Venus. But, although he thus favourably irradiates these two prolific planets, so as to impel a joint inclination to have the marriage-ceremony performed, yet, by being a quartile aspect to the Sun and Mercury in the eleventh house, which is the bride's fifth, and consequently her house of children, pleasure, and delight, it plainly demonstrates, that, though she should have no offspring by her husband, she would take care to acquire it by other means.

The Sun and Mercury have dignities in the seventh house, and consequently have strong sympathy with the bride; but, being posited in the eleventh, they become significators of enemies of the bridegroom. The Sun having his triplicity in the twelfth, and being within five degrees of the cusp, united at the same time with Mercury, shows that their influence will be of the like nature and tendency; and, as both of them are in the bride's fifth, which, according to the rotation of the sphere, is her house of pleasure and fecundity, they give designation of two persons with whom she would have familiarity and criminal contact; which is further illustrated by their being in exact quintile to the Moon, her immediate significator; which, being in no aspect whatever with
Saturn;

Saturn, the significator of her husband, shows that they will separate, and abandon each other, without any bodily union whatever.

The extraordinary circumstances of the case induced me to give my opinion of the marriage very freely, in the company I was in, the same day it was, *if I may so term it*, consummated. Much mirth, of course, resulted from my observations; but very few believed the circumstances I mentioned would so suddenly come to pass; particularly that a separation would prove the consequence of a single night's embrace: and that both parties would disunite with so much indifference.

The facts quickly followed the prediction. The new-married pair were put to bed—*where love and joy should take their fill*: but such was the singularity of the case, that the bride rose up with the sun, and, having been refused that participation of fortune her friends had blazoned out, and finding no other allurements to supply that defect, she immediately deserted her husband, who never took the pains to retrieve her; and she has since attached herself to two other persons, by both of whom she has had children.

Whoever contemplates the horoscope given in the annexed plate, will easily account for this otherwise extraordinary-narration. They will likewise perceive that we have given a lively contrast of a bad marriage, by an emblematical representation of a good one, where heart and hand, and innocence and love, draw down the fostering hand of heaven with fruitfulness and joy. Interest and ambition ought surely never to guide the laws of love. The sweet intercourse of the sexes, and the ecstatic blending of soul and body in the bonds of matrimony, becomes a crime, when not directed by that heavenly flame. It is the attic fire of all-powerful love, which alone teaches us to be happy here, and leads to immortal happiness hereafter; for,

Well-chosen love on earth can never die,
But with our nobler part ascends the sky.

TRAITS of Illustrious and Extraordinary CHARACTERS,
deduced from their genethliacal Figures of Birth.

ALEXANDER the GREAT.—Born in Lat. 420.

The person of this illustrious monarch is most aptly described by the respective significators of his geniture, in the annexed plate. We find the lord of the ascendant, and the two luminaries, are in Cancer, Virgo, and Taurus, all of which are signs of brevity, and denote a low or mean stature; and, as Saturn, lord of the ascendant, is posited in a *pitted* degree of Taurus, it shows that he was wry-necked, constantly holding his head on one side. He was likewise hasty and choleric; which is described by the Moon in conjunction with Mars, a configuration that gave him at the same time an uncommon share of courage, an intrepid spirit, and an unconquerable mind. Experience hath taught, that Venus adorns and enriches that part of the body which is governed by the sign in which she happens to be posited at the hour of birth. In this nativity, Venus is in nineteen degrees forty minutes of Leo, which represents the back and heart; and in conjunction of Jupiter. These circumstances prove the native to have been endowed with a large, benevolent, and courageous, heart; all of which, in the course of his life and actions, were in a thousand instances exemplified. Nor are these excellent endowments prefigured only by the benefic irradiations of Jupiter and Venus; they are further illustrated and strengthened by the north node of the Moon falling in the ascendant, while Saturn, the disposer thereof, is in trine to the Moon and Mars, and the Sun, in the exaltation of Jupiter, in trine of them all.

The time of this monarch's inauguration and investiture of the kingdom is prefigured by the trine of the midheaven with Venus; at the same time that Venus is within orbs of a conjunction with Jupiter, who is lord of the tenth and eleventh houses, which have designation of the crown, kingdom, and people. The direction of these aspects came up in about twenty-one years from the native's birth, at which time his coronation took place; when he, in every sense of the word, began to reign in the hearts of his people.

In this nativity the Moon is certainly Hyleg, and is therefore to be directed for death. The Sun, Mars, and Mercury, are co-significators of death; and, hence it is that the learned Gadbury attributed his death to poison, which misfortune befel him when the Moon came to the quartile

of Mercury in the eighth house. This prediction of the native being poisoned, is unquestionably confirmed by what is recorded of Olympias his mother; who having, six years after his death, discovered the fact, caused many suspected persons to be put to death, as accessaries in the murder.

NERO CÆSAR.—Born in Lat. 51°.

This native is usually denominated Bloody Nero; and indeed, if we but cast our eye upon the horoscope of his birth, we shall find ample demonstrations of a cruel and vindictive disposition. Mars is opposite to Jupiter and Venus in the twelfth house, an aspect of noxious and direful tendency. Jupiter, we find, is lord of the tenth, and consequently significator of the native's mother. Mercury is lord of the ascendant, in exact quartile of the Moon, which is an obvious proof that the native should cruelly treat and abuse his mother; and, as Mercury is at the same time in sextile of Mars, it is a probable argument that he would become a murderer. The quartile of the Sun and Saturn is a configuration productive of every vicious inclination, and of every atrocious crime. Under the influence of this malignant direction, which held for a considerable length of time, he not only became hated by the people under his government, but exercised those bloody and unparalleled cruelties that darken and disgrace the annals of his reign.

In the black catalogue of his offences it is recorded, that he not only murdered his mother, but first committed incest upon her. He poisoned his own brother; killed his sister in law; and destroyed his wife Poppea, by kicking her to death when pregnant. He wantonly set fire to Rome, and exultingly made an entertainment in sight of the flames, while the city was burning; and, being afterwards proclaimed by the Roman senate an enemy to the state, he, the moment he heard it, became his own executioner, and destroyed himself in the thirty-second year of his age; the directions for which are the Moon to the conjunction of Mars, and Jupiter to the opposition of the Sun, who, in this nativity, was Hyleg, or giver of life. Thus the configurations precisely describe the quality of the man, and the directions show the manner of his death; all of which minutely came to pass.

POPE SIXTUS V.—Born in Lat. 43°.

Latitude of the Planets.

♃	North Latitude	0	50
♄	South Latitude	0	11
♅	North Latitude	0	5
♆	South Latitude	2	25
♇	North Latitude	2	0
♈	South Latitude	4	46

This nativity displays a brilliant assemblage of benignant configurations, calculated to promote the most exalted honour and felicity. To prefigure the native's future greatness, here is a most remarkable conjunction of the Sun and Jupiter in the ascendant; and, to prove that this splendour shall arise from ecclesiastical preferment, we perceive the lord of the ninth house in conjunction with the lord of the tenth, also in the ascendant. That an extensive flow of wealth and riches shall accompany this preferment, is evident from the position of the lord of the ascendant in the second house, strong in dignity, and in trine aspect of the Moon, which is in conjunction with the Part of Fortune. These are universally allowed to be the strongest arguments of future prosperity and grandeur to the native that can possibly arise from any irradiations of the stars whatever; and the result proved the certainty of the fact. At the age of sixty-four he was elected pope; at which time the medium cœli came to the body of the Sun, as may be seen by equating the direction; and is a most apt configuration for producing princely honour and sovereignty. The Sun, in this nativity, is Apheta, and the Moon is Anareta; so that, when the Sun and Moon came into contact by anaretical rays, the illustrious native departed this life, which happened on the 24th of August, 1590, at which time the Sun came to the perfect quartile of the Moon, in sixty-nine years from the day of birth, which was the exact age of the native.

PHILIP II. KING of SPAIN.—Born in Lat. 42°.

When the native was twenty-five years old, (which was in the year 1630,) he was in imminent danger of being burnt to death, but was miraculously preserved. The directions at that time operating, were the ascendant to the body of Saturn, and the Sun to the opposition of the mid-heaven, and consequently to a conjunction with the fourth house, which hath designation of the house in which he dwelt. The Sun and Saturn being in fiery signs presage his danger to arise by means of fire; and the

the opposing irradiations of the benefic stars describe the manner in which he was preserved.

In the year 1633, a conspiracy was formed against this prince, and he was in the utmost danger of being stabbed. This is declared by the direction of Mars to an opposition with the ascendant by direct direction, and prevented by the superior force of the benefic rays.

In 1649, when the native was nearly forty-four years old, he was attacked by a sharp and violent fever, and his life was despaired of. This indisposition came by the configuration of the Moon, which is the apheeta, or giver of life, directed to the quartile of Mars: but fatality was prevented by the nourishing beams of Jupiter directed at the same time to the ascendant.

In the year 1656, a war broke out betwixt this prince and Oliver Cromwell, then Lord High Protector of England; an event which is most aptly foretold by the body of the Sun coming to the Bull's Eye, a violent fixed star; at the same time that the Part of Fortune comes by direction to an opposition of the Sun in violent signs.

In the year 1659, King Philip made peace with France, and married his daughter to the French king. These events are prefigured in his geniture, exemplified in the foregoing plate, by the ascendant coming by direction to the sextile of Mercury, lord of the seventh house; and the Moon to a perfect sextile of the Sun.

In 1661, the ascendant came to the body of Jupiter; and was succeeded by the revolutionary sextile of the Moon to her own radical place in the geniture; at the same time that Venus forms a mundane trine with the midheaven. These directions promise much happiness, honour, and reputation, to the native, and point out the happiest and most illustrious part of his reign.

The Moon in this nativity being giver of Life, and the Sun Anareta, forshews the time and manner of his death. Let the direction of their opposite beams be equated by the rules already given; and it will be found, that the perfection of the aspect in the anaretical place of the horoscope agrees precisely with the hour in which this illustrious prince yielded up the ghost.

HENRY VI. KING of ENGLAND.—Born in Lat. 51°. 32'.

This prince succeeded to the crown of his ancestors when he was but two months old, and was crowned King of England on the 6th of November, 1429; the midheaven being then directed to a trine aspect of the Moon. At ten years of age he was crowned King of France in the city of Paris, under the influence of the ascendant directed to the body of the Moon, which configuration participates of the same nature and quality with the former, and they both most aptly denote these illustrious events, when applied to the persons of princes of the blood, or to heirs apparent to the throne.

At twenty-four years of age, the ascendant is irradiated by the sextile rays of Jupiter; under which direction he marries the celebrated Lady Margaret, daughter to the Duke of Anjou, a princess of masculine resolution and courage, which is represented by the fiery planet Mars, located in the seventh house, in his exaltation. This violent and intrepid spirit of Margaret was quite opposite to that of her consort, who imbibed from nature a disposition remarkably mild and meek, as is obviously prefiged by the passive qualities of several significators in his geniture displayed in the foregoing plate.

In his thirty-ninth year, this native was taken captive by the Earl of March; and, by consent of the people, stripped of his royalties, and sent prisoner to the Tower. This untoward event is prefiged by the Moon's quartile application, first to the midheaven, and then to a malefic quartile of Mars, both which directions came up precisely at the time these circumstances took place. After he had been twelve years a close prisoner, namely, on the 21st of May, 1642, being then fifty years of age, he was inhumanly murdered by the hand of Richard, the bloody Duke of Gloucester. Mars then came to the quartile of the Moon, which, in this nativity, was Giver of Life.

If we consider the relative positions of the planets in this geniture, we shall not wonder that this prince was unfortunate in war, and unsuccessful in all his enterprizes. The Moon in opposition to Mars, strengthened by angular places, and Mars, significator of public enemies, so powerfully located in his own house, at the same time that he is constituted the governing planet of the geniture, is an irrefragable argument that Fate and the Stars were combined against this unfortunate prince. The cause and manner of his captivity are clearly pointed out by Venus, lady of the ascen-

dant, in quartile with Saturn ; and by Jupiter, lord of the twelfth house, the house of imprisonment, in quartile with the ascendant ; whereby is shown the superiority and success of his enemies over him. The Moon's opposition to Mars, from fixed signs, and near the Pleiades, denotes the violent and untimely death which this native suffered ; but who inherited so mild and passive a temper, that, when struck by a common rustic, he gentl replied, " Forsooth you wrong yourself more than you do me, by striking the Lord's anointed !"

HENRY VIII. KING of ENGLAND.—Born in Lat. 51°. 34'.

The lofty spirit and arbitrary will of this prince are demonstrably proved by the position of the luminaries in cardinal signs, as displayed in the annexed plate. His temperature and inclinations are ascertained by the configurations of Mercury in trine of the Moon, and in sextile to Venus ; at the same time that he beholds the ascendant with a sextile ray, and forms concordant familiarities with the other significators. This not only bespeaks a winning and complacent deportment, but manifests a luxury in the gifts of nature, not commonly bestowed upon the masculine conformation. Here are however strong marks of obstinate resentment, and obdurate revenge, even against offending females ; whom it was not in his nature to forgive, when once seriously incensed against them ; as the houses and signs testify, wherein Venus and Mercury are located.

The astrological cause of this native's desire after many women is deduced from the sextile irradiations of Venus and the Moon with Mercury, the Moon being at the same time dignified in the seventh house. And the reason of his continual disagreements and contentions with them, is because Jupiter, lord of the seventh, is in quartile with Mars and the ascendant, which stir up the choleric humour, unallayed by lasciviousness and lust. The severity of his treatment to them, is depicted by the luminaries being in quartile to each other ; the Moon in the west angle, in the house of Mars ; while Venus, the significatrix of his concubines, is in conjunction with the Dragon's Tail.

The circumstance of this monarch changing his religion, and encouraging the reformation of Luther and Calvin, is most admirably described by the quadrature-aspect of Jupiter and Mars, with the Dragon's Tail in the ninth house. I shall not go into detail of this remarkable event, nor consider it astrally in all its parts ; my purpose here being only to mark out the extraordinary incidents of these great men's-lives, and to show the directions

directions under which they happened; that the young student, or inquisitive reader, might apply them as examples, and profit by the result.

This prince reigned over Great Britain thirty-nine years; and died on the 28th of January, 1547, in the fifty-sixth year of his age. In this geniture the Sun is Hyleg, or giver of life, which, being directed to the Anareta, will be found to correspond exactly to the time of his dissolution.

EDWARD VI. KING of ENGLAND.—Born in Lat. 51°. 32'.

♄	North Latitude	1	30
♃	North Latitude	1	30
♁	North Latitude	0	4
♋	South Latitude	4	17

It is remarkable of this native, that he was extracted by manual operation from his mother's womb, and his life preserved. At ten years of age he succeeded to the crown of Great Britain, namely, on the 28th of January, 1547; at which time the ascendant of his nativity came by direction to the conjunction aspect of the planet Venus, lady of the tenth house, or medium-coeli, which is the house of dignity, honour, and supreme power.

This prince reigned only six years and five months, and expired when he was little more than sixteen years old. The ascendant, in his geniture, must be taken for Hyleg, or giver of life, because neither the Sun, Moon, nor Part of Fortune, are in aphetical places. Saturn is the Anareta, or destroyer of life; and consequently, when Saturn came by direction to the ascendant, the native expired.

To prove this to be a fatal direction, we find there were operating at the same time, the Sun to the quartile of Mars and the Moon to the opposition of the same malefic planet; so that both the luminaries were afflicted when Saturn traversed the ascendant, and gave fresh vigour to the hand of death. Hence it is apparent, that this native was not designed by nature either for a long or a happy life.

MARY, QUEEN of ENGLAND.—Born in Lat. $51^{\circ} 34'$.

In this geniture we find Saturn lord of the ascendant, out of all his own dignities, but in the dignities of Jupiter, and in a fiery sign. Jupiter we find is the dispositor of Saturn; but is posited in a fiery sign likewise. These are infallible arguments of an oppressive and rigorous government. The Moon being in opposition to Jupiter from angles, hath designation of grievous dissensions about religion. The quartile configurations of the Sun with Mars, and Mars with Mercury, in the dignities of Jupiter, in bicorporal signs, near Aldebaran, show the dishonourable and bloody reign of this princess, and the persecution of her subjects in matters of conscience and religion. Venus, being lady of the third house, represents her sister; and, being posited in the twelfth, most aptly declares her sister's imprisonment; and the more so, as Saturn is not only lord of the ascendant, but lord likewise of the twelfth, the house of imprisonment and affliction.

When the ascendant came to the sextile of the Sun, she succeeded to the crown of Great Britain, namely, in the year 1553, being then near thirty-seven years of age. In the year 1554, she was suddenly married to Philip king of Spain, under the direction of the Sun to the trine of Venus.

This native died in the forty-second year of her age, after she had reigned about five years and a half. The time and manner of her death are pointed out by the Sun, which is giver of life, directed to the quartile of the Moon, in quartile to Saturn, lord of the ascendant; and on the day she died the Moon came to the opposition of Mars. These directions are all of a violent nature; and whoever equates them by the Sun's motion will find them correspond exactly to the time and manner of her death.

ELIZABETH, QUEEN of ENGLAND.—Born in Lat. $51^{\circ} 32'$.

Upon the ascendant we find the regal sign Sagittarius, with Jupiter, its lord, located therein; which declares the native to inherit a most masculine and intrepid spirit, a poignant wit, and undaunted resolution; qualities which are greatly heightened by the degree ascending being in the dignities of the planet Mars.

In the twenty-first year of her age she was oppressed and imprisoned, and suffered every species of persecution that could result from the vindictive jealousy and resentment of her enemies. During these troubles, she had operating a most malefic direction of Saturn to the quartile of the Sun, in the ninth house, which exactly describes the cause for which she was persecuted, namely, her hereditary right to the crown, and her attachment to the protestant religion.

When this illustrious princess attained her twenty-fifth year, she triumphed over her domestic enemies, and was crowned Queen of England. At this time the ascendant was directed to a trine aspect of the Sun, who is the patron of honour and sovereignty.

In the sixty-ninth year of her age, this celebrated princess made her exit, under the mortal direction of the ascendant to the quartile aspect of the sun; leaving posterity to record the blessings of her reign, in which were laid the solid foundations of the protestant establishment.

Should the young student take the pains to set a revolutionary figure for the year of the native's death, he will find there was a conjunction of the two infortunes in the opposite place of the Moon in her radical nativity: and the figure itself nearly in quartile to that of her birth. The lord of the ascendant was in the eighth, and the Sun was falling in the sixth house; and on the day of her death, viz. the 24th of March, 1602, the Sun and Mars were both in the place of the direction, and the Moon in quartile of them both, as if nature herself sympathized with her subjects in the loss of their sovereign.

The EARL of ESSEX.—Born in Lat. 52°.

♄	North Latitude	1	0
♃	North Latitude	1	0
♀	North Latitude	1	0
♁	North Latitude	1	0
♂	North Latitude	1	0

It was not until the twenty-eighth year of his age that any thing remarkable occurred to distinguish the character of this celebrated nobleman. About that time he had a very eminent and powerful direction operating, of both the luminaries to a sextile configuration of Jupiter, under which he became powerful and elevated at court, and acquired the esteem and confidence of the queen, in a most unlimited degree, as the several significators very aptly testify.

At thirty-two years of age he was deputed, as the principal in commission, to seize the Spanish fleet; and soon after he was created earl-marshal by the queen. This latter honour begat him abundance of enemies, and created great jealousies and suspicions among the nobles, and particularly among those who were invested with the several dignities and offices of state. At this time the native had the luminaries directed to the sextile of Venus; and, to show the envy and malevolence of his enemies, he had the midheaven directed to the opposition of the Sun.

In the thirty-third year of his age this native was appointed to Ireland, viz. on the 27th of March, 1599. The Dragon's Tail was then on the ascendant; and, the day he set off, the Sun and Saturn were in opposition from the tenth and fourth houses; and, what was worse, the medium-cœli came by direction to an opposition with the Moon. It is hence evident that he would not prosper; and the event proved the fact; for, on the 28th of September following, he returned to the court of London, the Sun being then in the place of Saturn at the time of his setting out.

On the 2d of October, 1599, he was committed to the Tower; and in June following he was suspended from all his employments and offices in the state. On the 19th of February, 1600, he was arraigned, tried, and condemned; and on the 25th of the same month, being Ash-Wednesday, at eight o' clock in the morning, he was beheaded; at which time the midheaven came to a malefic opposition with Mars.

The arguments of a violent or premature death, in this nativity, are many. The two luminaries in conjunction with Mars, in aspect with a violent fixed star; the Sun and Moon, and lord of the eighth house, in violent signs; and Mars in Sagittarius afflicting the luminaries; are so many arguments, in any geniture, of an ignominious and untimely end; and, in the nativities of persons of quality and distinction, they are always considered as emblems of the loss of life, honour, and reputation.

At the moment of this unfortunate nobleman's death, the radical place of the Dragon's Tail ascended; the Sun and Mars were in opposition to the ascendant of the revolutionary figure, and Saturn was in exact opposition to the Dragon's Tail, all which circumstances declare his life to have been taken away by violence and treachery, to satiate private resentment, and to appease the clamours of those who were too powerful to be opposed, and too sanguinary to rise, in the political hemisphere but at the price of the blood of those by whom they had been eclipsed.

JAMES

JAMES I. KING of ENGLAND.—Born in Lat. 56°.

This geniture is remarkable for giving a great number of testimonies to the honour, dignity, and pre-eminence of the native. The Sun being in exact sextile to the ascendant from the tenth house; the Moon in partile sextile of Jupiter; Jupiter in conjunction with the Part of Fortune in the second house; Venus, lady of the tenth, located therein, having familiarity with many eminent fixed stars, in trine to the second house; the two luminaries in perfect reception of each other; and the lord of the ascendant in the tenth house in conjunction with the Sun, and in sextile to the ascendant;—are testimonies of dignity, honour, magnificence, and supreme power, rarely to be found in one and the same geniture; but which were in the most remarkable manner verified in the person of this illustrious prince.

But, notwithstanding these extraordinary arguments of splendour and sovereignty, deduced from the influx of the stars, yet we shall on the other hand find, that this celebrated monarch was not without his share of anxiety and trouble; as the annals of the British page abundantly prove. In the astral science these perplexities are presaged by the familiarity of Venus with the Dragon's Tail, in perfect quartile of Saturn and Mars; which sufficiently accounts for every evil that befel him. Added to which, we must not forget to remark the discordant rays of the Sun and Mercury, in quartile to Jupiter, lord of the seventh house, and in cardinal signs, whereby the enmities and conspiracies against him are most accurately foreseen.

The coronation of this prince took place in London, when he was thirty-seven years of age; at which time the Sun came to the zodiacal parallel of Venus, lady of the tenth house, which hath designation of fame, honour, magnificence, and preferment.

The memorable powder-plot (memorable only for its diabolical malignity) happened in the thirty-ninth year of the native's age, under the most noxious quartile aspect of the lesser malefic, the infortune Mars; the tendency of which mischievous direction was removed, by the superior rays of the benevolent Jupiter.

In this nativity the Sun is Hyleg; and we find Mars, Venus, and Saturn, all of them operating in the anaretical place of the geniture. Hence it is obvious, that, when the Sun came to the conjunction of Mars,
jointly

jointly with the quartile of Venus and conjunction of Saturn, the native would suffer a violent death; which really took place, when these directions came up, in the sixtieth year of his age. The constitution of Venus with the Dragon's Tail, irradiated both by Saturn and Mars, in the anaretic place, shows the native's death to have been occasioned by poison; for the immortal Ptolemy saith, that, whenever Venus is joined with the malefics, in familiarity with the Dragon's Tail, in directions to the hylegiacal or anaretical parts of the horoscope, it portends death by poison—and so it really happened in the present instance.

CHARLES I. KING of ENGLAND.—Born in Lat. 56°.

This unfortunate monarch was crowned king of this empire in the twenty-fifth year of his age; and was soon after married to the daughter of Henry IV. of France. The medium-cœli was then directed to the triangular rays of the Moon, in the house of dignity.

In the twenty-ninth year of his geniture he had the medium-cœli directed to the opposition of the Sun, under which influence he dissolved his parliament. The Scotch enthusiastic phrenzy took place in his thirty-eighth year, under the direction of Saturn to a conjunction of the Moon. In 1641, being in the forty-first year of his age, he summoned a new parliament, in which the famous contention about the militia took place. It likewise fermented religious jealousies, and laid the foundation of serious machinations against the king's life; all which misfortunes are prefigured by, and happened under the influence of, the ascendant directed to the quartile of Venus, lady of the tenth house, and of the medium-cœli directed to the quartile rays of Jupiter.

It was in the forty-sixth year of his geniture, that this monarch placed his life in the hands of the Scotch army, expecting from them that safety and protection they had proffered to give. But, when they had effected their bargain with the parliament, they basely surrendered him up, in violation of all the ties of honour, humanity, and benevolence. This transaction took place under the malevolent influence of Saturn transiting the midheaven, a configuration in the world known to be the forerunner of ingratitude, treachery, and deceit.

In his forty-eighth year, this unhappy monarch was beheaded, before the front of his own palace, Whitehall. This memorable event was effected under the direction of the Part of Fortune to the quartile of the
Moon,

Moon, and the zodiacal parallel of Saturn to the mundane parallel of Mars; and might serve as an useful monitor to succeeding princes, not to trifle with the remonstrances of a free people; nor to hold in defiance that genuine flame of heaven-born patriotisin, which, when once seriously kindled through an empire, carries all before it, and breaks down every barrier of protection, even to the sacred person of the Lord's anointed.

OLIVER CROMWELL, Lord High Protector of ENGLAND.
Born in Lat. $52^{\circ} . 19'$.

In the nativity of this enterprising and extraordinary character, we find six planets essentially fortified, and four of them in friendly trine to each other, with the luminaries and Jupiter in sextile. These configurations preface the most important acquisitions to the person of the native; at the same time that they illustrate the intrepidity and valour of his spirit, with the capaciousness and sagacity of his mind. The professors of this art, both ancient and modern, agree, that, where only three planets are found essentially dignified in a nativity, it is an earnest of singular prosperity and good fortune to the native; but, where six testimonies of the same nature occur, it is an evident proof that the person born under their influence will eclipse all his contemporaries in his advancement to glory and fame. How far this was verified in the person of Oliver Cromwell, when the humble situation of himself and his ancestors is considered, I shall leave to the decision of the candid and intelligent reader.

In the year 1640, this native was elevated to a seat in the British parliament. This was his first step to public fame and honour, and happened under the course of the medium-cœli to the Dragon's Head, seconded by a favourable revolution, in which Jupiter occupied the cusp of the tenth house.

In the year 1642, Cromwell was appointed to the command of a regiment of horse; and he raised one troop at his own expence. The Moon was then directed to the Scorpion's Heart, an eminently martial and jovial fixed star. In 1643, he was elected Lieutenant General to the Earl of Manchester, under the direction of the Moon to the trine aspect of Mars.

The memorable dispute between Cromwell and the Earl of Manchester took place in the year 1644, with uncommon acrimony on

both sides. The earl conceiving himself the better man, and supposing his interest in parliament to be much superior, he preferred divers informations against his lieutenant-general, but to little or no effect. The native quickly exculpated himself, and triumphed over his accuser. During the whole of this year, Saturn occupied the ascendant of his revolutionary figure; and in his radix, or figure of birth, the ascendant was at the same directed to the term of Mars.

In 1645, the native was appointed Lieutenant General under Sir Thomas Fairfax; and now his fame began to spread abroad. The Moon was then directed to the sextile aspect of Saturn, lord of the medium-cœli; and under this direction he eventually took the lead of Fairfax himself.

In the year 1648, he remonstrated with the parliament, and contended with the levellers, by which he fell into disgrace. Under the influx of the same directions, he formed the plan of bringing his sovereign's head to the block. These malignant beams proceeded from the quartile aspect of the Sun and Saturn, accompanied by the Part of Fortune to the opposition of Venus.

In 1649, Cromwell attended the army in the expedition against Ireland. He succeeded in the undertaking, but was severely indisposed with a flux and fever. This all happened under the succulent beams of the Moon, directed to the parallel of Jupiter in the zodiac. The years 1650 and 1651 were employed in subduing the opposition in Scotland. Wherever the native turned his arms, he came off victorious. This was the Sun directed to his own sextile, and the fortunate irradiations of the principal significators in the revolutionary figures of those two years to their radical places in the geniture; whereby all things appertaining to the native prospered well, and terminated generally to his own particular interest and advantage.

The memorable æra of his assuming the power of Lord Protector of England, was 1653, when he boldly possessed himself of the avenues leading to the House of Commons, and put an end to the sittings of parliament. Eying the Speaker's mace, he ordered his attendants to take away "*that idolatrous bauble;*" though he afterwards thought it no vanity to have three such borne before him. These events took place when the Sun came to the bodily aspect of Jupiter, and to the sextile of the Moon, at the same time that the Part of Fortune received the

the sextile beams of Venus; so that both the benefic planets concurred in the success of this daring enterprise.*

In the year 1654, Cromwell effected an honourable peace with France, through the medium of Cardinal Mazarin; and he concluded a treaty of alliance with the King of Sweden, through the indefatigable perseverance of Mr. Whitlock. This gentleman was rewarded for his merit, by being dignified with a title, and appointed ambassador to the Swedish court. These incidents occurred under the influx of the Part of Fortune directed to the trine of Mars.

The craft and subtlety of the native were never more conspicuous, than when he convened a new parliament, for the purpose of getting himself confirmed in the sovereignty of the empire, under the assumed title of Lord High Protector. This took place in the year 1656; when the Part of Fortune came to the sextile rays of the insidious planet Saturn, lord of the tenth house, joined with a favourable revolution; whereby is most aptly presaged, the attainment of advantage and preferment under the hypocritical mask of piety and religion. To such a pitch of adulation were some of his creatures arisen, that they not only confirmed him in the title of Lord High Protector, but intreated him to assume the name and dignity of King. This, however, he had the sagacity to refuse: deeming it safer to possess the power, without the pomp, of majesty.

In the year 1657, when thus invested with the supreme jurisdiction of the kingdom, he sent six thousand men upon an expedition into Flanders, under the command of Sir John Reynolds. This valiant knight had likewise consulted Mr. Lilly before his embarkation, and he shortly afterwards reduced and took possession of Dunkirk, as that proficient in the astral science had previously assured him would be the case. The Sun was then forming a perfect sextile of the planet Mercury in cardinal signs applying to Mars.

In the year 1658, on the third of September, 3h. 15m. P. M. this phenomenon amongst mankind departed this life, in the natural way, without assassination—which is perhaps the greatest wonder of the age

* It is a circumstance worthy of remark, that, before Cromwell put this daring scheme into execution, he sent for the celebrated Mr. Lilly, (who at that time of day was singularly eminent for his knowledge in this science,) and consulted him upon the occasion. Mr. Lilly only requested to be put in possession the hour of his nativity, and he would soon inform him of the probability of the event. This was complied with; the directions above specified were equated and considered, and the consequences exactly foretold. Cromwell is therefore supposed to have entered with more confidence into the House of Commons, and to have conducted his exterior with greater courage and dignity.

in which he lived; and can only be attributed to the fear—not to the love—of those who had access to him. In the directions which produced his death, the Sun is the Apheta, or giver of life, and Saturn the Anareta, or destroying planet; and the incidence of their beams met by quartile rays, precisely at the time this illustrious native gave up the ghost, as any one might perceive, by equating the arch of direction.

Thus terminated the life and actions of a man, who perhaps never had his equal—whose resources were within himself; and whose progress through life was marked with strong portions of temerity and hypocrisy—of perseverance and good fortune. He attempted nothing but what he accomplished; and surmounted difficulties, which would have plunged half the universe into ruin and despair.

CHARLES II. KING of ENGLAND.

Born in Lat. $51^{\circ} 32'$.

It must be pretty obvious to the reader, that the utmost of my design in giving these nativities, is merely to show the principal incidents of each native's life, and distinctly to point out the configurations or occurrences of the planets, under which they happened; that, by comparing the one with the other, in every age, occupation, or distinction, of human life, we might be convinced, by the uniformity of facts, and the evidence of our own senses, that the one is, in a limited degree, subservient to the other; and that the motion of the heavenly bodies, variegated and qualified by a coincidence of their beams, is the real medium by which the affairs of this world are influenced and directed; and whereby the attentive reader, from observation alone, might be enabled to predict the principal occurrences of any man's life, from a bare inspection of his nativity.

According to this speculation, we find the Moon in early signs, applying to the terms of Mars, near the place of the Pleiades, at the time this prince was nine years old. The natural inference to be drawn from this aspect is, a broken limb, a violent bruise, or some accidental affliction; accordingly we find the native, when this direction came up, had the misfortune to break his arm.

Again, at ten years of age, he was afflicted with the jaundice, and suffered greatly by a fever. These are the diseases of Mars; and the Sun, being Giver of Life, and passing the terms of Mars to a configuration.

tion with violent fixed stars of the same nature, evidently produced them. The violence and duration of these disorders are pointed out by the opposition of Mars to the Sun's radical place in the geniture in quartile to the ascendant, with the Sun and Saturn conjoined in the sixth house.

The ascendant came to an opposition of Jupiter when this prince was afflicted with the measles, which happened when he was about twelve years old. Soon after this he left London with his royal father, and was plunged into a labyrinth of sorrows and distresses. These are pointed out in the most astonishingly correct and uniform manner, by a chain of malefic configurations in his revolutionary figure of that year. The most remarkable aspects are, a quartile of the Sun and Jupiter; a conjunction of Saturn and Mars; a quartile of the Sun and Saturn; a quartile of Saturn and Mercury; a quartile of Mars and Mercury; a quartile of Saturn and Venus; and a quartile of Mars and Venus; all in progressive order, accompanied with several unpropitious and most alarming transits.

In the year 1646 this prince left his native country, and went for safety to France, where he fell sick with a scarlet fever, and his life was despaired of. At that time the Sun, Giver of Life, was directed to the terms of Mars, and to the stars of Hercules, and Saturn passed the Moon's place in the radical figure of birth. But Jupiter transiting the Moon and Venus, and to the ascendant, not only gave him a most friendly and cordial reception at the court of France; but prevented the fatality threatened by the evil rays of Mars and Saturn.

In the twentieth year of his age, he was crowned King of Scotland. This was under the influx of the mid-heaven to the trine of Jupiter. In his twenty-first year, namely, in the year 1651, he entered England with a considerable army; but was quickly attacked and defeated by Oliver Cromwell, then Lord Protector of England. At this time the ascendant came to the quartile aspect of the Sun; Saturn transited the eleventh house; and Jupiter formed a quartile with the ascendant in his own radical place in the figure of birth.

It is very remarkable, that on the precise day the battle of Worcester was fought, which ended so disgracefully to the native, the Sun came in quartile with his radical place in the geniture; Jupiter formed a quartile with the ascendant; Mars was in opposition to the Moon and mid-heaven, and the Moon in quartile both of Mars and Venus. Under

such inauspicious stars, what less could be expected than an inglorious defeat, and a cowardly defalcation on the part of his troops?

In the year 1657, the King of Spain assisted the native with money to the amount of one hundred thousand pounds. The direction then operating exactly points out the circumstance, which was the Sun to the trine of Jupiter. In the year 1685, the native died. The direction which produced his death, was Saturn, the Anareta, to the opposition of the Sun, the Giver of Life.

If we compare the geniture of this illustrious prince with that of the king his father, we shall find the ascendant of that nativity to be the place of Mars in this. Secondly, the Dragon's Tail, in the geniture of this native, is upon the place of the Sun in the other. Thirdly, the Sun in the geniture of the father, is in opposition to himself in the geniture of the son. Fourthly, the Sun in this nativity is in quartile to the place of Jupiter in the other; arguments, which serve abundantly to show, that the father and the son should both be involved in one and the same unfortunate quarrel; that the father should fall a victim to its rancour, whilst the son should rise superior to the enemies of them both, and be reinstated in the hereditary rights of the crown, and in the hearts of his people; which, I believe, was at last pretty nearly the case.

JAMES II. KING of ENGLAND.

Born in Lat. 51°. 32'.

The first accident we meet with in this geniture, befel the native in his infancy, when he was only a year and a half old, which was an imposthume in his head, and continued, after it broke, for five years, before a perfect cure could be formed. This happened under the direction of the Moon to the quartile aspect of the Sun; which, being in fixed signs, declares the obstinacy and continuance of the disorder.

In the year 1646, the native was afflicted with a severe ague, which reduced him in a manner singularly rapid and alarming. The cause of this illness I find in a revolutionary horoscope of that year, where a malefic opposition of the Sun and Saturn, in quartile to the Moon's radical place, produces aguish affections, accompanied with a violent fever. The ponderosity of Saturn declares the transit should be accompanied with dangerous symptoms. Again the ascendant came to the
body

body of Mars in the year 1650, and the Moon to a quartile with the Part of Fortune, which influx likewise produced a violent fever, and a remarkable lassitude of the whole human frame. The native was then in his seventeenth year.

In 1653, this prince headed a wing of the army in Flanders, and received a dangerous wound. It was in its nature not mortal; but, being accompanied with a violent fever, the dangerous symptoms were increased, and the native's life in consequence despaired of. This was produced by the beams of the Sun, when lord of the ascendant, directed to the hostile rays of a perfect quartile of Mars. Another fever was produced by the Moon directed to the body of Mars, and the Sun to the body of Saturn, which attacked the native in the year 1667, when no person expected he would have survived. These configurations serve to show, that, from the radical constitution of the several significators in the figure of birth, the native was more liable to fevers than to any other complaint. From the same source of information we likewise discover, that this prince was subject to weak eyes and imperfect sight. This is declared by the quartile position of the two luminaries to each other; the one being placed near nebulous stars, and the other in familiar congress with stars of a violent nature.

Anno Domini 1685, this prince succeeded to the crown of Great Britain. This is predicted by the planet Jupiter, to a favourable conjunction of Mars, in the medium-coeli, or tenth house, the house of honour, glory, and preferment. But here the influx of Mars, who is the lesser infortune, most aptly points out to us, that, though he is brought by the *primum mobile* to a coincidence with the benefic beams of the princely star Jupiter, and bears testimony to his coronation, yet the consequences would favour very much of the evils wherein this malefic planet is observed to delight.

So many cross and unpropitious directions as we find in this nativity are at first sight sufficient to convince us, that the unhappy native would drink deep of the bitter cup of disappointment and affliction. To justify the remark, requires only to advert to the private and public anecdotes of this prince, who, though he lived to the age of sixty-seven years, enjoyed but a very moderate share of health, and still less of happiness.

GEORGE, DUKE of ALBEMARLE.—Born in Lat. 51°.

♃	North Latitude	0	17
♄	North Latitude	1	50
♅	South Latitude	0	49
♆	South Latitude	0	59
♇	South Latitude	1	20
♈	South Latitude	4	53

This nativity is worthy the minutest attention of every reader, for the singularity of its noble and illustrious configurations; and whereby a good and prosperous geniture might be readily distinguished from those of an unfortunate and adverse designation.

The first direction material for us to examine in the above geniture, is the ascendant to the quartile rays of Saturn, posited in Aries; the greatest dignities of Mars. Under this malefic influx the native was taken with the small pox, and very narrowly escaped with his life, which we see protected by the superior strength of the benevolent Jupiter in the ascendant, and the vivifying rays of the Sun unafflicted in the tenth house.

In the twenty-first year of his age, he was appointed to an arduous employment in the Low Countries; in the execution of which he increased in reputation, honour, and fame. The Moon was then directed to the eminent star *Oculus Tauri*; which has the most natural designation of this fortunate occurrence. In his thirty-first year, he was made captain in the horse-guards. He had then in his nativity the ascendant directed to the trine aspect of Venus, in the sign *Taurus*, her chief dignity and exaltation, whereby these two eminent promotions are found to correspond, and to be the result of each other. When the native was thirty-two years old, he was honoured with the command of a regiment. To denote this preferment, he had the mid-heaven directed to the sextile aspect of Mars; and this in *Capricorn*, his exaltation; a very great argument of success in martial honours and achievements.

At thirty-five years of age, this native was unfortunately worsted in an engagement, and taken prisoner. The Sun was then directed to a conjunction of Saturn; and the Moon had nearly formed a quartile aspect with Mars. The first direction fell in the twelfth house; and Saturn, the promittor, was then lord of the twelfth.

But

But in the fifty-second year of his age; namely, in May 1660, he restored Charles the Second to his crown and dignity, after he had been twelve years in exile; and re-established peace and tranquillity in the three kingdoms, England, Ireland, and Scotland. He had then the Moon directed to the sextile rays of Jupiter; and Jupiter being lord of the tenth house of his nativity, made that action more eminent and honourable. This was not a little augmented by the Part of Fortune being also directed to the trine of Jupiter; and, to show the opposition and struggles he should meet with in the accomplishment of that glorious undertaking, he had the ascendant directed to the contra-antifiction of Mercury, lord of the seventh house, and the significator of open enemies.

That this native was born for great and illustrious undertakings, admits of no doubt. We find the Sun posited in the tenth house; in a noble fiery sign, and in trine aspect of the Moon, in a sign of the same triplicity. Jupiter is likewise posited in the ascendant, in trine of Venus and Mercury in the eleventh. Mars, being also upon the ascendant, gives him intrepidity and courage; and, in sextile of the planet Saturn, added deliberation to his enterprises, and formed him not only for the soldier, but for the statesman and patriot. He hath the Moon likewise in the very degree of the Sun's exaltation, upon the ascendant of England, in the sign Aries, which disposed him to such great and glorious enterprises, for the love and loyalty he bore to his king and country.

JAMES, DUKE of HAMILTON.—Born in Lat. 56°.

♄	North Latitude	1	0
♃	North Latitude	1	0
♋	South Latitude	2	0
♌	South Latitude	3	0
♍	South Latitude	4	0
♎	South Latitude	1	0

This is a glorious nativity; there being no less than five planets most eminently dignified with the luminaries above the earth, in admirable reception of each other. The light of time is located in the house or angle of dignity; and the lord of the ascendant is in his own essential dignities, in the mediuni-coeli, all which are so many arguments of martial fame and glorious achievements, productive of immortal honour and renown. But, though this native's life was for the most part

thus eminently distinguished, yet his end was tragical and unfortunate, for he died by the hands of his enemies, in the forty-second year of his age, having at that time the ascendant directed to the quartile of the malefic planet Saturn, in the beginning of the sign Libra, and Saturn radically posited in the fourth house. And on the day he was routed by Cromwell in Lancashire, namely, on the 17th of August, 1648, Mars, in his revolution, was in the quartile place of the Moon, and Saturn stationary, to retrogradation, in the place of Mercury, lord of his ascendant; the Moon being then in opposition, and the Sun in the very opposite place of Jupiter; all which malicious transits in his revolutionary figure were eminent tokens of discomfiture and defeat in that ill-adviced engagement; and this the rather, because the mid-heaven was thus directed to the opposition of Saturn.

In 1643, January the 3d, he was sent prisoner from Oxford to Pendennis Castle in Cornwall, where he continued until the year 1646. Saturn was then in quartile to the Sun, and Mars in opposition to the lord of the ascendant, and a very bad revolution he had for that year. But, towards the end of the year 1642, King Charles entertained him very honourably at court, and advanced him to considerable honours and employments. He had then operating the mid-heaven to the trine aspect of Jupiter.

On the day he was beheaded, being March the 9th, 1648, the Moon was in conjunction of Saturn, whose quartile was promittor in the direction of his death; and the Sun was upon the very degree of the eighth house of his nativity, nearly in opposition with Jupiter; and the fiery planet Mars had just passed the horoscope of his birth. Hence we derive the following arguments of a violent death: namely, Saturn opposing the Sun from angular houses; the Dragon's Tail on the cusp of the eighth house; Mars on the cusp of the fourth, in opposition to the tenth, and the Moon by her latitude in the eighth house.

The EARL of STRAFFORD.—Born in Lat. $51^{\circ} 32'$. viz. London.

This native was a person so singularly accomplished, that King Charles, after bemoaning his unfortunate end, and reflecting upon himself for consenting to his death, wrote as follows: "I looked upon my lord of Strafford as a gentleman whose abilities might make a prince rather afraid than ashamed to employ him in the greatest affairs of state; for these high talents were prone to create in him great confidence of undertakings,

dertakings, and this temper was likely enough to betray him into great errors, and to raise him many enemies, whereof he could not but contract good store, while moving in so high a sphere, and with so vigorous a lustre; he must, like the sun, raise many envious exhalations, which, condensed by a popular odium, were capable to cast a cloud upon the brightest merit and integrity."

To denote the eminent accomplishments of this noble personage for the purposes of government and good policy, he hath Virgo ascending, a sign which uniformly represents a native admirably ingenious and prudent. Mercury, lord of the ascendant, is in Taurus, with the Sun, the sovereign light of time, casting a trine aspect to the ascendant. Mercury is at the same time lord of the tenth house, and of the ascendant likewise, which is a certain presage of honour and dignity to the native by the natural excellencies and endowments of his mind. It is nevertheless to be considered, that Mercury is combust of the Sun, and the Moon and Mars are in exact quartile to him; configurations which not only eclipsed the reputation of his great abilities, but argue that his relations and friends, as well as his enemies, should envy him the honour and preferments those great abilities procured him.

Mars, with the Sun and Moon, govern the eleventh, twelfth, and third, houses of the horoscope; and Saturn, being locally and virtually in the eleventh house, in opposition to Jupiter, shows the falshood and perfidioufness of his friends, and the violence and malice of his enemies; and, to add to these discordant configurations, the cusp of the midheaven is the exact antisicion of Saturn and the contra-antisicion of Jupiter.

When this nobleman was near forty years of age, he was constituted and appointed Lord Deputy of Ireland. He had then operating in his nativity, the Moon to the sextile rays of the Sun, and the midheaven to the antisicion of Venus by direction. At forty years old, viz. November 12, 1640, he was impeached for high treason. Mars was that day in opposition to the ascendant, and in quartile of Mercury, lord of the medium-cœli and of the ascendant. On the 19th of November he applied for bail, but was refused. The Moon was then in opposition to Mercury, and the Sun in opposition to the tenth house. On the 23d of the same month he was committed to the Tower: the Moon was then in opposition both to Mars and to her own radical place in the geniture.

On the 28th of January, 1641, he was first impeached in the house of commons: the Moon was at this time in opposition of Saturn's place, and Mars possessed the Sun's place in the radix. On the 30th of January he was impeached in the house of lords; Mars still occupied the Sun's place, and the Moon continued in conjunction with the Sun in the sixth house.

On the 15th of April, 1641, this native was declared guilty of the treasonable practices with which he had been charged: the Moon was then in opposition to the Sun, near his radical place; Saturn was in opposition to the ascendant; the Sun was in quartile of the place of Mars, and Mars upon the place of Venus, in the tenth house. On the 10th of May the king signed the warrant for his execution; Mercury was then stationary, and Saturn in opposition to the ascendant; and the Moon was in quartile of Mars and Venus. On the tenth day of the same month this native was beheaded, in the forty-eighth year of his age. The Moon was then in exact opposition to the Sun, and Saturn was in opposition to the ascendant. But, to show a more eminent designation of these afflictions, and eventually the loss of his life by them, he had the mid-heaven directed to the conjunction of Saturn and to the opposition of Jupiter; the Moon was likewise ten digits eclipsed in the very beginning of the revolutional figure of that year, and Saturn and Mars were both afflicting the ascendant of the geniture. Thus fell this great and distinguished character, who was excelled by few in the bright ornaments of wisdom and understanding.

GEORGE VILLERS, DUKE of BUCKINGHAM.
Born in Latitude 53°.

♄	South Latitude	1	0
♃	South Latitude	1	0
♂	North Latitude	0	0
♀	North Latitude	1	0
♁	North Latitude	2	0
♂	North Latitude	4	0

This native was a remarkable favourite of King Charles the First; and indeed, to a person versed in the astral science, there can be no wonder, since there is such an astonishing sympathy in their nativities; for the signs are not only posited the same upon cusps of the celestial houses, but Jupiter's place in the one nativity is the place of the Sun in

in the other; and the Moon's place is precisely the same in both. Such an harmony and similar coincidence of matter in the temperaments and endowments of these two natives, could not but produce that remarkable concurrence of judgment, and familiarity of sentiment, which was uniformly discovered in the actions and manners of these eminent persons.

This illustrious native was not without his share of private enemies, who used every means to alienate the king's good opinion and favour from him. But vain was the attempt; for, where the heavens form an unity of sentiment, it is beyond the subtlety of human invention to dissolve it.

In the year 1627, on the 27th of July, this native being then near thirty-five years old, embarked for the Isle of Rhe. The success of this undertaking by no means answered the expectations that had been formed of it; and which was before-hand but too evident; for, on the very day he set sail, Mars was in exact quartile to his ascendant at birth, and to the Sun's place also; the Moon was in quartile to the place of Mars and Venus, and to the Sun, and in opposition of Jupiter; all which unfortunate positions previously declared the expedition to be as unsuccessful as it eventually proved.

In the year 1628, on the 23d of August, this native, being near thirty-six years old, was basely assassinated and stabbed at the Crown Inn, in Portsmouth, by a ruffian of the name of Felton. The Moon was that day in quartile of the ascendant at birth, and the Sun in the radical place of Mars; and, in the revolutionary figure for that year, the Moon was in exact quartile of Mars and Jupiter. And besides this congress of malefic transits, which in themselves were alone sufficient to destroy life, there was a fatal direction operating at the same time, of the ascendant to the body of Mars. The grand argument of a violent death in this nativity, is the conjunction of the Sun and Mars, in quartile to the lord of the eighth house, who is in conjunction of that violent fixed star, the Heart of the Scorpion.

WILLIAM LAUD, ARCHBISHOP of CANTERBURY.

Born in Lat. 52°.

♄	North Latitude	1	59
♃	South Latitude	1	44
♂	North Latitude	0	35
♀	South Latitude	0	10
♁	South Latitude	0	10
♅	South Latitude	4	50

Libra ascends the eastern horizon of this nativity, which is a sign of justice and mercy. Mercury, the true patron of science and learning, is in conjunction of Spica Virginis, in the ascendant; and Jupiter is in the ninth house, with Oculus Tauris in trine to Mercury, and the Moon and Venus are in friendly trine with the cusp of the angle of honour and dignity, and enjoy the same benign configuration with each other, and that from good places of the figure. To show that the native would be learned and pious, there are several stars of the nature of Jupiter and Mars culminating, which in many genitures have been found to raise the native, even from the lowest degree in the church, to the highest honours and preferments of ecclesiastical jurisdiction and authority.

Another argument of the episcopal dignity of this divine, is deduced from the circumstance of cardinal signs possessing the principal angles of the figure: for, as the greatest actions of the world depend on the cardinal points of the heavens, viz. Aries, Cancer, Libra, and Capricorn, so the most eminent persons, such as rise to honour and preferment highly superior to their birth and expectancies, have those cardinal points upon all the angles of their nativities. Thus it was in the geniture of Cicero, whose parentage, if authors may be credited, was so obscure as scarcely to be known; yet was he elevated to such a pitch of honour, as to be called "*the father of his country.*" And thus it was with Oliver Cromwell; and may be seen in the genitures of a thousand others, who have risen highly superior to all their contemporaries, by having these cardinal signs thus fortunately posited on the angles of their figures of birth, with other concurring testimonies of dignity and honour.

If we carefully examine the constitution of this figure, we shall find the cause of this native's imprisonment, misfortunes, and violent death, to be very naturally pointed out. The lord of the twelfth house posited in the ascendant, gives many malicious private enemies, and denotes

imprisonment.

imprisonment, founded on the principles of false testimony, of treachery, and deceit. Besides this, the fiery planet Mars is upon the cusp of the twelfth house, in opposition to the Moon, and in quartile to her own dispositor; and that he should die a violent and premature death, is obvious from the position of Mars in opposition to the Moon, and the lady of the ascendant posited in a violent sign in conjunction of Saturn, lord of the fourth house.

The mid-heaven directed to the body of Mars, was the occasion of this native's imprisonment; and, according to Mr. Gadbury, from whom most of these natiivities are taken, Saturn directed to the conjunction of the ascendant was the cause of his death. But, according to the *true Placidian method*, the Sun must be directed for death, because he is *Hyleg*, and Mars is undoubtedly the *Anareta*. For a proof of this, let the revolutional figure for the year of the native's death be examined, where we shall find Mars in conjunction with the Sun, and Saturn located in the sixth house, in the sign Aries, the house of Mars; so that the two infortunes contributed to the untimely death of this celebrated divine, who for learning and abilities was equalled by few, and excelled by none.

CORNELIUS AGRIPPA.

The nativity of Cornelius Agrippa, as handed to us from the ancients, is displayed in the annexed Plate. But as this geniture has been considered, by all the professors of the astral science, not authentic; which indeed appears but too obvious from the discordancy of its parts, and from the impossibility of its admitting the test of rectification, I decline giving any remarks of my own upon it; and shall leave it, as he was an uncommon character, to the contemplation of those, who may hereafter rise to greater perfection in astrological enquiries.

MARCUS TULLIUS CICERO.—Born under the latitude of Rome.

We have no right, if we credit Carden and Lyndbolt, to question the time of this celebrated native's birth. The figure exactly corresponds with the description of his person given us by Plutarch, which is that of a lean, weak, and sickly, temperate and constitution; which is aptly enough declared by the Moon in Capricorn, in the sixth house, she being lady of the ascendant, and Saturn her dispositor in quartile of the Sun, and Mercury approaching the ascendant from fixed signs. Now concerning his manners and gift of speech, Carden describes him to
have

have possessed a loud and clear articulation, but that it was harsh, and the less captivating, on account of the deficiencies of his person and manner, which wanted grace and comeliness. This seems well prenoted by the conjunction of Venus and Mercury in the ascendant, afflicted by the presence of the Dragon's Tail, accompanied with Saturn's quartile, combust of the Sun.

The honour and reputation which this native acquired are represented in a very striking manner, by the essential dignities of the Sun, in trine aspect with Mercury, Venus, and Mars, in the angle of dignity and sovereignty; the Sun likewise having his exaltation therein. Jupiter, who is lord of the ninth, is in conjunction also of Saturn in the fifth house, and thence emitting his benign rays to the ascendant, which is an additional argument of very important acquisitions in the scale of honour and preferment.

Plutarch tells us, that Cicero's nurse was admonished by a vision to bestow the utmost care and attention upon the child then at her breast; for that he should become the most distinguished character amongst all the Romans, and yet he was but the son of a bond-woman, and of mean extract. This prediction, however, whether imaginary or real, was literally fulfilled; for he was twice made consul of Rome, and for the timely discovery and prevention of Catiline's conspiracy he was surnamed by Cato, "*The father of his country.*" He died by assassination in the sixty-fourth year of his age, having suffered the chief misfortunes of his life in his grand climacterical year.

It is written of him, that, when he was sent into exile, he was forewarned of his death, by an uncommon flight of crows, which came and settled upon the mast and yards of the ship in which he was sailing. That, when he came on shore, the same flight of birds followed him to the house in which he was accommodated, and even forced their way through the chamber-windows where he lay, close to his bed-side. He was soon after betrayed by his own servant, a youth he had bred up, into the hands of Herrenius and Popilius Læna, who basely murdered him.

NICHOLAS CULPEPER, Student in Phycic and Astrology.
Born in Lat. 51. 32.

♄	South Latitude	3	0
♃	North Latitude	0	30
♂	North Latitude	0	57
♀	North Latitude	0	26
♁	South Latitude	1	30
♂	North Latitude	5	0

The sign ascending we find to be Capricorn, a sign of brevity; and Saturn, lord of the ascendant, in Taurus, another sign of brevity; and the Moon located in the sixth house, decreasing in light, are all arguments of a middle stature, somewhat spare and lean; a complexion dark and swarthy; brown hair, long visage, quick eyes, active nimble body, alert, and full of agility; which is described by the Moon's position in the house of Mercury, in sextile of Mars, with Saturn, and the other planets in the house of Venus, and having south latitude.

As to the manners, temperature, and constitution, of this native, he was melancholy and choleric, occasioned by an earthy sign occupying his ascendant, and Saturn's position being in an earthy sign also. The Moon with martial fixed stars of the same nature in the ascendant, is a further testimony of a choleric habit; but the greatest proof of a superabundance of choler in the native's constitution, is the Sun's reception with Mars from violent signs, which declares that choler should overpower the melancholy humour, and become predominant. As to his understanding and mental acquirements, Mercury, the patron of ingenuity, &c. is the most potent planet in the horoscope; and, being posited in Scorpio, the house of Mars, and so near the invigorating beams of Venus, is an evident demonstration that the native should be of an excellent wit, of a sharp acute fancy, admirable conception, and of an active brilliant understanding.

He was a very eloquent and good orator, and spoke both fluently and freely, but with much severity and satire, as the quartile of Mars and Mercury very aptly denotes. In his writings, he had a ludicrous turn, so inseparable from him, that, in things of the most serious and important nature, he would introduce subjects of levity and humour, which I presume was calculated more to please himself than his readers, though perhaps it was intended to do both. For this singular turn he is indebted to the joint influx of Mars, Mercury, and Venus.

As to matters of estate, he had the fixed sign Aquaries on the cusp of the second house, and the Moon and Jupiter casting their friendly rays to the same point, with the fortunate node of the Moon in the house of Jupiter; all which are testimonies of a competent fortune. Yet, opposed to this, we find the lord of the second house retrograde, upon the cusp of the fourth, in quartile to the second, and Venus his dispositrix combust, in quartile of Mars, and in quartile to the second, also; which are plain demonstrations of the loss of substance, and of the decay of his paternal patrimony. And hence we find that Mars afflicting Mercury with the Part of Fortune in an obscure part of the heavens, and the Sun lord thereof in opposition to Saturn, influenced him to squander away his estate, both carelessly and improvidently, even to the shocking extremity of restraint or imprisonment. This gave occasion to that jocular saying of his brethren of the faculty, that poor Culpeper was sorely afflicted with a *consumption of the purse*.

However severely this reflection might be considered, its application was but too just. At the university, he was as free with his purse as with his pen, and cared not how little was left for himself, so that he could effect the happiness or welfare of others. And really, if he had not had the Dragon's Head in the second house of his geniture, he would have been perpetually poor; for the arguments of poverty in his radix are so uncommonly strong, through the propensity of his will, that, had he been born to the most ample estate, he would in a short time have squandered it away, and become penniless.

As to the native's kindred and short journeys, Mars is the principal significator thereof; and his position in the eighth is the most unfortunate place in the whole heavens. He is likewise in quartile of four planets, viz. the Sun, Venus, Saturn, and Mercury; which is a further proof of great unhappiness to the native from family disputes; and promises no great success in his short and inland journeys. Again, we find Aries upon the cusp of the third house, and Mars posited in a steril sign, which shows a deficiency of brothers and sisters, or no harmony with them, in case of any. It were needless to repeat the many misfortunes this native sustained on account of his relations; or to recount the perils and dangers he encountered upon some of his journeys; it being sufficient to confirm the verity of this art, by affirming that he never gained any advantage by either.

With regard to his parents, we find Saturn the general significator of fathers, and Venus the representative of mothers, are in opposition; and

and Mars, lord of the tenth house, in quartile to them both, from fixed signs, which clearly shows that the parents of this native would die before he was of age; but, had they lived till he had come to years of maturity, I do not see how he would have been bettered by them, since their significators are every way found squaring and opposing his. By the account he himself gives of his parents, they died while he was young, and his mother's relations cheated him out of a good part of his estate.

As to the significators of wife and children, we have the Moon, lady of the seventh house, in a double-bodied sign, which seems to preface two wives; but Venus, a general significatrix of wives, being combust of the Sun, in an evil aspect of the infortunes, opposes this influence so powerfully, that, did she not cast a prolific beam to the ascendant, and another to the seventh house, the native would scarcely have ever married at all. Under these circumstances we deduce an argument for one wife only, which happened in course.

Venus governing the fifth house in Scorpio, a fruitful sign, irradiating both the ascendant and seventh, promises the native many children. But Caput Medusæ being upon the cusp of the fifth, and Venus combust, in opposition to Saturn, and in quartile of Mars, in the house of death, declares very few, if any of them, should live. It afterwards turned out, that the native had but one wife, and by her he had seven children, and they all died young, except a daughter, who lived to years of maturity.

The native's public and private enemies are signified by the Moon and Jupiter; but principally by Jupiter himself, because he hath great dignities in the twelfth and seventh houses. Mars has also a share in the designation of his enemies, because he is in trine of Jupiter, and in sextile of the Moon, and beholds the lord of the ascendant with a quartile ray. Now it is well known that Mars represents physicians, apothecaries, &c. and Jupiter divines; and those two descriptions of men were really found to be the greatest enemies of the native, both public and private: the faculty hated him for simplifying the art of medicine; and the church contemned him for his superior knowledge in the astral science. Yet neither of them durst venture to dispute with him upon the simplicity of the one, or the reality of the other, notwithstanding he gave several public challenges to both the colleges, to enter the lists with them.

We shall now take notice of the representatives of his friends; and here, I am sorry to say, we have but few testimonies in their favour. Mars, lord of the eleventh house, being in quartile to four planets, denotes that the native's friends, or at least such as pretend to be so, are hypocritical and deceitful; and of such covetous dispositions, that he would seldom be bettered by them. It is well known the native often declared, that he had a few who called themselves his friends, but that he was more prejudiced than served by them; for that, when he most stood in need of their assistance, and promised himself the advantage of it, they generally deceived him.

With regard to honour and preferments, Origanus tells us, that the Sun in the tenth house is a certain preface of honour and preferment; and that Venus, when posited in the tenth, is a general significatrix of honour by the means of women; and also, that the Moon in sextile of Mars, and the Sun in reception with him, when he is lord of the tenth house, are evident proofs of future honour, fame, and renown. And indeed, had not Saturn, who is lord of the ascendant, been in opposition of the Sun, the general significator of honour, and in quartile of Mars, the native would certainly have obtained a far higher degree of eminence in life than he really did. But, although he was an enemy to his own preferment, yet in the latter part of his life he increased very much in fame, honour, and reputation; and, if we enquire by what means, we shall find the sextile of the Moon and Mars, lord of the tenth, and Venus lady of the ninth, locally posited in the tenth, and casting a sextile aspect to the ascendant, in joint familiarity with Mercury lord of the sixth, the strongest planet in the figure; we shall not therefore be surpris'd to see the native arriving at a very elevated degree of fame, honour, and reputation, on account of his ingenuity, ability, and knowledge in the arts and sciences. This, however, is not likely to be obtained without much difficulty and opposition, as appears by the quartile aspect of Mars to Mercury. It is, I believe, very well known, that the native grew into public esteem, by means only of his great abilities, and superior understanding, particularly in physic and surgery, and of the sciences in general.

The cause and manner of his death, according to the astrologers of his time, are pointed out as follows. The fiery planet Mars, posited in the eighth house, in quartile to Saturn, lord of the ascendant, seems to portend a violent death; but the Sun being on the cusp of the mid-heaven, near the body of Venus, and in reception of Mars, with the Moon in the sixth house, abates much of the fury of Mars, and makes
it

it somewhat probable the native may die of a consumption, or by decay of natural strength and stamina. However this may be, he died on Monday the 10th of January, 1654, when the Moon was in quartile to the radical place of Mars, and the Sun in quartile to his own and to Saturn's place in his nativity; Saturn and Jupiter at the same time beholding each other with an opposition. From this position of the significators, it has been thought by some, that he was maliciously poisoned; and indeed, by the above configurations, it is not unlikely but some of the Eiculapian tribe had a hand in his death.

The accidents or events by which this nativity is rectified are these. At eighteen years old, he went to the university: the Sun was then directed to the body of Mercury, and the ascendant to the sextile of the same promittor. At twenty-four years old, he particularly applied himself to the study of physic: the Moon was then directed to the trine of Mercury, her dispositor, in the radical figure of birth. At the age of twenty-seven years he went into the army, and was wounded by a musket-shot in the fore part of his body, of which he never recovered to the day of his death: at the time of this accident, the ascendant came to the quartile of the Sun, and soon afterwards to the quartile of Saturn, which prolonged and continued the malady. In the thirty-eighth year of his age, he died: the ascendant then came to the opposition of Mars with latitude. Upon examining and comparing the revolutional figure with the radical horoscope, we find the strictest agreement betwixt them: Saturn passes the radical place of Mars, and re-occupies the ascendant; the Sun and Jupiter behold each other with a quartile ray; and Jupiter comes in opposition to the place of Mars, and in quartile to his own radical place likewise: which evil revolutions, agreeing with malefic directions, necessarily prefigure approaching death.

WILLIAM LILLY, Student in Astrology.—Born in Lat. $52^{\circ} 38'$.

♄	North Latitude	1	44
♃	North Latitude	1	56
♂	North Latitude	1	27
♀	South Latitude	0	40
♁	South Latitude	2	47
♂	North Latitude	2	33

I shall only give the horoscopolical figure and the latitude of the planets in this nativity, because the native has given two different times of
 No. 45. 19 I his

his own birth, which might be seen in his Ephemeris printed in the year 1645, and in another work of his, entitled, *The Christian Astrology*. And therefore, as I am an enemy to every species of double-dealing, I shall content myself with pointing out the fraud, and leave others to make their remarks upon a nativity, which, having no certainty for its basis, can afford no amusement to intelligent minds.

JOHN HEADON, Chemist and Astrologer.—Born in Lat. $51^{\circ} 32'$.

♄	North Latitude	2	3
♃	South Latitude	0	18
♂	South Latitude	0	19
♀	North Latitude	0	38
♁	North Latitude	1	23
♂	North Latitude	3	15

We have here the geniture of a person of an uncommon desire for searching into the occult mysteries, and for obtaining a knowledge of all the curious arts. This propensity is very aptly described by the great strength of Mercury, lord of the ascendant, in his exaltation, in sextile to Jupiter, and in trine aspect of the Sun, whereby the mental endowments of the native far excelled the common lot of mankind.

He wrote many curious books, which are now very scarce and valuable. His *Temple of Wisdom*, *Holy Guide*, *Harmony of the World*, *Rosie-Crucian Physic*, and several other mystical pieces equally curious, being far above the common scope of classical learning, were equally admired, envied, and abused, as best suited the purpose of each different reviewer. This is aptly described by the quartile of the Sun and Mars, the Sun at the same time beholding the ascendant with the same aspect, and Saturn beholding Jupiter with a quartile from cardinal signs. Mars posited in the ascendant, in quartile with the Sun, very aptly denotes imprisonment, resulting from the frowns and ill-humour of great persons, or men in power. This disgrace really happened to the native, in the troublesome times of King Charles, who detested him for the truths he told.

I shall omit entering into any particulars upon his nativity, because he has published it himself in the completest manner in his *Harmony of the World*, to which I beg leave to refer the curious reader.

JOHN

JOHN GADBURY, Student in Astrology.—Born in Lat: $51^{\circ} 45'$.

♄	South Latitude	2	29
♃	South Latitude	0	47
♂	South Latitude	2	11
♀	North Latitude	0	50
♁	South Latitude	3	8
♂	North Latitude	3	30

Mr. Partridge having taken great pains in the calculation of this nativity, and worked up its several directions according to the Placidian method, it were needless for me to go over the same ground, or to repeat any thing more in this place, than a few of the principal accidents whereby the horoscope of his birth is rectified, or proved to be radically true.

At eighteen years and ten months old, the Sun came to the parallel of Saturn in his nativity, by the rapt motion. At this time the native was afflicted with a surfeit, accompanied with a violent intermitten fever.

In the year 1651, when the native was twenty-three years and three months old, he was married. This happened under the direction of the Moon to the sextile of the Sun in mundo, by direct direction.

When the native was fifty-one years and eight months old, he was imprisoned. The direction that brought this up was the mid-heaven to the body of Saturn.

At the age of fifty-nine years and ten months, the native was married the second time. The direction producing this hymeneal contract with the mid-heaven to the triangular rays of Venus.

When the native was sixty-two years and eight months old, he was involved in great trouble, and suffered confinement. This was brought to pass under the influence of the Sun directed to the parallel of Saturn in the zodiac, by oblique ascension.

At the end of seventy-seven years and three months from the day of his birth, viz. March 23, 1704, the native departed this life. The direction which foretels his death, is Mars to the parallel of Saturn, by the rapt motion, whereby the aphetical and anaretical beams, falling into one focus, absorbed the vital spirit, and separated the essence from the material body.

VINCENT.

VINCENT WING, Student in Astrology.—Born in Lat. 52° 40'.

♄	South Latitude	1	51
♃	South Latitude	0	57
♂	North Latitude	2	46
♀	North Latitude	0	20
♁	South Latitude	1	23
♂	North Latitude	0	46

In this nativity Libra ascends the horoscope, and Spica Virginis, an eminent fixed star, is posited in the ascendant. Venus, lady thereof, is in Pisces, in trine of the Moon in Cancer in the ninth house, in an eminent reception of Jupiter. Mercury, the patron of arts and sciences, is in the sign Aries, in reception of Mars; and there are in the scheme no less than four planets essentially dignified, viz. the Sun, Jupiter, Venus, and the Moon; two of them in their exaltation, and two in their own houses. These are testimonies of an admirable signification and tendency, which not only procure credit and fame, but constitute the natural and proper support thereof, viz. a generous mind with a competent estate. To render this the more eminent and durable, the Sun casts an amicable aspect to the Part of Fortune; as doth the Moon and Venus to the cusp of the second house.

All the angles of the figure are possessed by cardinal signs; and in that respect he had honour and success in his profession as an astronomer; and was esteemed by the great, and regarded by all, as the wonder of his time, and the prodigy of the age in which he lived, for the eminent and famous things he did in the science of Astrology.

This native began to write for public information and utility when he was but twenty-two years old. He had then the Sun directed to the sextile rays of Venus, lady of the ascendant, in Taurus, her own dignities; which is an eminent argument of the happy and deserved esteem his writings met with in the world.

Many speculations and interesting conclusions might be drawn from this figure; but, as my design herein is only to give the rudiments whereby to initiate the young student into the art of bringing up directions, I shall only take notice of the manner of his death.

The Sun is without dispute the giver of life, and Mars and Saturn are the destroyers. The Sun is therefore to be directed to the quartile

of Mars in mundo, and to the conjunction of Saturn in the zodiac, and, immediately after such conjunction was formed, heightened by the beams of Aldebaran, it was natural to suppose the native would expire under the oppression of a consumptive or hectic habit of body; which really put a period to his existence on the 20th of September, 1668.

HENRY COLEY, Mathematician and Astrologer.

Born in Lat. $51^{\circ} 42'$.

♄	I	28
♃	0	22
♂	I	36
♀	I	13
♁	2	0
♂	I	59

When this native was between nine and ten years of age, he had the small pox; at which time the Moon was directed to the Virgin's Spike, upon the cusp of the eighth house. This direction is found by oblique descension, under the Moon's pole, viz. $50^{\circ} 4'$.

In the middle of August, 1644, aged ten years and ten months, the native was afflicted with a violent spotted fever and sore throat. This was produced by the ascendant to the opposition of Mars. At fourteen years of age he had a tertian ague. This was the ascendant to the quartile of Saturn.

When fourteen years and six months old, the native entered into the army. This inclination is pointed out by the Sun to the quartile of Mars in Scorpio. At seventeen years old, he had a dangerous fall from a horse, and was likewise in danger of being drowned. This is described by the conjunction of the Moon and Mercury in the eighth house. In September 1652, the native was settled in a regular line of business; and then the trine aspect of Mars came to the mid-heaven. In April 1654, the native went a journey to London, and was taken ill with a fever and surfeit. This was produced by the conjunction of the Sun and Moon in the eighth house.

On the first of May, in the year 1656, the native entered into the holy state of matrimony. This was occasioned by the force of the ascendant, directed to the opposition of Venus; which shows likewise that the marriage would not be very harmonious nor happy, nor of long

duration with respect to the life of the bride. This marriage, however, produced one child, which was born in June, 1657, under the ascendant directed to the quartile of Jupiter in a fruitful sign.

On the 24th of April, 1660, the native was married the second time, under the influence of the ascendant to the Dragon's Head; which, being a good benevolent direction, produced a good wife, and a happy marriage. On the third of September, 1661, the native had a son by this lady, born under the ascendant directed to the trine of Saturn in Sagittarius and Aries, which are both masculine signs.

In the year 1663, the native published his *Clavis Elmata*, under the direction of the Sun in the sextile of Mercury. In May 1672, he had a short but violent fever, which seemed to threaten life. This was produced by the ascendant to the opposition of the Sun. Upon his recovery, he greatly enlarged and improved his *Clavis Elmata*; at which time the Moon came by direction to the mid-heaven. In the year 1673, the native first wrote and published his so much celebrated *Almanac*. The mid-heaven was then in trine of the Moon.

These are the accidents given by Mr. Coley himself, for the purpose of rectifying and displaying his nativity; and are therefore to be relied on. Had this eminent professor of Astrology understood the power of mundane aspects and parallels, he would have avoided many absurdities which appear in his works, and given less occasion for cavil and exultation to the enemies of the science.

Upon the whole, this nativity promises much on the score of ingenuity and invention, and has many testimonies of consequent reputation and eminence. First, Mercury is direct, and swift of course, and in reception with the fortunate planet Venus, which argues a clear understanding and an upright judgment, and is the forerunner of respect and esteem. Secondly, Mercury is in conjunction of *Spica Virginis*, an eminent and benign fixed star, which adds both to the mental and wordly acquirements. Thirdly, we find Mercury applying to a sextile configuration with Mars, in familiarity with another eminent fixed star. This endows the native with a lively imagination, and an excellent invention. Fourthly, Mercury's triangular rays cast to the ascendant multiplies all these arguments, and strengthens his title to public estimation and regard.

But here are other arguments in favour of worldly honour and esteem. First, because the lord of the ascendant is upon the very cusp of the mid-heaven,

heaven, which scarcely ever fails to produce public fame and reputation; and, being in aspect with an eminent fixed star, shows that the native will never live in obscurity or disesteem. Secondly, Jupiter, lord of the mid-heaven, is in his exaltation, in trine of the Sun, which is a most illustrious configuration. Besides, the Sun being in reception of Mars proves that the native shall be in high esteem with the public. Yet Saturn's malefic position in the mid-heaven must needs reduce the happy effects of the foregoing indulgent stars, and give some cause of vexation and disappointment. Saturn being lord of the twelfth, the house of private enemies and imprisonment, and being posited in the tenth, denotes many strong and powerful enemies, and shows some restraint of liberty, with temporary loss of honour and reputation; yet it nevertheless demonstrates that honour shall eventually court him, and the malignity of his enemies be totally baffled.

The position of Mars in the seventh house, in opposition to the ascendant, renders the native obnoxious to a particular description of men; which is also confirmed by the Sun's platic quartile to the ascendant, and the Moon's position in the seventh house, in platic quartile to the mid-heaven and to Saturn. But, since Mars and the Sun both befriend the native in a far more powerful degree than they afflict him, it is apparent that all consequent disputations will in the end turn out to the native's honour and advantage.

It is here worthy of remark, that this position of Mars in the seventh house is to be found in the nativities of three eminent professors of the astral science, who were all contemporaries in the last age, namely, John Gadbury, William Lilly, and this native, Henry Coley; all of whom had strong oppositions to encounter with their enemies; but they lived to triumph over them, and to see their extirpation from the land of the living.

JOHN PARTRIDGE, Professor of Astrology.—Born in Lat. $51^{\circ} 32'$.

♄	South Latitude	2	20
♃	South Latitude	1	9
♂	South Latitude	0	36
♀	South Latitude	1	28
♁	South Latitude	2	3
♂	North Latitude	2	18

This native rose, from a very humble sphere in life, to be physician to his majesty James the Second, King of England. In the figure we find

find Mars in his exaltation, and in reception of Saturn, with the Moon in opposition to one, and in quartile to the other. This configuration gave the native a very acute and satirical turn of mind. The strokes of his pen, when directed against his enemies, were poignant and severe; and, even when drawn in behalf of his friends, he could not help exposing their inadvertencies, and attacking their weak side.

In the grand endowments of solid sense and understanding, this native was in no respect deficient; as is apparent by the situation of Mercury with the Sun, in the scientific sign Aquaries; both which significators being in the trine of the Moon, and in sextile of their dispositor Saturn, afford the highest proofs of a mind enriched with every brilliant endowment.

That the native should be rich and fortunate, and arrive to the pinnacle of honour and preferment in human life, is apparent, from the position of the two fortunate planets, which behold each other in a sextile configuration, whilst the Moon, lady of the eleventh house, the lord of the medium-cœli, and the vital Sun, behold each other in a benefic trine. But this nativity having been already most completely investigated, renders it unnecessary for me to speak of its directions.

GEORGE PARKER, Professor of Astrology.—Born in Lat. 52° N.

♄	North Latitude	1	25
♃	South Latitude	1	34
♅	North Latitude	1	9
♄	South Latitude	1	31
♃	South Latitude	1	48
♄	South Latitude	5	4
Right ascension of ☉ is	- - -	228	30

Upon the ascendant of this nativity, we find the sign Leo impeded by the evil and malignant planet Saturn, which exactly describes the native's person. Mercury and Jupiter being in opposition to each other, yet both in their own dignities, is a remarkable proof that the native's wit and judgment should be vitiated; but the Moon sending a trine aspect to Jupiter, and a sextile to Mercury, corrects this evil influence, and assists the native greatly. Yet, as she is disposed of by Mars in the twelfth house, it declares his enemies would be very powerful, and but too successful against him. His public enemies are described by Saturn and Mars; and the Moon personates his wife, and such as he once esteemed

esteemed his friends. After suffering a deal of trouble and affliction, it is apparent he will overcome all, since the Sun, the lord of the ascendant, is located in the ascendant, and is the strongest planet in the heavens, disposing both of Mars and Saturn.

Between twenty-three and twenty-four years of age, the native entered into the state of wedlock. This was effected by the planet Venus directed to the sextile of the ascendant. When he was thirty-nine years and three months old, he was taken into custody and accused with forming a dangerous plot, but was cleared of this charge, under the aspect of the Sun directed to the opposition of Jupiter. The native wrote many small tracts, and was contemporary with Henry Coley, and John Partridge, by whom he was mortally hated, and who threw out many wicked invectives against him. He died in the year 1742; aged eighty-eight years.

JAMES USHER, Archbishop of Armagh in Ireland.—Born in Lat. 53°.

♄	South Latitude	0	21
♃	North Latitude	0	32
♂	North Latitude	1	45
♀	North Latitude	2	47
♁	South Latitude	0	3
♄	South Latitude	1	6

Upon this horoscope we have Gemini ascending the eastern angle, with Mercury, its lord, in conjunction of Saturn lord of the tenth and ninth houses, who is posited in the tenth, and casts a friendly trine to the ascendant, and to the planets Venus and Mars. These are eminent arguments of ingenuity and learning; and show the native will inherit a more than ordinary capacity and understanding, because all the significators, which govern the mental faculties, are in aerial signs.

Boetius, speaking of this native, saith of him, that he excelled, with a most singular judgment, in the oriental languages, and in all abstruse and occult knowledge. Dr. Prideaux also styles him a rich magazine of solid learning, possessed of all the curious speculations of antiquity.

In this nativity we find six of the planets elevated above the earth, and Mercury, lord of the ascendant, in the most exalted part of the heavens, in conjunction with the Moon's fortunate node, and the sun-beams

occupying the cusp of the ninth house; which, astrologically considered, portends the going out of his glory and fame into every part of the earth.

In the year 1600, and in the twentieth of his age, he was created Master of Arts, a thing at that time of day not very common in either of the Universities; it was therefore a greater demonstration of his piety and abilities, and of the respect paid him by the learned. He had then operating the Sun directed to the sextile of Venus, and to the midheaven also. In the year 1612, aged thirty-two, he was promoted to the dignity of a Doctor in Divinity; at which time he had the midheaven directed to the sextile of the Moon. In the year 1624, and in the forty-fourth year of his age, he was created Archbishop of Armagh, and Lord Primate of Ireland; though he was not put in possession thereof till two years after. He had now the Sun directed to the sextile rays of Jupiter upon the cusp of the eleventh house, in the highest dignities; and therefore most admirably significant of these honourable preferments.

Soon after this native was created archbishop, he was afflicted with a violent fit of sickness, which continued for nine months. The ascendant was then directed to the opposition of the Sun, and the Sun to the quartile of Mars, which direction, falling in Cancer and Pisces, denotes it to be of the putrid kind, and of long continuance. In the year 1640, being sixty years of age, he came to England, under the impulsive force of the midheaven directed to the quartile of the Moon, and the Part of Fortune to the sextile of Mars. He was requested, in the year 1647, by the benchers of Lincoln's Inn, to engage constantly to preach before them, and they would allow him a considerable maintenance; it being then the time of the bishops' persecution. At this time he had the Moon directed to the sextile of Jupiter, and the ascendant to the trine of Venus.

In the year 1655, on the twenty-first day of March, this learned and pious churchman, after he had been seventy-five years a pilgrim on the earth, and fifty-five years a preacher of the gospel, died at Ryegate in Surrey. The directions operating were, the ascendant to the opposition of Saturn, lord of the eighth house of the nativity, and the Part of Fortune to the opposition of Mercury.

NASC-ERASMUS, of Rotterdam, in Holland.
Elevation of the Pole, 54°.

In this nativity we find Mercury and Venus posited in the ascendant; a proof of volubility and freedom of speech; and being also in an airy sign, beheld by a benefic trine of Jupiter from the ninth house, declares the native to be a person of strong natural parts, and rich mental endowments.

The learned Cardan has shown, that the reason why this native abandoned his own country, and undertook so many complex journeys, was because the luminaries were in the dignities of Mars, with the lord of the ninth in the ascendant, in the conjunction of the lady thereof, in a moveable sign. The same ingenious author further observes, that, while the midheaven was under the direction of the sextile rays of Venus, the native enjoyed times of happiness and rest. This was most completely felt about the thirty-fourth year of his age, but its continuance was short. His fifty-sixth year proved a most dangerous and unsuccessful one to him, for he then laboured under the baneful opposition of the Moon to Jupiter, stimulated by the quartile irradiation of Mars. He died in the seventieth year of his age.

MARTIN LUTHER.

The nativity of this celebrated divine is remarkable for having so many planets located in the ninth house. Saturn and Mercury are in conjunction in the sign Scorpio, which affords a striking presage of the zeal and perseverance of his mind; whilst the five planets in the ninth house declare his success in religious controversy. There is no need of pointing out the several directions; they are already considered by the ingenious Mr. Gadbury; and it will be no improper exercise for such of my readers who have an inclination to become further acquainted with this science, to collect the several configurations and directions from the horoscope in the annexed plate, and to equate and bring them up, according to the rules heretofore laid down.

The directions of all these nativities, which are selected from Mr. Gadbury, by way of example, are so eminent and remarkable, and the characters of the different natives so well known, that they comprise a most excellent set of EXERCISES for any person desirous of learning the astral science.

BISHOP

BISHOP HALL.—Born under the elevation of the Pole of 53° .

♄	North Latitude	2	32
♃	South Latitude	0	39
♅	South Latitude	1	40
♆	South Latitude	3	19
♁	South Latitude	1	1
♂	North Latitude	0	8

The nativity of this eminent divine was found after his death in his pocket-book, written by his own hand; and, having been spoken of by many professors of the science, can receive but little new light from my pen.

This native was committed to the Tower, with eleven other bishops, when in the sixty-seventh year of his age. He had then operating the Dragon's Tail to the midheaven; and the continuance of his imprisonment is most aptly denoted by the testimony of the lord of the ascendant in the twelfth house, which is the only light of time above the earth. His death happened in the eighty-second year of his age, under the anaretic influence of a quartile of the Sun and Moon.

PHILIP MELANCTHON.—Born in Lat. $49^{\circ} 5'$.

The horoscope visibly declares this native to be of short stature, and of a hot and dry temperature: but the testimonies of his excellent endowments are many and various. Venus in conjunction of Saturn; Mars in conjunction of Jupiter; the Moon in the exaltation of Mercury; Mercury in the scientific sign Aquaries; and Saturn and Venus in trine of Jupiter and Mars; are eminent arguments of the native's illustrious qualifications.

History abundantly furnishes us with instances of the native's astonishing prowess in the occult and refined arts, and in the doctrine of philosophy and divinity. He was a friend to every department of useful literature; and took great pains to purge astrology of its gross and mistaken parts, by translating the books of Ptolomy out of the original Greek into pure Latin; in his preface to which he has most learnedly and ably defended the science from the lash of its ignorant and uncandid opposers.

II

- ♀ 29 " 12
 - ♃ 27 " 16
 - ♀ 25 " 45 (R)
 - ☉ 13 " 21
- Aldebaran

♁ 7 " 10
Pollux

♂ 7 " 11
♃ 10 " 11
♂ 22 " 1
Algol

♁ 12 " 11
♃ 1 " 21

♁ 21 " 8
♃ 23 " 1

♁ 23 " 1
♃ 21 " 8
Regulus



GEORGE III.

Born May 24th 7 H. 51m. 10th AM. 1738.
Calculated by the ingenious M^r Charles Brent.

♁ 21 " 8
♃ 23 " 1

♁ 10 " 57
♃ 7 " 10

♁ 12 " 11
♃ 10 " 11

♁ 10 " 57
♃ 7 " 10
Spica

♁ 10 " 57
♃ 7 " 10



GEORGE III. KING OF GREAT BRITAIN.

Were I to enter minutely into a calculation of this nativity, the event might be prejudicial to many, and draw upon me the contempt of some and the resentment of others. Therefore, since it is my wish to give offence to no party, nor to stir up the embers of strife and dissension amongst the different orders of society, I shall content myself with making only a few remarks, whereby the inquisitive reader may be led to a contemplation of those celestial influences, which stimulate and govern the actions and pursuits of men, and form the basis of all sublunary events.

Upon the oriental horizon of this illustrious geniture, we find the noble and princely sign Leo ascending, with Caput Algol and the benefic Jupiter most gloriously elevated in the medium-cæli, the house of kingly honour, eminence, and unbounded sovereignty; which are true emblems of that universal joy, of that glory, honour, and renown, wherewith his majesty most deservedly ascended the British throne. As to the significators of temperature and disposition, no geniture in the world ever produced more evident proofs of that rectitude of principle, of that benevolence of heart and mind, of that regard to justice, mercy, and truth, which assimilates the human nature to the divine image of the Deity, and forms the interior of a patriot king. That the result has uniformly kept pace with this designation, I am sure no good man, nor any loyal subject, will deny.

The most remarkable circumstance in this geniture is the congress formed in the eleventh house; which it is my wish that every scientific reader would pay particular regard to; and I have no doubt but they will readily make out, by the rules heretofore given, a pretty correct preface of all the principal public occurrences that have happened during the present reign.

Whoever turns to page 166 of this work, will find it laid down as a fundamental principle in the rules of this science, that, by the constitution of the eleventh house, that is, of the configuration formed therein, we deduce 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 which are the Sun and Aquaries.

I would now wish the planets in the eleventh house to be well considered, their tendency and designation ascertained, and compared with the revolutionary figures of the royal horoscope, in those years when any remarkable national event came to pass. The result would not fail to enlighten the understanding of most men, and would lead the mind to an unalienable love and attachment to the person and family of our most gracious sovereign.

For example; let the radical horoscope, the revolutionary figure for the thirty-eighth year of his majesty's life, and the scheme of the American æra of independence, be projected by the side of each other: let the cardinal houses be well considered, with the manner in which they aspect or irradiate each other; and give the respective significators, as their positions are found to vary, their true and genuine implication, according to the known and established rules of the science; and I am bold to say, that no one will be at a loss to account for those unhappy events, which have seldom been attributed to the right cause.

The NATIVITY of our Blessed LORD and SAVIOUR JESUS CHRIST.

Upon this nativity I shall not venture to give any opinion of my own, It was calculated above a century ago, by that learned and ingenious author, Dr. John Butler, chaplain to his grace James duke of Ormond, and rector of Litchborough, in the county and diocese of Litchfield. He published it in an 8vo volume, with a very learned and ingenious introduction, supported by a set of Chronological Tables, calculated to place the day and hour of our Saviour's birth at a certainty beyond dispute; and, as that book has been many years out of print, and is now become very scarce and valuable, I have thought proper to copy that part of it which contains the immediate calculation of this nativity, in the doctor's own words, without adding to or diminishing from the text, or presuming to introduce any remarks of my own.

The geniture, or figure of birth, displayed in the annexed plate, was also projected by this learned author, which I have caused to be carefully engraved from a corrected copy in the doctor's own hand; and I flatter myself, that the reputation which this tract has acquired in every part of Europe, added to the respectability and eminence of its author, will not fail to render it highly acceptable to the reader. The following extract commences with page 256 of the doctor's book.

of

Of the punctual Hour of the Day, and Minute of that Hour, whereon Jesus Christ was born. Proved by the unerring Canons of Astrology.

♃	North Latitude	0	46	Ob. Asc. Ascen.	181	41
♄	South Latitude	0	42	Ob. Desc. ☉	271	45
♅	North Latitude	1	17	Ob. Desc. ♃	31	55
♆	North Latitude	0	41	Ob. Desc. ♀	312	59
♇	South Latitude	1	1	Ob. Asc. ♄	189	40
♈	South Latitude	2	2	Ob. Asc. ☊	294	7
R. a M. H.	-	91	41			
R. a ☉	-	172	11			

That we may see at length how fitly the nativity of Jesus Christ suits with all passages of his life, as also with his qualities and complexion, we must first examine how the accidents of his life do lead us, as the star did the wise men, to the place, and to the moment of time when he was born. That Jesus was born at Bethlehem in Judea is past dispute. Here the longitude is commonly reputed different from the meridian of London in England (for which place our tables are framed) two hours and forty-six minutes: and by so much time, it seems, it is twelve of the clock at midnight with them sooner than it is with us. Here also, as is vulgarly esteemed, the pole is elevated at the nearest guess some thirty-one degrees of north latitude and fifty minutes. Now the time, as it is esteemed vulgarly, wherein Christ was born under this elevation, was the night before Saturday the twenty-fifth of December, in the forty-fifth Julian year, ending, at what time the cycle of the sun was nine, and of the moon one; and, the year being bissextile, the dominical letters were DC.

Now, that out of this night we may procure the certain moment wherein the blessed birth happened, we must first ascertain the accidents of his life. And these are as follow: First, his birth happened in an honourable hour; for on that very night both angels and men came in to adore him. Secondly, in the same year, and about forty days after he was born, persecution followed, and he was forced, young as he was, to fly for his life into Egypt. Thirdly, his return out of Egypt happened at almost, or about, two years of age.

At twelve years of age and some hundred days over, he had great honour and praise by disputation with the doctors in the temple at Jerusalem. At about twenty-five years of age, according to Suidas, he was constituted a priest of the order of the four-and-twenty. At six days
over

over twenty-nine complete years, he was baptized, and entered into his ministry; and at the same time he was forty-days tempted of the devil; and at the end of those was very contemptuously cast out of Nazareth by the rude rabble there. Yet, notwithstanding, he was very well received at Capernaum; and at Jerusalem he drove the buyers and sellers out of the temple. And lastly, after three years and three months spent in his ministry, at thirty-two years of age and one hundred and one days over, he was crucified upon Mount Calvary, between two thieves, and died upon the cross. But, although he lived unto that time, yet it was about six months sooner, at what time the Jews conspired against him to kill him at the feast of tabernacles; and about two months before the time he was condemned by the Sanhedrim, and a proclamation was issued out to take him. Now may we find a time, according to the experienced rules of art, to suit fitly with all these accidents, and such a time as shall aptly describe him to be the man that in Holy Writ he is set forth to be. Then say I, it is a certain argument that both the day, hour, and minute, of Christ's birth are demonstratively determined. And so will all acknowledge, who know what Astrology is.

The DIRECTIONS of this NATIVITY, whereby the genethliacal Scheme of Birth is verified.

	ob.	af.	a.	d.	ye.	d.	
☽ to Algol's Head	-	32	7	0	12	0	74
M. H. to ☿ ☉	-	92	11	0	30	0	185
☉ to ☐ ☽	-	294	45	0	38	0	235
☉ to ♀ with Lat.	-	271	36	0	7	0	40
To ♀ without Lat.	-	272	42	0	57	0	352
M. H. to ☿ ♀ at	-	93	8	1	27	1	172
Afc. to ☐ ♀	-	183	22	1	41	1	259
☽ to Ter. ♀ ☿ ☉	-	34	7	2	12	2	85
♀ to Flying Vult. ☿	-	518	0	0	0	0	0
♃ { To Ter. ♃	-	192	43	3	3	3	35
{ To △ ♃	-	193	54	4	14	4	108
☽ { To △ ☉	-	36	45	4	30	4	206
{ To △ ♀	-	37	26	5	31	5	208
♃ to △ ♀	-	0	0	0	0	0	0
M. H. to ☐ ♂	-	97	33	5	52	5	348
Afc. to ☿ ♂	-	188	5	6	24	6	180
M. H. to ☐ ♃	-	99	22	7	41	7	331

The flight into Egypt.

The return.

He increased in wisdom.

Bodily distempers and worldly affronts.

Afc.

	ob.	af.	a.	d.	ye.	d.		
Afc. to ♃	-	-	190	1	8	20	8 163	Healthful.
♃ to ♄	-	-	42	11	10	16	10 152	Slanders.
♃ to △ ♀	-	-	100	13	10	33	10 243	A pleasant time.
♀ to * ♃	-	-	324	57	11	58	12 52	
⊕ {to △ ♃	-	-	306	15	12	6	12 119	The disputation with the doctors.
{to △ without Lat.	-	-	0	0	12	14	12 138	
Afc. to △ ♃ Lat.	-	-	193	58	12	17	12 169	
Afc. to △ ♃ without Lat.	-	-	194	1	12	20	12 193	
IXth to △ ♃ Lat.	-	-	73	46	12	5	12 101	Gain by old folks.
⊕ to △ ♃	-	-	310	3	15	56	16 61	
♃ to contra-an. ♀	-	-	48	37	16	42	16 345	His mother ill.
☉ to contra-an. ♃	-	-	289	5	17	20	17 214	His father ill.
IXth to ☉ ♃	-	-	77	43	16	8	16 98	Scorned at for his piety.
♀ to * ☉	-	-	329	22	16	23	16 278	Favour of great men.
Afc. to △ ♃	-	-	200	24	18	43	18 351	A very pleasant time.
⊕ to ☉ ♀	-	-	315	56	21	49	29 52	Honoured for his piety.
IXth to △ ♀	-	-	83	48	22	3	22 136	
♃ to □ ♀	-	-	54	23	22	28	22 291	Scorned and hated for the same.
♃ to ♄ ♃	-	-	212	35	22	55	23 92	
♃ to Rigel	-	-	56	10	24	15	24 221	Elected into the order of the four and twenty.
♀ to □ ♃	-	-	340	24	27	25	27 299	
♃ to * ☉	-	-	217	16	27	36	28 0	Respect from great men for his religion.
☉ to □ ♃	-	-	99	45	28	0	28 150	
♃ to * ♄	-	-	218	19	28	39	29 25	Great affronts from all sorts of people for his piety and religion. In Jan. he was baptiz- ed, and began to preach, and was successful in gathering disciples.
M. H. to □ ♃	-	-	120	8	28	27	28 317	
IXth to Castor's Head at	0	0	0	0	29	&c.		He was by means of this affronted and cast out at Nazareth.
♃ to the Goat	-	-	63	7	31	12	31 240	
M. H. to Hydr. Heart	122	37	31	12				His ministry.
Afc. to ♄ ♃	-	-	212	50	31	9	31 222	
Afc. to ♄ ♃ with Lat.	213	2	31	21	0	296		

Now, as Christ had a real body made of a woman, so was it no small argument of the reality of his body, in that it submitted unto the impressions of the stars, as do those of other men. For, although the immeasurable power of the spirit upon him was able to sway, and did sway, all impressions and inclinations of nature, so as to subject them absolutely to be obedient in all things unto the command of his holy will, yet were not only the complexion of his body, but also the qualities of his mind and affections, much of them pressed and wrought by the power of the heavens. Only excepted, that, whereas he was born without sin, neither evil planets, nor evil aspects of any planet, could have that advantage to work upon his manners and disposition, so as to incline them with such command as they do by others. But, as for the accidents of his life, in respect of what befall him, as for matter of love or hatred, sickness and health, life and death, the stars had as free and full liberty and power over him and his body as upon any the least of us. For, though he was able, by special authority of his own, to force the utmost power of stars, or heaven, yet herein lay his humility, and his charity in that humility, in that he voluntarily submitted his body to be ordered according to the course of nature: whereas, would he himself, he might have made it lord over all that nature could do. And, though he raised the bodies of others from death unto life, in despite of nature, yet would he suffer his own body quietly to be ordered even as nature would herself.

These things considered, next come we to measure the time between the accidents of life and time of birth. It is observed, and a continued experience has verified it according to observation, that, (unless some special interruption intervene, either by a transit, or some revolution utterly crossing,) from the significator in a nativity unto the promittor of the thing signified, there are ordinarily so many times one year and five days and eight hours as there are degrees either of ascension or descension between the one and the other. The most remarkable accident of Christ's life, that we can work by, was his death, and the manner of it at the end of thirty-two years and an hundred and one days after birth. To bring this about, the Moon claims nothing as a significator. The Sun seems to proffer something, as if his direction to the quartile of the Moon should proclaim some such matter. But then the Sun, being neither giver of life, nor years, in this nocturnal geniture, could hardly have suffered so fatally by that quartile, that death should follow upon it. And besides, upon examination it appears, that the direction came up some years too soon for thirty-two, in what position soever placed under ground. And now therefore, if neither Sun nor Moon were
actors

actors in suffering that direful fate, then it follows, that certainly it was that point of the scheme which is called the ascendant. And, if so, then it was either the direction of the ascendant to the quartile of the Sun, (and thus it was a ten-o'clock birth, and Virgo ascended;) or it was the opposition of Mars a quarter of an hour after the same, Virgo ascending. Or it was the opposition of the Moon, and then was it a midnight birth, and Libra ascended; or it was to the opposition of Saturn, and then was it a birth at almost half an hour past eight in the morning, and Scorpio ascended. But, of all these, none will suit with a description of the person, and the other accidents of his life, but that of the ascendant to the conjunction of the Moon. The Moon at midnight of the fore-mentioned day, we find in the sign Aries, and in twenty-eight degrees and one minute thereof, upon the cusp of that which is called the eighth house of heaven, or the house of death; and there is she nearly in conjunction with a star called Algol's Head, which is one of the most malignant stars in the whole heavens, and disposed of by the planet Mars, who is the lord of the native's professed enemies, and also of death. The Moon of herself is naturally a giver of life; but, as she sits upon the house of death, and disposed of as she is, she signifies a murderer: and, as for the persons she should work it by, they are the common people and rude rabble, and especially women, whom she naturally represents; and the chief magistrate of the place, whom also she represents by accident, by virtue of that dominion which she claims in the tenth house, or house of honour and dignity; and some ecclesiastical person or persons by accident also, as she has dominion in the ninth house; and lastly soldiers, as she is disposed of by Mars, who naturally signifies men of war. Now, all these significations so fitly meeting in the Moon, and she so aptly representing a murderer, how readily stands she to serve our purpose? To proceed therefore, we find the oblique descension of her in that degree and minute to be two hundred and twelve degrees and fifty minutes: but, if we consider her latitude, the oblique descension will prove two hundred and thirteen degrees and two minutes. Next, as for the time when the ascendant fell under this direful direction, we must allow some time for the strength of constitution, which this scheme, posited after this manner, seems to afford the native to wrestle with the strokes of death. For Jupiter, a benevolent planet, lord of the sixth, and in the ascendant, together with his antiscions in the sixth, and a sextile of the Sun lighting there also, bespeaks an healthful body, and of a very strong constitution, and lustily able to struggle with its destinies, before death shall get the mastery. Wherefore we must not lay the ascendant under the opposition of the Moon just upon the very day of death, but some weeks before it. And, seeing we have an opposition, first without lati-

tude, and then with it; we therefore lay the introduction to this fatal murder first, under the opposition with latitude, and that was at the end of the feast of tabernacles, at what time the Jews first took up stones to stone him; but he escaped away and hid himself; and this was somewhat before the very day of his nativity, at the end of thirty-two years of age, on the 17th of October. Now, between the opposition without and the opposition with latitude are seventy-four days, and, during this time, Jesus was struggling with cross fates, and preached privately in Judea, and not openly, for fear of the Jews: only, at the feast of dedication, he appeared in vindication of the blind man, unto whom he had given sight. But at that feast again, took they up stones to kill him, and they sought to take him, but he escaped, and went away beyond Jordan: and this was about the twenty-fifth of December, at thirty-two years of age: and yet he lived three months still after that, but then it was as a wounded person, all the while debating with death: for the Jews condemned him to die absolutely, and laid wait to take him, and he could not walk openly among them any more, but went away beyond Jordan unto Ephraim on the borders of the wilderness. To measure therefore from the 17th of October, or the morrow after the feast of tabernacles, in the thirty-second year of Christ almost ended, unto the day of his nativity, there are thirty-one years and two hundred and ninety-seven days; which, turned into degrees after the rate of one year five days and eight hours to a degree, (as was before mentioned,) do make thirty-one degrees and twenty-one minutes; and these again subtracted from the oblique ascension of the Moon's opposition in Libra, twenty-one degrees one minute, which is two hundred and thirteen degrees two minutes, do make the oblique ascension of the ascendant to be an hundred and eighty-one degrees forty-one minutes; and that oblique ascension, under the elevation of thirty-one degrees and fifty minutes, places the ascendant of this nativity in the sign Libra, one degree twenty-six minutes; and from the oblique ascension of the ascendant, one hundred and eighty-one degrees forty-nine minutes, subtracting ninety degrees, the right ascension of the mid-heaven must be ninety-one degrees and forty-one minutes; and the right ascension placeth the mid-heaven itself in the sign Cancer, in one degree thirty-three minutes: and now again subtract we the right ascension of the Sun, which is two hundred and seventy-two degrees eleven minutes, from the right ascension of the mid-heaven, which is ninety-one degrees forty-one minutes; or, because that cannot be, from four hundred and fifty-one degrees forty-one minutes, which is the addition of the whole circle of heaven to the right ascension of the mid-heaven; and the remainder is one hundred and seventy-nine degrees thirty minutes of the equator, which turned
into

into the hours and minutes of the day, do bespeak the equal time of Christ's birth to have happened at eleven hours and fifty-eight minutes in the afternoon, to which add one minute and thirty-eight seconds for equation, and the apparent time was eleven hours, fifty-nine minutes, and thirty-eight seconds, which comes within a small matter of midnight.

The time of birth being thus proposed, I calculate all the planets places for this time, and direct them to their promissors, together with the ascendant, mid-heaven, and the ninth house, in order to suit all other accidents according to this time, that by so doing it may appear, according to the most experienced rules of Astrology, we have laid the time right. And, this being done, it appears, first, that the angels adored him; but this act had nothing of the stars in it. Then, that the shepherds came and published his glory all over the city, and in thirteen days after came the wise men from the east to worship him; all these were nothing else but the fruit of famous transits at the time of birth: the Virgin's Spike and Arcturus (two great and noble stars) were newly gone by, and, being within orbs, drew after them a goodly race of honour and glory; Jupiter who accidentally represented shepherds, as he was lord of the sixth house, and naturally signified religious persons, or royal priests, being in the ascendant, and near upon the cusp, was much about rising, when the shepherds entered, and drew the priestly kings out of the east to visit him; the Sun, also a significator of honour, was in conjunction of Venus, who had dignity in the ninth, and with the Flying Vulture, a royal star, and the famous Fomahaut, by latitude, was within his beams, with these transits accompanying these honourable directions. First the mid-heaven was nearly coming up to the opposition of the Sun, and the ascendant was hastening after to the quartile of the same, and the Moon also was nearly in trine of the Sun and Mercury. But that which came nearest to the purpose, was the Moon to the conjunction of Algol's Head, at the end of twelve days and odd hours, at the very point of time as the wise men came. Now this Algol's Head is a star of Saturn and Mercury, and, though it be a mischievous star, yet it signifies preferment, though it be with a vengeance at the heels of it. And so it was here. For, the wise men being gone, Herod, by means of their coming, plotted Christ's murder, and forced him to flight. The mid-heaven also to the opposition, and the ascendant to the quartile, of the Sun, acted much such another part as Algol's Head did, giving honour of kings, though not without a mischief in it. But the Moon in trine of the Sun and Mercury, argued an aptness of the native to be honoured both of kings and priests, and of all men in authority.

And, although these directions came not up until above four years after, yet, by means of good transits, the virtue of them distilled so long before.

After these things followed the flight into Egypt within the first year. And this needed no more anger than from what directions gave the preceding honour, as the Moon to Algol's Head, at thirteen days of age; for here Herod plotted his murder; and the mid-heaven to the opposition of the Sun at an hundred and eighty-five days end; and the ascendant to the quartile of the Sun at two hundred and two days end; and to Mercury at three hundred and fifty-two days end; for all this while was our Lord and blessed Saviour a stranger in a strange land, and an exile who durst not shew his head, neither durst his parents be known, who, or what, or where, he was. The Sun to Mercury as lord of the twelfth house, signifies a mischief by means of private enemies; and yet, as Mercury was also lord of the ninth, it helped out of that mischief, by means of a long journey: with these also accompanied the Part of Fortune to a quartile of the Moon at two hundred and ninety-three days end; and the mid-heaven to the opposition of Mercury at one year's end and one hundred seventy-two days: and lastly, the ascendant to the quartile of Mercury at one year's end and two hundred and fifty-nine days, (for so long continued our Saviour's exile in Egypt.) But when the Moon entered into terms of Venus in Taurus 00, at two years of age and eighty-five days, he returned home with his parents. At much about the same time came Mercury also to the Flying Vulture, and Jupiter to the North Balance with latitude: and at three years and thirty-five days came Jupiter into his own terms: and at four years and one hundred and eight days, he came to a trine of Saturn: and a little after, at four years and two hundred and six days, the Moon gained the trine of the Sun: and in the next year, at five years of age and two hundred and eighteen days, she attained to the trine of Mercury: and Saturn about the same time came to a trine of Venus. Now during these times Jesus greatly increased in wisdom; and, besides that, the grace of God was mightily upon him. These things aptly furthered his great parts by nature. But at five years and three hundred and forty-eight days, the mid-heaven occurred to the quartile of Mars: and at six years and one hundred and eighty days, the ascendant was encountered with an opposition of the same. And during these times Jesus wanted not his share of worldly crosses: he seems to have been laden with quarrelsome affronts, and likely enough it is that his parents suffered in the same way, if they escaped sickness, and losses in estate and honour. Moreover, our

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Saviour.

Saviour seems to have tasted some sharp distempers of body himself, or else very great wrongs from his enemies. But storms last not for ever; the ascendant came to Jupiter, at eight years and one hundred and sixty-six days, and gave him a very halcion time; and he then lived in much love of neighbours and kindred. At ten years and one hundred and fifty-two days, he seems to have encountered some more misfortunes, or else his mother bore them for him, by means of the Moon falling into the pit called the Dragon's Tail. But within three months after, Jupiter coming to the trine of Venus gave him great content, whether it was by means of some long journey, or by reason of the pleasure of his studies, or both: however, it was a pleasant time, and the world seemed to welcome him with some of her favours.

But, at the end of twelve years and some three months over, he began to be taken notice of publicly for his great wisdom and parts. Venus was lady of his ascendant, and also principal significatrix of his mind. And, at twelve years of age and fifty-two days over, she came, by direction, to a sextile of the Moon's dispositor of his honour and advancement; which is as much as to say, she brought him to be well accepted for his inward worth, and excellency of mind, amongst men of power and authority. And the virtue of this good direction wrought to purpose at the passover after, at the latter end of March, about some forty-one days after the direction happened. But, from this time forward there is no question but he was every year more and more noted and admired, as he came yearly up to the feast at Jerusalem; for at twelve years and one hundred and nineteen days, which was but a month after the passover, the Part of Fortune came to a trine of Jupiter with latitude, and about seventy-four days after to the same trine without latitude; and at one hundred and sixty-nine days over twelve years came up the ascendant to a trine of Saturn out of the ninth house, with latitude, and eighteen days after that to the same trine without latitude; and these are directions to credit a man, amongst ancient and serious people, to purpose. But that which hit nearest upon the very week, was the direction of the ninth house unto the trine of Jupiter with latitude, which happened at the end of twelve years and one hundred and one days, at the beginning of April, presently after the passover week; and the same house came to the same trine without latitude about forty days after. But, however, the directions preceding and succeeding all concurred to heap up the glory of his disputation amongst the doctors. Also these kind of directions made him dexterous at his calling too, in building houses, and following his business seriously, and with great industry. After this, at over sixteen, came the Part of Fortune to a
trine

trine of Saturn, and that was good, but had relation chiefly to his trade, as if he had gained by it in dealing with elderly people. But, half a year after, the Moon to the contra-antiscion of Venus was ill either to himself or his mother, or both. And at over seventeen, the Sun fell under the contra-antiscions of Saturn, and that seems to have been grievous to his reputed father. At sixteen years and ninety-eight days, the ninth house came up to the body of Saturn, and then no doubt but he was sufficiently unhappy in his grave counsels, and met with more derision than attention. And they, who formerly had applauded his wisdom, would be apt enough now to betray their own weakness, in changing their story. Yet Venus coming to the sextile of the Sun a little after, in the same year, would not only allay much of that disparagement, but also would be raising friends amongst the more prudent sort of powerful persons, to reprove and bridle the licentious lips of envious and upbraiding tongues. At eighteen years and three hundred and sixty-one days the ascendant happened upon the trine of Venus, and that was an healthful and a pleasant time, cleaving off the reproaches of Saturn and envious people. At twenty-two entering, the Part of Fortune fell into the lap of Venus in the fifth house, and rendered a time religiously pleasant. And at twenty-two years and one hundred and thirty-six days, the ninth house got out of the clutches of envious Saturn, and encountered a trine of Venus, in the sign Gemini. And this undoubtedly gave him to see savoury fruits of his good counsels and grave admonition, to his great contentment. But towards the year ending, the Moon coming to the quartile of Venus interrupted the pleasant progress of his affairs. And, in the twenty-third year well entered, he met with great opposition, as well from men in power as the rabble-rout, greatly gainsaying his sacred conversation, and this by means of Jupiter falling under the Moon's opposition, both without and with latitude. At twenty-four years of age and two hundred and twenty-one days, came the Moon to the Foot of Orion, called Rigel; at what time might possibly happen the preferment into the order of the twenty-four, spoken of by Suidas, of which he never made either profit, use, or advantage, unless it were by accident. At twenty-seven years and two hundred and ninety-nine days, Venus, lady of the ascendant and of the ninth house, fell upon the quartile of Saturn; and this administered unto him much of trouble in his mind, and of disturbances in his religious courses, and perhaps he met with some wrong in his journey to the feast of tabernacles, which happened about that time. At twenty-eight years of age complete, Jupiter attained unto the sextile of the Sun, and that administered unto him much favour and respect from persons of quality. But, the Sun being at the very bottom of heaven, it seems as if all his greatest

greatest friends favoured him, like Nicodemus, more by night than by day. At one hundred and fifty days over twenty-eight years of age, the Sun was encountered with the quartile of the Moon. And at this time, John the Baptist entering into his ministry. Jesus seems greatly to have been affronted by people of all sorts. It is very likely too, that old Joseph, his reputed father, yielded unto nature about this time; for the Sun signifies parents. And whether it was when Saturn came to the opposition of the Sun, or now that the Sun came to the quartile of the Moon, we cannot certainly determine; but much about this time it seems he left this world for a better.

But now the time draws on, wherein Jesus began to shew himself the Christ; at this time he was baptized of John in Jordan. His kingdom was not of this world, neither was his ministry of men, or by man's authority, but by a divine commission; and by signs and wonders it was confirmed to be so. We cannot therefore expect influence from heaven for those things which come from beyond heaven; nor must we expect a commission from the stars for those miracles he acted as it were in defiance of them. And, as for what applause followed by virtue of those miracles; we must look for the reason of it from the Maker of all things, rather than from any created being; though never so much exceeding all other creatures. Yet, for such natural passages as amongst his miracles did accrue, we cannot debar nature from executing her office still. And first, we find him thrust out contemptuously and rudely at Nazareth, with great scorn unto his sacred function; insomuch that he removed his household upon it unto Capernaum. And in this great affront his mother also seemed not a little concerned, who removed her household with him, from where she seems to have been bred and born, unto a strange place. Now at this time the mid-heaven, the significator of Christ's honour and his mother's person, came to quartile of the Moon, which very fitly suits with all that happened. The direction came up on the sixth of November, before the twenty-eighth year was quite run out. But the malice of it lasted not only unto this affront, which was acted in March of the twenty-ninth year entered, but also unto the passover following, whereat it encountered him with much snarling of the Jews against him, notwithstanding all his great miracles. And worse would it have proved, but that Jupiter, the natural significator of his divine function, came to a trine of Mercury, lord of the ninth. This happened at twenty-five days over twenty-nine years of age, much about the time of his entrance into his ministry. And, though we cannot say it purchased him that honour, yet we can safely say that it prompted his human mind to comply with his divine commission, and facilitated

his reception, wherever he came, with a kind of luck whereby this direction served him; for God Almighty makes use of natural instruments to serve divine ends. About this time also came the ninth house to the mercurial star called Castor's Head; and the Moon encountered the She-Goat, a star of Mercury and Mars, at thirty-one years and two hundred and forty days. These are stars furthering ingenuity, though not without troubles, and such our Saviour wanted not for all the time of his ministration, until finally the ascendant came to the opposition of the Moon, first without latitude, at the end of thirty-one years and two hundred and twenty-two days, about the beginning of August; at which time his neighbours of Capernaum began to deride his ministry, and the pharisees, complying with the Herodians, made him fly the country; and, lastly, the ascendant to the opposition of the Moon, with latitude, the ascendant being in this figure Hyleg, and the Moon, which is Anareta, being on the eighth house, deprived him of life, as God had appointed it from the beginning.

Thus we find the time proposed most fitly agreeing with all passages of his life, as well as with his death. But yet, to make sure work, we used to compare the situation of a scheme also with the complexion and qualities of the native, before we determine that the time is right. And now to do as much by this; First, it is apparent, by the known rules of art, that Jesus was born, as it were purposely, and that so as may be discerned by the scheme of his nativity, to die a violent death. For here we have the Moon, the common significatrix of life, sitting upon the very brink of death, upon the cusp of the eighth house: then we find her in conjunction with the very worst of malignant stars, Algol's Head. The Dragon's Tail also is in the eighth, in less than ten degrees of her: but as bad or worse than all this is Mars in opposition unto Jupiter in the ascendant, and in quartile with Mercury, and the Sun in the fourth. It is true indeed, that, as he came into the world without sin, so was he above the power of any influence of heaven to be able to hurt him: and, had he not voluntarily submitted unto the infirmities of nature, they had never in the least reached him. And, though the significator of his enemies was stronger and better armed than such stars were which stood for his own person, yet was his armour of innocence easily able to have overturned all, would he have used his mighty power to that purpose: but such was his love, that he was willing to lay down his life; and therefore he put himself under the power of nature, in order to lose his life. And hence, by means of this submission, Mars, in the house of enmity, the lord thereof, being stronger than Venus, lady of the house of life, or Jupiter, her associate, placed in
that.

that house, rendered his enemies too strong for him, and backed them with bitter choler, spite, and malice, against him. The Sun being in quartile to Jupiter and the ascendant, inclined the magistrates averse both to his person and doctrine. Mercury also in the same quartile inclined the churchmen with the same averfeness to oppose him. Mars in opposition exasperated the men of war. And, lastly, the Moon stirred up the vulgar people to cry him down. And all this might have been as aptly foreseen by his nativity when he entered the world, as it is now known by his life past it.

But, to pursue the residue of his person, as well as his condition, we find, that Libra, a cardinal sign, of temper sanguine, hot, and moist, ascends; and Jupiter is in the ascendant, near the point of rising, at birth, in a sign of his own nature; and Venus, lady of the ascendant, in Aquaries, a sanguine sign too, do all bespeak him to have been a person of a very level temper, and of a sanguine complexion. Venus, in trine to the ascendant in the house of Saturn, endued him with a sober cheerfulness in his conversation: and Saturn, being in a sanguine sign too, in trine of Jupiter in the ascendant, from the ninth, or house of ingenuity and religion, and in dignities of Mercury, with a reception from him in the highest degree by house, infuses melancholy into his temper, to mingle with his mirth, and feeds him with a mighty strength of judgment and deep policy: also he distils gravity and seriousness into all his actions: and thus Jupiter, Venus, and Saturn, are most excellently united in him with the best of aspects. To these we may add the Moon, with almost a moiety of her orbs in her exaltation, and there in trine of the Sun and Mercury. The Moon is the great mistress of life and nature, and the trines to the Moon do gratify the native, even as strongly as if they fell into the ascendant. Hence therefore is he armed from the Sun with a majestic and a royal presence, and princely prudence, and from Mercury with as great a stock of ready wit and ingenuity; and the rather, for that he is in Cazimi with the Sun, and in so strong reception with Saturn. Together with all these we find Spica Virginis, a star of the sweetest influence of all the fixed stars in heaven, sitting near upon the cusp ascending, and there admirably qualifying for oratory, and that especially in divinity. Arcturus is there too, a princely star, that administers courage and a noble resolution. Lastly, the sign of justice ascends; and Jupiter, the planet of religion, joins with it, to increase devotion; and Saturn and Venus are both in signs humane and temperate. And, although our Saviour was not as common people are, yet had nature wonderfully set him out.

But

But yet there are exceptions. For the Moon is ill placed on the eighth, in an unlucky house, and joined with a peevish and crabbed star, which must needs infect her to be so too. Mars is also set as if he stood on purpose to destroy a nativity so opposite to Jupiter and the ascendant; and, being strong withal, he seems to threaten all good qualities with an overturn, infusing nothing but choler, fury, and malice, into the native's head; and, disposing of the Moon, he makes her so too. The Sun also looks upon the cusp ascending with an evil quadrature, and such as usually renders a native much more proud and ambitious than either wise or good-natured; and Mercury, complying with the Sun in the same aspect, endeavours to incline this sacred person unto theft and lies. But what now? Was Jesus thus? or rather does not Astrology belie him? No, neither. For, had these evil aspects courted an ordinary nature unto evil manners naturally, yet would they not have forced him, but he might have overcome all by gracious habits. But much more than this must we note in our ever blessed Lord Jesus Christ. For, he being born without sin in his nature, the heavens wrought upon him in a different manner of influence from what they do by us. For, seeing that the divine nature withheld so as no sin could enter him, the worst of aspects (for matter of qualification) became the best unto him. For, by how much an opposition or a quartile is a stronger aspect than a sextile or a trine, may they be withheld from doing harm, they must needs aspect with the greatest force of their virtues. And thus the opposition of Mars, falling into his head, instead of fury and choler, administered the greater courage in him; and the quartile of the Sun, instead of pride and ambition, gave him the greater majesty and wisdom; and the quartile of Mercury, instead of lies, gave him the more prodigious wit; and the Moon with Algol's Head, instead of peevish, made him the more soberly wise. But we must remember, that, though Christ could not sin, yet die he could. And thus therefore oppositions and trines, and evil stars, were as evil to him, in as a high a degree, as unto the meanest of us; for in all things, saving sin, was he as we are.

Next proceed we to his body, only so as to compare that too with our scheme. For, though we have no proof either of his stature or his colour, yet may we be bold to say (by rules of art) that, Libra ascending, he was somewhat inclined to be tall and fair: but this was the less, few degrees of that sign ascending, and they in terms of Saturn: else is there nothing to except, unless the Moon, with Algol's Head, may be thought somewhat to abate from both. Jupiter in the ascendant gives an handsome brown feature, hinders not tallness, but bespeaks some-

somewhat of corpulency; save that the trine of Venus from Aquaries, and of Saturn out of Gemini, forbid it. Jupiter gives a grey eye, and so says Venus; and none can hinder. Venus would gladly beautify the face, by virtue of her interest in Libra; and something she does to render it rather fair than brown. And Saturn from Gemini can hinder but very little: he would pacify, but Jupiter and Venus are resolved to keep up the complexion. Jupiter administers brown hair, and Venus renders flaxen; but Saturn would have it black; whence, between both, Jupiter carries it. Venus give a pleasant smiling look, and Jupiter denies it: not only Saturn attempts it, but prevails no farther than to render it soberly serious withal. The Sun and Mercury, with their trines so near the cusp, would fain deform; but Mercury in the Sun has not power to darken. The Sun would only cast swarth; but Jupiter in the ascendant on one side, and the Virgin's Spike upon it on the other side, utterly defeat him. Mars in opposition would fain scarify, but Jupiter so near defies him also. Lastly, the Moon between Aries and Taurus contraries but little from the rest; especially for that she has so few rays falling into her bosom. The most she does in opposition is only, by means of her place in the eighth, and being with Algol's Head so near, to wrinkle the brows, and furrow or dent the cheeks; but she wants strength. Jupiter would have a full face, and Venus a round; and so it is concluded between them, saving that Saturn and the Moon together prevail so far as to render it oval.

Lastly, as for his other fortunes. First, we find his ascendant and sixth well fitted with a very strong constitution for health. The opposition of Mars and a quartile of the Sun and Mercury prevail to harm more by unlucky outward accidents than by inward distempers. His house of wealth is directly opposed by the Moon, lady of the mid-heaven, and is not defended by any good aspect. His mid-heaven is also very low; the lady of it is sufficiently afflicted; and, being incumbered with a croud of evil aspects, had no help of either of the fortunes. No, the Sun in the very bottom of heaven bespeaks that the native's kingdom is not of this world. Only the Moon upon the house of death, after void of course, is in trine of the Sun, which shows to promise his kingdom by death, or after it. His ninth house has the help of both the fortunes. But Saturn bodily dwells there, and hatcheth a world of crosses, both in his functions and long journeys. His house of enmity is very strong, with the lord thereof therein, and at home in his own house, and threatens malice enough. The eighth house is even malignant too; and so is the lord of the twelfth, saving his trine to the Moon. But this lord is under the Sun, weakens his force,

and discovers all his private spleen. His fifth house, or house of children, has a rich jewel in it; and the lord thereof looks pleasingly upon the ascendant, which argues he had a body sufficiently fruitful for issue. The lady of the ascendant also in the house of children, in trine to the lord of that house, and both in good aspect unto the house of marriage and the lord thereof, do all agree, that it was no hindrance in nature which rendered our Saviour wifeless or childless. No, it was his great gravity, or rather his infinite piety, which, for the kingdom of Heaven's sake, led him to despise nature's treasures. And hence came it to pass, that the church was his only spouse; and by her hath he a numberless offspring of holy saints unto his children. The lord of the sixth is in the ascendant, and the great fortune; whence were his servants true and faithful; only one Judas (when that sixth house came by direction to the quartile of Mercury, in the entrance of the house of enmity) fatally betrayed him; and the rest, more out of fear than for falsehood, forsook him and fled. The lord of the ninth is very low, and in quartile of Jupiter and Mars, and in conjunction of the twelfth lord; which rendered his friends men of low condition, and befriending him more by night than by day; as being terrified by mighty enemies, and not encouraged by any outward promises from himself. The lord of the third is in the house of enmity, and thence rendered most of his neighbours bitter and envious, especially during the times of ill directions operating. Only Jupiter, having dignities in that house, made others of his neighbours and kindred as much his friends. Lastly, the Sun upon the cusp of the fourth seems fitly to comply with that sovereignty which attended upon his death, and appeared by his resurrection and ascension into heaven. When Adam entered, the Sun was just upon setting. When Jesus Christ was incarnated, he was just upon rising. But at his birth he was at lowest. For it was not the Sun of the Firmament, but the Sun of Righteousness, who arose with healing in his wings.

Such was the fortune of our Saviour, during his progress through this earthly world; and such were the qualities of his human mind, even as the stars describe them; and such was the complexion of his human body, just as the heavens do bespeak. And, though we never saw his person, or any true portraiture of the same, yet know we, by the scheme of his nativity, that he was a man somewhat tall of stature, of an oval face, of a ruddy complexion between fair and brown, of a grey eye, yet sharp and piercing, of a bright brown hair, of an high forehead, of much beard, of a pleasant look, smiling, yet soberly serious, and of a body well composed, and indifferently set, between
slender

slender and corpulent. And all this know we by the canons of Astrology. And that those canons are true, it is no small evidence, in that all the known passages of his life so punctually comply with them. And, be these canons true, (as we know by multitude of experience that they are certainly so,) then it appears by these canons, that at midnight of December the twenty-fifth day, was 1668* years complete, since his birth. And every birth-day of this our ever blessed Lord and Saviour Jesus Christ falls on the twenty-fifth day of December. His life points out the very moment of time whereon he came into the light. And the scheme of the heavens to that moment is a true picture of his life; and such as no moment can show again, in any hundred years time, before or after.

To these may be added, the frame of the heavens at his death, so fitly suiting with the time of the great business in hand, and describing what was done. And first we note, that on the over-night of the passover-feast, at what time our Saviour was apprehended, the sign of the fourth house in the nativity (which always carries with it the character of death, or the end of every matter) was then ascending; and the Sun, which was therein at birth, was then in the bloody seat of Mars in the radix, which was at that point of time the fourth house, or the bottom of heaven, showing all the glory of his present life to be lying in the dust, and his end of days hastening apace to overtake him. The malignant Saturn was upon the house of pleasure, enviously eclipsing all his mirth: Jupiter, who was radically a great assistant in the ascendant, was the lord of the ascendant, and significator of life at this time, but was locally in the house of service and slavery, in conjunction of Mars, lord of enmity in the nativity, and now lord of his end, who was greatly afflicting him in the radical place of Saturn. The significator of Judas in this scene was Mercury in his detriment and fall in Pisces, who, as he stands in the third, with the lady of the mid-heaven in conjunction, and disposes of his master in the sixth, afflicts him with a malignant quartile; and lastly, the Moon, which was radically in the eighth, or house of death, was now lady of death, and, being advanced unto the top of heaven, seemeth to stand there trampling on the head of the Sun in the fourth, as it were in his grave, with her worst of rays, and they too not a little poisoned with the nearness of the Dragon's Tail. Such was the state of heaven at his apprehension by Judas and his company at twelve o'clock at night, on the evening preceding Friday the third of April.

* The year in which this author (Dr. Butler) wrote, and calculated our Saviour's nativity. Let it be remembered, that the alteration of the stile has nothing to do with this calculation.

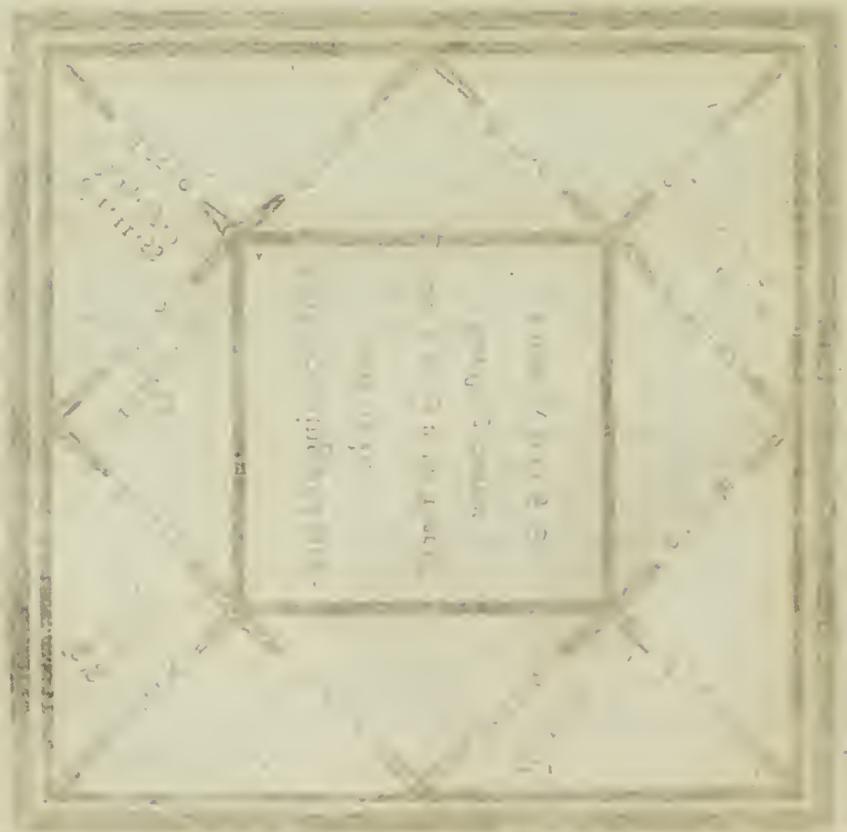
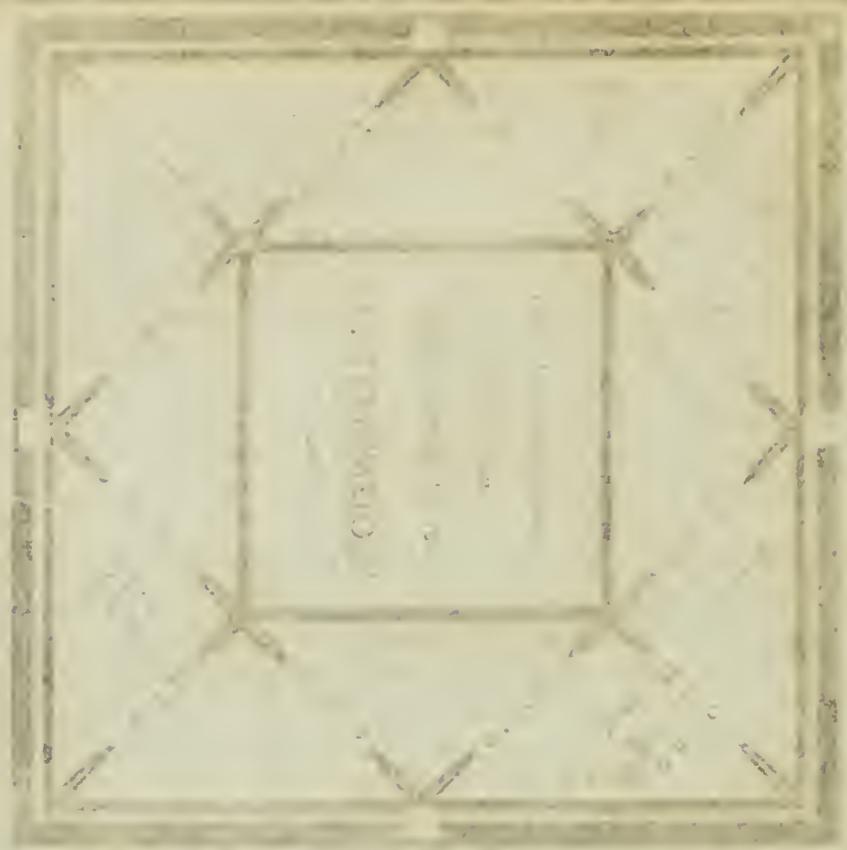
As the Sun approached the ascendant, Jesus was led before Pontius Pilate, the Moon in the seventh maliciously opposing; for so the judges at his first apprehension became now his accusers, and, possessing the natural sign of Christ himself, which ascended at birth, and which was the sign of justice, as the *labourers in the vineyard*, under pretence of religion, cast they him out of his own: and Mercury and Venus, one signifying the traitor, and the other the magistrate into whose hands he was betrayed, were then in the twelfth, acting the part of private enemies. But, as the Sun drew into the eleventh, or house of hopes and friends, and there infected by the envious place of Mars in the radix, Pilate also, his some-while friend, yielding at last to the opposition of the Moon, or the rabble, and turning enemy, condemned him to be crucified:

And, by that time the Sun in the radical chair of Mars came into the house of honour, the Sun of righteousness was lifted up upon the cross, as if he was hastening towards heaven, and that in order to draw all men after him. And here the Moon, signifying the rabble, opposes him with bitter railings. Saturn upon the eleventh, and lord of enmity, complies with them to destroy his hopes; and Jupiter, lord of the ninth, signifying the priests, and Mars the soldiers, being both in the twelfth, are private enemies. But finally, as they continue railing and reviling, lo! at the very point of high noon, an universal darkness overwhelmed all, and the Sun himself blushed to behold what cursed things were acting. The Sun was now where Mars was at birth, as it were disposed of by his mortal enemies. Jupiter, which ascended at birth, was in the hands of Saturn, in his very seat of the radix, as it were in the dungeon of bitter restraint; and Mars, the natural enemy, was afflicting him there. The Moon, which was radically lady of the mid-heaven, and placed upon the house of death, was now at length settled and seated together with the Dragon's Tail upon the ascendant, or the seat of life, as who would say, the utmost period thereof is now expiring; and, even as the darkness fell, the Moon upon this place of life was just underground with it.

Lastly, at three in the afternoon, the darkness vanished, and the light returned; and then was the Sun falling into the house of death, still being in opposition of the Moon. Saturn was in the ninth, enjoying the ecclesiastical, and Mars in the tenth, usurping the civil, authority. But, as Christ died, all his misery died with him: and that death brought light into the world, and ushered our ever-blessed Saviour in that glorious light into his eternal glory. And finally, the Moon arose at sun-setting; but it was eclipsed, signifying the fall of all such as thought to rise upon their sovereign's ruins. And the frame of all these things ye may behold as follows, in the annexed schemes.

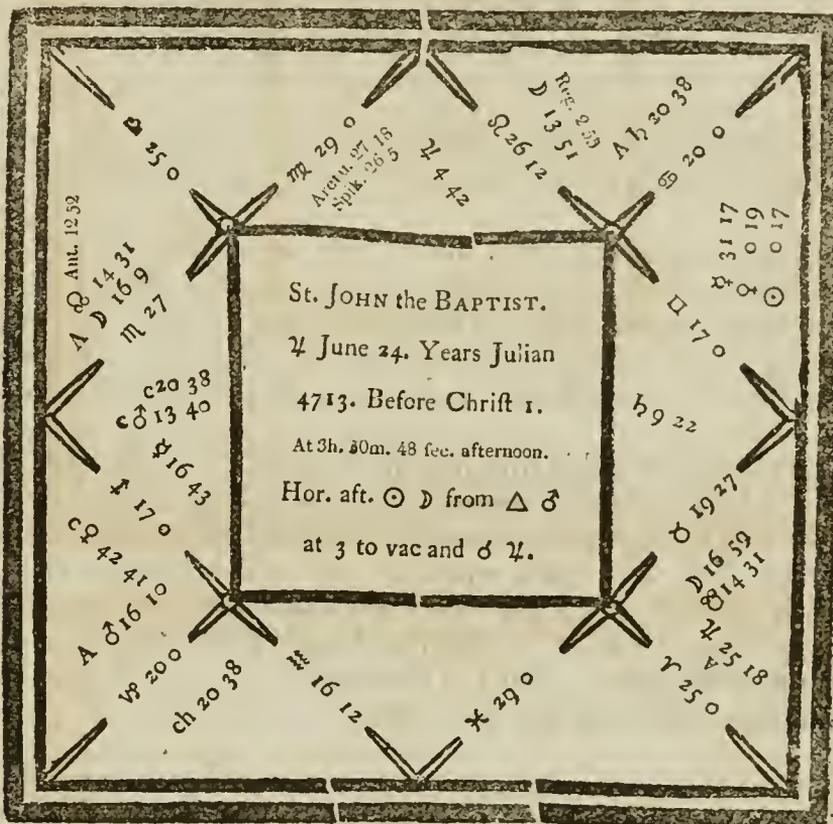
But,

THE HISTORY OF THE NEW JERSEY



THE HISTORY OF THE NEW JERSEY

But, because the life and death of St. JOHN the BAPTIST was so nearly related to the life and death of our ever blessed Saviour, and the day of his nativity appears also with much show of certainty, I have therefore taken the pains to calculate a scheme of his nativity also, as follows :



♃	South Latitude	5	2
♉	South Latitude	0	50
♈	North Latitude	1	15
♊	South Latitude	3	45
♋	North Latitude	1	6
♌	South Latitude	1	13

Here the Dragon's Head and Antares, with latitude upon the ascendant, give a very bold man. The Moon with Regulus in trine of Mars, confirms the same.

The sign Scorpio, with the contra-antiscion of Saturn in the ascendant, give one of a surly and austere disposition. Saturn in opposition of Mars, confirms the same.

The antiscion of Saturn on the ninth, with the Moon upon the ascendant with the Dragon's Head, as also the Sun, Venus, and Mercury, in sextile of Jupiter; incline unto honesty, gravity, and good manners.

Mercury in reception with Jupiter, and in trine to the ascendant; also the Moon in trine of Mars, and in reception with the Sun, and the Sun in the sextile of Jupiter; give a sufficient wit, and a sound judgment.

Nothing promises worldly wealth, but contrarily. Jupiter in the mid-heaven, in sextile of the Sun and Venus, promises honour enough.

But Antares, a violent fixed star, upon the ascendant, with latitude, and that within a degree, bespeaks a violent death. And Saturn in opposition of Mars, from angles, (the one being lord of the ascendant, and the other of the fourth,) peremptorily threatens it. And it came to pass, as it seems to be ushered in by these directions as follows.

First, he entered into his ministry at the age of twenty-nine years and some little odds; and was immediately buoyed up with wonderful applause. At this time were operating, the ascendant in trine of the Moon, with latitude first, and then without; the mid-heaven to the Virgin's Spike, with latitude first, and then without; also the mid-heaven to Arcturus, without latitude. Also the Moon to the sextile of Mercury, and the Sun to Regulus. But the ascendant came to the conjunction of Mars without latitude, at the same time.

Secondly, at thirty years of age and upwards, he was imprisoned. At which time was operating, the Moon to the quartile of Mars, and the Sun to Hydra's Head. The ascendant to the conjunction of Mars, with latitude, and the mid-heaven to the quartile of the Sun, were coming up. But,

Thirdly, he was beheaded; at which time came the ascendant to a conjunction with Mars, with latitude, at about thirty-one years of age, and two hundred and sixty days, or thereabouts. And the mid-heaven to the quartile of the Sun was near in action about the very same time.

Lastly, we find how this death was brought about by a the private enemy. And such a one we find Venus, lady of the twelfth, with the Sun, lord of the mid-heaven, in the eighth.

ON ELECTIONS.

WHAT is meant by Elections, is nothing more than projecting a scheme of the heavens, to find the several positions and configurations of the planets, on any given day, whereon we propose to begin any business of importance, to take a long or interesting journey, to make overtures of marriage, or to pursue any object of our happiness or advantage; for the purpose of choosing, what is vulgarly called, *a lucky time to begin*, that is, when the influx of the principal significators is such as shall correspond with the desires of our own mind, and with the business, whatever it may be, we wish to take in hand.

I purposely declined taking notice of this speculation in the First Part, that I might not be laughed at; which I must own the absurdity and folly of those, who, on every ludicrous and trivial occasion, have resorted with religious solemnity to this custom, have given but too much occasion to inspire: yet I will now take leave to hope that enough has been said to show, that in our more *important* concerns, and in the *real* and *heartfelt* perturbations of our minds, upon the commencement of any arduous and extensive undertaking, it may be as well to choose those seasons when the best and most favourable influences of the heavens concur, as when they put forth the most noxious and discordant irradiations. To a thinking mind, there cannot be a moment's hesitation, since no man in his senses would prefer a stormy tempestuous day to ride out for pleasure, to those distinguished by calmness and serenity; nor would he choose an intense frosty morning for the pleasures of a cold bath, which is luxuriant only in a milder season; and yet all these differences in the weather are produced by the varied positions and changes of the planets, by an influx and effect upon the ambient matter, which we can no more see than we can the influx produced by the same bodies upon the bent of our minds, or which determines this certain *order of times*, so fitly appropriated to all human concerns, that the Scriptures piously recommend a due observation of them, and which the Psalmist declares, *are beautiful in their seasons!*

Those therefore, who wish to consult the heavens, previous to any important undertaking, should project the horoscope for that precise time when they feel their inclinations most completely bent upon engaging in the business. This will show them the particular influence of every significator then operating; and, being compared with the genethliacal figure of birth, and with those directions in the nativity which are to operate both for our good and evil, will, upon a fair and true com-

comparison, quickly inform us whether the business in contemplation will generally or eventually turn out to our advantage, or not. But, for the more *particular* discovery of what relates to the good or ill success of the business itself, with all its consequences and collateral incidents, a figure must be projected of the exact time when that business is begun, and the face of the heavens then operating; most particularly and minutely considered. The signs, the significators, the angles of the figure, and the good and evil places of the horoscope, are to be allowed their natural and accustomed application, exactly the same as in all the rules heretofore laid down; and, if the two figures thus projected form an harmony and concurrence with the figure of birth, and fall in with the good directions and revolutions thereof, the undertaking will undoubtedly be prosperous, and the business successful. But, if these figures are discordant in themselves, and oppose the benevolent significators in the geniture, it will, if pursued, prove dangerous or destructive to the native, and will forward the evil events prenoted by the directions of the geniture.

A mediocrity in the positions and influences of the significators, and of the angular houses of the electional figures compared with the geniture, will, as in all other cases, produce a medium between the two extremes, and show that the event of the matter in hand shall neither greatly serve nor materially injure the party then about to engage in it.

END of the SECOND PART.

AN
ILLUSTRATION
OF THE
CELESTIAL SCIENCE
OF
ASTROLOGY.
PART the THIRD.

CONTAINING THE
METEOROLOGICAL PART of URANOLOGY;
WITH CERTAIN

RULES for prejudging the Revolutions of every Part of the habitable WORLD.

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And other EXTRAORDINARY PHENOMENA:

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ART of CALCULATING ECLIPSES, TIDES, and WEATHER,

For any Number of Years to come.

THE WHOLE

Illustrated by a FIGURE of the SUN'S Ingress into the Sign ARIES;

AND BY A

Revolutional FIGURE of the Commencement of the AMERICAN EMPIRE.

By EBENEZER SIBLY, ASTRO. PHILO.

PRINTED IN THE YEAR MDCCCXIV.

A N

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

Of the CELESTIAL SCIENCE of

A S T R O L O G Y.

PART THE THIRD.

THE Meteorological Part of Astrology is that which enables us, by a certain well-known influence of the planets, seconded by observation and experience, to ascertain the causes of the different qualities of the air, the generation of meteors, thunder, lightning, and all the various phenomena of the heavens; whence the predictions of the weather, of the temperature and quality of the four seasons of the year, and of the prospect of a healthy and plentiful time, or of plague, pestilence, and famine, are necessarily deduced.

This part of the science likewise comprehends the doctrine of eclipses, comets, blazing stars, and the great conjunctions of the superior bodies; whence the revolution of empires, the fate of kingdoms, the renovation of customs, and the civil and political fluctuation of all the provinces, states, principalities, and commonwealths, upon the surface of the globe, are sought out and predicted. We shall therefore arrange these speculations under their respective heads, and consider them distinctly in the order they stand.

Of METEORS in GENERAL.

Meteors are divided into two sorts, or classes: the one arising from vapours and exhalations, called *imperfectly-mixed* bodies, because they are easily reduced into their first nature, or proper element, as into hail, snow, or water; and the others are termed *perfectly-mixed*, as thunderbolts, and such-like petrified substances, because they cannot so soon be converted into the first element from whence they were derived. The
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material cause of meteors are hot and moist vapours, or hot and dry exhalations from water and earth; the efficient cause is from the fixed and wandering stars, by virtue of whose beams a light rarefied substance is extracted from gross and heavy bodies, as vapours from water, and exhalations from earth. Their qualities are heat and moisture, which produce diversities of effects, especially in those which are less perfectly mixed, and of a light and convertible nature.

Vapours consist of the four elements; but the substance is water; as the steam of a boiling pot, which hangs like dew upon the lid or cover. Exhalations are commonly like smoke, of a hot and dry quality, as is perceived in a summer's day to offuscate the air, or make it seem dusky with the ascending of thin fumes; and after this usually comes thunder, which shows from whence these exhalations were extracted; for out of fire and air only, no meteor can generate, as wanting matter: the fire of itself being an element so subtle, that it cannot be purified; whereas all exhalations and vapours must be refined, and consequently extracted from some grosser body. For the air, if much rarefied, will turn to fire, as is seen in the violent motion of wheels, and in such things as are set on fire by rarefaction, where the matter is dry and combustible. When the air becomes gross, it turns to water; as appears from our breath in the winter season, or from the inclosed air in vaults, or other hollow places, which will quickly be condensed by opposition of the outward air, or coldness of the place, especially against rainy weather.

But the element of air is divided into three several regions, or parts, variously qualified, in which are generated many imperfect and mixed bodies; and these divisions are nominated the upper, middle, and lower, regions of the air. The first and uppermost is close adjoining to the element of fire, and hath a circular motion from east to west, carried about by the *primum mobile*. This region of air is perpetually hot and dry; and, by reason of its violent motion and proximity to the fire, will not admit the generation of clouds, because of the heat, and remoteness of the earth from whence they are extracted. To this place are lifted up exhalations, by nature hot and dry, which easily ascend to that height, by reason of their heat and levity. These imperfect bodies, by the heat of the sun, and influence of the stars, are conceived to be exhaled from the earth, or out of lakes, rivers, seas, and other watery places; and this meteor, as it ascends, leaves the grosser parts in the lowest and middle regions; and, as it rarefies, it elevates itself unto the upper region, like a subtle and thin fume.

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These exhalations, having penetrated the middle region, and attained unto the height of the elements, are circumvolved with a slimy matter, oily, and apt to be inflamed. Thus having assumed a body, it is violently carried about with the air, until with the motion and vicinity of the fire it is inflamed; and then, nourished with more exhalations continually drawn unto it, it burns and converts itself into divers forms, according to the disposition of the matter then generated.

But others appear to fall, and slide through the air; the lightest part being consumed, or drawn away by some other means, or the levity of it being unable to support the grosser part, lets it descend obliquely through the air; and, thus enlightened, is termed a falling star. Some conceive that this meteor ascends not so high, being of a gross body, (yet hot and striving to ascend,) but is repulsed by a coldness of the middle region, or the moistness of the clouds; and so, by reason of its own weight, and by the opposition of the element, it is thrown down again. The substance of it is like a jelly, transparent, lucid, and apt to be illuminated.

Fiery meteors are usually moved, by the region they are in, from east to west, according to the raptile motion of the spheres; though Seneca affirms that he perceived one which moved parallel to the horizon, from the north by the west into the south, and so by the east into the north again. This is by no means improbable, since many lucid meteors move with the air, and are impelled by the matter which nourishes them; as may be seen by fire in stubble. Another kind of meteors are seen to remove suddenly from one place to another, casting forth sparks like fire, and are by some termed goats; whilst others again appear fixed and immoveable, both in respect to latitude and longitude. These are generated in any part of the heavens, and at all times of the year; but rarely, in cold countries, at any other time than autumn; for then the heat is sufficient to raise up the matter, and the temperature of the air is apt to suffer the exhalations to draw to it a slimy matter, which cannot exist in the spring-time, the heat not being then sufficient to elevate them. And, in summer, the exhalations are not so gross, because the Sun's heat dissipates those vapours, and rarefies the air; and, if it could be drawn together, the middle region is so cold, that it cannot ascend to the upper; and the winter-quarter is so cold and moist, and oppugnant to such exhalations, that it is quite unapt for the generation of meteors of this kind.

The middle part or region of the air is generally conceived to be vehemently cold and moist, by antiperistasis: and its effect also proves

the same, as we are assured by those who have ascended to a considerable height in air-balloons. And this we see in all things that are oppugnant, inclosed, and comprehended by their contraries; for being of greater force doth cause the contrary, which is inclosed, and not being able to break forth, and at the same time repulsed by its opposite quality, contracts, and, as it were, fortifies itself. This is seen by experience in all living and sensitive creatures; their inward parts being much hotter in winter than in summer: and their stomachs apter and more able to digest their food. The cause is, that the heat is then repulsive to the inward parts, by the opposition and coldness of the outward air. Besides, the fire, and all combustible things, will burn more violently in winter than in summer; and, the colder the weather is, the more fire will scorch. The reason in all these is the same; since the fire is found to grow more violent by how much the more it is opposed by the contrary quality of the subdued cold. The case is the same in the middle region of the air; for the upper part is made hot by the violent motion of it, and by its proximity to the element of fire; and the lower region is made hot by reflection of the Sun beams; whence the cold included between them becomes the more violent in proportion as the lower region is inflamed by the Sun's reflection, and by that means is colder in summer than in winter.

These divisions or portions of the air have no determined space; nor hath the water in respect of quality; for, by the motion of the celestial bodies, both cold and moisture being drawn together, the element of water will increase, by which the air must of necessity diminish. So, by the conjunction of heat and moisture, the sphere of water will be diminished, and the air as much increased. By this means the air more abounds in summer than in winter, and the water more in winter than in summer; and thus the middle region of the air is occasionally contracted and dilated, and is consequently greater at one time than another.

By the heat of the Sun-beams, and influence of the stars, meteors are elevated to the middle region of the air. Those which by nature are temperately hot and moist are extracted from wet and waterish places; yet they retain as much heat as is sufficient to elevate them unto the height of the middle region, where, by reason of the coldness of that place, they are condensed, and there generate several kinds of imperfectly-mixed bodies. The clouds, thus incorporated, are with the cold turned into snow, and congealed many times before it engenders water. To prove this assertion, we may observe that snow, if compacted or beaten together, is not so soon dissolved into water by the Sun, or any other means, as ice will be; which argues, that, had this substance been water first, it would
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have been sooner reduced. These vapours, or thick exhalations, drawn up into the middle region of the air, are often digested and turned into water, and from thence distilled down like mists, or in very small drops; for the greatest rain is supposed not to fall far through the air, but out of the inferior part of the lower region.

It is generally conceived, that the rain which falls from the middle region descends in little orbs, whereby to preserve itself, and to resist the violence of the air through which it passes; and it becomes small, by reason of the distance and time it occupies in falling. For hail demonstrates both the bigness and rotundity of the drops, which, from humid exhalations drawn up into the middle region, are there converted into water; and, immediately as the drops distil down, they are contracted into ice by the coldness of the air, in that part which is called *hail*; derived from the High Dutch *hagell*, or from the Hebrew *egell*, which signifies congealed drops.

In the winter-season it is seldom observed to hail, because the cold in the middle region is more remiss than in warm weather; and in summer-time it is seldom observed in any very hot day, because the heat of the lower region will not permit it to pass, without dissolving it before it reaches the earth. But in the spring, and in autumn, we frequently see, and are subject to, hail-storms; the heat being then sufficient to elevate the matter, and yet not so violent as to dissolve it in its fall. Sometimes, however, it happens that very large hail-stones are precipitated at mid-summer, or in the very hottest seasons; and these hail-stones are then the greater, if the elevated matter be sufficient, by how much the more its nature is opposed by the lower region, made hot by the reflection of the Sun; for in all times of the year, and in all countries, there are more and greater storms of hail observed to fall in the day than in the night.

There is unquestionably a fiery nature included in hail-stones, very different from the heat of that subtle vapour which occasions it to ascend the middle region; for by the force of contraries it is evidently congealed, as may be illustrated by the simple quality of salt, which, being hot and dry, is made of water, whose natural temperatures are directly opposite; being cold and moist in open weather, or by the fire-side, or in the summer-season. Take a handful of salt, and mix some snow with it; stir them together till they incorporate; and they will immediately contract themselves into ice; which is done by antiperistasis, or repulsion on every part; so, the middle region of the air being cold, these frigid meteors are thereby generated.

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The lower region of the air receives all the former qualities by necessity, according to the several seasons of the year; and by the means already mentioned there are exhaled from the earth moist and crude vapours; the grosser parts being earthy, and containing but little heat, they are unable to ascend to the middle region; yet, by the help of that heat, and the attractive virtue of the celestial orbs, they are raised above the earth, and there oftentimes congeal before they can be dissolved into water. These are called frosts, whereof there be many kinds, according to the matter exhaled, and the temperature of the season. At some times of the year, the ground in the mornings will be hoary, like the head of thyme, and the grass crisped with the frost; at other times rime-frost, or congealed mists, hang pendant on the branches of trees; or else black or wind frosts, which are not so wholesome; for they consist of gross and earthy vapours, exhaled out of more undigested humours, and are not so easily discovered by the sight as by the sense of feeling.

There are other vapours exhaled, which are called *mists*, derived from the *mixture* of air and water. Of these there are several sorts; some are thin and sterile, and have not moisture sufficient to beget water, nor is the heat in them sufficiently prevalent to elevate the gross humours, and cause them to ascend; but they hang upon the earth until the Sun rises; then he usually chases them away, and, being dissipated, it becomes a fine day.

Besides the above, there are gross mists or fogs, which are more earthy than the former, composed of crude and undigested vapours, drawn from corrupted places, out of fens and wet marshy grounds. These are very unwholesome, and unpleasant to the smell; in proportion either to the noxious stagnate waters from whence they were extracted, or to the putridity of the air, occasioned by a long continuance of calm moist weather.

There is another exhalation called *dew*, which is a liquid vapour, extracted from water or earth. This hath an affinity to frost, as rain hath to snow; and are alike in the material cause; the efficient cause being attributed to the stars, and to the coldness of the air. The dews are conceived to be very earthy and ponderous; for they do not ascend high, but are converted into a watery substance almost as soon as extracted, being observed much more upon low and wet grounds than upon high and dry hills; and thicker upon the humble shrub than upon trees of an high and exalted nature like the lofty cedar.

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The usual time of these dews is in the evening; the heat of the Sun, declining, being then unable to support the meteors which it raised in the day; and, on his deserting the hemisphere, those that were more elevated must likewise fall. The hotter the day, the greater are the exhalations; and the nights are then usually colder, to convert them into water. All dews are observed to be greater at the Moon's increasing; but greatest of all at the fall. The season of the year is to be considered, and the weather; for, the hotter the day is, the colder will be the night, by reason of the shadow which the terrestrial globe then makes; as is exemplified by the shades of trees, or of any other interposed body, which are colder in summer-time than in winter, in respect of the air in general. For in shadowed places, in the heat of summer, the air, as in opposition to the heat, is found to contract itself into a grosser body; from whence it appears that the whole element of air is by nature cold.

There is a dew that flies in the air like small untwisted silk; which, falling upon the ground, or on plants, converts itself into a form like spider's webs. The matter they consist of is an earthy and slimy vapour or exhalation, something dry; and they are found equally in spring, summer, and autumn; but in these northern countries they are most frequent when the Sun is near Libra, the days being then temperately warm, the earth not exceeding dry, nor yet overcharged with moisture.

There is also another sort of dew, called *honey-dew*, which consists of earthy exhalations mixed with watery vapours; and many suppose them to be exhalations from plants and flowers; and this more evidently appears from sugar-canes, and divers kinds of Indian reeds, which have, in the morning, dews hanging upon them, in taste resembling honey; and argue, by their sweetness, that they are extracted from the plants. These honey-dews afford plenty to the stores of the industrious bee; nor have their purveyors much labour or trouble to procure their loading; but, though these honey-dews are good for bees, they are destructive to many kinds of animals, as sheep, goats, deer, and the like; and are in general injurious to all fruits and blooming flowers; especially to hops, grapes, and corn; and often blast them in their prime. It was for the purpose of diverting these evil effects, that Numa, one of the Roman kings, superstitiously instituted the feasts called Rubigalia and Floralia, in the year from the building of Rome 516; which feasts were observed on the 28th of April to the 3d calend of May. This festival, the Catholic Church hath since converted into Ascension Week, calling it Rogation, from the circumstance of imploring a blessing upon the fruits of the earth.

The next effect to be considered is *rain*. Rain-water is found much more insipid at one time than at another; and is very often impregnated with a brackish taste, yet comfortable to vegetation; and, by reason of the warmth, it nourishes more abundantly, and is more natural for that purpose, than spring-water, or what is drawn out of wells, which is cold, and too earthy; whereas, the other participates of the air, which is hot and moist; but, by reason of this co-mixture of the elements, it is apt to form divers animalcules, especially in calm times; which, like the air, wanting motion, may corrupt; and so, consequently, generates many things, according to the undigested matter exhaled from the earth.

The lowest meteor in the air somewhat resembles a burning candle; and is by some called *Ignis Fatuus*. This is a hot and moist vapour, which, striving to ascend, is repulsed by the cold, and, forced by antiperistasis, moves close to the earth, and is carried along by the vapours that feed it, always keeping in low moist places. The lucid rays are of an exceeding pale colour, and very unwholesome to meet with, by reason of the noxious vapours it attracts, which nourish the pallid flame. It is frequently seen to ascend with a very rapid motion; but it as suddenly falls, the moment it is repelled by the cold atmosphere; from whence its name is derived.

There are likewise vapours, hot and moist, co-mixed with exhalations that are hot and dry, involved thus within one another, and form what is termed *electrical matter*. They ascend, by virtue of their heat, into the middle region of the air, where the exhalations, by antiperistasis, grow inflamed, and strive to break forth from the cloud in which they are involved. The upper part of the cloud, where the heat would pass, by opposition grows more strong; and the exhalation, grown over hot by being thus constrained, breaks forth with violence from the weakest place, against the air that is in the lowest part; and, by reason of the cold above it, the heat and subtileness of the exhalation, with its own violence in breaking forth, glances down upon the earth, without doing any injury, if unresisted; as a consuming sword, without hurting the scabbard. This is the natural generation of thunder and lightning; which Dr. Franklin, Dr. Priestley, and other ingenious men, have largely treated of in their electrical disquisitions.

The clap of thunder is first, but the lightning soonest appears; because our sense of seeing is much quicker than that of hearing; as may be exemplified by a thousand common experiments; particularly by the discharge of the gun, or cannon, where we see the fire before we hear
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the report. With the conjunction of these compound vapours and exhalations, stones are generated in the air, as other minerals are in the earth, but more fiery by nature; and these are what are vulgarly called *thunder-bolts*; which, in their form, are perfect cones, like the flame of fire which generates them out of the terrene exhalations; they pervade the earth in proportion to the projectile force of their velocity. The preservatives against thunder and lightning are many. All hard things will preserve what is soft and liquid; as iron laid upon vessels will keep the liquor from souring, by the former alleged reasons; besides this, it is naturally resisted by a cover made of seal's skin, which preserves any creature by which it is covered. The like doth the laurel-tree; for which reason many of the Roman Emperors, in times of thunder and lightning, were accustomed to wear a garment made of laurel-boughs. The pale lightning is most unwholesome; but the red aptest to burn; the best and most assured preservative against which is the protection of Heaven.

But let it be noted, that there may be thunder without lightning, and lightning without thunder; for, when these hot and dry exhalations are inflamed, and the cloud weak in which they are involved, the incensed exhalation breaks forth without violence, not being restrained; and the coldness of the middle region strikes the flashes downward, but not always to the earth, though its glittering and reflecting upon the watery clouds makes it appear close by; the same as when the Sun-beams, or any other sudden light, falling upon the water, will reverberate the lustre, and dazzle the eye; particularly if the water be moved with any wind. These coruscations are common in hot countries, and with us in the heat of summer.

Thunder without lightning also happens when the hot and dry exhalations break violently through the clouds in which they are circumvented, but not inflamed; yet making a roaring noise in the burst of the cloud which restrained it. We also frequently see little bladders filled with wind give a crack or report at the sudden and violent breaking of them. Sometimes thunder happens, and yet no lightning will appear, by reciprocal winds; the clouds violently breaking themselves in meeting with one another; and this may often happen, by the insurrection of several mutinous exhalations disturbing the air with divers commotions. These usually happen after much calm weather; and are very useful to purify and purge the air, lest with too much quietness it should corrupt.

Rainbows

Rainbows are generated in waterish clouds, which are ready to be dissolved into rain. These are observed to be always directly opposite the Sun or Moon: as, if the Sun be in the south, the rainbow will be in the north; and, when the Sun is in the east, the rainbow will be in the west; and thus in every part of the globe. The lower or nearer the Sun is to the horizon, the larger will the rainbow appear; though it never can exceed a semicircle, and is the less in proportion to the light of the Sun above, in any sphere; which is the reason that at noon-day we so seldom see any rainbow, particularly when the Sun is in the summer solstice, or near the tropic of Cancer; except in such places as are far northward, or towards the antarctic pole, where, for some weeks, there is continual day.

The Sun in winter, near Capricorn, may cause a rainbow at noon-day in our climate; for they are formed by the light rays of the Sun falling upon vapours and waterish exhalations opposite to him, and but little elevated above the earth; and, by reason of the great distance or remoteness of the Sun, the illuminated beams describe his form after an obscure and imperfect manner, portraying an arc of a circle, adorned usually with the colours red, green, and purple, inclining to bluish. The distinction of these proceeds from the rays of the Sun reflecting upon the vapours; and those colours are light in it which are nearest to the Sun, and those which are most remote always tend more to obscurity; for a demonstration, both of the colours and form of the rainbow, it only requires to cast water in a circular manner against the Sun when it shines, and the whole is produced artificially.

Some think the red colour only is made by the Sun's rays, and suppose the second colour is produced by reflection, and third by the second; and that all are contained within one condensed hollow cloud, co-mixed with airy and watery exhalations. For, if more rainbows than one appear at a time, it is certain that they are produced by reflection of one another; but the colours in the second will be weaker than those in the first; and the third rainbow will be more palid than the second, if there happen to be three, which is very seldom; then the colours in the first will be counterchanged in the second, and the third again like the first. The arches in the clouds or rainbow usually continue longer than the circles about the Sun, because the distance in these are so great, that his beams cannot so soon dissipate the exhalations which caused them. Rainbows in the night-time are exceeding rare, because they are made by the Moon, whose beams are too weak to cause such reflections upon any cloud at so great a distance; but, though they are rare, they sometimes happen.

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The *Aurora Borealis*, or Northern Light, is an extraordinary meteor, or luminous appearance, showing itself in the night-time, in the northern part of the heavens. It is usually of a reddish colour, inclining to yellow, and sends out frequent corruscations of pale light, which seem to rise from the horizon in a pyramidal undulating form, and shoot, with great velocity, up to the zenith.

The *Aurora Borealis* appears most commonly in form of an arch; chiefly in the spring and autumn; after a dry year. The arch is partly bright, partly dark; but generally transparent. And the matter of which it consists is also found to have no effect on the rays of light which pass through it. Dr. Hamilton observes, that he could plainly discern the smallest speck in the Pleiades through the density of those clouds which formed part of the *Aurora Borealis* in 1763, without the least diminution of its splendour, or increase of twinkling.

This kind of meteor never appears near the equator; and was so rare in England, that none are recorded in our annals since that remarkable one, November 14, 1574, till the surprising *Aurora Borealis*, March 6, 1716, which appeared for three nights successively, and put the whole kingdom into the utmost consternation, terrifying brutes as well as men. Indeed the horses were so frightened, that no fences could keep them in the inclosures; it was impossible to travel in the evenings; and the road-waggons, and all other carriages, were obliged to lie by immediately as the Sun was down. In the years 1707 and 1708, five small ones were observed in little more than eighteen months; but they bore no comparison with the above. Hence it should seem, that the air, or earth, or both, are not at all times disposed to produce this phenomenon, for, though it is possible it may happen in the day-time in bright moon-shine, or in cloudy weather, and so pass unobserved; yet that it should appear so frequent at some times, and so seldom at others, cannot well this way be accounted for. That in March, 1716, was visible to the west of Ireland, on the confines of Russia, and to the east of Poland; extending at least near thirty degrees of longitude, and from about the fiftieth degree in latitude over almost all the north of Europe: and in all places at the same time it exhibited the like wondrous appearances.

Many attempts have been made to assign the cause of this phenomenon. Dr. Halley imagines the watery vapours, or effluvia, rarefied exceedingly by subterraneous fire, and tinged with sulphureous streams, which many naturalists have supposed to be the cause of earthquakes, may also be the cause of this appearance: or that it is produced by a

kind of subtile matter, freely pervading the pores of the earth, and which, entering into it nearer the southern pole, passes out again with some force into the æther at the same distance from the northern; the obliquity of its direction being proportioned to its distance from the pole. This subtile matter, by becoming some way or other more dense, or having its velocity increased, may be capable of producing a small degree of light, after the manner of effluvia from the electric bodies, which, by a strong and quick friction, emit light in the dark: to which sort of light this seems to have a great affinity.

The celebrated M. de Mairan, in an express treatise on the Aurora Borealis, published in 1731, assigns its cause to be the *zodiacal light*, which, according to him, is no other than the *Sun's atmosphere*: this light happening, on some occasions, to meet the upper parts of our air on the side of the limits where universal gravity begins to act more forcibly towards the Earth than towards the Sun, falls into our atmosphere to a greater or less depth as its specific gravity is greater or less compared with the air through which it passes.—Mr. Fuller thinks the cause of the Aurora Borealis not owing to the zodiacal light, as M. de Mairan supposes; but to particles of our atmosphere driven beyond its limits by the impulse of the light of the Sun. On this supposition, he endeavours to account for the phenomena observed concerning this light. He supposes the zodiacal light, and the tails of comets, to be owing to a similar cause. This light sometimes appears remarkably red, as it happened Dec. 5, 1737; of which there were a variety of accounts from different parts of Europe.

Ever since the identity of lightning and of the electric matter has been ascertained, philosophers have been naturally led to seek the explanation of aerial meteors in the principles of *electricity*; and they seem to have no doubt but most of them, and especially the Aurora Borealis, are formed of electrical matter. Besides the more obvious and known appearances which constitute a resemblance between this meteor and the electric matter whereby lightning is produced, it has been observed, that the Aurora occasions a very sensible fluctuation in the magnetic needle; and that, when it has extended lower than usual into the atmosphere, the flashes have been attended with various sounds of rumbling and hissing, taken notice of both by Sig. Beccaria and M. Messier. Mr. Canton, soon after he had obtained electricity from the clouds, offered a conjecture, that the Aurora Borealis is occasioned by the dashing of electric fire from positive towards negative clouds at a great distance, through the upper part of the atmosphere where the resistance is least. And he supposes,

supposes, that the Aurora, which happens at the time when the magnetic needle is disturbed by the heat of the earth, is the electricity of the heated air above it; and this appears chiefly in the northern regions, as the alteration in the heat of the air in these parts will be the greatest. Nor is this hypothesis improbable, when it is considered, that the clouds being surcharged with electrical matter is the cause of thunder and lightning; that it has been extracted from the air at the time of an Aurora Borealis; that the inhabitants of the northern countries observe it to be remarkably strong when a sudden thaw succeeds very severe cold weather; and that the tourmalin is known to emit and absorb the electric fluid only by the increase or diminution of its heat.

Positive and negative electricity in the air, with a proper quantity of moisture to serve as a conductor, is supposed to account for this and other meteors, sometimes seen in a serene sky. Mr. Canton has since contrived to exhibit this meteor by means of the Torricellian vacuum, in a glass tube about three feet long, and sealed hermetically. When one end of the tube is held in the hand, and the other applied to the conductor, the whole tube will be illuminated from end to end; and will continue luminous without interruption for a considerable time after it has been removed from the conductor. If, after this, it be drawn through the hand either way, the light will be uncommonly intense, and without the least interruption from one hand to the other, even to its whole length. And, though a great part of the electricity is discharged by this operation, it will still flash at intervals, when held only at one extremity, and kept quite still; but, if it be grasped by the other hand at the same time in a different place, strong flashes of light will hardly ever fail to dart from one end to the other, and these will continue twenty-four hours, and longer, without any fresh excitation. An arched double barometer, of a considerable height, is an improvement of this contrivance, for exhibiting the appearance of an Aurora Borealis by means of the electric fire. Sig. Beccaria, who has pursued his observations on atmospherical electricity farther than any of his associates in these inquiries, conjectures that there is a constant and regular circulation of the electric fluid from north to south; and he thinks, that the Aurora Borealis may be this electric matter performing its circulation in such a state of the atmosphere as renders it visible, or approaching nearer the earth than usual. Dr. Franklin supposes, that the electrical fire discharged into the polar regions from many leagues of vaporised air raised from the ocean between the tropics, accounts for the Aurora Borealis; and that it appears first where it is first in motion, i. e. in the most northern part; and the appearance proceeds southward, though the fire really moves northward.

All this, however, appears to be little more than the conjectural speculation of modern philosophers. The ancients, it is plain, never saw this phenomenon; nor did it ever occur in their days, since no mention whatever is made of it in their writings; nor is any notice taken of it in the records of the moderns until the year 1574, which is the first time, I believe, the Aurora Borealis ever made its appearance in the world; and, being a new phenomenon in nature, must undoubtedly have been produced by some great conjunction, or by the violent heat of some invisible comet, or by a variation in the frame and system of the world, or of the heavenly bodies, which at that particular æra must have taken place, and which still continues, at times, to produce the same luminous and fiery appearance.

Blazing stars are fiery luminous appearances generated in the upper region of the air, and formed into a body, whence they take an oblique direction with astonishing velocity, and descend to the earth. The light they convey will sometimes exceed that of the Moon, as was the case a few years since with a very remarkable one, which passed from north to south, very near the surface of the earth, and was supposed to fall into the sea. Their appearance is at once beautiful and tremendous.

Signior Beccaria, in one of his philosophical papers, makes mention of a very remarkable one, which appeared about an hour after sun-set, and directed its course immediately towards the spot where he and some friends were walking. It grew apparently larger and larger as it approached, and went off very near them; when it left their faces, hands, and clothes, with the earth, and all the neighbouring objects, suddenly illuminated with a diffused and lambent light, without any visible noise.

Blazing stars are likewise understood by some to mean comets, on account of their tails, or extended train of light on fire, which is observed to issue from them. But, as the doctrine of comets is an immense speculation, I shall treat of them under a distinct and separate head.

Of COMETS.

A comet is now certainly defined to be a heavenly body, in the planetary region, appearing suddenly, and again disappearing; and, during the time of its appearance, moving in a proper though very eccentric orbit, like a planet. As to their nature, the unfrequency of their appearing, together with the seeming irregularities of their phenomena, have

have left philosophers much in the dark. Those who lived before Aristotle accounted for them by supposing the heavenly spaces full of an infinite number of stars; and many of them too remote, or too small, to have ever come under the notice of astronomers; these invisible stars they farther supposed to move by their own proper motion every way; finishing their courses in very unequal times. And a comet, according to them, was a vast heap or assemblage of these little stars, meeting together, by reason of the inequality of their motions, and uniting into a visible mass; which must again disappear, as those stars separated, and each proceeded in its course. But, how those stars should thus meet, coalesce, and form a body, which in all positions of the Sun should resemble a tail, and again separate, is totally inexplicable. This opinion Aristotle overturned, by substituting another in its stead: he insisted that comets were only a kind of transient fires, or meteors, consisting of exhalations raised to the upper region of the air, and there set on fire, far below the Moon's course. But neither is this hypothesis more just than the other; for, on this principle, the light of the comet, being independent of the Sun, would be dispersed every way alike, without any appearance of a train, or tail, which is contrary to the phenomena. Moreover they are observed at the same time in places on the earth very remote from each other. Besides, the modern astronomers, who have measured the distance between the comets and the earth, find that the comets have no sensible diurnal parallax; which could not be, were they not much more remote than the Moon, whose parallax is sensible: and yet, as they have a sensible annual parallax, they are not so remote as the fixed stars. Tycho Brahe was the first among the moderns, who, after diligently observing the comet of 1577, and finding that it had no sensible diurnal parallax, assigned it its true place in the planetary regions.

Hevelius, from a great number of observations, proposes it as his opinion, that the comets, like the solar maculæ, or spots, are formed and condensed out of the grosser exhalations of his body. In which notion he agrees nearly with Kepler, who maintains, that comets are generated in the æther in vast numbers, like fishes in the ocean; though they do not all become visible, either because of their smallness, or because they lie a long time under the horizon.

But Sir Isaac Newton has shown the fallacy of this hypothesis, by proving that the comet of 1680, in its passage through the neighbourhood of the Sun, would have been dissipated had it consisted of exhalations of the Sun and planets; for the heat of the Sun, it is allowed, is as the density of his rays, i. e. reciprocally as the squares of the

distances of places from the Sun. Wherefore, since the distance of that comet in its perihelion, December the 8th, was observed to be to the distance of the Earth from the Sun nearly as 6 to 1000; the Sun's heat in the comet, at that time, was to his heat with us at Midsummer, as 1000000 to 36, or 28000 to 1. And again, finding by experiment that the heat of boiling water is little more than three times the heat of our dry earth, when exposed to the Midsummer's Sun; and assuming the heat of red-hot iron to be about three or four times as great as that of boiling water; he thence concludes, that the heat of the dried earth, or body of the comet in its perihelion, must be near 2000 times as great as that of red-hot iron.

Such an immense heat once acquired in its perihelion, the comet must be a long time in cooling again. The same author computes, that a globe of red-hot iron, of the dimensions of our earth, would scarcely be cool in 5000 years: If then the comet be supposed to cool 100 times as fast as red-hot iron, yet, since its heat was 2000 times greater, supposing it of the bigness of the earth, it would not be cool in a million of years.

James Bernouilli, in his *Systema Cometarum*, supposes some primary planet revolving round the Sun in the space of four years and one hundred and fifty-seven days, and at the distance from his body of 2583 semidiameters of the *magnus orbis*; this planet, he concludes, either from its vast distance or smallness, to be invisible to us; but, however, to have, at various distances from him, several satellites moving round him, and sometimes descending as low as the orbit of Saturn; and that these, becoming visible to us when in their perigæum, are what we call comets.

Des Cartes advances another opinion; he conjectures that comets are only stars, formerly fixed, like the rest, in the heavens; but which, becoming by degrees covered with maculæ, or spots, and at length wholly robbed of their light, cannot keep their place, but are carried off by the vortices of the circumjacent stars; and, in proportion to their magnitude and solidity, moved in such manner as to be brought nearer the orb of Saturn; and thus, coming within reach of the Sun's light, rendered visible.

But the vanity of all these hypotheses abundantly appears from the phenomena of comets; the chief of which are as follow: 1st. Those comets, which move according to the order of the signs, do all, a little before they disappear, either advance slower than usual, or else go retrograde,

grade, if the Earth be between them and the Sun; and more swiftly, if the Earth be situate in a contrary part. On the other hand, those which proceed contrary to the order of the signs, proceed more swiftly than usual if the Earth be between them and the Sun; and more slowly, or go retrograde, when the Earth is in a contrary part. 2d. So long, as their velocity is increased, they move nearly in great circles; but, towards the end of their course, they deviate from those circles; and, as often as the Earth proceeds one way, they go the contrary way. 3d. They move in ellipses, having one of their foci in the centre of the Sun; and, by radii drawn to the Sun, describes areas proportionable to the times. 4th. The light of their bodies, or nuclei, increases in their recess from the Earth toward the Sun; and on the contrary, decreases in their recess from the Sun. 5th. Their tails appear the largest and brightest immediately after their transit through the region of the Sun, or after their perihelion. 6th. The tails always decline from a just opposition to the Sun towards those parts which the bodies, or nuclei, pass over, in their progress through their orbits. 7th. This declination, *cæteris paribus*, is the smallest, when the heads, or nuclei, approach nearest the Sun; and is less, still, nearer the nucleus of the comet, than towards the extremity of the tail. 8th. The tails are somewhat brighter, and more distinctly defined, in their convex than in their concave part. 9th. The tails always appear broader at their upper extreme than near the centre of the comet. 10th. The tails are always transparent, and the smallest stars appear through them.

These are the chief phenomena of comets; which it is evident, cannot easily be reconciled with the wild notions of the ancients, and the weak conjectures of many of the moderns. Indeed, there were some, Pliny tells us, among the ancients, who, “had juster notions; who took these stars to be perpetual, and believed they moved in their proper orbs; but were never seen, unless when left by the Sun.” Apollonius Myndius declared, that he took comets for regular stars; and ventured to foretel, that one day the periods and laws of their motion would be discovered. And more fully Seneca, *Quæst. Nat. lib. vii. cap. 25.* “I am not of the common opinion, nor do I take a comet to be a sudden fire, but esteem it among the eternal works of nature.” *Quid autem miramur cometas, tam rarum mundi spectaculum, nondum teneri legibus certis, nec initia illorum finesque innotescere, quorum ex ingentibus nec intervallis recursus est? Veniet tempus quo ista quæ nunc latent in lucem dies extrahat, & longioris ævi diligentia. Veniet tempus quo posterius nostri tam aperta nos nescisse mirentur. Erit qui demonstrat aliquando, in quibus cometæ partibus errent: cur tam se ducti a cæteris errent, quanti qualesque sint.*

This

This prediction we have seen accomplished in our days, by the great Sir Isaac Newton ; whose doctrine is as follows :

The comets, he says, are compact, solid, fixed, and durable, bodies ; in one word, a kind of planets ; which move, in very oblique orbits, every way with the greatest freedom ; persevering in their motions, even against the course and direction of the planets ; and their tail is a very thin slender vapour, emitted by the head, or nucleus, of the comet, ignited or heated by the Sun. This at once solves all the foregoing phenomena : for “ It is evident, that those which proceed according to “ the order of the signs, a little before they disappear must move more “ slowly, or appear retrograde, if the Earth be betwixt them and the “ Sun ; and swifter if the Earth be in a contrary part. On the contrary, “ those proceeding against the order of the signs,” &c. For, since this course is not among the fixed stars, but among the planets ; as the motion of the Earth either conspires with them, or goes against them ; their appearance, with regard to the Earth, must be changed ; and, like the planets, they must sometimes appear swifter, sometimes slower, and sometimes retrograde. “ When the comets move the swiftest, they must “ proceed in straight lines ; but, in the end of their course, decline,” &c. because, in the end of their course, when they recede almost directly from the Sun, that part of the apparent motion which arises from the parallax must bear a greater proportion to the whole apparent motion.

The comets must move in ellipses, having one of their foci in the centre of the Sun ; because they do not wander precariously from one fictitious vortex to another ; but, making a part of a solar system, return perpetually, and run a constant round. Hence, their elliptic orbits being very long and eccentric, they become invisible when in that part most remote from the Sun. From considering the curvity of the paths of comets, Sir Isaac concludes, that, when they disappear, they are much beyond the orb of Jupiter ; and that, in their perihelion, they frequently descend below the orbit of Mars and the inferior planets. The light of their nuclei must increase in their recess from the Sun, and *vice versa* ; because, as they are in the regions of the planets, their access toward the Sun bears a considerable proportion to their whole distance.

From observations of the comet of 1680, Sir Isaac Newton found that the vapour in the extremity of the tail, January 25th, began to ascend from the head before December 11 ; and had therefore spent more than forty-five days in its ascent ; but that all the tail which appeared

peared December 10th ascended in the space of those two days, then just past, since its perihelion. The vapour, therefore, at the beginning, when the comet was near the Sun, ascended prodigiously swift; and afterwards continued to ascend with a motion retarded by the gravity of its particles; and by that ascent increased the length of the tail; but the tail, notwithstanding its length, consisted almost wholly of vapours, which had ascended from the time of its perihelion; and the vapour which ascended first, and composed the extreme part of the tail, did not vanish till it was too far from the Sun to be illuminated by him, and from us to be visible. Hence also, the tails of comets that are shorter do not ascend with a quick and continual motion from the head, and then presently disappear; but are permanent columns of vapours and exhalations, gathered from the head by a very gentle motion and a great space of time; which yet, by participating of that motion of their heads they had at the beginning, continue easily to move along with their heads through the celestial regions; whence also the vacuity of those regions is urged.

Their tails must appear the largest and brightest immediately after their transit through the region of the Sun. Because, then, their heads, being the most heated, will emit the most vapours. From the light of the nucleus, or apparent star, we infer their vicinity to the earth, and that they are by no means in the region of the fixed stars, as some have imagined; since, in that case, their heads would be no more illuminated by the Sun than the planets are by the fixed stars. The tails must still decline from a distinct opposition to the Sun towards the parts which the heads pass over in their progress through their orbits; because all smoke, or vapour, emitted from a body in motion, tends upwards obliquely, still receding from that part towards which the smoking body proceeds. That declination will be still the least near the nucleus of the comet, and when the comet is nearest the Sun; because the vapour ascends more swiftly near the head of the comet than in the higher extremity of its tail; and when the comet is at a less distance from the Sun than when at a greater. The tail is brighter and better defined in its convex part than in its concave; because the vapour in the convex part, which goes first, being somewhat nearer and denser, reflects the light more copiously. The tail must appear broader towards the higher extremity of the comet than towards the head; because the vapour in a free space is perpetually rarefied and dilated. The tails must be transparent, because consisting of infinitely thin vapour, &c. Thus accurately does the hypothesis tally to the phenomena.

The nuclei, which we occasionally call the heads and bodies of comets, viewed through a telescope, show a very different face from those of the fixed stars, or planets. They are liable to apparent changes, which Sir Isaac Newton ascribes to changes in the atmosphere of comets; and this opinion was confirmed by observations of the comet in 1744. Sturmius tells us, that, observing the comet of 1680 with a telescope, it appeared like a coal dimly glowing, or a rude mass of matter illuminated with a dusky fumid light, less sensible at the extremes than in the middle; rather than as a star, which appears with a round disk, and a vivid light.

Hevelius observed of the comet of 1661, that its body was of a yellowish colour, very bright and conspicuous, but without any glittering light: in the middle was a dense ruddy nucleus, almost equal to Jupiter, encompassed with a much fainter thinner matter. On February the 5th, its head was somewhat bigger and brighter; of a gold colour; but its light more dusky than the rest of the stars: here, the nucleus appeared divided into several parts. February the 6th, the disk was lessened; the nuclei still existed, though less than before; one of them, on the lower part of the disk, on the left, much denser and brighter than the rest: its body round, and representing a very lucid little star: the nuclei still encompassed with another kind of matter. February 10th, the head somewhat more obscure, and the nuclei more confused, but brighter at top than bottom. February 13th, the head diminished much, both in magnitude and brightness. March 2d, its roundness a little impaired, its edges lacerated, &c. March 28th, very pale and exceeding thin; its matter much dispersed; and no distinct nucleus at all appearing.

Weigelius, who saw the comet of 1664, the Moon, and a little cloud illuminated by the Sun at the same time, observed that the Moon, through the telescope, appeared of a continual luminous surface; but the comet very different; being perfectly like a little cloud in the horizon, illuminated by the Sun. From these observations it was, that Hevelius concluded comets to be like maculæ, or spots, formed out of the solar exhalations.

The estimates that have been given by Tycho, Hevelius, and some others, of the magnitude of comets, are not sufficiently accurate to be depended upon; for it does not appear, that they distinguished between the nucleus and the surrounding atmosphere. Thus Tycho computes that the true diameter of the comet in 1577 was in proportion to the diameter of the earth as 3 is to 14. Hevelius made the diameter of the comet of 1652 to that of the earth as 52 to 100. The diameter of the

the atmosphere is often ten or fifteen times as great as that of the nucleus: the former, in the comet of 1682, when measured by Flamsteed, was found to be two minutes, but the diameter of the nucleus only eleven seconds. Some comets, from the apparent magnitude and distance compared, have been judged to be much larger than the Moon, and even equal to some of the primary planets. The diameter of that of 1744, when at the distance of the Sun from us, measured about one minute, and therefore its diameter must be about three times the diameter of the Earth: at another time the diameter of its nucleus was nearly equal to that of Jupiter.

The lengths of the tails of comets are various, and depend on a variety of circumstances. Longomontanus mentions a comet that in 1618, December 10, had a tail above a hundred degrees in length; that of 1680, according to Sturmius, about the 20th of November, was but small; at most, not exceeding twenty degrees in length; in a little time it grew to a length of sixty degrees, after which it dwindled very sensibly. The comet of 1744 had a tail which at one time appeared to extend above sixteen degrees from its body; and which, allowing the Sun's parallax ten seconds, must have been above twenty-three millions of miles in length.

Sir Isaac Newton shows, that the atmosphere of comets will furnish vapour sufficient to form their tails; this he argues from that wonderful rarefaction observed in our air at a distance from the earth: a cubic inch of common air, at the distance of half the earth's diameter, or four thousand miles, would necessarily expand itself so far as to fill a space larger than the whole region of stars. Since then the coma or atmosphere of a comet is ten times higher than the surface of the nucleus, counting from the centre thereof, the tail, ascending much higher, must necessarily be immensely rare; so that it is no wonder the stars should be visible through it.

Now, the ascent of vapours into the tail of the comet he supposes occasioned by the rarefaction of the matter of the atmosphere at the time of the perihelion. Smoke, it is observed, ascends the chimney by the impulse of the air wherein it floats; and air, rarefied by heat, ascends by the diminution of its specific gravity, taking up the smoke along with it; why then should not the tail of a comet be supposed to be raised after the same manner by the Sun? for the sun-beams do not act on the mediums they pass through any otherwise than by reflection and rarefaction. The reflecting particles, then, being warmed by the action, will
again

again warm the æther wherewith they are compounded ; and this, rarefied by the heat, will have its specific gravity, whereby it before tended to descend, diminished by the rarefaction, so as to ascend, and carry along with it those reflecting particles whereof the tail of the comet is composed. This ascent of the vapours will be promoted by their circular motion round the Sun ; by means whereof, they will endeavour to recede from the Sun, while the Sun's atmosphere, and the other matters in the celestial spaces, are either at rest, or nearly so ; as having no motion but what they receive from the Sun's circumrotation. Thus are the vapours raised into the tails of comets in the neighbourhood of the Sun, where the orbits are most curve ; and where the comets, being within the denser atmosphere of the Sun, have their tails of the greatest length.

The tails thus produced, by preserving that motion, and at the same time gravitating toward the Sun, will move round his body in ellipses, in like manner as their heads ; and by this means, will ever accompany, and freely adhere to, their head. In effect, the gravitation of the vapours towards the Sun will no more occasion the tails of the comets to forsake their heads, and fall down towards the Sun, than the gravitation of their heads will occasion them to fall off from their tails ; but by their common gravitation they will either fall down together to the Sun, or be together suspended or retarded. This gravitation, therefore, does not at all hinder but that the heads and tails of comets may receive and retain any position towards each other, which either the above-mentioned causes or any other may occasion. The tails, therefore, thus produced in the perihelion of comets, will go off, along with their heads, into remote regions ; and either return thence, together with the comets, after a long series of years ; or rather be there lost, and vanish by little and little, and the comets be left bare ; till at their return, descending towards the Sun, some little short tails are gradually and slowly produced from the heads ; which, afterwards, in the perihelion, descending into the Sun's atmosphere, will be immensely increased.

The vapours, when they are thus dilated, rarefied, and diffused through all the celestial regions, the same author observes, may probably, by little and little, by means of their own gravity, be attracted down to the planets, and become intermingled with their atmospheres. He adds likewise, that, for the conservation of the water and moisture of the planets, comets seem absolutely requisite ; from whose condensed vapours and exhalations, all that moisture, which is spent in vegetations and putrefactions, and turned into dry earth, &c. may be re-supplied and recruited.

cruited. For all vegetables grow and increase wholly from fluids; and, again, as to their greatest part, turn, by putrefaction, into earth again; an earthly slime being perpetually precipitated to the bottom of putrefying liquors. Hence the quantity of dry earth must continually increase, and the moisture of the globe decrease, and at last be quite evaporated, if it had not a continual supply from some part or other of the universe. And I suspect, adds our great author, that the spirit, which makes the finest, subtlest, and the best, part of our air, and which is absolutely requisite for the life and being of all things, comes principally from the comets.

On this principle, there seems to be some foundation for the popular opinion of presages from comets; since the tail of a comet, thus intermingled with our atmosphere, may produce changes very sensible in animal and vegetable bodies. Another use which he conjectures comets may be designed to serve, is that of recruiting the Sun with fresh fuel, and repairing the consumption of his light by the streams continually sent forth in every direction from that luminary. In support of this conjecture he observes, that comets in their perihelion may suffer a diminution of their projectile force by the resistance of the solar atmosphere; so that by degrees their gravitation towards the Sun may be so far increased as to precipitate their fall into his body.

There have been various conjectures about the generation of the tail of comets. Appian, Tycho Brahe, and some others, apprehended that they were produced by the Sun's rays transmitted through the nucleus of the comet, which they supposed to be transparent, and there refracted as in a lens of glass, so as to form a beam of light behind the comet. Des Cartes accounted for the phenomenon of the tail by the rarefaction of light from the head of the comet to the eye of the spectator. Mairan supposes that the tails are formed out of the luminous matter that composes the Sun's atmosphere; M. De la Lande combines this hypothesis with that of Newton above recited. Mr. Rowning, who is not satisfied with Sir Isaac's opinion, accounts for the tails of comets in the following manner: It is well known, says he, that, when the light of the Sun passes through the atmosphere of any body, as the Earth, that which passes on one side is, by the rarefaction thereof, made to converge towards that which passes on the opposite one; and the convergency is not wholly effected either at the entrance of the light into the atmosphere, or at its going out; but, beginning at its entrance, it increases in every point of its progress. It is also agreed, that the atmospheres of the comets are very large and dense. He therefore supposes that, by such time as the light

of the Sun has passed through a considerable part of the atmosphere of a comet, the rays thereof are so far refracted towards each other, that they then begin sensibly to illuminate it, or rather the vapours floating therein, and so render that part they have yet to pass through visible to us: and that this portion of the atmosphere of a comet thus illuminated appears to us in form of a beam of the Sun's light, and passes under the denomination of a comet's tail.

We have an enquiry into the cause of the tails of comets, by Mr. Euler. He thinks there is a great affinity between these tails, the zodiacal light, and the Aurora Borealis; and that the common cause of them all is the action of the Sun's light on the atmosphere of the comets, of the Sun, and of the Earth. He supposes; that the impulse of the rays of light on the atmosphere of comets may drive some of the finer particles of that atmosphere far beyond its limits; and that this force of impulse, combined with that of gravity towards the comet, would produce a tail, which would always be in opposition to the Sun, if the comet did not move. But the motion of the comet in its orbit, and about its axis, must vary the position and figure of the tail, giving it a curvature, and deviation from a line drawn from the centre of the Sun to that of the comet; and that this deviation will be greater, as the orbit of the comet has the greater curvature, and the motion of the comet more rapid. It may even happen, that the velocity of the comet, in its perihelion, may be so great, that the force of the Sun's rays may produce a new tail before the old one can follow; in which case the comet might have two or more tails. The possibility of this is confirmed by the comet of 1744, which was observed to have several tails while it was in its perihelion.

Dr. Hamilton urges several objections against the Newtonian hypothesis; and concludes that the tail of a comet is formed of matter which hath not the power of refracting or reflecting the rays of light: but that it is a lucid or self-shining substance, and, from its similarity to the Aurora Borealis, produced by the same cause, and is a proper electrical phenomenon. Dr. Halley seemed inclined to this hypothesis, when he said, that the streams of light in the Aurora Borealis so much resembled the long tails of comets, that at first sight they might well be taken for such: this light seems to have a great affinity to that which electric bodies emit in the dark.

M. Fatio has suggested, that some of the comets have their nodes so very near the annual orbit of the earth, that, if the earth should happen to be found in that part next the node, at the time of a comet's passing by,

by, the most dreadful consequences might be apprehended; as the apparent motion of the comet will be incredibly swift, so its parallax will become very sensible; and the proportion thereof to that of the Sun will be given: whence such transits of comets will afford the best means of determining the distance of the Earth and Sun.

The comet of 1472 had a parallax above twenty times greater than that of the Sun: and, if that of 1618 had come down in the beginning of March to its descending node, it would have been much nearer to Earth, and its parallax much more notable. But, hitherto, none has threatened the Earth with a nearer appulse than that of 1680: for, by calculation, Dr. Halley finds, that, November 11th, 1h. 6 min. P. M., that comet was not above one semidiameter of the Earth to the northward of the way of the Earth; at which time, had the Earth been in that part of its orbit, the comet would have had a parallax equal to that of the Moon. What might have been the consequence of so near an appulse, a contact, or, lastly, a shock, of the celestial bodies? Whiston says, a deluge!

If the paths of comets be supposed directly parabolical, as some have imagined, it would follow, that, being impelled towards the Sun by a centripetal force, they descend as from spaces infinitely distant; and by their falls acquire such a velocity, as that they may again run off into the remotest regions: still moving upwards with such a perpetual tendency as never to return. But the frequency of their appearance, and their degree of velocity, which does not exceed what they might acquire by their gravity towards the Sun, seems to put it past doubt that they move, planet-like, in elliptic orbits, though exceedingly eccentric; and so return again, after very long periods. The apparent velocity of the comet of 1472, as observed by Regiomontanus, was such as to carry it through forty degrees of a great circle in twenty-four hours: and that of 1770 was observed to move through more than forty-five degree in the last twenty-five hours.

Newton, Flamsteed, Halley, and the English astronomers, seem satisfied of the return of comets: Cassini, and others of the French, think it highly probable; but De la Hire, and others, oppose it. Those on the affirmative side suppose the comets to describe orbits prodigiously eccentric, inasmuch that we can only see them in a very small part of their revolution; out of this, they are lost in the immense spaces; hid not only from our eyes, but from our telescopes. That little part of their orbit near us, M. Cassini, &c. have found to pass between the orbits of Venus and Mars. For the reasons of the return of comets, M. Cassini gives these

these which follow: 1. In considering the course of the comets, with regard to the fixed stars, they are found to keep a considerable time in the arch of a great circle, i. e. a circle whose plane passes through the centre of the earth; indeed, they deviate a little from it, chiefly towards the end of their appearance; but this deviation is common to them with the planets. 2. Comets, as well as planets, appear to move so much the faster as they are nearer the earth; and, when they are at equal distances from their perigee, their velocities are nearly the same.

By subtracting from their motion the apparent inequality of velocity occasioned by their different distances from their earth, their equal motion might be found; but we should not be certain this motion were their true one; because they might have considerable inequalities, not distinguishable in that small part of their orbit visible to us. It is indeed probable, that their real motion, as well as that of the planets, is unequal in itself: and hence we have a reason why the observations made during the appearance of a comet cannot give the just period of its revolution.

There are no two different planets whose orbits cut the ecliptic in the same angle, whose nodes are in the same points of the ecliptic, and whose apparent velocity in their perigee is the same: consequently, two comets seen at different times, yet agreeing with all those three circumstances, can only be one and the same comet. And this were the comets of 1577 and 1680 observed to do, and those of 1652 and 1698; not that this exact agreement, in these circumstances, is absolutely necessary to determine them the same comet. M. Cassini finds the Moon herself irregular in them all: accordingly, he is of opinion, there are several which disagree herein, and yet may be accounted the same.

The great objection against the return of comets, is, the rarity of their appearance, with regard to the number of revolutions assigned to them. In 1702, there was a comet, or rather the tail of one, seen at Rome, which M. Cassini takes to be the same with that observed by Aristotle, and that since seen in 1668, which would imply its period to be thirty-four years. Now it may seem strange, that a star which has so short a revolution, and of consequence such frequent returns, should be so seldom seen.—Again, in April of the same year, 1702, a comet was observed by Mess. Bianchini and Maraldi, supposed by the latter to be the same with that of 1664, by reason of its motion, velocity, and direction. M. de la Hire took it to have some relation to another he had observed in 1698, which M. Cassini refers to that of 1652. On this supposition, its period appears to be forty-three months; and the number of revolutions, between

1652 and 1698, fourteen: but it is hard to suppose, that, in this age, wherein the heavens are so narrowly watched, a star should make fourteen appearances unperceived; especially such a star as this, which might appear above a month together, and of consequence be frequently disengaged from the crepuscula. For this reason, Cassini is very reserved in maintaining the hypothesis of the return of comets; and only proposes those for planets, where the motions are easy and simple, and are solved without straining, or allowing many irregularities.

M. de la Hire proposes one general difficulty against the whole system of the return of comets, which would seem to hinder any comet from being a planet: and it is this; that, by the disposition necessarily given to their courses, they ought to appear as large at first as at last; and always increase, till they arrive at their greatest proximity to the earth: or, if they should chance not to be observed, as soon as they become visible, for want of attention thereto, at least it is impossible but they must frequently show themselves before they have arrived at their full magnitude and brightness. But he adds, that none were ever yet observed till they had arrived at it. Yet the appearance of a comet in the month of October, 1723, while at a great distance, so as to be too small and dim to be viewed without a telescope, may serve to remove this obstacle, and set the comets, still, on the same footing with the planets. Sir Isaac Newton supposes, that as those planets which are nearest the Sun, and revolve in the least orbits, are the smallest; so, among the comets, such as in their perihelion come nearest the Sun are the smallest, and revolve in smaller orbits.

Dr. Halley has given us a Table of the astronomical elements of all the comets that had been observed with due care; whereby, whenever a new comet should appear, it might be determined, by comparing it therewith, whether it were any of those which had yet appeared: and consequently its period, and the axis of its orbit, be determined, and its return foretold. This Table contains the astronomical elements of twenty-four comets, on the supposition that they moved in parabolas; though he thought it extremely probable that they really moved in very eccentric ellipses, and consequently returned after long periods of time. This Table commences with the year 1337, and closes with 1698.

No. 49.

TABLE

TABLE OF COMETS.

HALLEY'S TABLE OF THE ELEMENTS OF COMETS:																	
Comets	Ascending node.			Incl. of orb.			Perihelion.			Perihelion distance from the Sun; the distance of the Earth being 10000.	Equat. time of the perihel.						
A.D.	°	'	"	°	'	"	°	'	"		D.	H.	M.				
1337	Π	24	21	0	32	11	0	♄	7	59	0	40666	June,	2	6	25½	retrog.
1472	♁	11	46	20	5	20	0	♄	5	33	30	54273	Febru.	28	22	23	retrog.
1531	♄	19	25	0	17	56	0	♄	1	39	0	56700.	August,	24	21	18½	retrog.
1532	Π	20	27	0	32	36	0	♄	21	7	0	50910	Octob.	19	22	12	direct.
1556	♁	25	42	0	32	6	30	♁	8	50	0	66390	April,	21	20	3	direct.
1577	Υ	25	52	0	74	32	45	♄	9	22	0	18342	Octob.	26	18	45	retrog.
1580	Υ	18	57	20	64	40	0	♄	19	5	50	59628	Novem.	28	15	0	direct.
1585	♄	7	42	30	6	4	0	Υ	8	51	0	109358	Septem.	27	19	20	direct.
1590	♁	15	30	40	29	40	40	♄	6	54	30	57661	January	29	3	45	retrog.
1596	♄	12	12	30	55	12	0	♄	18	16	0	51293	July,	31	19	55	retrog.
1607	♄	20	21	0	17	2	0	♄	2	16	0	58680	Octob.	16	3	50	retrog.
1618	Π	16	1	0	37	34	0	Υ	2	14	0	37975	Octob.	29	12	23	direct.
1652	Π	28	10	0	79	28	0	Υ	28	18	40	84750	Novem.	2	15	40	direct.
1661	Π	22	30	30	32	35	50	♄	25	58	40	44851	January	16	23	41	direct.
1664	Π	21	14	0	21	18	30	♄	10	41	25	102575½	Novem.	24	11	52	retrog.
1665	♁	18	2	0	76	5	0	Π	11	54	30	10649	April,	14	5	15	retrog.
1672	♁	27	30	30	83	22	0	♄	16	59	30	69739	Febru.	20	8	37	direct.
1677	♄	26	49	10	79	3	15	♄	17	37	5	28059	April,	26	0	37½	retrog.
1680	♁	2	2	0	60	56	0	♄	22	39	30	612	Decem.	8	0	6	direct.
1682	♄	21	16	30	17	56	0	♄	2	52	45	58328	Septem.	4	7	39	retrog.
1683	♁	23	23	0	83	11	0	Π	25	29	30	56020	July,	3	2	50	retrog.
1684	♁	28	15	0	65	48	40	♄	28	52	0	96015	May,	29	10	16	direct.
1686	♄	20	34	4	31	21	40	Π	17	0	30	32500	Septem.	6	14	33	direct.
1698	♄	27	44	15	11	46	0	♁	0	51	15	69129	October,	8	16	57	retrog.

Another Table was afterwards computed, from the observations contained in the Philosophical Transactions, De la Caille's Astronomy, and De la Lande's Histoire de la Comète de 1759, & Connoissance des Mouvements Celestes, 1762 & 1764. This Table contained the elements of twenty-five other comets, from the year 1264 to 1762. And, by comparing these Tables; it will be found that none of these comets, except that of 1759, appears to be the same with any other in either of the Tables; unless we admit those of 1264 and 1556, and those of 1599 and 1699, to be the same.—We have added the elements of some of the most remarkable comets which have appeared since.

SUPPLEMENT TO HALLEY'S TABLE OF THE ELEMENTS OF COMETS.

Equated time of perihelion.				Ascending node.			Inc. of orbit			Perihelion.			Perihelion distance from the Sun.				
A.D.	D.	H.	M.	°	'	"	°	'	"	°	'	"					
1264	July,	6	8	0	♊	19	0	0	36	30	0	♍	21	0	0	44500	direct.
1533	June,	16	19	30	♋	5	44	0	35	49	0	♎	27	16	0	20280	retrog.
1593	July,	8	13	38	♊	14	14	15	37	58	0	♊	26	19	0	8911	direct.
1678	August,	16	14	3	♋	11	40	0	3	4	20	♌	27	46	0	123802	direct.
1699	January,	3	8	22	♌	21	45	35	69	20	0	♍	2	31	6	74400	retrog.
1702	March,	2	14	12	♍	9	25	15	4	30	0	♎	18	41	3	64597	direct.
1706	January,	19	4	56	♎	13	11	23	55	14	5	♏	12	36	25	42686	direct.
1707	Novem.	30	23	43	♏	22	50	29	83	37	4	♏	19	58	9	885974	direct.
1718	January,	4	1	15	♎	7	55	20	31	12	53	♎	1	26	36	102565	retrog.
1723	Septem.	16	16	10	♏	14	16	0	49	59	0	♏	12	52	20	99865	retrog.
1729	June,	12	6	36	♌	10	35	15	77	1	50	♌	22	16	53	406980	direct.
1737	January,	19	8	17	♍	16	22	0	18	20	45	♌	25	55	0	22282 ¹ / ₂	direct.
1739	June,	6	10	0	♎	27	25	14	55	42	44	♌	12	38	40	67358	retrog.
1742	January,	28	4	21	♏	5	34	45	67	4	1	♍	7	33	44	76555 ¹ / ₂	retrog.
1742	Decem.	30	21	15	♏	8	10	48	2	15	50	♌	2	58	4	83811 ¹ / ₂	direct.
1743	Septem.	9	21	16	♏	5	16	25	45	48	21	♏	6	33	52	52157	retrog.
1744	Febru.	19	8	17	♏	15	45	20	47	8	36	♌	17	12	55	22206	direct.
1747	Febru.	17	11	45	♎	20	53	27	77	56	55	♍	10	5	41	229388	retrog.
1748	April,	17	19	25	♎	22	52	16	85	26	57	♍	5	0	50	84066 ² / ₃	retrog.
1748	June,	7	1	24	♏	4	39	43	56	59	3	♍	6	9	24	65525 ¹ / ₂	direct.
1757	Octob. r,	21	7	55	♍	4	12	5	12	53	20	♎	2	58	0	32754	direct.
1759	March,	12	13	50	♏	23	45	35	17	40	15	♌	3	8	10	58490 ² / ₃	retrog.
1759	Novem.	27	2	19	♏	19	30	24	78	59	22	♏	23	24	20	79851	direct.
1759	Decem.	16	12	41	♏	18	56	19	4	37	23	♎	19	2	48	96190	retrog.
1762	May,	28	8	11	♏	18	33	5	85	38	13	♌	14	2	0	100948	direct.
1797	August,	26	8	53	♌	28	0	0								6200	direct.
1807	Septem.	16	6	34					63	14	12					64749	direct.
1811	Septem.	12	9	48	♎	12	20	13	63	40	42	♏	17	0	46	10224	retrog.
1812	Septem.	15	1	32	♏	29	0	0	74	20	30					77835	direct.

There are many things in the comet of 1532, observed by Peter Appian, which intimate its being the same with that of 1607, observed by Kepler and Longomontanus; and which Dr. Halley himself again observed in 1682. All the elements agree; and there is nothing contradicts the opinion but that inequality in the periodic revolution, which, however, he thinks is no more than may be accounted for from physical causes: no more in effect than is observed in Saturn; the motion of which planet is so disturbed by the rest, especially Jupiter, that its period is uncertain for several days together: to what errors then may not a comet be liable, which rises to almost

most four times the height of the planet Saturn; and whose velocity, if but a little increased, would change its elliptic orb into a parabolic one? What farther confirms the identity, is the appearance of another comet in the summer of 1456, which, though observed by none with accuracy, yet, by its period and the manner of its transit, he concludes to be the same; and thence ventured to foretel its return in the year 1758, or the beginning of the next year: and time has verified the prediction. It appeared in March 1759. Halley also thought that the comet of 1680 was the same that was observed in 1106, 531, and in the forty-fourth year before Christ, when Julius Cæsar was murdered; and that its period was five hundred and seventy-five years. Mr. Dunthorne, in the Philosophical Transactions, vol. xlvii. has endeavoured to show, from a MS. in Pembroke-hall Library, that the comet of 1106 could not be the same with that of 1680. But M. de la Lande adopts the opinion of Dr. Halley.

To determine the place and course of a comet, observe the distance of the comet from two fixed stars whose longitudes and latitudes are known: from the distances thus found, calculate the place of the comet by trigonometry; and, by repeating the observations and operations for several days successively, the course of the comet will be had. We might also determine the course of a comet mechanically, without any apparatus of instruments, by the following ingenious method, with a thread, which we owe to Longomontanus. Observe four stars round the comet, such as that the comet may be in the intersection of the right lines that join the two opposite stars; which is easily found by means of a thread placed before the eye, and extended over-against the stars and comets. Find these four stars upon a globe, and extend two threads crossways, from one corner to the other of the square space described by the four stars; and the central point where the threads intersect each other will give the place of the comet. This practice being repeated for several days, the comet's course will be had on the globe; which course will be found to be a great circle, from any two points whereof it will be easy to find its inclination to the ecliptic, and the place of the nodes, only by observing where a thread, stretched through the two points, cuts the ecliptic.

Such is the doctrine of comets, as laid down from time to time both by the ancient and modern philosophers; but which, like most other abstruse phenomena, is founded pretty much upon conjecture and arbitrary conception. Should the comets of 1264 and 1556 (which are supposed to be the same) appear in or about the year 1848, it will confirm a great deal of the foregoing speculation, as to their possessing a determinate place in the system;

system; and will convince us that their revolutions, though extremely eccentric, are nevertheless definable, and such as may hereafter throw great light upon philosophical disquisitions.

Dr. Halley conjectured, that the comet observed by Apian in 1532, was the same as that observed by Hevelius in 1661; if so, it ought to have returned in 1790, but it has never been observed. But M. Mechain, having collected all the observations in 1532, and calculated the orbit again, found it to be sensibly different from that determined by Dr. Halley, which renders it very doubtful whether this was the comet which appeared in 1661; and this doubt is increased by its not appearing in 1790. The comet in 1770, whose periodic time M. Lexell computed to be five years and seven months, has not been observed since.

Of ECLIPSES.

An Eclipse, from *εκλειψις*, of *εκλειπο*, *to fail*, signifies a failure or privation of the light of one of the luminaries, by the interposition of some dark or opaque body falling between it and the eye, or between it and the Sun. The Moon, being a dark and opaque body, receives her light from the Sun by reflection; which is proved by her increasing and decreasing in light as she is nearer or farther off from her conjunctions with the Sun. At the ecliptical conjunction, or New Moon, the dark body of the Moon passes directly between the Sun and us, which hides that luminary from our sight, and this constitutes an eclipse of the Sun; but at an ecliptical opposition, or Full Moon, the Sun, the Earth, and the Moon, are in one direct and diametrical line; the dark globe of the Earth, being then between the Sun and Moon, deprives the Moon of the Sun's light, whereby she becomes darkened and eclipsed, having no light of her own. The line or way wherein the Moon makes her constant periodical revolutions crosses the ecliptic wherein the Sun moves at an angle of about five degrees; the distance of these lines constitutes the Moon's latitude; and the places in the ecliptic which these lines intersect are called the Moon's nodes, or the Dragon's Head and Dragon's Tail. These intersections do not always happen in one place of the ecliptic, but move once through the same, contrary to the sequel or succession of the signs, in eighteen years and two hundred and twenty-five days.

If the Moon at full be distant from the Dragon's Head or Tail more than fifteen degrees, there can be no eclipse of the Moon; and, when at the time of the change the Moon is more than nineteen degrees distant

from the Dragon's Head, according to the succession of the signs, there can be no eclipse of the Sun; neither can there be any eclipse of the Sun, when the Moon at the change is above seven degrees from the Dragon's Tail according to the succession of the signs, or more than seven degrees from the Dragon's Head contrary to the succession of the signs.

Eclipses of the Sun are various both in quantity and quality, being beheld from different parts of the Earth; where he will appear partially eclipsed to a spectator on the north side of his body, and totally to a spectator on his south side; whilst to others he will appear at the same instant not at all eclipsed. The reason is, the Sun in his eclipses is not darkened, but only hidden from our sight by the interposition of the Moon, whose various parallaxes produce this diversity in the Sun's eclipse.

The eclipse of the Moon, on the contrary, appears the same to all parts of the Earth, and to all people above whose horizon she is at that time elevated; for, when she is deprived of the light of the Sun, she becomes really darkened. To estimate the quantities of the eclipses of either luminary, their diameters are supposedly divided into twelve equal parts, called digits, because their diameters appear to sight about a foot in length; so that, when the Moon obscures half the Sun's diameter, he is said to be six digits eclipsed.

Amongst the celestial phenomena, the doctrine of eclipses takes precedence; because from their observation the primary foundation of the whole body of astronomy is demonstrated and confirmed. Hence the solar eclipses manifest the Moon to be lower and less than the Sun; the lunar eclipses prove that the Earth is not founded infinitely below us, but that the heavens under us are distant from the Earth as far upwards, in respect of our antipodes, as they are here; and consequently that the Earth is not cubical, pyramidal, nor cylindrical, but on every side perfectly round, or terminated by a globular figure; not only because the shadow of the Earth in the Moon's body is always and on every part observed to be round, but also because those who live eastward number more hours from their meridian, for the beginning or ending of any eclipse, than such as live westward, proportionably to their distance.

Lunar eclipses demonstrate the shadow of the Earth to be conical, terminating in a sharp point; and the same place of the Moon's transits to be sometimes thicker, and at other times more slender, notwithstanding a certain rule and respect had to the Sun's motion; and consequently
that

that the Sun is moved, or so seems to be, in an eccentrical orb. By eclipses of the Moon we also know that the Earth is moved or placed in the middle of the zodiac, because she is eclipsed in the opposite places thereof. The lunar eclipses best discover to us the longitude of places upon the Earth, and assure us that the Earth and Water make but one globe; and the oriental and occidental eclipses of the Moon inform us, that one half of the world is always visible, and that one half of the zodiac rises above the horizon.

The true and certain place of the Moon cannot be had by any instrument whatsoever, because of her parallaxes. Nature, or rather the God of nature, hath therefore supplied this defect by her eclipses; for the Moon posited in *mediis tenebris* is then understood to be opposite to the Sun, by which means the motions and mutations of the Moon are found out and rationally demonstrated. And, as by lunar eclipses we gather, that the Sun is far greater than the Earth, and the Moon less, so by solar eclipses we demonstrate the distance of the luminaries from the Earth to be different, and to be moved in eccentrics or epicycles; whence a rule is found for measuring the distance of the Sun and Moon from the Earth, together with the magnitudes of the several celestial bodies.

Eclipses of the Moon happen only in the Time of Full Moon; because it is only then the Earth is between the Sun and Moon: nor do they happen every Full Moon, by reason of the obliquity of the Moon's way with respect to the Sun's; but only in those Full Moons which happen either in the nodes, or very near them, where the aggregate of the apparent semidiameters of the Moon and the Earth's shadow is greater than the latitude of the Moon, or the distance between their centres.

The most considerable circumstances in the eclipses of the Moon are, That, as the sum of the semidiameters of the Moon and Earth's shadow is greater than the aggregate of the semidiameters of the Sun and Moon, (that, when least, being $5\frac{1}{2}$; and this, when greatest, scarcely $3\frac{1}{4}$;) it is evident that lunar eclipses may happen in a greater latitude of the Moon and at a greater distance from the nodes, and consequently are more often observed, in any one part of the Earth, than solar ones; though, with respect to the whole Earth, the latter are more frequent than the former, because the Sun's ecliptical limits are greater than the Moon's.

Total eclipses of the Moon, and those of the longest duration, happen in the very nodes of the ecliptic; because the section of the Earth's shadow,

shadow, then falling on the Moon, is considerably greater than her disk. There may likewise be total eclipses within a little distance of the nodes; but, the farther, the less their duration; farther off still, there are only partial ones, and at length none at all, as the latitude and the semidiameter of the Moon, together, are either less, equal to, or greater, than the semidiameter of the shadow. A lunar eclipse, that is both total and central, lasts three hours fifty-seven minutes six seconds from the beginning to the end when the Moon is in her apogee, and three hours thirty-seven minutes twenty-six seconds when in perigee; her horary motion being slowest in the former case, and quickest in the latter. In all lunar eclipses, the eastern side is what first immerses, and also emerges; so that, though at first the Moon be more westerly than the Earth's shadow, yet, her proper motion being swifter than the same, she overtakes and outgoes it. The Moon, even in the middle of an eclipse, has usually a faint appearance of light resembling tarnished copper; which Gassendus, Ricciolus, Kelper, &c. attribute to the light of the Sun, refracted by the Earth's atmosphere, and transmitted thither: and, lastly, she grows sensibly paler, and dimmer, before she enters within the Earth's shadow; which is attributed to the Earth's penumbra.

Solar eclipses, being an occultation of the Sun's body occasioned by an interposition of the Moon between the Sun and the Earth, are distinguished, like those of the Moon, into total and partial, &c. to which must be added a third species, called annular. As the Moon is found to have a parallax of latitude, eclipses of the Sun only happen when the latitude of the Moon, viewed from the Earth, is less than the aggregate of the apparent semidiameters of the Sun and Moon. Solar eclipses therefore only happen when the Moon is in conjunction with the Sun, in or near the nodes, i. e. at the new moons. Consequently, the memorable eclipse of the Sun, at our Saviour's passion, happening at the time of full moon, when the Sun and Moon are in opposition, was preternatural. Besides, the darkness in total eclipses of the Sun never lasts above four minutes in one place; whereas the darkness at the crucifixion lasted three hours, (Matthew xxvii. 45.) and overspread at least all the land of Judea.

But though the New Moon pass between the Sun and the Earth, yet is not there an eclipse every Moon; because the Moon's way is not precisely under the ecliptic, but is placed obliquely thereto, intersecting it twice in every period: so that eclipses can only be occasioned in such New Moons as happen in these intersections or nodes, or very near them. In the nodes, when the Moon has no visible latitude, the occultation is
total;

Fig. 1.

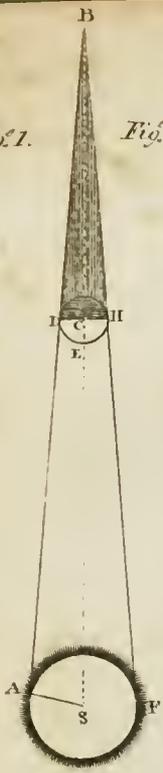


Fig. 2.

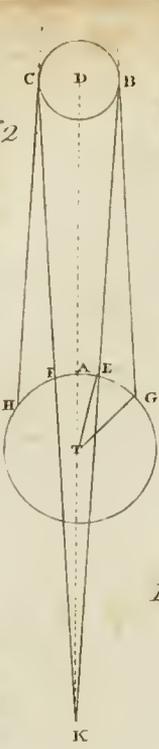


Fig. 3.

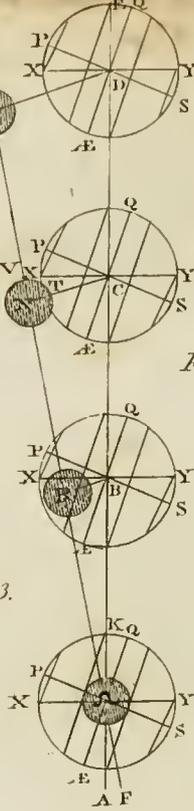


Fig. 4.

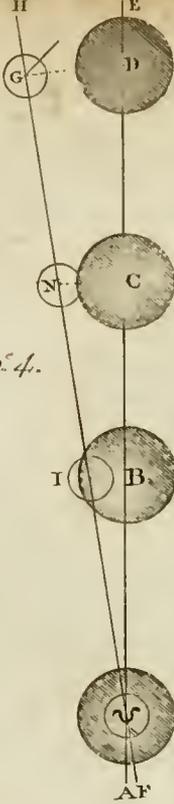


Fig. 5.

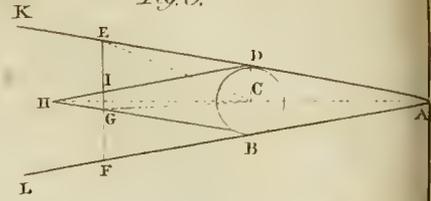


Fig. 6.

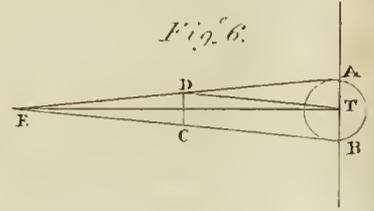


Fig. 7.

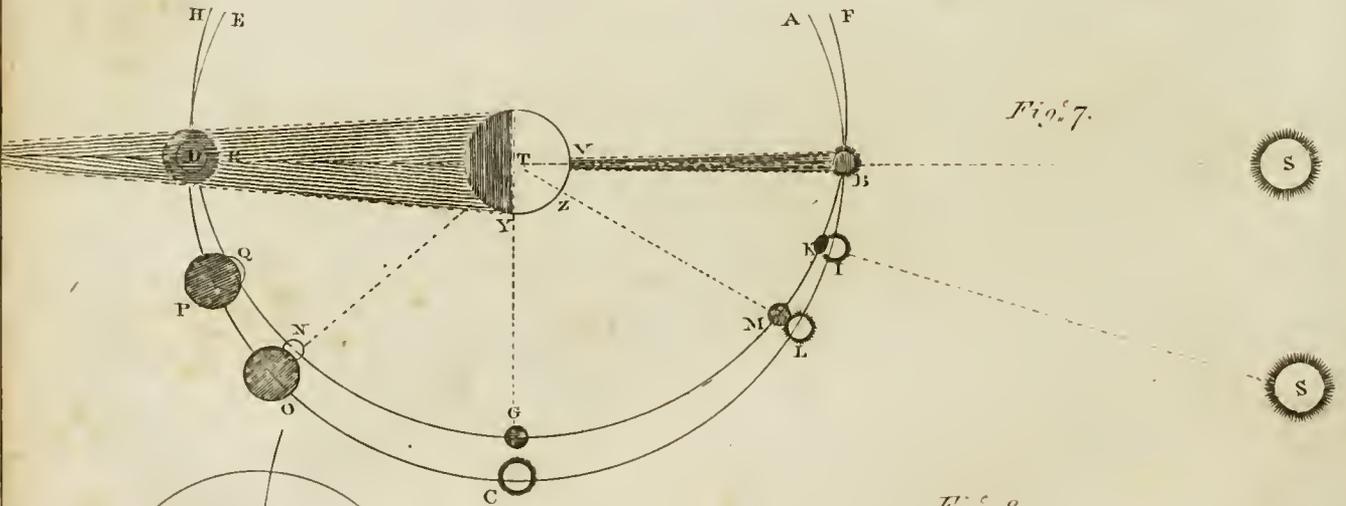
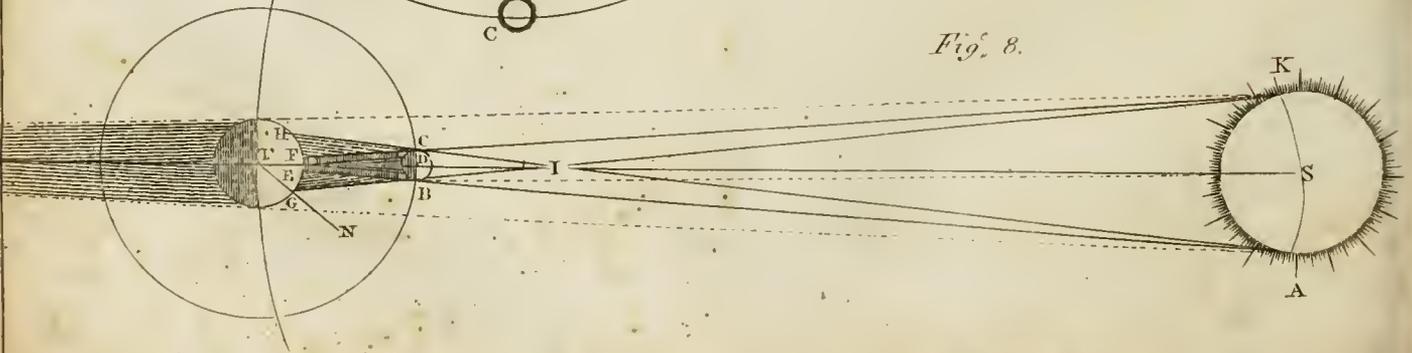


Fig. 8.



total; and with some continuance, when the disk of the Moon in perigæo appears greater than that of the Sun in apogæo, and its shadow is extended beyond the surface of the Earth; and without continuance, at moderate distances, when the cusp or point of the Moon's shadow barely touches the Earth: lastly, out of the nodes, but near them, the eclipses are partial. The solar eclipses, though total, can never be universal or visible throughout the whole hemisphere which the Sun is then above, because the Moon's dark shadow covers only a spot on the Earth's surface about one hundred and eighty English miles broad, when the Sun's distance is greatest, and the Moon's least; and thus far only can the total darkness extend; which explains the reason why a solar eclipse does not appear the same in all parts of the earth where it is seen; but, when in one place it is total, in another it is only partial. And farther, that the Moon, when, in her apogee, appears much less than the Sun, as happens most sensibly when he is in perigæo; the cusp of the lunar shadow not then reaching the Earth, she becomes in a central conjunction with the Sun, yet not able to cover his disk, but lets his whole limb appear like a lucid ring or bracelet; this is hence called an annular eclipse; which does not happen at the same time in all places where it is seen; but appears more early to the western parts, and later to the eastern, as will hereafter be farther explained.

In most solar eclipses, the Moon's disk is covered with a faint dawning light; which is attributed to the reflection of the light from the illuminated part of the Earth. In total eclipses of the Sun, the Moon's limb is seen surrounded by a pale circle of light; which some astronomers take for a manifest indication of a lunar atmosphere; but which is probably the atmosphere of the Sun; because it has been observed to move equally with the Sun, and not with the Moon; and besides, the Moon is now generally believed to have no atmosphere. The foregoing observations will be farther illustrated by what follows.

TO PROJECT ECLIPSES OF THE SUN.

The Sun, being a luminous body, vastly larger than the Earth, will enlighten somewhat more than one half of it, and cause it to project a long conical shadow, as represented in the annexed Plate, fig. 1. where S is the Sun, E the Earth, and HBD its conical shadow.

The height or length of this shadow, at the mean distance of the Sun, may be found by this proportion: As the tangent of the angle CBD, or

the semi-diameter under which the Sun appears at the Earth, viz. $AS = 16'$ radius $:: 1$: the length of the shadow $CB = 214.8$ semi-diameters of the Earth: but, when the Sun is at its greatest distance, the length of the shadow CB will be equal to 217 of these semi-diameters. Hence it appears, that, though the height of the shadow is near three times as great as the mean distance of the Moon, yet it falls far short of the distance of Mars, and consequently can eclipse none of the heavenly bodies but the Moon.

To find the height of the Moon's shadow, supposed to be similar to that of the Earth, and consequently proportional to the diameters of the basis, the proportion is, As the diameter of the Earth 100, is to the diameter of the Moon 28; so is the mean altitude of the Earth's shadow 214.8, to the altitude of that of the Moon, 60.144 of the Earth's semi-diameters. The shadow of the Moon, therefore, will just reach the Earth in her mean distance, which it cannot in her apogee; but in her perigee it will involve a small part of the Earth's surface.

Besides the dark shadow of the Moon, there is another, called the penumbra; to represent which, let S , fig. 8. be the Sun, T the Earth, D the Moon, KCF and ABE the two lines touching the opposite limbs of the Sun and Moon; then it is evident that $CFEB$ will be the dark or absolute shadow of the Moon, in which a person on the Earth's surface, between F and E , is wholly deprived of the Sun's light. Again, let KBG and ACH be two other lines touching the sides of the Sun and Moon alternately, and intersecting each other at the point above the Moon; then will $HCBG$, a frustum of the cone GIG , be the penumbra above mentioned, in which a spectator on the Earth's surface, between F and H , and E and G , will see part of the Sun, whilst the rest is eclipsed.

To calculate the angle of the cone HIG , draw the dotted line SB ; then, in the oblique triangle BIS , the external angle BID is equal to both the internal and opposite angles IBS and ISB ; but ISB , the angle under which the semi-diameter appears at the Sun, being insensibly small, the angle BID will be equal to IBS or KBS , equal to the apparent semi-diameter of the Sun. Therefore the part of the penumbral cone CIB is equal and similar to the dark shadow of the Moon.

Next, to find how much of the Earth's surface can be at any time involved in the Moon's dark shadow, or the quantity of the arch EF , fig. 2. let

let us suppose the Sun to be in apogee, and the Moon in perigee; and, in this case, the height of the Moon's shadow will be about 61 semi-diameters, and the distance of the Moon about 56; that is, $CK=61$, $DT=56$, and $TE=1$. In this case also, the half-angle of the shadow $TKE=15' 50''$, as being least of all. Then the proportion is: As 1, or the side TE , is to the side of $TK=5$; so is the sine of the semi-angle $TKE=15' 50''$, to the sine of the angle $TEK=1^\circ 19' 10''$. Wherefore $TEK+TKE=ATE=AE=1^\circ 35'$; the double of which FE is $3^\circ 10' = 190'$, or 220 miles, the diameter of the dark shadow on the surface of the Earth when greatest.

After a like manner you may find the diameter of the penumbral shadow at the Earth, $GEFH$, fig. 8, when greatest of all, that is, when the Earth is in perihelio, and the Moon in apogee; for then will the Sun's apparent diameter be equal to $16' 23''=TIG$, the greatest semi-angle of the cone; and thence we shall find $ID=52\frac{1}{2}$ semi-diameters of the Earth. In this case also, the distance of the Moon from the Earth is $DT=64$ semi-diameters. Therefore, As $TG=1$ is to $TI=122\frac{1}{2}$, so is the sine of the angle $TIG=16' 23''$ to the sine of the angle $IGN=35^\circ 42'$. But $IGN=TIG+ITG$; and therefore, $ITG=IGN-TIG=35^\circ 25'$; the double of which $70^\circ 50'=GEFH=4900$ English miles nearly, for the diameter of the penumbral shadow when greatest.

From the principles of optics it is evident, that, if the plane of the Moon's orbit coincided with that of the Earth's orbit, there would necessarily be an eclipse of the Sun every new moon: thus, if S , in fig. 7, be supposed to represent the Sun, B the Moon, and T the Earth, since the apparent magnitude or disk of the Sun is nearly the same with that of the Moon, it must necessarily be hid or eclipsed as often as the New Moon came between the Earth and the Sun. But if, as is really the case, the Moon's orbit be not in the plane of the ecliptic, but inclined thereto under a certain angle, there may be a New Moon, and yet no eclipse of the Sun. To illustrate this, let $ABCDE$ be a circle in the plane of the ecliptic, described at the distance of the Moon's orbit FGH , intersecting the same in the points B and D , and making an angle therewith ABF , whose measure is the arch GC , as being ninety degrees distant from the angular points or nodes B and D . Now it is evident, that, if the arch GC be somewhat greater than the sum of the apparent semi-diameters of the Sun and Moon, then at G , and some distance from G towards B , there may be a New Moon, and yet no eclipse of the Sun; because, in this case, the disk of the Moon, G , is too much elevated

or depressed above or below the apparent disk or face of the Sun at C, to touch it, much less to hide or eclipse any part thereof. But, at a certain point M in the Moon's orbit, the Moon will have a latitude only equal to the sum of the semi-diameters of the Sun and Moon; and therefore, when the Moon is new in that point, she will appear to a spectator in the point Z, to touch the Sun only; whence this point M is called the ecliptic limit, inasmuch as it is impossible there should happen a new Moon in any part between it and the node B on each side, without eclipsing the Sun less or more: thus, in the figure, may be seen a partial eclipse at K, and a total one in the node itself B, at which point only total eclipses can happen.

What has hitherto been said regards the phenomena of an eclipse of the Sun, as they appear to a spectator on the Earth's surface, in whose zenith the Moon then is, and when there is no refraction to alter the true latitude of the Moon: but, when the Moon has any latitude, there the process of calculating the appearances of a solar eclipse will be somewhat more complex, on account of the variation of the Moon's latitude and longitude for every different altitude, and consequently for every moment of the eclipse.

The best way of representing a solar eclipse, is by a projection of the Earth's disk, and of the section of the dark and penumbral shadows as they appear, or would appear, to a spectator at the distance of the Moon in a right line joining the centres of the Sun and the Earth. In order to this, we are to find the dimensions of the apparent semi-diameters of the Earth, dark shadow, and penumbra, at the distance of the Moon. As to the first, viz. the Earth's semi-diameter, it is equal to the Moon's horizontal parallax. That of the dark shadow is thus estimated; Let C, in fig. 5, be the centre of the Moon, DB its diameter, DHB its dark shadow, and KAL the penumbral cone. Then let EF be the diameter of the penumbra at the Earth, and IG that of the dark shadow, and draw CG and CE; then is the angle $CGB = BHC + GCH$, and so $GCH = BGC - BHC$; that is, the apparent semi-diameter of the dark shadow is equal to the difference between the apparent semi-diameters of the Sun and Moon. And in like manner the angle $ECH = DEC + DAC$; that is, the apparent semi-diameter of the penumbra, at the Earth, is equal to the sum of the apparent semi-diameters of the Moon and Sun. Now the semi-diameter of the Sun and Moon, and also the Moon's horizontal parallax, are already calculated for their various distances from the Earth; and for the least, mean, and

and greatest eccentricity of the lunar orbit, in the astronomical tables. Therefore, let AE , fig. 3, represent a small portion of the annual orbit, and FH the visible path of the centre of the lunar shadows, which will exactly correspond to the position of the Moon's orbit with respect to the ecliptic in the heavens; so that the point of intersection Q will be the node, and the angle HQE the angle of inclination of the lunar orbit to the plane of the ecliptic, which is about 5° . Hence, if $\mathcal{A}EPQS$ represent the disk of the Earth, according to the orthographic projection, in the several places Q, B, C, D , whose semidiameter is made equal to the number of minutes in the Moon's horizontal parallax at the time of the eclipse; and if, in the path of the shadows in the points Q, R, N, G , we describe a small circle whose semidiameter is equal to the difference of the semidiameters of the Sun and Moon, that will be the circular section of the Moon's dark shadow at the distance of the Earth: again, if a circle is described on the same centre, with a semidiameter equal to the sum of the semidiameters of the Sun and Moon, it will represent the penumbral shadow expressed by the dotted area. Here then it is evident, that if the Moon, when new, be at the distance QG from the node, the penumbral shadow will not fall near the Earth's disk, and so there cannot possibly happen an eclipse. Again, if the Moon's distance from the node be equal to QN , the penumbral shadow will just touch the disk, and consequently QC is the ecliptic limit, which may be found by the following analogy, viz. As the sine of the angle $NQC = 5^\circ 30'$ (the angle of inclination of the lunar orbit to the plane of the ecliptic) is to the radius $= 90^\circ$, so is the logarithm of the side $NC = TC + NT = 62' 10'' + 16' 52'' + 16' 23'' = 95' 25''$ to the logarithm of the side QC , equal to the ecliptic limit, which is found to be $16^\circ 36'$, beyond which distance from the node Q there can be no eclipse; and within that distance, if the Moon be new, the shadow will fall on some part of the Earth's disk, as at B ; where all those places over which the shadows pass will see the Sun eclipsed, in part only, by the dotted penumbral shadow; but the Sun will be centrally eclipsed in all places over which the centre of the shadows pass; and, if the Moon be new in the node, then will the centre of the shadows pass over the centre of the disk, as represented at Q . In this case, if the apparent diameter of the Moon be greater than that of the Sun, the face of the Sun will be wholly eclipsed to all places over which the centre of the shadow passes; but, if not, the Sun will only be centrally eclipsed, his circumference appearing in the form of a bright annulus, or luminous ring, the width whereof will be equal to the difference of the diameters of the luminaries. The disk of the Earth, here projected, represents the case of an eclipse on an equinoctial day; AK being the eclip-

tic, $\mathcal{A}Q$ the equator, XY the axis of the ecliptic, PS the axis of the equator, P and S the north and south poles, &c. By this projection the passage of shadows over the Earth's disk may be exhibited for any place of the Sun, or declination of the Moon.

To find the digits eclipsed, add the apparent semidiameters of the luminaries into one sum; from which subtract the Moon's apparent latitude; the remainder are the scruples, or parts of the diameter, eclipsed. Then say, As the semidiameter of the Sun is to the scruples eclipsed, so are 6 digits reduced into scruples, (or 360 scruples,) to the digits eclipsed.

To determine the duration of a solar eclipse, find the horary motion of the Moon from the Sun for one hour before the conjunction and another hour after: then say, As the former horary motion is to the seconds in an hour, so are the scruples of half-duration to the time of immersion; and, as the latter horary motion is to the same seconds, so are the same scruples of half-duration to the time of immersion. Lastly, adding the time of immersion to that of emersion, the aggregate is the total duration.

As different authors follow very different hypotheses, with regard to the apparent diameters of the luminaries, and the greatest parallax of latitude, they differ much in assigning the bounds at which solar eclipses happen. Ptolemy makes the utmost bounds of eclipses at $19^{\circ} 25'$ distance from the node; Copernicus, at $19^{\circ} 12'$; Tycho, at $18^{\circ} 25'$; Kepler, at $17^{\circ} 16'$; Ricciolus, at $18^{\circ} 49'$. Though Ptolemy in other places judges $16^{\circ} 42'$ distance from the node necessary; Copernicus, $16^{\circ} 25'$; Tycho, $17^{\circ} 9'$; Kepler, $15^{\circ} 55'$; and Ricciolus, $15^{\circ} 58'$. Astronomers have generally assigned 17° as the limit of solar eclipses; but this admits of some variation: for, in apogeal eclipses, the solar limit is but $16\frac{1}{2}$ degrees, and in perigeal eclipses it is $18\frac{1}{2}$.

The Moon's apparent diameter when largest, exceeds the Sun's when least, only one minute and thirty-eight seconds of a degree; and in the greatest solar eclipse that can happen at any time and place, the total darkness can continue no longer than whilst the Moon is moving through $1' 38''$ from the Sun in her orbit, which is about three minutes thirteen seconds of an hour; for the motion of the shadow on the Earth's disk is equal to the Moon's motion from the Sun, which, on account of the Earth's revolution on its axis towards the same way, or eastward, is about $30\frac{1}{2}$ minutes of a degree every hour, at a mean rate; but so much of the Moon's orbit is equal to $30\frac{1}{2}^{\circ}$ of a great circle on the Earth, because the circumference

circumference of the Moon's orbit is 60 times that of the Earth; and therefore the Moon's shadow goes $30\frac{1}{2}$ degrees, or 1830 geographical miles, in an hour, or $30\frac{1}{2}$ miles in a minute.

To find the Moon's apparent latitude at the beginning and end of an eclipse, it requires only to subtract, from the argument of the Moon's latitude computed for the time of the apparent conjunction, the scruples of half-duration, together with the motion of the Sun answering to the time of incident; the remainder is the argument of latitude at the beginning of the eclipse. To the same sum add the same scruples, together with the Sun's motion answering to the time of emergence; the aggregate is the argument of latitude at the end of the eclipse. The argument of the latitude given, the Moon's true latitude is found after the common manner.

To calculate eclipses of the Sun, the following data are requisite: 1. Find the mean new Moon, and thence the true one; together with the place of the luminaries for the apparent time of the true one. 2. For the apparent time of the true new Moon, compute the latitude seen. 3. For the apparent time of the new Moon seen, compute the latitude seen. 4. Thence determine the digits eclipsed. 5. Find the times of the greatest darkness, immersion, and emersion. 6. Thence determine the beginning and ending of the eclipse. From the preceding problems it is evident, that all the trouble and fatigue of the calculus arise from the parallaxes of longitude and latitude; without which the calculation of solar eclipses would be the same with that of lunar ones. But eclipses, both of the Sun and Moon, might be calculated with much more ease and expedition by the help of a book of Tables, published for that purpose by Mr. Ferguson, to which I beg leave to refer the reader, to save him the trouble of such calculations.

TO PROJECT ECLIPSES OF THE MOON.

These being occasioned by the immersion of the Moon into the Earth's shadow, all that we have to do, in order to delineate a lunar eclipse, is to calculate the apparent semidiameter of the Earth's shadow at the Moon. Thus, let AB, fig. 6, represent the Earth, T its centre, AEB its conical shadow, DC the diameter of a section thereof at the Moon; and, drawing DT, we have the outward angle $ADT = DTE + DET$; so that $DTE = ADT - DET$; that is, the angle DTE, under which the semidiameter of the Earth's shadow appears at the distance of the Moon,

Moon, is equal to the difference between the Moon's horizontal parallax ADT and the semidiameter of the Sun DET . If, therefore, AE , fig. 4, represent the path of the Earth's shadow at the distance of the Moon near the node \varnothing , and FH a part of the lunar orbit, and the section of the Earth's shadow be delineated at \varnothing, B, C, D ; and the full Moon at \varnothing, I, N, G ; then it is evident there can be no eclipse of the Moon where the least distance of the centres of the Moon and shadow exceeds the sum of their semidiameters, as at D . But, where this distance is less, the Moon must be eclipsed either in part or wholly, as at B and \varnothing ; in which latter case the Moon passes over the diameter of the shadow. But in a certain position of the shadow, as at C , the least distance of the centres, NC , is equal to the sum of the semidiameters; and consequently $\varnothing C$ is the ecliptic limit for lunar eclipses: to find which, we have this analogy, As the sine of the angle $N \varnothing C = 5^\circ$ (the inclination of the Moon's orbit to the plane of the ecliptic) is to the radius, so is the logarithm of the side $NC = 63' 12''$ to the logarithm of the side $\varnothing C = 12^\circ 5' =$ the ecliptic limit. Hence, if the Moon be at a less distance from the node \varnothing than $12^\circ 5'$, there will be an eclipse; otherwise none can happen.

If the Earth had no atmosphere, the shadow would be absolutely dark, and the Moon involved in it quite invisible; but, by means of the atmosphere, many of the solar rays are refracted into and mixed with the shadow, whereby the Moon is rendered visible in the midst of it, and of a dusky red colour.

For calculating eclipses of the Moon, the following data are necessary: 1. Her true distance from the node, at the mean conjunction. 2. The true time of the opposition, together with the true place of the Sun and Moon, reduced to the ecliptic. 3. The Moon's true latitude at the time of the true conjunction, and the distance of the luminaries from the Earth: also their horizontal parallaxes, and apparent semidiameters. 4. The true horary motions of the Moon and Sun, and the apparent semidiameter of the Earth's shadow. With these data it is easy to find the duration, beginning, middle, and quantity, of eclipses.

The number of eclipses, of both luminaries, in any year, cannot be less than two nor more than seven; the most usual number is four, and it is rare to have more than six. The reason is obvious; because the Sun passes by both the nodes but once a-year, unless he passes by one of them in the beginning of the year; in which case he will pass by the
same

same again a little before the year be finished; because the nodes move backwards $19\frac{1}{2}$ deg. every year, and therefore the Sun will come to either of them 173 days after the other. And, if either node is within 17° of the Sun at the time of the new Moon, the Sun will be eclipsed; and at the subsequent opposition, the Moon will be eclipsed in the other node, and come round to the next conjunction before the former node is 17° beyond the Sun, and eclipse him again. When three eclipses happen about either node, the like number generally happen about the opposite; as the Sun comes to it 173 days afterwards, and six lunations contain only four days more. Thus there may be two eclipses of the Sun, and one of the Moon, about each of the nodes. But, if the Moon changes in either of the nodes, she cannot be near enough the other node at the next full to be eclipsed; and in six lunar months afterwards she will change near the other node; in which case there can be only two eclipses in a year, both of the Sun.

In two hundred and twenty-three mean lunations after the Sun, Moon, and nodes, have been once in a line of conjunction, they return to nearly to the same state again, as that the same node, which was in conjunction with the Sun and Moon at the beginning of the first of these lunations, will be within twenty-eight minutes twelve seconds of a degree of a line of conjunction with the Sun and Moon again, when the last of these lunations is completed. And therefore, in that time, there will be a regular succession or return of the same eclipses for many ages.— In this period (which was first discovered by the Chaldeans) there are eighteen Julian years, eleven days, seven hours, forty-three minutes, twenty-seconds, when the last day of February in leap-years is four times included; but, when it is five times included, the period consists of only eighteen years, ten days, seven hours, forty-three minutes, twenty seconds. Consequently, if to the mean time of an eclipse, either of the Sun or Moon, you add eighteen Julian years, eleven days, seven hours, forty-three minutes, twenty seconds, when the last day of February in leap-years comes in four times, or a day less when it comes in five times, you will have the mean time of the return of the same eclipse.

But the falling back of the line of conjunctions or oppositions of the Sun and Moon twenty-eight minutes twelve seconds with respect to the line of the nodes in every period, will wear it out in process of time; and after that it will not return again in less than twelve thousand four hundred and ninety-two years. These eclipses of the Sun which happen about the ascending node, and begin to come in at the north pole of the

Earth, will go a little southerly at each return, till they go quite off the Earth at the south pole; and those which happen about the descending node, and begin to come in at the south pole of the Earth, will go a little northerly at each return, till at last they quite leave the Earth at the north pole.

To exemplify this matter, it may not here be amiss to examine some of the most remarkable circumstances of the return of an eclipse mentioned in Mr. Smith's ingenious Dissertation, which happened July 14, 1748, about noon. This eclipse, after traversing the voids of space from the creation, at last began to enter the *Terra Australis Incognita* about eighty-eight years after the Conquest, which was the last of King Stephen's reign; every Chaldean period, namely, 18 years 11 days 7 hours 43 minutes 20 seconds, as above-mentioned, it has constantly crept more northerly, but was still invisible in Britain before the year 1622, when on the 30th of April it began to touch the south parts of England about two in the afternoon; its central appearance rising in the American South Seas, and traversing Peru and the Amazons country, through the Atlantic ocean into Africa, and setting in the Ethiopian continent, not far from the beginning of the Red Sea.

Its next visible period was after three Chaldean revolutions, in 1676, on the first of June, rising central in the Atlantic ocean, passing us about nine in the morning, with four digits eclipsed on the under limb; and setting in the gulph of Cochin China in the East Indies.

It being now near the solstice, this eclipse was visible the very next return in 1694, in the evening; and in two periods more, which was in 1730, on the 4th of July, was seen above half eclipsed just after sun-rise, and observed both at Wirtemberg in Germany and Pekin in China, soon after which it went off. Eighteen years more afforded us this eclipse again, which happened the 14th of July, 1748. The next visible return happened on the 25th of July, 1762, in the evening, about four digits eclipsed; and, after two periods more, it was visible again, on the 16th of August, 1802, early in the morning, about five digits, the centre coming from the north frozen continent, by the capes of Norway, through Tartary, China, and Japan, to the Ladrone Islands, where it went off.

Again, in 1820, August 26, betwixt one and two, there will be another return of this eclipse at London about 10 digits; but happening so near the equinox, the centre will leave every part of Britain to the west,
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enter Germany at Embden, passing by Venice, Naples, and Grand Cairo, and set in the gulph of Baffora near that city. It will be no more visible till 1874, when five digits will be obscured (the centre being now about to leave the Earth) on September 28. In 1892 the Sun will go down eclipsed at London, and again in 1928 the passage of the centre will be in the *expansum*, though there will be two digits eclipsed at London, October the 31st of that year; and about the year 2090 the whole penumbra will be worn off; whence no more returns of this eclipse can happen till after a revolution of ten thousand years.

From these remarks on the entire revolution of this eclipse, we may gather, that a thousand years, more or less, (for there are some irregularities that may protract or lengthen this period 100 years,) complete the whole terrestrial phenomena of any single eclipse: and since 20 periods of 54 years each, and about 33 days, comprehend the entire extent of their revolution, it is evident that the times of the returns will pass through a circuit of one year and ten months, every Chaldean period being ten or eleven days later, and of the equable appearances about 32 or 33 days. Thus, though this eclipse happens about the middle of July, no other subsequent eclipse of this period will return to the middle of the same month again; but wear constantly each period ten or eleven days forward, and at last appear in winter; but then it begins to cease from affecting us.

Another conclusion from this revolution may be drawn, that there will seldom be any more than two great eclipses of the Sun in the interval of this period, and these follow sometimes next return, and often at greater distances. That of 1715 returned again in 1733 very great; but this present eclipse will not be great till the arrival of 1820, which is a revolution of four Chaldean periods: so that the regulations of their circuits must undergo new computations to assign them exactly.

Nor do all eclipses come in at the south pole: that depends altogether on the position of the lunar nodes, which will bring in as many from the *expansum* one way as the other: and such eclipses will wear more southerly by degrees, contrary to what happens in the present case.

The eclipse, for example, of 1736, in September, had its centre in the *expansum*, and set about the middle of its obscurity in Britain; it will wear in at the north pole, and in the year 2600, or thereabouts, go off in the *expansum* on the south side of the Earth.

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The eclipses therefore which happened about the creation are little more than half-way yet of their ethereal circuit; and will be 4000 years before they enter the Earth any more. This grand revolution seems to have been entirely unknown to the ancients.

It is particularly to be noted, that eclipses which have happened many centuries ago will not be found by our present Tables to agree exactly with ancient observations, by reason of the great anomalies in the lunar motions; which appears an incontestible demonstration of the non-eternity of the universe. For it seems confirmed by undeniable proofs, that the Moon now finishes her period in less time than formerly, and will continue by the centripetal law to approach nearer and nearer the Earth, and to go sooner and sooner round it: nor will the centrifugal power be sufficient to compensate the different gravitations of such an assemblage of bodies as constitute the solar system, which would come to ruin of itself, without some new regulation and adjustment of their original motion.* We are credibly informed, from the testimony of the ancients, that there was a total eclipse of the Sun predicted by Thales to happen in the fourth year of the 48th Olympiad, † either at Sardis or Mi-

* There are two ancient eclipses of the Moon, recorded by Ptolemy from Hipparchus, which afford an undeniable proof of the Moon's acceleration. The first of these was observed at Babylon, December the 22d, in the year before Christ 383: when the Moon began to be eclipsed about half an hour before the Sun rose, and the eclipse was not over before the Moon set: but, by most of our Astronomical Tables, the Moon was set at Babylon half an hour before the eclipse began; in which case, there could have been no possibility of observing it. The second eclipse was observed at Alexandria, September the 22d, in the year before Christ 201; where the Moon rose so much eclipsed, that the eclipse must have begun about half an hour before she rose: whereas, by most of our Tables, the beginning of this eclipse was not till about ten minutes after the Moon rose at Alexandria. Had these eclipses begun and ended while the Sun was below the horizon, we might have imagined, that as the ancients had no certain way of measuring time, they might have so far mistaken the hours, that we could not have laid any stress on the accounts given by them. But, as in the first eclipse the Moon was set, and consequently the Sun risen, before it was over; and in the second eclipse the Sun was set and the Moon not risen till some time after it began: these are such circumstances as the observers could not possibly be mistaken in. Mr. Struyk, in his catalogue, notwithstanding the express words of Ptolemy, puts down these two eclipses as observed at Athens; where they might have been seen as above, without any acceleration of the Moon's motion: Athens being twenty degrees west of Babylon, and seven degrees west of Alexandria.

† Each Olympiad began at the time of full Moon next after the summer solstice, and lasted four years, which were of unequal lengths, because the time of full Moon differs eleven days every year: so that they might sometimes begin on the next day after the solstice, and at other times not till four weeks after it. The first Olympiad began in the year of the Julian period 3938, which was 776 years before the first year of Christ, or 775 before the year of his birth: and the last Olympiad, which was the 293d, began A. D. 393. At the expiration of each Olympiad, the Olympic Games were celebrated in the Elean fields, near the river Alpheus in the Peloponnesus (now Morea), in honour of Jupiter Olympus. See Strauchius's *Breviarium Chronologium*, p. 247—251.

letus in Asia, where Thales then resided. That year corresponds to the 585th year before Christ; when accordingly there happened a very signal eclipse of the Sun, on the 28th of May, answering to the present 10th of that month,* central through North America, the south parts of France, Italy, &c. as far as Athens, or the Isles in the Ægean Sea; which is the farthest that even the Caroline Tables carry it; and consequently make it invisible to any part of Asia, in the total character; though I have good reasons to believe that it extended to Babylon, and went down central over that city. We are not however to imagine, that it was set before it passed Sardis and the Asiatic towns, where the predictor lived; because an invisible eclipse could have been of no service to demonstrate his ability in astronomical sciences to his countrymen, as it could give no proof of its reality.

For a farther illustration, Thucydides relates, that a solar eclipse happened on a summer's day in the afternoon, in the first year of the Peloponnesian war, so great that the stars appeared. Rhodius was victor in the Olympic games the fourth year of the said war, being also the fourth of the 87th Olympiad, on the 428th year before Christ. So that the eclipse must have happened in the 431st year before Christ; and by computation it appears, that on the 3d of August there was a signal eclipse which would have passed over Athens central about six in the evening, but which our present Tables being no farther than the ancient Syrtes on the African coast, above 400 miles from Athens; which, suffering in that case but 9 digits, could by no means exhibit the remarkable darkness recited by this historian; the centre therefore seems to have passed Athens about six in the evening, and probably might go down about Jerusalem, or near it, contrary to the construction of the present Tables. I have only mentioned these things by way of caution to the present astronomers, in re-computing ancient eclipses; and refer them to examine the eclipse

* The reader may probably find it difficult to understand why Mr. Smith should reckon this eclipse to have been in the 4th year of the 48th Olympiad, as it was only in the end of the third year: and also why the 28th of May, in the 585th year before Christ, should answer to the present 10th of that month. But we hope the following explanation will remove these difficulties. The month of May (when the Sun was eclipsed) in the 585th year before the first year of Christ, which was a leap-year, fell in the latter end of the third year of the 48th Olympiad; and the fourth year of that Olympiad began at the summer solstice following; but perhaps Mr. Smith begins the years of the Olympiad from January, in order to make them correspond more readily with Julian years; and so reckons the month of May, when the eclipse happened, to be in the fourth year of that Olympiad. The place or longitude of the Sun at that time was 8° 29' 43" minutes 17 seconds, to which same place the Sun returned (after 2300 years, viz.) A. D. 1716, on May 9d 5h 6m after noon: so that, with respect to the Sun's place, the 9th of May, 1716, answers to the 28th of May in the 585th year before the first year of Christ; that is, the Sun had the same longitude on those days.

of Nicias, so fatal to the Athenian fleet; that which overthrew the Macedonian army, &c.

A longer period than the above-mentioned, for comparing and examining eclipses which happened at long intervals of time, is 557 years 21 days 18 hours 30 minutes 11 seconds, in which time there are 6890 mean lunations; and the Sun and node meet again so nearly as to be but 11 seconds distant; but then it is not the same eclipse that returns, as in the shorter period above mentioned.

The following are the chief of the *visible* Eclipses, which will happen from this time to the year 1808.

Eclipse of the Moon,	Nov. 2,	1789,	at 12 at night.	Partial.
Eclipse of the Moon,	April 28,	1790,	at 12 at night.	Total.
Eclipse of the Sun,	April 3,	1791,	at 1 in the afternoon	Partial.
Eclipse of the Moon,	Oct. 12,	1791,	at 3 in the morning.	Partial.
Eclipse of the Sun,	Sept. 16,	1792,	at 11 in the morning.	Partial.
Eclipse of the Moon,	Feb. 25,	1793,	at 10 at night.	Partial.
Eclipse of the Sun,	Sept. 5,	1793,	at 3 in the afternoon.	Partial.
Eclipse of the Sun,	Jan. 31,	1794,	at 4 in the afternoon.	Partial.
Eclipse of the Moon,	Feb. 14,	1794,	at 11 at night.	Total.
Eclipse of the Moon,	Feb. 4,	1795,	at 1 in the morning.	Partial.
Eclipse of the Sun,	July 16,	1795,	at 9 in the morning.	Partial.
Eclipse of the Sun,	June 25,	1797,	at 8 in the evening.	Partial.
Eclipse of the Moon,	Dec. 4,	1797,	at 6 in the morning.	Partial.
Eclipse of the Moon,	May 27,	1798,	at 7 at night.	Total.
Eclipse of the Moon,	Oct. 2,	1800,	at 11 at night.	Partial.
Eclipse of the Moon,	Nov. 15,	1807,	at 7 in the morning	Partial.
Eclipse of the Sun,	Nov. 29,	1807,	at 31 m. afternoon.	Partial.
Eclipse of the Moon,	Nov. 3,	1808,	at 7 in the morning.	Total.

In Astronomy, eclipses of the Moon are of great use for ascertaining the periods of her motions, especially such eclipses as are observed to be alike in all circumstances, and have long intervals of time between them. In Geography, the longitudes of places are found by eclipses, as already shewn; but for this purpose eclipses of the Moon are more useful than those of the Sun, because they are more frequently visible, and the same lunar eclipse is of equal largeness and duration at all places where it is seen. In Chronology, both solar and lunar eclipses serve to determine exactly the time of any past event: for there are so many particulars observable
in

in every eclipse with respect to its quantity, the places where it is visible (if of the Sun), and the time of the day or night; that it is impossible there can be two solar eclipses in the course of many ages which are alike in all circumstances.

Of the FIGURE and MOTION of the EARTH, the CHANGE of SEASONS, the CAUSE of EARTHQUAKES, &c.

The Earth, among Astronomers, is considered as one of the primary planets; and its figure was accounted by some of the ancients to be like that of an oblong cylinder; by others, of the form of a drum, and by others to be flat. But the moderns have demonstrated it to be nearly spherical, or rather an oblate spheroid, flattened towards the poles.

Before we enter more minutely into these speculations, it will be proper to describe the various circles of the globe, and to explain its several divisions and boundaries, as well imaginary as real, in order to give all my readers a perfect idea of the subject before them. For this purpose I have subjoined a plate of the Armillary Sphere, which is an artificial contrivance, representing the several circles proper to the theory of the mundane world, put together in their natural order, to ease and assist the imagination in conceiving the constitution of the spheres, and the various phenomena of the celestial bodies. For this purpose the Earth is placed in the centre, pierced by a line supposed to be its axis, the upper point of which is fixed in the arctic, or north pole, and the lower extremity in the antarctic, or south pole; whence the two small circles described near these points are called the arctic and antarctic circles. The outer circle, in which the axis or poles of the world are fixed, represents the meridian, or supposed line over any given place, to which when the Sun comes, it is then mid-day, or noon. The broad circle, which crosses the whole, and divides the sphere into two equal parts, is called the horizon; because it divides the heavens and the earth into two equal parts or hemispheres, called the upper and the lower, the one light and the other dark. It likewise determines the rising and setting of the Sun, Moon, or stars, in any particular latitude; for, when any of these appear just at the eastern part of the horizon, we say, it rises; and, when it does so at the western part, we say, it sets. From hence also the latitude of the Sun and stars is reckoned, which is their height above the horizon. The poles of the horizon are the zenith and the nadir, or the points immediately over our heads and under our feet, diametrically opposite to each other, in the upper and lower hemispheres. The inner
wide

wide circle represents the zodiac, the middle line of which is the ecliptic, or Sun's way in the zodiac, from which he never departs. It is not so with the Moon and the planets; for, though their constant way is in this circle of the zodiac, yet they continually deviate from its centre, or ecliptic line, from north to south, and from south to north; which deviations are called their latitudes, and their extent each way determines the width of the zodiac. The two circles within the zodiac, which intersect each other at right angles, constitute the equinoctial colure, and the equator, or equinoctial line. The points where these circles intersect each other, divide the quarters in the year. That which passes through the two equinoxial points, determines the equinoxes; and that which passes through the poles of the ecliptic, determines the solstices. When the Sun is in the first of them, viz. in the spring, March 20th, it is called the vernal equinox; and when in autumn, September 23d, it is called the autumnal equinox; at both which times, it is equal day and night all over the world. So likewise, when the Sun is in the other, and at his greatest ascent above the equator, and seems to describe the tropic of Cancer, it is called the summer solstice, and makes the longest day; and on the contrary, when he is at the greatest descent below the equator, and seems to describe the tropic of Capricorn, it is called the winter solstice, or shortest day. These tropics are two circles described one immediately under and next adjoining to the arctic circle; and the other, that next above the antarctic circle. They are distant from the equinoctial twenty-three degrees twenty-nine minutes. That on the north side of the line is called the tropic of Cancer, and the southern tropic has the name of Capricorn, as passing through the beginning of each of those signs.

It must here likewise be noted, that the Equator, or Equinoctial Line, passes through the east and west points of the horizon, and at the meridian is raised as much above the horizon as is the complement of the latitude of the place. From this circle, the latitude of places, whether north or south, begin to be reckoned in degrees of the meridian; but the longitude of places are reckoned in degrees of the equator itself. All people living on or under this circle, which is called by geographers and navigators the Line, have their days and nights constantly equal: and this is the reason why, when the Sun enters two points where the ecliptic intersects the equinoctial, and is exactly upon this line, namely, in the spring and autumn, as above-mentioned, that the days and nights become of equal duration all over the globe. All the stars directly under this circle have no declination, but always rise due east, and set full west. The hour circles are drawn at right angles to it, passing through every
fifteenth

fifteenth degree; and the parallels to it are called parallels of declination. Having premised so much by way of explaining the sphere, I shall now proceed with the subject immediately before us.

That the Earth is a spherical body, may be demonstrated from the following among other considerations. 1. All the appearances of the heavens, both at land and at sea, are the same as they would be if the Earth were a globe. 2. In eclipses of the Moon which are caused by the shadow of the Earth falling upon the Moon, this shadow is always circular, and a body can be no other than a globe, which in all situations casts a circular shadow. 3. Several navigators have sailed quite round the globe, steering their course directly south and west, till they came to the Magellanic Sea, and from thence to the north and west, till they returned to their port from the east; and all the phenomena which should naturally arise from the Earth's rotundity happened to them. Besides, their method of sailing was also founded upon this hypothesis, which could never have succeeded so happily, if the Earth had been of any other figure. It is true, the surface of the Earth is not an exact geometrical globe, but then the inequalities are so inconsiderable, that the highest mountain bears no greater proportion to the bulk of the Earth than a grain of dust does to a common globe. The figure of the Earth then was reckoned by mathematicians and geographers as perfectly spherical, excepting the small inequalities in its surface, of mountains and valleys, till an accident engaged the attention of Sir Isaac Newton, and Mr. Huygens, who demonstrated, from the laws of hydrostatics, and the revolution of the Earth about its axis, that its figure was not a true sphere, but an oblate spheroid flattened towards the poles. Monsieur Richer, when at the island of Cayenne, about five degrees distant from the equator, found that his clock, which at Paris kept true time, now lost two minutes and twenty-eight seconds every day. Now, though heat will lengthen pendulums, and consequently retard their motion, it is certain the heats of Cayenne were not sufficient to solve this phenomenon, which can flow only from a diminution in the pressure of gravity. For, as the Earth revolves about its axis, all its parts will endeavour to recede from the axis of motion, and thereby the equatorial parts where the motion is quickest will tend less towards the centre than the rest; their endeavour to fly off from the axis about which they revolve taking off part of their tendency that way; so that those parts will become lighter than such as are nearer the poles. The polar parts, therefore will press in towards the centre, and raise the equatorial parts, till the quantity of matter in the latter is so far increased as to compensate for its lightness, and an equilibrium be restored. On which account, the form which the Earth assumes will be that of an

oblate spheroid, whose shorter axis passes through the poles. By virtue only of the rotation of the Earth about its axis, the weight of bodies at the equator is less than at the poles, in the proportion of 288 to 289. From hence arises, as before observed, a spheroidal form of the Earth, and from that spheroidal form arises another diminution of gravity at the equator, by which, if the Earth were homogeneous throughout, bodies at the equator would lose one pound in 1121, and so, on both accounts taken together, the gravity of bodies at the poles would be to the same at the equator as 230 to 229. From whence, if we suppose the gravity of bodies within the Earth to be directly as their distance from the centre, those numbers will also express the relation between its polar and equatorial diameter. This is upon a supposition that the Earth was at first fluid, or a chaos, having its solid and fluid parts confusedly mixed together; but if we suppose it at first partly fluid and partly dry, as it now is, since we find that the land is very nearly of the same figure with the sea, except raised a little to prevent its being overflowed, the Earth must still be of the same form; for otherwise the major part of the water would flow towards the equator, and spread itself like an inundation over all the land in those parts. This theory met with great opposition from Monsieur Cassini, who, having measured the meridian of France, declared (with great reason likewise, if the observations had been correct) that the Earth, instead of being flattened, was lengthened towards the poles, that is, instead of being an oblate it was an oblong spheroid, higher at the poles by about ninety-five miles. So wide a difference, between philosophers of so high rank, determined at length the King of France, at an expence becoming a monarch, to employ two companies of mathematicians, the one to measure the length of a degree of the meridian at the equator, and the other the length of a degree at the polar circle, that by comparing them together, and with the length of the degree of France, it might be known whether the Earth were oblong or flat towards the poles.

It is certain, if the lengths of the degrees of latitude decrease as we go from the equator towards the poles, then the axis is greater, and the figure an oblong spheroid; but on the contrary, if these lengths increase as you remove towards the poles, the axis is less than a diameter at the equator, and consequently the figure an oblate spheroid. This last appears, as well by the theory of Sir Isaac Newton, to be the *true* figure, as it does by the respective mensurations of these mathematicians, which were performed with surprising exactness. The figure of the Earth being thus determined, we next proceed to shew the triple means whereby it is agitated and governed in its motion, and whereby night and day, and all the phenomena of the seasons, are produced.

In the first place, the Earth is found to have a *diurnal* motion round its own axis, from west to east, which it performs in twenty-four hours, and thereby occasions the perpetual succession of days and nights. It is every way agreeable to reason, that the Earth should revolve about its own axis, to account for the appearance of such a vast number of stars, which seem to perform their revolutions round the earth in twenty-four hours; for the motion of these stars, were it real, would be incredibly swift, and beyond all imagination, because their distance in respect of us is almost infinite, and the orbit they have to run round so prodigiously great, that they must move at least 100,000 miles in a minute.

The Earth has, secondly, an *annual* motion round the Sun, which it performs every year, whereby it produces the different seasons, and the lengthening and shortening of the days. It being now an established doctrine that the Sun is the centre of our system, and that the Earth moves round it, we shall avoid entering into any disquisitions upon that head, since it is only necessary we should explain the phenomena which arise from the earth's annual motion, in conjunction with the rotation round its axis; having first premised, that the earth, in its annual motion, hath its axis always in the same direction, or parallel to itself.

Suppose ϖ r \ominus \sphericalangle (in the annexed figure of the Earth's motion) be the Earth's orbit, and S the Sun. Through the centre of the Sun draw the right line r S \sphericalangle parallel to the common section of the equator and the ecliptic, which will meet with the ecliptic in two points r \sphericalangle . And, when the Earth seen from the Sun is in either of the points r or \sphericalangle , a right line S r or S \sphericalangle , joining the centre of the Earth and Sun, will coincide with the common section of the equator and ecliptic, and will then be perpendicular to A B, the axis of the Earth, or of the equator, because it is in the plane of the equator. But the same line is also perpendicular to the circle which bounds the light and darkness, and therefore the axis of the Earth will be in the plane of that circle, which will therefore pass through the poles of the Earth, and will cut the equator and all its parallels into equal parts. When the earth, therefore, is in the beginning of \sphericalangle , the Sun will be seen in r , in the common section of the equator and ecliptic, in which position, the circle of illumination touches both poles: the Sun is vertical to the equator, and the days and nights are equal all the world over; and this is the spring season, or vernal equinox.

The Earth in its annual motion going through \sphericalangle , π , and \dagger , towards ϖ , and the common section of the equator, and the ecliptic remaining always parallel to itself, it will no longer pass through the body of the Sun;

Sun; but, in ϖ , it makes a right angle with the line SP, which joins the centre of the Sun and Earth. And because the line SP is not in the plane of the equator, but in that of the ecliptic, the angle BPS, which the axis of the Earth BA makes with it, will not now be a right angle, but an oblique one of $66\frac{1}{2}$ degrees, which is the same with the inclination of the axis to the plane of the ecliptic. Let the angle SPL be a right angle, and the circle, bounding light and darkness, will pass through the point L, and then the arch BD, or the angle BPL, will be $23\frac{1}{2}$ degrees, that is, equal to the complement of the angle BPS to a right angle. Let the angle BPE be a right angle, and then the line PE will be in the plane of the equator. Therefore, because the arches BE and LT are equal, each of them being quadrants, if the common arch BT be taken away, there will remain TE equal to LB, equal to $23\frac{1}{2}$ degrees. Take EM equal to ET, and through the points M and T describe two parallel circles, TC, MN; the one represents the tropic of Cancer, and the other the tropic of Capricorn. And, the Earth being in this situation, the Sun will approach the nearest that it can come to the North Pole: he will shine perpendicularly on the point T, and consequently will be vertical to all the inhabitants under the tropic of Cancer, when he comes to their meridians. It is manifest that the circle which bounds light and darkness reaches beyond the North Pole B to L: but towards the south it falls short to the South Pole A, and reaches no further than F. Through L and F, let two parallels to the equator be described. These will represent the polar circles, and, while the Earth is in P, all that tract of it which is included within the polar circle KL continues in the light, notwithstanding the constant revolution round the axis. On the contrary, those that lie within the antarctic circle remain in continual darkness.

It is also manifest, that all the parallels between the equator and the arctic circle are cut by the circle bounding light and darkness into unequal portions, the largest portions of these circles remaining in the light, and the smallest in darkness; but these parallels which are towards the antarctic circle have their greatest portions in darkness, and their least in light; and the difference of these portions will be greater or less, according as the circles are nearer to the pole or to the equator. Therefore when the Sun is seen in Cancer ϖ , the inhabitants of the northern hemisphere will have their days at the longest, and their nights at the shortest, and the season of the year will be summer. The contrary of this will happen to the inhabitants of the southern hemisphere.

As the earth moves on from ϖ by φ , χ , the north pole returns, the diurnal arches begin gradually to decrease, and the nocturnal to increase,
and

and of consequence the Sun's rays will fall more and more obliquely, and his heat proportionably diminish, till the Earth comes to γ , when the Sun will appear in \sphericalangle , at which time, the days will again be equal to the nights to all the inhabitants of the earth, the circle bounding light and darkness passing in this position through the poles. This will be the season called autumn.

The Earth moving on through γ , δ , and Π , the Sun will be seen to go in the ecliptic through \sphericalangle , \mathfrak{m} , and \mathfrak{f} , and will appear to decline from the equator towards the south; so that, when the Earth is really in \sphericalangle , the Sun will appear in \mathfrak{f} . And, whereas the axis AB always retains its parallelism, the Earth will have the same position and aspect in respect to the Sun that it had when it was in \mathfrak{f} ; but with this difference, that, whereas the tract within the polar circle KL was in continual light while the Earth was in \mathfrak{f} , now, the Earth arriving at \sphericalangle , the same tract will be altogether in darkness; but the opposite space, within the circle FG, will be in a continual illumination, and at the pole A there will be no night for the space of six months. Here likewise, of the parallels between the equator and the north pole, the illuminated portions are much less than the portions which remain in darkness, the contrary of which happened in the former position; so likewise the Sun at mid-day will appear vertical to all the inhabitants that live in the tropic MN; so that it will appear to have descended towards the south from the parallel TC to the parallel MN, through the arch CQN, which is forty-seven degrees. This will be the season called winter.

Lastly, as the Earth journeys on from \sphericalangle through Ω and \mathfrak{m} to \sphericalangle , the Sun appears to pass through \sphericalangle and \mathfrak{x} to γ , and the northern climes begin to return, and receive more directly the enlivening beams of the Sun, whose meridian height does now each day increase; the days now lengthen, and the tedious nights contract their respective arches; and every thing conspires to advance the delightful season of the spring, with the equality of days and nights, as was shown when the Earth was in \sphericalangle , from which point we began to trace its motion.

The third motion of the Earth is that motion by which the poles of the world revolve about the poles of the ecliptic, and occasion what is commonly called the precession of the equinoxes, which is a slow motion of the equinoctial points towards the west, that is, *in antecedentia*, or contrary to the order of the signs. This retrograde motion, by carrying the equinoctial points to meet the Sun in his apparent annual motion, makes him arrive at them sooner every year than he would do if those

points continued immoveable; and this arch of regression being fifty seconds a-year, or one degree in seventy-two years, makes the equinoxes happen twenty minutes in time sooner each year than they would otherwise do. And, though this change be not sensible in a few years, yet these points are found to have a very different situation from what they had two thousand years ago.

By reason of this precession of the equinoctial points, the fixed stars seem to move towards the east, and thereby to have their longitude, which is always reckoned upon the ecliptic, from the vernal equinoctial point, increased. And hence the Constellations seem to have deserted the places allotted them by the ancient astronomers; for instance, the beginning of the sign Aries, which in Hipparchus's time was near the vernal equinoctial point, and gave name to that point of the ecliptic, is now removed near a whole sign, or thirty degrees, eastward; so that Aries is now where Taurus used to be, Taurus where Gemini used to be, &c. and thus all the constellations of the zodiac have changed their ancient places. But, to avoid confusion, astronomers have thought fit to let the several portions of the ecliptic, where these constellations were at first observed to be, retain their old names; so that the vernal equinoctial point is still reckoned the first degree of Aries. However, these portions of the ecliptic, where the constellations were at first, are called *anastira*, to distinguish them from the places where they now are, which are termed *stellata*.

The orbit, in which the Earth moves round the Sun, common experience proves to be elliptical; for, were it circular, the Sun's apparent diameter would always be the same; but we find it is not; for, if it be measured with a micrometer in winter-time, it will be found considerably larger than in summer, and it will be greatest of all when the Sun is in the eighth degree of Capricorn, which shows that is the place of the aphelium, it being then thirty-two minutes forty-seven seconds; whereas, when the Sun is in the eighth degree of Cancer, his diameter is but thirty-one minutes forty seconds. Hence it is evident, that the Sun is really nearer to us in the midst of winter than it is in the midst of summer: but this seems a paradox to many, who think the Sun must needs be hottest when it is the nearest to us, and that the Sun is apparently more distant from us in December than in June. As to the Sun's being hotter, it is true, it is so to all those places which receive his rays directly or perpendicularly; but *we* find his heat abated on account of the obliquity of the rays, and his short continuance above the horizon at that time. And, as to his distance, it is only with respect to the zenith of the

the place, not the centre of the earth; since it is plain the Sun may approach the centre of the earth at the same time that it recedes from the zenith of any place. And, agreeably to the Sun's nearer distance in the winter, we observe his apparent motion is then quicker than in the summer; for in the eighth degree of Capricorn it is about sixty-one minutes per day, but in the eighth degree of Cancer his motion is but fifty-seven minutes per day. Accordingly, we find the summer half-year eight days longer than the winter half-year, as appears by the following computation, according to the new style.

The Winter half-year includes

In September	7 Days.
October	31
November	30
December	31
January	31
February	28
March	20½

178½

The Summer half-year includes.

In March	10½ Days.
April	30
May	31
June	30
July	31
August	31
September	23

186½

Winter half-year 178½

The difference in the two half-years is - - 8 Days.

For, the Sun's attracting force being one part of the cause of the planet's motion, and this force always increasing and decreasing in the inverse ratio of the squares of the distances, it is evident the velocity of the planet will always be greater the nearer it is to the Sun, and *vice versa*. In this manner the Earth's motion round the Sun is invariably continued, and its revolution performed in three hundred sixty-five days six hours nine minutes fourteen seconds.

The Earth, in its natural and original state, Des Cartes, Burnet, Woodward, and Whiston, suppose to have been perfectly round, smooth, and equable; and they account for its present rude and irregular form principally from the waters of the great deluge, which inundated and overflowed the whole surface of the globe, to the height of fifteen cubits above the highest hills; for to that height Moses expressly saith, Gen. vii. 20, "the waters prevailed." Some have ventured to deny that there were any mountains at all before the flood, though Moses expressly mentions them as a standard for the height of the water. Others have denied the universality of the deluge, though the words of the text be, "That all the hills over the whole earth were covered." Others have had recourse

to the shifting of the earth's centre of gravity, and therefore will have all parts drowned successively; and our famous theorist, Dr. Burnet, fancies an earth made on purpose to be drowned at that time, which, being in form of an orbicular crust on the face of the sea, as we now call it, (for he says there was none before the deluge,) fell down into the water, and so drowned its inhabitants. This is the most absurd theory of all.

But the Holy Scriptures tell us, that the waters of the deluge came from two funds, "the great deep below," and the "rains above." Again, when we look to the internal parts of the earth, even to the greatest depth men have ever reached, we find that the body of the terrestrial globe is composed of strata, or layers, lying over one another, which appear to be sediments of a flood; besides, in the bodies of these strata, though never so solid, nay, even inclosed within the solidity of the firmest flints, marble, stone, &c. we find a prodigious variety of the exuviae, or remains of fishes, such as their shells, teeth, &c. as well marine ones as those which live in lakes and rivers; and from a due observation of these, and repeated considerations upon them, it was, that the learned Dr. Woodward founded what he delivers upon this subject, which therefore is not so much a theory of the earth, as necessary deductions, and unavoidable consequences, drawn from the matters of fact, as they are laid down in the second part of his *Natural History of the Earth*. 1. That these marine bodies, and the other spoils of fresh-water fishes, were borne forth out of the sea by the universal deluge, and, on return of the water back again from off the earth, they were left behind on land. 2. That, during the time of the deluge, all the stone and marble of the antediluvian earth, all the metals in it, all the mineral concretions, and in a word, all fossils whatever, that had before attained any solidity, were totally dissolved; their constituent corpuscles disjoined, and their cohesion perfectly ceased; and that the said corpuscles, together with the corpuscles of those which were not before solid, such as sand, earth, and the like; as also, all animal bodies, teeth, shells, vegetables, in short, all bodies whatever they were, either upon the earth, or that constituted the mass, if not quite down to the abyss, yet to the greatest depths we ever dig, were assumed up promiscuously into the water, and sustained therein; so that the water and these bodies made up one common mass. 3. That at length all the mass that was thus borne up in the water was again precipitated, and subsided toward the bottom, and that this subsidence happened generally according to the laws of gravity. That the matter, subsiding thus, formed the strata of stone, earth, marble, coal, &c. of which strata the terrestrial globe, or at least as much of it as hath been displayed to human view, doth chiefly consist. 4. That the strata of marble, &c. attained their
solidity

solidity as soon as the sand, or other matter, whereof they consist, was arrived at the bottom, and well settled there; and that all those strata which are solid at this day, have been so ever since that time. 5. That these strata were originally parallel, plane, and regular, and consequently rendered the surface of the earth even and spherical; that they were contiguous, and not broken and interrupted as we find them now; and that the water lay then upon them, constituting a fluid sphere, environing all the globe round. 6. That after some time, by the force of an agent seated within the earth, those strata were broken on all sides of the globe; that they were dislocated, and their situation varied; from whence these elevations and depressions on the surface of the globe, as the mountains, valleys, and other inequalities.

From these observations, he concludes, that Noah's deluge was quite universal, covering the whole earth, even the highest mountains quite round the globe. That, at the time of the deluge, the water of the ocean was first brought out on the earth, and immediately succeeded by that of the abyss. That, upon the disruption of the strata, or the elevation of some, and the depression of others, towards the end of the deluge, this mass of water fell back towards the lowest parts of the earth, into lakes and other cavities, into the channel of the ocean, and through the fissures by which this communicates with the ocean, in the abyss which is filled, till it came to an equilibrium with the ocean. That the deluge commenced in the spring season, the waters coming forth upon the earth in the month which we call May. That the deluge did not happen from an accidental concurrence of natural causes; but that many things then happened, which never could possibly happen without the assistance of a supernatural power.

Mr. Whiston, on the contrary, in his *New Theory of the Earth*, supposes the deluge began on the 18th of November, in the 2365th year of the Julian period, that is, 2349 years before the Christian æra; that a comet descending towards its perihelion, in the plane of the ecliptic, passed quite near the globe of the earth the very same day that the deluge began: he ascribes to the universal deluge all the changes and alterations that have happened in the surface and inside of the globe: he adopts the hypothesis of Dr. Woodward, and indiscriminately makes use of all the observations of this author, with regard to the present state of the globe.

The terrestrial globe having once met with the tail of the comet, consisting of a transparent fog, or aqueous atmosphere, it must, in passing through it, appropriate to itself some part of the matter it contained.

All that was found within the sphere of attraction of the globe, must have fallen upon the earth, and that in form of rain, since this tail partly consisted of aqueous vapours. This tail being “the cataracts of heaven that were opened,” the rain may be made as plentiful as one pleases, even to occasion an universal deluge, the waters of which would easily cover the highest mountains. However, Mr. Whiston does not attribute the whole deluge to these waters only; for, agreeably to Scripture, he affirms that the earth, upon the approach of the comet, would no doubt feel the force of its attraction; so that the fluid, contained in the great abyfs, would be agitated by so violent a flux and reflux, that the superficial crust of the earth could not resist it, but be broken in several places, and the internal waters diffused over the surface, “and the fountains of the great deep broken up.” Mr. Whiston, to dispose of all this water, supposes, that as soon as the earth, in continuing its course, had got some way from the comet, the effects of its attraction, the flux and reflux, ceased in the great abyfs, and then the superior waters were violently precipitated through the same passages by which they came out; the great abyfs swallowed up all the superfluous waters, and its cavity was found capable enough to receive, not only the waters which it had already contained, but also of those which the tail of the comet had left behind it; since during the time of its agitation and the bursting of its crust, it had enlarged the space by breaking down, on all hands, the earth that environed it. It was, in like manner, at this time, that the earth, which till then was spherical, became elliptic, occasioned not only by the effect of the centrifugal force caused by its diurnal revolution, but likewise by the action of the comet; and that because the earth, in passing through the tail of the comet, was situated in such a manner, that it presented its equatorial parts to this body; and because the force of the comet’s attraction, concurring with the centrifugal force of the earth, took away those parts of the equator with so much the more facility, as the crust was broken and disjointed in a vast many places; and because the action of the flux and reflux of the abyfs made a more violent impression upon the parts under the equator than any where else.

Dr. Halley resolves the deluge into the shock of a comet, or some other such transient body: the great agitation that must have been occasioned by it in the sea, he observes, would be sufficient to account for all those strange appearances of heaping vast quantities of earth, and high cliffs, upon the beds of shells which once were the bottom of the sea, and raising up mountains where none were before: such a shock as this, impelling the solid parts, would occasion the waters, and all fluid substances that were unconfined, as the sea is, to run violently with an impetus

impetus toward that part of the globe where the blow was received, and that with force sufficient to take with it the very bottom of the ocean, and would carry it upon land. There are various other systems of the universal deluge, several of which may be seen in Monsieur Buffon's *Natural History*, tom. i.

Monsieur de Buffon, arguing from the spheroidal figure of the earth, and the laws of hydrostatics, supposes that the Earth, as well as the other planets, are parts struck off from the body of the Sun by the collision of comets, and consequently, when the earth assumed its form, it was in a state of liquefaction by fire. Of this, says he, we shall be the more easily convinced, when we consider the nature of the matter contained in the body of the earth, the greatest part of which, as sand and clays, are vitrified, or vitrifiable substances; and, on the other hand, when we reflect upon the impossibility of the earth's being ever in a state of fluidity produced by water, since there is infinitely more land than water; and besides, water has not the power of dissolving sands, stones, and other substances of which the earth is composed. How far the inequalities in the face of the earth, the beds of rivers, lakes, &c. and the various strata in its internal parts, serve to confirm this hypothesis, may be seen in *Histoire Naturelle*, &c. tom. i. by M. de Buffon.

The arguments of different philosophers and historians, relative to the deluge, and theory of the earth, have furnished matter of enquiry to naturalists how far the same causes, which must have produced not only the mixtures, but the cavities and fissures in the earth, have been the inlet and cause likewise of earthquakes and volcanoes. Earthquakes consist of a violent agitation or trembling of the earth, generally attended with a terrible noise like thunder, and sometimes with an eruption of fire, water, wind, &c. Volcanoes are hollow, subterraneous, combustible, mountains, which vomit forth fire, flame, ashes, cinders, &c. Earthquakes and volcanoes are both accounted for upon the same principles, and may be thus explained. Those countries which are hollow and subterraneous, and which naturally yield great store of sulphur and nitre, or where sulphur is sublimated from the pyrites, are by far the most injured and incommoded by earthquakes; for, where there are such mines, they must send up exhalations, which, meeting with subterraneous caverns, must stick to the arches of them, as soot does to the sides of our chimneys; where they mix themselves with the nitre or saltpetre which comes out of these arches, in like manner as we see it come out of the inside of the arch of a bridge, and so makes a kind of crust which will very easily take fire. There are several ways by which this crust may
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take fire, viz. 1. By the inflammable breath of the pyrites, which is a kind of sulphur that naturally takes fire of itself. 2. By a fermentation of vapours to a degree of heat equal to that of fire and flame. 3. By the falling of some great stone which is undermined by water, and, striking against another, produces some sparks that set fire to the neighbouring combustible matter, which, being a kind of natural gunpowder, at the appulse of the fire goes off with a sudden blast or violent explosion, rumbling in the bowels of the earth, and lifting up the ground above it, so as sometimes to make a miserable havock and devastation, till it gets vent or a discharge. Burning mountains and volcanoes are only so many spiracles serving for the discharge of this subterranean fire, when it is thus preternaturally assembled. And where there happens to be such a structure and conformation of the interior parts of the earth, that the fire may pass freely and without impediment from the caverns therein, it assembles into these spirals, and then readily and easily gets out from time to time without shaking or disturbing the earth. But, where a communication is wanting, or the passages are not sufficiently large and open, so that it cannot come at the said spiracles without first forcing and removing all obstacles, it heaves up and shocks the earth, till it hath made its way to the mouth of the volcano; where it rushes forth, sometimes in mighty flames, with great velocity, and a terrible bellowing noise. Earthquakes are sometimes confined to a narrow space, which is properly the effect of the re-action of the fire, and they shake the earth just as the explosion of a powder-magazine causes a sensible concussion at the distance of several leagues. Thus a violent eruption of Etna will cause an earthquake over all the island of Sicily; but it never will extend to the distance of three or four hundred leagues. In like manner, when some new vents of fire have been formed in Mount Vesuvius, there are felt at the same time earthquakes at Naples, and in the neighbourhood of the volcano; but these concussions have never shaken the Alps, nor been communicated to France, or other countries remote from Vesuvius. Sometimes they are felt at considerable distances, and shake a long tract of ground without any eruption or volcano appearing. We have instances of earthquakes which were felt at the same time in England, France, Germany, and even in Hungary, and these extend always a great deal more in length than in breadth; they shake a tract of ground with more or less violence in different places, in proportion as it is remote from the fire; and they are almost always accompanied with a dull noise like that of a heavy carriage rolling along with great rapidity.

Dr. Woodward gives us another theory of earthquakes. He endeavours to show, that the subterraneous heat or fire, which is continually elevating

elevating water out of the abyſs to furniſh the earth with rain, dew, ſprings, and rivers, being ſtopped in any part of the earth, and ſo diverted from its ordinary courſe by ſome accidental glut or obſtruction in the pores or paſſages through which it uſed to aſcend to the ſurface, becomes by ſuch means preternaturally aſſembled in a greater quantity than uſual into one place, and therefore cauſeth a great rarefaction and intumeſcence of the water of the abyſs, putting it into great commotions and diſorders, and at the ſame time making the like effort on the earth; which being expanded upon the face of the abyſs, occaſions the agitation and concuſſion which we call an earthquake.

But Dr. Stukeley has introduced a new notion in the theory of earthquakes, and has endeavoured to prove that they are cauſed by electricity. He urges a variety of objections againſt the foregoing hypotheſis, which aſcribes earthquakes to ſubterraneous winds, fires, vapours, or any thing that occaſions an exploſion, and thus heaves up the ground. He thinks there is no evidence of the cavernous ſtructure of the earth, which this hypotheſis requires; but that, on the contrary, there is reaſon to believe that it is in a great meaſure ſolid. Earthquakes have alſo frequently happened without any eruption of fire, vapour, ſmoke, or ſmell, which he thinks it utterly inconſiſtent with the ſuppoſition of their being occaſioned by any ſubterraneous vapours; eſpecially in caſes where the ſhock is of conſiderable extent; beſides, this is a cauſe altogether inadequate to ſuch an effect; for a ſubterraneous power capable of moving a ſurface of earth only thirty miles in diameter, muſt be lodged at leaſt fifteen or twenty miles below the ſurface, and move an inverted cone of ſolid earth, whoſe baſe is thirty miles in diameter, and its axis fifteen or twenty miles, which he judges to be abſolutely impoſſible; how much more inconceivable, then, that any ſuch power could produce the earthquake of 1755, which was felt in various parts of Europe and Africa, and the Atlantic Ocean; or that of Aſia Minor, A. D. 17, by which thirteen great cities were deſtroyed in one night, and which ſhook a maſs of earth three hundred miles in diameter, in order to which the moving power, if it had been internal fire or vapour, muſt have been lodged two hundred miles below the ſurface! Farther, in earthquakes the effect is inſtantaneous; whereas the operation of elastic vapour and the diſcharge of it muſt be gradual, and require a long ſpace of time; and, if they were owing to exploſions, they muſt alter the ſurface of the country where they happened, deſtroy the fountains and ſprings, and change the courſe of its rivers, which is contradicted by hiſtory and obſervation. To all which it is added, that the ſtrokes which ſhips receive during an earthquake muſt be occaſioned by ſomething that could commu-

nicate motion of a much greater velocity than any heaving of the earth under the sea by the elasticity of generated vapours, which would only produce a gradual swell, and not an impulse of the water, resembling a thump against the bottom of a ship, or striking against a rock. Dr. Stukeley, finding the common hypothesis insufficient, was led to conclude that earthquakes were proper electrical shocks; and a particular survey of the phenomena, that either precede or attend them, confirmed this opinion: he observed that the weather was usually dry and warm for some time before an earthquake happened, and that the surface of the ground is thus previously disposed for that kind of electrical vibration in which it consists; whilst at the same time, in some places where earthquakes have happened, the internal parts, at a small depth below the surface, are moist and boggy; and thence he infers, that they reach very little below the surface. He adds, that the southern regions are more subject to earthquakes than the northern, on account of the greater warmth and dryness of the earth and air, which are qualities so necessary to electricity. It was also observed, that, before the earthquakes at London in 1749, all vegetables were remarkably forward; and electricity is well known to quicken vegetation. They were likewise preceded by frequent and singular appearances of the aurora borealis and australis, and by a variety of other meteors which indicate an electrical state of the atmosphere. Dr. Stukeley apprehends, that, in this state of the earth and air, nothing more is necessary to produce an earthquake than the approach of a non-electric cloud to any part of the earth, when in an highly-electrified state, and the discharge of its contents upon it; and that, as the discharge from an excited tube occasions a commotion in the human body, so the shock, produced by the discharge between the cloud and many miles in compass of solid earth, must be an earthquake, and the snap from the contact be the noise attending it. He supposes that a large black cloud, which suddenly covered the hemisphere a little before the earthquake of 1749, might have occasioned the shock, by the discharge of a shower. The noise, it has been observed, usually precedes the shock; whereas, if the concussion depended upon a subterraneous eruption, it must have been quite the contrary. The flames and sulphureous smells which sometimes attend earthquakes are more easily accounted for, as Dr. Stukeley thinks, from the supposition of their being electrical phenomena than on any other hypothesis. The sudden extensive agitation, both of land and water, occasioned by earthquakes, can only be effected by electricity. The nature of the impulse which they give to ships, already taken notice of, suggests an argument, that they are owing not to any convulsion in the bowels of the earth, but to an uniform vibration along its surface, occasioned by an electrical snap; and that they

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are electrical phenomena, Dr. Stukeley farther infers, from their chiefly affecting the sea-coast, or places near rivers; we may add also, eminences; and finally from the effects which they produce on weak constitutions, such as pains in the back, head-achs, cholics, &c. similar to those occasioned sometimes by electrification. After all, he does not presume to say how the earth and atmosphere are put into that electrical and vibratory state which prepares them to give or receive that snap, and shock, which is called an earthquake; but this he thinks as difficult to account for as magnetism, gravitation, muscular motion, and many other secrets in nature.

Several circumstances have been remarked by other writers, which confirm the theory that supposes earthquakes to be electrical phenomena. Signior Beccaria, whose name often occurs in the history of electricity, agrees with Dr. Stukely, in supposing, that earthquakes are electrical phenomena; but he imagines that the electric matter which occasions them is lodged deep in the bowels of the earth; and, if in this situation its equilibrium should by any means be destroyed, so that the best method of restoring it shall be by the fluid's bursting its way into the air, and traversing several miles of the atmosphere to come to the place where it is wanted, it may easily be conceived, that violent concussions may be given to the earth by the sudden passage of this powerful agent; and that the electric fluid is sometimes collected in the bowels of the earth, he thinks probable from the appearance of *ignes fatui* in mines, which sometimes happens, and is very probably an electrical phenomenon. This ingenious philosopher observes, that, if two pieces of glass, inclosed in a thin piece of metal, be held in the hand, while a large shock is sent through them, a strong concussion or vibration will be felt, which sometimes breaks them to pieces. Mr. Henley, another excellent electrician, has discovered a method of increasing the effect of the explosion upon glass, so as to afford a very natural idea of an earthquake. Between the ends of two wires, laid on a piece of glass, with their extremities pointing to each other, and about an inch distant, through which the discharge is to be made, he places a thick piece of ivory upon the glass, and on the ivory a weight at pleasure, from one-fourth of an ounce to six pounds; the glass is broken by an explosion into innumerable fragments, and some of it is reduced into an impalpable powder; the weight is shaken by the explosion, and sometimes thrown off from the ivory. In this experiment, if the glass is very thick, so that the force of the explosion is not sufficient to break it, it will be found marked with the most lively prismatic colours. The appearance of an earthquake may be also represented by causing the explosion of a battery to pass over the surface of any substance on which

small

small sticks or cards are placed, which will never fail to be shaken, and often be thrown down, by the explosion; or, by making a discharge over the surface of water, in which case the report will be much louder than when the discharge is made through the air; and a hand plunged deep into the water will feel the concussion; and we may add, that the spark which passes over the surface of the water in this experiment bears a great resemblance of those balls of fire that have sometimes been seen over the surface of the sea or land in the time of an earthquake. Dr. Priestley contrived various methods of exhibiting the phenomena of earthquakes. He made the electric flash to pass over wet boards swimming in water, over either of these separately, or over both at once, on which pillars, &c. were erected; and thus, while the board represented the earth, and the water the sea, the phenomena of both during an earthquake were exhibited at the same time. Dr. Priestley, the ingenious historian of electricity, after having largely recited the observations of Dr. Stukeley and Signior Beccaria, does not absolutely decide which of these two philosophers has advanced the more probable opinion concerning the seat of the electric matter which occasions earthquakes; but he thinks a more probable general hypothesis than either of them may be formed out of them both. Suppose, says he, the electric matter to be some way or other accumulated on one part of the surface of the earth, and, on account of the dryness of the season, not easily to diffuse itself; it may, as Signor Beccari supposes, force itself away into the higher regions of the air, forming clouds in its passage out of the vapours which float in the atmosphere, and occasion a sudden shower, which may farther promote the passage of the fluid. The whole surface, thus unloaded, will receive a concussion, like any other conducting substance, on parting with, or receiving, a quantity of the electric fluid; the rushing noise will likewise sweep over the whole extent of the country; and, upon this supposition also, the fluid, in its discharge from the country, will naturally follow the course of the rivers, and also take the advantage of any eminences to facilitate its ascent into the higher regions of the air. See farther on this subject, *Phil. Trans.* vol. xli. Beccaria *Lettre dell' Electricismo*; and the article *Earthquake* in the *Encyclopædia Londinensis*, vol. vi. p. 215, &c.

How far these arguments and observations are sufficient to explode the former theory of earthquakes, and to solve the various and complicated effects of their destructive operation, must be left to the determination of the attentive reader, after he has maturely contemplated the following authentic narration of some of the most fatal earthquakes that ever excited terror and trepidation in the minds of men.

The

The earthquake which happened in Sicily in the year 1692-3, as related by Mr. Hartop, F. Burgos, and Vin. Bonajutus, is one of the most fatal, and exhibits the most lamentable catastrophe of the kind recorded in history. It extended over the whole island; and even Naples and Malta were affected by the shock. It was one of the second kind mentioned by Aristotle and Pliny, viz. a perpendicular pulsation or succussion. The motion was so rapid and violent, that nobody could stand upon their legs; those who lay on the ground were tossed from side to side as on a rolling billow, and high walls leaped from their foundations many yards distant. The mischief it did is amazing; almost all the buildings in the country were thrown down. Fifty-four cities and towns, besides an incredible number of villages, were either destroyed or greatly damaged. We shall only instance the fate of Catania, one of the most famous, ancient, and flourishing, cities in the kingdom, the residence of several monarchs, and an university. This once famous, now unhappy, Catania, to use the words of F. Burgos, had the greatest share in the tragedy. F. Anton. Serrovita, being on his way thither, and at the distance of a few miles, observed a black cloud, like night, hovering over the city; and there arose from the mouth of Mont Gibello great spires of flame, which spread all around. The sea, all of a sudden, began to roar, and rise in billows; and there was a noise as if all the artillery in the world had been at once discharged. The birds flew about astonished; the cattle in the fields ran crying, &c. His and his companions' horses stopped short, trembling; so that they were forced to alight. They were no sooner off, but they were lifted from the ground above two palms; when, casting their eyes towards Catania, they with amazement saw nothing but a thick cloud of dust in the air. This was the scene of their calamity; for of the magnificent Catania there was not the least footstep to be seen. S. Bonajutus assures us, that, of 18,914 inhabitants, 18,000 perished therein. The same author, from a computation of the inhabitants, before and after the earthquake, in the several cities and towns, finds that near 60,000 perished out of 254,900.

Jamaica is remarkable for earthquakes. The inhabitants, Sir Hans Sloane informs us, expect one every year. This author gives us the history of one in 1687; and another horrible one in 1692 is described by several anonymous authors. In two minutes time this shook down and drowned nine-tenths of the town of Port Royal. The houses sunk outright, thirty or forty fathoms deep. The earth, opening, swallowed up people; and they rose in other streets, some in the middle of the harbour; and yet many were saved, though there were 2000 people lost, and 1000 acres of land sunk. All the houses were thrown down throughout the island.

One Hopkins had his plantation removed half a mile from its place. Of all wells, from one fathom to six or seven, the water flew out at the top with a vehement motion. While the houses on one side of the street were swallowed up, on the other they were thrown on heaps; and the sand in the street rose like waves in the sea, lifting up every body that stood on it, and immediately dropping down into pits; and at the same instant a flood of water, breaking in, rolled them over and over; some catching hold of beams and rafters, &c. Ships and sloops in the harbour were overfet and lost; the Swan frigate, particularly, was thrown over by the motion of the sea and sinking of the wharf, and was driven over the tops of many houses. The calamity was attended with a hollow rumbling noise like thunder. In less than a minute, three quarters of the houses and the ground they stood on, with the inhabitants, were all sunk quite under water; and the little part left behind was no better than a heap of rubbish. The shake was so violent, that it threw people on their knees or their faces as they were running about for shelter. The ground heaved and swelled like a rolling sea; and several houses, still standing, were shuffled and moved some yards out of their places. A whole street is said to be twice as broad now as before; and, in many places, the earth would crack, and open and shut quick and fast; of which openings, two or three hundred might be seen at a time; in some whereof, the people were swallowed up; others, the earth closing, were caught by the middle, and pressed to death; as to others, the heads only appeared. The larger openings swallowed up houses; and out of some would issue floods of water, spouting up a great height into the air, and threatening a deluge to that part the earthquake spared. The whole was attended with stench and offensive smells, the noise of falling mountains at a distance, &c. and the sky in a minute's time was turned dull and reddish like a glowing oven. Yet, as great a sufferer as Port Royal was, more houses were left standing therein than on the whole island beside. Scarcely a planting-house or sugar-work was left standing in all Jamaica. A great part of them were swallowed up, houses, people, trees, and all at once; in lieu of which, afterwards appeared great pools of water, which, when dried up, left nothing but sand, without any mark that ever tree or plant had been thereon. About twelve miles from the sea the earth gaped, and spouted out with a prodigious force vast quantities of water into the air. Yet the greatest violence was among the mountains and rocks; and it is a general opinion, that the nearer the mountains the greater was the shake, and that the cause thereof lay there. Most of the rivers were stopped up for twenty-four hours, by the falling of the mountains, till, swelling up, they made themselves new tracks and channels, tearing up their passage, trees, &c.

After

After the great shake, many of those people who escaped got on-board ships in the harbour, where many continued above two months; the shakes all that time being so violent, and coming so thick, sometimes two or three in an hour, accompanied with frightful noises like a rustling wind, or a hollow rumbling thunder, with brimstone blasts, that they durst not come ashore. The consequence of the earthquake was a general sickness, from the noisome vapours belched forth, which swept away above 3000 persons of those who were left.

After the detail of these horrible convulsions, the reader will have but little curiosity left for the phenomena of the earthquake at Lima in 1687, described by Alvarez de Toledo, wherein above 5000 persons were destroyed; this being of the vibratory kind, so that the bells in the church rang of themselves; or that at Batavia, in 1699, by Witzen; that in the north of England, in 1703, by Mr. Thoresby; those in New England, in 1663 and 1670, by Dr. Matthew; that of Italy in 1742; that of Lima and the port of Calais in Peru, in 1746, which lasted fifteen minutes, and demolished most of the buildings in the city, and destroyed most of the inhabitants, and swallowed up several ships then in the port; that of London, in 1749; those in 1750, felt in many parts of England; that of 1777, felt in the north of England; or that at Lisbon, in 1755, though this deserves a more particular account than many others of much less considerable extent and duration.

The three preceding years had been remarkably dry, insomuch that some springs of water were totally lost; and the predominant winds were east and north-east, accompanied with various, though very small, motions and tremblings of the earth. The spring of the year 1755 was very rainy and wet; the weather on the day preceding the earthquake, which happened on the 1st of November, was clear, and uncommonly warm for the season, and had continued clear and rather warmer than usual for several days before. The day of the earthquake broke with a serene sky, the wind continuing at east; but about nine o'clock the sun began to grow dim; and soon after was heard a rumbling noise, like that of carriages, which increased to such a degree as to equal that of the loudest cannon; upon which the first shock was felt, which was immediately succeeded by a second and a third, the whole duration of which was about eight minutes; about twelve o'clock another shock was felt. During the first shock, the greatest part of the public edifices and other buildings of the city were thrown down; and not less than sixty thousand of its inhabitants buried in the ruins. The earth opened in fissures in several parts, and several light flames of fire were observed to issue from the sides of the mountains, resembling those of kindled charcoal.

Subterraneous rumblings were also felt, attended with a discharge of great quantities of smoke. The water in the sea rose several times, and in a few minutes made three fluxes and refluxes, rising above the greatest spring-tides no less than fifteen English feet. The shock was so violent fifty leagues off at sea, as greatly to injure the deck of a ship, and to lead the captain to apprehend, that he had mistaken his reckoning and struck on a rock. The shock was also felt about the same time at Oporto, by which the whole city was shaken, several chimneys, stones, and crosses, were thrown down, and some buildings opened at top; and the swelling in the river was so considerable, that two large ships, which were just got over the bar, were driven back into the harbour. The same shock was equally violent at Madrid, Seville, and Cadiz; in this last place the sea rose in a wave at least sixty feet higher than usual, dashed against the rocks on the west part of the town, and against the walls, with such violence as to beat in the breast-work and a great part of the walls, and several persons were drowned by it. The day when the earthquake happened at Cadiz was as clear and serene as the finest summer-day in England. Many other cities, both in Spain and Portugal, were considerably damaged. The effects of this earthquake, in violently agitating the waters, were perceived in many parts of England, Scotland, and Ireland; and the shock not only reached to Swisserland, Holland, and other parts of Europe, but it was communicated to Africa, and destroyed several cities on the coast of Barbary; and it was also felt about the same time in the island of Madeira, where the water rose full fifteen feet perpendicular above high-water mark.

The last terrible earthquake of which we have an account happened in Sicily and Calabria in the year 1782. It began about six o'clock in the morning of the 5th of February, and the shocks continued to be felt with more or less violence for near two months. The commotions first broke out at Mount Caulone, one of the Apennines, which traverses all Italy. The undulations were observed to be in every direction; but the vertical ones were the most fatal. The towns and villages in Calabria, that were either totally or partly destroyed by it, were very numerous: among the principal ones were Franca Villa, Batatico, Monteleone, Vallelonga, Francia, Mileto, Soriano, Areta, Rossano, Palma, Cinquefronde, Sinopoli, St. Euphemia, Scilla, Reggio, Beva, Messina, Oppido, Bagnara, Cozenza, Catanzara, Maida, Castiglione, &c. The face of the whole country became entirely changed; the courses of many springs and rivers were either totally absorbed, or turned into new directions; and several water-mills were left dry, without the least vestiges of the channels by which they had been driven.

A considerable tract

tract of country was entirely swallowed up by the sea; and that which was before covered with water became dry land. Whole flocks of sheep, and herds of cattle, were swallowed up as they were grazing; the earth opened and shut, exhibiting chasms of the most horrible depth, vomiting forth sulphureous flame and vapour. Upwards of twenty-six thousand souls were either precipitated into the bowels of the earth, or mangled by the fall of buildings, and buried in the ruins! By this no less fatal than recent example of the phenomena of earthquakes, it should seem that the cause or seat of them lies far below the surface of the earth, or depths of the ocean.

Of the T I D E S.

The Tides are two periodical motions of the waters of the sea, called also the flux and reflux, or the ebb and flow. When the Moon is in the first and third quarter, i. e. when she is new and full, the tides are high and swift, and are called *spring-tides*—when she is in the second and last quarter, the tides are lower and slower, and are called *neap-tides*.

In the phenomena of the tides, the sea is observed to flow, for certain hours, from south towards north; in which motion, or flux, which lasts about six hours, the sea gradually swells; so that, entering the mouths of rivers, it drives back the river-waters toward their heads, or springs. After a continual flux of six hours, the sea seems to rest for about a quarter of an hour; after which it begins to ebb, or retire back again from north to south, for six hours more; in which time, the water sinking, the rivers resume their natural course. Then, after a seeming pause of a quarter of an hour, the sea again begins to flow, as before; and thus alternately. Thus does the sea ebb twice a-day, and flow as often; but not in the same hours thereof. The period of a flux and reflux is twelve hours forty-eight minutes, so that the tides return later and later each day, by forty-eight minutes, or three quarters of an hour and three minutes. Now twelve hours forty-eight minutes is a lunar day; i. e. the Moon passes the Earth's meridian later and later each day by forty-eight minutes. So that the sea flows as often as the Moon passes the two meridians of the world, namely, that above and that below the horizon; and ebbs as often as she passes the horizon, both the eastern and western points thereof. This farther agreement we likewise observe between the Moon and the sea, that the tides, though constant, are not equal; but are greatest when the Moon is in conjunction or opposition, and least when in quartile thereto. But those tides are the greatest which happen in the new and full Moon, at the time

of the equinoxes. And these same effects are observed throughout most of the coasts of Europe; only that the tides are so much the less, and happen later, as the coasts are the more northerly.

These phenomena of the tides are admirably accounted for from the principles of gravitation. All that is requisite to their solution is, that the Earth and Moon, and every particle thereof, mutually gravitate towards each other; the reasonableness of which assumption is every way apparent. Indeed, the sagacious Kepler, long ago, conjectured this to be the cause of the tides. "If, (says he,) the Earth ceases to attract its waters towards itself, all the water in the ocean would rise and flow into the Moon: the sphere of the Moon's attraction extends to our Earth, and draws up the water." Thus thought Kepler, in his *Introd. ad Theor. Mart.* This surmise, for it was then no more, is now abundantly verified in the theory first amply deduced by Dr. Halley from the Newtonian principles. However, we may observe, with M. de la Lande, (*Astronomie*, vol. iv. Paris, 1781.) that several of the ancients, and among others, Pliny, Ptolemy, and Macrobius, were acquainted with the influence of the Sun and Moon upon the tides. And Pliny says expressly, that the cause of the ebb and flow is in the Sun, which attracts the waters of the ocean; and adds, that the waters rise in proportion to the proximity of the Moon to the Earth.

To illustrate the foregoing observations, let *NESQ*, in the annexed plate, *fig. 1.* represent the Earth, covered with water *ABDF*; *NS* the axis of the earth, *EQ* the equator, *TR* the tropic of Cancer, *tr* the tropic of Capricorn, *M* the Moon in her orbit, *S* the Sun in his. Now, since all bodies are endued with an attracting virtue, the Moon will attract all the water in the nearest hemisphere *FAB*, with degrees of force which are inversely as the squares of the distances from all parts; and therefore with the strongest force where the distance is least, viz. in the point *A*, directly under her: and, this attraction being in this hemisphere contrary to that of the Earth, the water in all parts from *B* to *F*, towards *A*, will have its gravity decreasing, and be highest of all at the part *A*; and consequently must there stand higher than at the point *F*, where, being more attracted by the Earth, it must be heavier and nearer to the centre, as is evident from the laws of hydrostatics. Again, in the hemisphere *FDB*, the attraction of the Moon conspires with that of the Earth; but, decreasing as the squares of the distances increase, the joint force of attraction will every where decrease from *F* and *B* towards *D*, the point opposite to the Moon; where again the waters will be lightest, and therefore stand highest to preserve the equilibrium. Whence it appears, that

By this sum and difference of the Moon's and Earth's attraction there will necessarily ensue a protuberance or swelling of the waters, which we call tides of flood, in the two points A and D directly under the Moon. Also in the two points F and B, as the waters are there most attracted, so they will be heaviest, and consequently rise to the least height from the Earth's surface, whence they are called tides of ebb, or the ebbing of the water. If to the power of the Moon we add that of the Sun, we shall have the tides considerably augmented at the conjunction in S, or opposition in H, that is, at the new and full Moons, which are called the spring-tides; as those which happen when the Sun is at O or P are called neap-tides, the waters at A and D being then lowest, because the attraction of the Moon is then counterbalanced by that of the Sun. It is farther to be observed, that of the two tides of flood, at A and D, that at A is greatest to any place T in the northern latitude, when the Moon is in the northern signs, and above the horizon: for the point A is then nearer the zenith of the place G than the opposite point D is to the same place at R twelve hours afterwards; and consequently, the height of the tide T G is greater than that of the opposite tide R g. The contrary of this happens when the Moon is in the southern signs.

That there are two tides of flood, and two of ebb, succeeding each other alternately at about the interval of six hours, is obvious from the figure: and that they happen later each day near an hour, is owing to their exact correspondence to the motion of the Moon, which daily culminates so much later. That they happen not when the Moon is in the meridian, but about three hours after, is owing to the force of the Moon being then greater than when in the meridian of any place; as the heat of the day is greater at three o'clock than at twelve; and the heat of the summer is greater in August than at the 21st of June. Lastly, that the greatest spring-tides happen not at the 21st of March and 23d of September, but in February and October, is because, the Sun being nearest the Earth in December, his influence is then strongest, and so must quicken the time of the greatest vernal tides; and, being weakest in June, the time of the autumnal tides will necessarily be retarded. The sum of what has been said is this: if NOPQ, *fig* 2. be the surface of the Earth, T its centre, I F K G L H C E a circle representing the spherical surface of the waters covering the earth, and affected only by the attractive power of the earth: upon placing an attracting body at S, the waters will no longer continue their spherical figure, but be immediately drawn into the spheroidal figure A C B D, in such manner as to be depressed at C and D to M and K, and elevated from L and I to A and

and B; and the elevation A L or B I is double the depression C M or D K. That, if S be the Sun, then $A P - O K = A L \times K D = 25$ inches; or $11\frac{1}{2}$ feet, if S be the Moon. That at the points E, F, G, H, which are called the octants,) the water is neither elevated nor depressed. That if any other body be placed at O, as the Moon, in the same right line T S; then, by the joint influence of both S and O, the elevation at A and B will be increased, and the depression at C and D likewise. Lastly, if S be in the situation S, or vertical to the point D, it is plain its action to raise the water D will be directly contrary to that of the Moon in depressing it there; wherefore the depression will not be so great as before; for the same reason the elevation at A and B will be diminished, being now only as the difference of the two forces, whereas before they were as the sum.

We shall now consider the phenomena of the tides which remain; and first, it is evident, that if P N be the axis of the Earth, and Q O the diameter of the equator, then the Moon situated at O, over one of the poles, would accumulate the water over each pole, and the spheroid would be so posited as to have its longest axis A B coinciding with the axis of the earth P N. In this position of the spheroid, it is plain, there could be no such thing as a tide in any part of the ocean over all the earth; for every section of the spheroid, parallel to the equator, would be a circle; consequently, in any parallel of latitude, the water would be at an equal distance from the earth's surface every moment of the diurnal revolution, or natural day. Suppose the Moon were removed from the direction of the earth's axis, and posited at S, *fig. 3.* then will the axis of the aqueous spheroid A B be turned towards S, and make an angle with the earth's axis, as A T P or B T N. Then we observe, that since C, D, are the places of lowest water, that parallel I K which passes through the point I on one side the equator, and L M which passes through M on the other, will divide the Earth into three zones, in two of which, viz. E N K and L P M, there will be but one tide each day, of the same kind; for instance, in the parallel E F, a person at F will have high water, and at E low water for twelve hours after. Again, in all the zone I K M L, there will be two tides of the same kind each day, as is evident from the figure. These limits, or the arch Q I or O M, is the complement of the Moon's declination from the equator. If the Moon at S; *fig. 4.* be over the equator, the longer axis of the spheroid A B will now coincide with the plane of the equator Q O, and the shorter axis C D with the axis of the earth N P. Here it is obvious, that, in this situation of the spheroid, the waters in the parts A B, with respect to the seat C D, will give the greatest difference of high and low water possible to all parts of
the

the Earth; and that there is no place but those two at the poles N, P, but what has two tides of flood and two of ebb every twenty-four hours. And this difference of the flux and reflux will decrease from the equator to the poles.

It has been already observed, that the greatest elevation of the waters is not when the luminary is in the meridian, but about three hours after, because the motion communicated to the waters during the arrival of the meridian is not immediately destroyed, but remains for some time, and receives a farther augmentation from that which is impressed for about three hours after. For the same reason, we observe, the greatest and least tides happen not on the day of the syzygy, or quadrature, but on the third or fourth after; the sum or difference of the forces of the luminaries not being till then at a maximum. Let S F E G, *fig. 5*, be the orbit of the Moon about the Earth Q N O P; but, as this is not circular, but elliptical, the centre, of the Earth T will not be always at an equal distance from the Moon; but the Moon will be sometimes nearest the Earth, as when at S, and sometimes farthest off, as at E. The point S is called the perigæum, or perigee; and the point E the apogæum, or apogee. The power of the Moon in her perigee is to that in the apogee nearly as T E³ to T S³; and consequently the greatest tides will be on the day of the perigee, or rather a few days after, for the reasons above-mentioned.

Such would the tides regularly be, if the Earth were all over covered with sea very deep, so that the water might follow the influence of the Sun and Moon; but, by reason of the shoalness of some places, and the narrowness of the streights in others, by which the tides are propagated, there arises a great diversity in the effect, not to be accounted for without an exact knowledge of all the circumstances of the several places where they happen; as the position of the land, the breadth and depth of the channels, direction of the winds, &c.

For a very slow and imperceptible motion of the whole body of water, where it is (for example) two miles deep, will suffice to raise its surface ten or twelve feet in a tide's time; whereas, if the same quantity of water were to be conveyed through a channel forty fathoms deep, it would require a very great stream to effect it in so large inlets as are the channel of England and the German ocean; whence the tide is found to set strongest in those places where the sea grows narrowest, the same quantity of water being, in that case, to pass through a smaller passage. This is most evident in the streights between Portland and Cape la Hogue in

Normandy, where the tide runs like a sluice; and would be yet more between Dover and Calais, if the tide coming round the island did not check it. This force, being once impressed upon the water, continues to carry it above the level of the ordinary height in the ocean, particularly where the water meets a direct obstacle, as it does in St. Maloes; and where it enters into a long channel, which, running far into the land, grows very straight at its extremity, as it does into the Severn sea at Chepstow and Bristol. This shoalness of the sea, and the intercurrent continents, are the reasons that in the open ocean the tides rise but to very small heights in proportion to what they do in wide-mouthed rivers, opening in the direction of the stream of the tide, as it is observed upon all the western coasts of Europe and Africa, from Ireland to the Cape of Good Hope; in all which a south-west Moon makes high water; and the same is reported to hold in the west of America. So that tides happen to different places at all distances of the Moon from the meridian, and consequently at all hours of the lunar day.

It is to be considered that, in order to allow the tides their full motion, the ocean, in which they are produced, ought to be extended from east to west ninety degrees at least. Because the places, where the Moon raises most and most depresses the water, are at that distance from each other. Hence it appears, that it is only in the great oceans that such tides can be produced, and why in the larger Pacific ocean they exceed those in the Atlantic ocean. Hence also it is obvious, why the tides are not so great in the torrid zone, between Africa and America, where the ocean is narrower, as in the temperate zones on either side; and we may hence also understand, why the tides are so small in islands that are very far distant from the shores. It is manifest that, in the Atlantic ocean, the water cannot rise on one shore but by descending on the other; so that, at the intermediate distant islands, it must continue at a mean height betwixt its elevation on one and on the other shore. But when tides pass over shoals, and through streights, into bays of the sea, their motion becomes more various and complicated, and their height depends on many circumstances.

The tide that is produced on the western coasts of Europe, in the Atlantic, corresponds to the situation of the Moon already described. Thus it is high-water on the coasts of Spain, Portugal, and the west of Ireland, about the third hour after the Moon has passed the meridian; and thence it flows into the adjacent channels, as it finds the easiest passage. One current from it, for example, runs up by the south of England, another comes in by the north of Scotland; they take a considerable time to
 move

move all this way, and it is high-water soonest at those places to which they first come, and it begins to fall at those places whilst they are still going on to others that are farther in their course. As they return, they are not able to raise the tide, because the water runs faster off than it returns, till, by a new tide propagated from the open ocean, the return of the current is stopped, and the water begins to rise again. The tide, propagated by the Moon, in the German ocean, when she is three hours past the meridian, takes twelve hours to come from thence to London-bridge; so that, when it is high-water there, a new tide is already come to its height in the ocean; and, in some intermediate place, it must be low-water at the same time. Consequently, when the Moon has north declination, and we should expect the tide at London to be the greatest when the Moon is above the horizon, we find it is least; and the contrary when she has south declination. At several places it is high-water three hours before the Moon comes to the meridian; but that tide which the Moon pushes, as it were, before her, is only the tide opposite to that which was raised by her when she was nine hours past the meridian.

It would be endless to recount all particular solutions which are easy corollaries from this doctrine; as, why the lakes and seas, such as the Caspian sea and the Mediterranean sea, the Black sea and Baltic, have no sensible tides: for lakes are generally so small, that when the Moon is vertical she attracts every part of them alike, and therefore no part of the water can be raised higher than another; and, having no communication with the ocean, it can neither increase nor diminish their water, in order to rise or fall; and seas that communicate by such narrow inlets, and are of so immense an extent, cannot, in a few hours time, receive and empty water enough to raise or sink their surface any thing sensibly. To demonstrate the excellency of this doctrine, the example of the tides to the port of Batsha, in the kingdom of Tonquin in the East Indies, in 20 degrees 50 minutes north latitude, which are so extraordinary and different from all others we have yet heard of, may suffice. The day in which the Moon passes the equinoctial, the water stagnates there without any motion; as the Moon removes from the equinoctial, the water begins to rise and fall once a-day; and it is high-water at the setting of the Moon, and low-water at her rising. This daily tide increases for about seven or eight days, and then decreases for as many days by the same degrees, till this motion ceases, when the Moon has returned to the equinoctial. When she has passed the equinoctial, and declines toward the south pole, the water rises and falls again as before; but it is high-water now at the rising, and low-water at the setting, of the Moon. Sir Isaac Newton, in order to account for this extraordinary tide, consi-

ders that there are two inlets to this port of Batsha, one from the Chinese ocean, betwixt the continent and the Manillas, the other from the Indian ocean, betwixt the continent and Borneo. This leads him to propose, as a solution of this phenomenon, that a tide may arrive at Batsha, through one of these inlets, at the third hour of the Moon, and another through the other inlet, six hours after, at the ninth hour of the Moon. For, while the tides are equal, the one flowing in as the other ebbs out, the water must stagnate; now they are equal when the Moon is in the equinoctial; but, as soon as the Moon begins to decline on the same tide of the equator with Batsha, it has been shown that the diurnal tide must exceed the nocturnal, so that two greater and two less tides must arrive at Batsha by turns. The difference of these will produce an agitation of the water, which will rise to its greatest height at the mean time betwixt the two greatest tides, and fall lowest at a mean time betwixt the two least tides; so that it will be high-water about the sixth hour at the setting of the Moon, and low-water at her rising. When the Moon has got to the other side of the equinoctial, the nocturnal tide will exceed the diurnal; and, therefore, the high-water will be at the rising, and low-water at the setting, of the Moon. The same principles will serve to account for other extraordinary tides, which, we are told, are observed in places whose situation exposes them to such irregularities, and which appear to admit of no other solution.

When the time of high-water at any place is, in general, mentioned, it is to be understood on the days of the syzygies, or days of new and full Moon; when the Sun and Moon pass the meridian of the place at the same time. Among pilots, it is customary to reckon the time of flood, or high-water, by the point of the compass the Moon bears on, allowing three quarters of an hour for each point, at that time; thus, on the full and change days, in places where it is flood at noon, the tide is said to flow north and south, or at twelve o'clock; in other places, on the same days, where the Moon bears 1, 2, 3, 4, or more, points to the east or west of the meridian, when it is high-water, the tide is said to flow on such point; thus, if the Moon bears S. E. at flood, it is said to flow S. E. and N. W. or three hours *before* the meridian, that is, at nine o'clock; if it bears S. W. it flows S. W. and N. E. or at three hours *after* the meridian; and in like manner for other times of the Moon's bearing. The times of high-water in any place fall about the same hours after a period of about fifteen days, or between one spring-tide and another; but, during that period, the times of high-water fall each day later by about forty-eight minutes. From these calculations, assisted by the observations of a number of different persons, there have been collected,

on

on most of the sea-coasts of Europe, and many other places, the times when it is high-water on the days of the new and full moon; of which the following exhibits a correct and useful Table.

			H.	M.
Abbevrak, in France	-	English channel	4	30
Aberdeen, in Scotland	-	German ocean	0	45
Aldborough, England	-	Ditto	9	45
Isle of Alderney, ditto	-	English channel	12	00
River Amazon's mouth, America	-	Atlantic ocean	6	00
Isle of Ameyland, Dutchland	-	German ocean	7	30
Amsterdam, ditto	-	Ditto	3	00
St. Andrew's, Scotland	-	Ditto	2	15
Isle of Anholt, Denmark	-	Sound	0	00
Antwerp, Flanders	-	River Schelde	6	00
Archangel, Russia	-	White sea	6	00
Isle of Arran, Ireland	-	St. George's channel	11	00
R. Ashley, Carolina	-	Atlantic ocean	0	45
St. Augustine, Florida	-	Ditto	4	30
Baltimore, Ireland	-	Western ocean	4	30
Cape Barfleur, France	-	English channel	7	30
Isle de Bas, ditto	-	Ditto	3	45
Bayonne, ditto	-	Bay of Biscay	3	30
Beachy Head, England	-	English channel	0	00
North Bear, } Labrador	-	Hudson's Bay	12	00
South Bear, }				
Belfast, Ireland	-	Irish sea	10	00
Bellisle, France	-	Bay of Biscay	3	30
Isle Bermudas, Bahama Isles	-	Atlantic ocean	7	00
Berwick, England	-	German ocean	2	30
Isle du Bic, Acadia	-	River St. Lawrence	2	00
Blackney, England	-	German ocean	6	00
Cape Blanco, Negroland	-	Atlantic ocean	9	45
Blanchart Race, France	-	English channel	0	00
Port Louis, ditto	-	Bay of Biscay	3	00
Cape Bojador, Negroland	-	Atlantic ocean	0	00
Bourdeaux, France	-	Bay of Biscay	3	00
Boulogne, ditto	-	English channel	10	30
Bremen, Germany	-	River Weser	6	00
Breefound, Dutchland	-	German ocean	4	30
Brest, France	-	Bay of Biscay	3	45
Bridlington Bay, England	-	German ocean	3	45
Brill, Dutchland	-	Ditto	1	30
No. 52.		11 P		Bristol,

		H.	M.
Bristol, England	St. George's channel	6	45
Buchanefs, Scotland	German ocean	3	00
Button's Isles, North Britain	Hudson's straights	6	50
Cadiz, Spain	Atlantic ocean	4	30
Caen, France	English channel	9	00
Calais, ditto	Ditto	11	30
Isle of Caldy, England	St. George's channel	5	15
Camfer, Dutchland	German ocean	1	30
Isle of Canaria, Canaries	Atlantic ocean	3	00
Cape Cantin, Barbary	Ditto	0	00
Caskets, Isle of Guernsey	English channel	8	15
Caithness point, Scotland	Western ocean	9	00
Charles town, Carolina	Ashley river	3	00
Isle of Charles, Labrador	Hudson's straights	10	15
Chignectow, Nova Scotia	Bay of Fundy	0	45
Cherbourg, France	English channel	7	30
Cape and R. Churchill, N. Wales	Hudson's bay	7	20
Cape Clear, Ireland	Western ocean	4	30
Concarneau, France	Bay of Biscay	3	00
Conquet, ditto	English channel	2	15
Isle of Coquet, England	German ocean	3	00
Corke, Ireland	St. George's channel	6	30
Cape Corfe, Guinea	Ethiopian sea	3	30
Cromer, England	German ocean	7	00
Dartmouth, ditto	English channel	6	30
St. David's Head, Wales	St. George's channel	6	00
Dieppe, France	English channel	10	30
Dort, Dutchland	German ocean	3	00
Dover, England	English channel	1	30
Downs, ditto	German ocean	1	15
Dublin, Ireland	Irish sea	9	15
Dunbar, Scotland	German ocean	2	30
Dundee, ditto	Ditto	2	15
Dungarvan, Ireland	Atlantic ocean	4	30
Dungeness, England	English channel	9	45
Dunkirk, France	German ocean	0	00
Dunnose, Isle of Wight	English channel	9	45
Edinburgh, Scotland	German ocean	4	30
Edystone, England	English channel	5	30
R. Elbe mouth, Germany	German ocean	0	00
Embden, ditto	Ditto	0	00
Enchuyfen, Dutchland	Zuyder sea	0	00

		H.	M.
Estaples, France	-	11	00
Falmouth, England	-	5	30
Flamborough-head, ditto	-	4	00
Cape Florida, Florida	-	7	30
Flushing, Dutchland	-	0	45
Isle of Fly, ditto	-	7	30
North Foreland, England	-	9	45
South ditto, ditto	-	9	45
Foulness, ditto	-	6	45
Foye, ditto	-	5	15
R. Gironne, France	-	3	00
Caspey bay, Arcadia	-	1	30
Gibraltar, Spain	-	0	00
Cape of Good Hope, Caffers	-	3	00
Granville, France	-	7	00
Graveline, ditto	-	0	00
Gravesend, England	-	1	30
Groine, or Cape Corunna, Spain	-	3	00
Isle of Guernsey, England	-	1	30
Hallifax, Nova scotia	-	7	30
Hamburgh, Germany	-	6	00
Haarlem, Dutchland	-	9	00
Hartlepool, England	-	3	00
Harwich, ditto	-	11	15
Havre de Grace, France	-	9	00
Cape Henry, Virginia	-	11	15
Holyhead, Wales	-	1	30
Honfleur, France	-	9	00
Hull, England	-	6	00
R. Humber entrance, ditto	-	5	13
Ice Cove, North Main	-	10	00
Fort St. John's, Newfoundland	-	6	00
St. John de Eus, France	-	3	30
Port St. Julian, Patagonia	-	4	45
Kentish Knock, England	-	0	00
Isle of Kilduin, Lapland	- }	7	30
Kinfale, Ireland	-	5	15
Land's End, England	-	7	30
Leith, Scotland	-	4	30
Leostoffe, England	-	9	45
Liverpool, ditto	-	11	15
Isle of Lewis, N. Port, Scotland	-	6	30

Lime,

		H.	M.
Lime, England	-	English channel	7 00
Lisbon, Portugal	-	River Tagus	2 15
Lizard, England		English channel	7 30
London, ditto	-	R. Thames	3 00
North London, New England		Western ocean	1 30
Long island, ditto	-	Ditto	3 00
Longland-Head, England		German ocean	10 30
Isle of Jundy, ditto	- -	St. George's channel	5 15
Lynn, ditto	-	German ocean	6 00
Isle of Madeira, Canaries	-	Atlantic ocean	12 04
R. Maes mouth, Dutchland		German channel	1 30
St. Maloe's, France	-	English channel	6 00
Isle of Man, west end, England		Irish sea	9 00
Margate, ditto	- -	English channel	11 15
Milford, Wales	-	St. George's channel	5 15
Mount's Bay, England	-	English channel	4 30
Nantes, France	-	Bay of Biscay	3 00
Naze, Norway	-	Western ocean	11 15
Needles, England	-	English channel	10 15
Newcastle, ditto	-	German ocean	3 15
Nieuport, Flanders	-	Ditto	12 00
Nore, England	-	River Thames	0 00
North Cape, Lapland	-	Northern coast	3 00
Orfordness, England	-	German ocean	9 45
Orkney isles, limits, Scotland		Western ocean	3 00
Ostend, Flanders	-	German ocean	12 00
Placentia, Newfoundland		Atlantic ocean	9 00
Plymouth, England	-	English channel	6 00
Portland, ditto	-	Ditto	8 15
Portsmouth, ditto	-	Ditto	11 15
Quebec, Canada	-	River St. Lawrence	7 30
Isle of Rhee, France	-	Bay of Biscay	3 00
Rochefort, ditto	-	Ditto	4 15
Rochelle, ditto	-	Ditto	3 45
Rochester, England	-	River Medway	0 45
Rotterdam, Dutchland	-	German ocean	3 00
Rouen, France	-	River Seine	1 15
Rye, England	-	English channel	11 15
Sandwich, ditto	-	Downs	11 30
Scarborough head, ditto	-	German ocean	3 45
Scilly isles, ditto	-	St. George's channel	3 45
R. Senegal, Negroland	-	Atlantic ocean	10 30
		R. Severn,	

Severn, R. England	-	St. George's channel	-	6	00
Seine, R. France	-	English channel	-	9	00
Sheerneys, England	-	River Thames	-	0	00
Sierra Leona, Guinea	-	Atlantic ocean	-	8	15
Shoreham, England	-	English channel	-	10	30
Isle of Shetland, limits, Scotland	-	Western ocean	-	3	00
Isle of Sky, ditto	-	Ditto	-	5	30
Southampton, England	-	English channel	-	0	00
Spurn, ditto	-	German ocean	-	5	15
Start-Point, ditto	-	English channel	-	6	45
Stockton, ditto	-	German ocean	-	5	15
Strongford Bay, Ireland	-	Irish sea	-	10	30
Sunderland, England	-	German ocean	-	3	30
Swin, ditto	-	Entrance of the Thames	-	12	00
Samarin Town, Sokotra	-	Indian ocean	-	9	00
Tees, R. mouth, England	-	German ocean	-	3	00
Isle of Teneriffe, Canaries	-	Atlantic ocean	-	3	00
Isle of Texel, Dutchland	-	German ocean	-	7	30
Thames, R. mouth, England	-	Ditto	-	1	30
Tinmouth, ditto	-	Ditto	-	3	00
Topsham, ditto	-	English channel	-	6	00
Torbay, ditto	-	Ditto	-	5	15
Isle of Torey, Ireland	-	Western ocean	-	5	30
St. Valery, France	-	English channel	-	10	30
Vannes, ditto	-	Bay of Biscay	-	3	45
Isle of Ushant, France	-	English channel	-	3	30
Waterford, Ireland	-	St. George's channel	-	6	30
Weymouth, England	-	English channel	-	7	00
Whitby, ditto	-	German ocean	-	3	00
Isle of Wight, N. S. E. & W. end	-	English channel	-	0	00
Winchelsea, England	-	Ditto	-	0	45
Wintertonness, ditto	-	German ocean	-	9	00
Yarmouth, ditto	-	Ditto	-	9	45
York Fort, New Wales	-	Hudson's bay	-	9	10
New York, America	-	Atlantic ocean	-	3	00
Youghall, Ireland	-	St. George's channel	-	4	30

By the foregoing Table, the times of high-water at all the places contained in it may be found for ever. The first columns contain the names of all the places respectively; the second the coasts of the sea by which they are bounded: and the figure-column the hour and minute when it is *high-water* at each of those places on the days of every New

and Full Moon, which will happen constantly the same for ever, because the Moon *souths*, or comes to the meridian of the same places, every first and sixteenth day, i. e. at every first and third quarter, when she is new and full, and consequently the tides must return at the same intervals of time; therefore, to know the time of high-water on any given day, find the time of the Moon's southing, and then add the time which the Moon has passed the meridian at the full and change days, to make high-water at that place; and the sum will be the time of high-water on the given day. For example, at what time was it high-water at Portsmouth, on the 21st of October, 1789? Moon souths at 2h. 39m. to which add 3; and the sum 5h. 39m. shows that it was high-water at thirty-nine minutes past five o'clock in the afternoon. And so for any other place in the Table.

This theory of tides has been extended so far, as to estimate the tides, or elevation of the waters of the Moon, produced by the attraction of the Earth; thus, let us suppose the quantity of matter (Q) in the Earth to be to that in the Moon (q) as forty to one, that is, $Q : q :: 40 : 1$; and let us first suppose the Earth and Moon of equal bulk, and represented by A I K, *fig.* 6. and B D E, and the force (F) of the Earth, at the surface of the Moon B, will be to the force (f) of the Moon at the surface of the Earth A, directly as the masses of matter in each (because of the equal distances T B and L A); that is, $F : f :: Q : q :: 40 : 1$. Again, let L B be to L C as the diameter of the Earth to that of the Moon, which is as 365 to 100, then will the force at B be to the force at C as L B to L C, which let be as F to f , then $F : f :: 365 : 100$, whence $F = \frac{365f}{100}$; and above we have $F = 40f$, therefore $4000f = 365f$; and so $f : f :: 365 : 4000 :: 1 : 11$ nearly; that is, the power of the Earth to raise the water at the Moon C is to that of the Moon at the Earth A as eleven to one, very nearly. If the Moon can raise the water here 10 feet, the Earth can raise the water there to the height of 110 feet; but, because the Moon always turns about her axis in the same time as she revolves about the Earth, the waters (if any there be) will be raised on this and the opposite side, and always continue over the same part of the Moon's surface, so that there can be no different heights of water there, and consequently no tides, except what small ones may happen on account of the Sun's attraction, and her various inequalities of motion, and distance from the Earth.

Of the W I N D S .

The Wind, *ventus*, is a sensible agitation of the air, whereby a large quantity thereof flows in a current or stream out of one place, or region, into another. The winds are divided into *perennial*, *stated*, and *variable*. They are also divided into *general* and *particular*. Winds *perennial*, or *constant*, are such as always blow the same way: of these we have a very notable one between the two tropics, blowing constantly from east to west, called the *general trade-wind*. Winds *stated*, or *periodical*, are such as constantly return at certain times: such are the sea and land breezes, blowing from sea to land in the evening, and from land to sea in the morning; such also are the *shifting* or particular *trade-winds*, which, for certain months of the year blow one way, and the rest of the year the contrary way. Winds *variable*, or *erratic*, are such as blow now this now that way; and are now up, now hushed, without any rule or regularity either as to time or place: such are all the winds observed in the inland parts of England, &c. though several of these claim their certain times of the day; thus, the west wind is most frequent about noon; the south wind in the night; the north in the morning, &c. Wind *general*, is such a one, as at the same time blows the same way, over a very large tract of ground, almost all the year: such only is the general trade-wind. But even this has its interruption; for at land it is scarcely sensible at all, as being broken by the interposition of mountains, valleys, &c. at sea, near the shore, it is disturbed by vapours, exhalations, and particular winds blowing from landward; so that it is chiefly considered as general only at mid-sea; and even there it is liable to be disturbed by clouds driving from other quarters. Winds *particular*, include all others, excepting the general trade-winds. Those peculiar to one little canton, or part, are called *topical* or *provincial winds*: such is the north wind on the western side of the Alps, which does not blow above one or two leagues lengthwise, and much less in breadth: such also is the pontias in France, &c.

Some philosophers, as Des Cartes, Rohault, &c. account for the general wind from the diurnal rotation of the earth; and from this general wind derive all the particular ones. The atmosphere, say they, investing the earth, and moving round it, that part will perform its circuit soonest which has the smallest circle to describe; the air, therefore, near the equator, will require a somewhat longer time to perform its course in, from west to east, than that nearer the poles. Thus, as the earth turns eastward, the particles of the air near the equinoctial, being exceedingly

ceedingly light, are left behind; so that, in respect of the Earth's surface, they move eastward, and become a constant easterly wind. This opinion seems confirmed by this, that these winds are found only between the tropics, in those parallels of latitude where the diurnal motion is swiftest. But the constant calms in the Atlantic sea near the equator, the westerly winds near the coast of Guinea, and the periodical westerly monsoons under the equator in the Indian seas, declare the insufficiency of this hypothesis. Besides, the air, being kept close to the earth by the principle of gravity, would, in time, acquire the same degree of velocity that the earth's surface moves with, as well in respect of the diurnal rotation as of the annual about the Sun, which is about thirty times swifter. Dr. Halley, therefore substitutes another cause, capable of producing a like constant effect, not liable to the same objections, but agreeable to the known properties of the elements of water and air, and the laws of the motion of fluid bodies. Such a one is the action of the Sun's beams upon the air and water, as he passes every day over the ocean, considered together with the quality of the soil and the situation of the adjoining continents.

According to the laws of statics, the air which is less rarefied, or expanded by heat, and consequently is more ponderous, must have a motion towards those parts thereof which are more rarefied, and less ponderous, to bring it to an equilibrium; also, the presence of the Sun continually shifting to the westward, that part to which the air tends, by reason of the rarefaction made by his greatest meridian heat, is, with him, carried westward; and, consequently, the tendency of the whole body of the lower air is that way. Thus a general easterly wind is formed, which, being impressed on the air of a vast ocean, the parts impel one the other, and so keep moving till the next return of the Sun, whereby so much of the motion as was lost is again restored; and thus the easterly wind is made perpetual. From the same principle it follows, that this easterly wind should, on the north side of the equator, be to the northward of the east, and in south latitudes to the southward thereof; for near the line the air is much more rarefied than at a greater distance from it, because the Sun is twice in a year vertical there, and at no time distant above twenty-three degrees and a half; at which distance the heat, being as the sine of the angle of incidence, is but little short of that of the perpendicular ray; whereas, under the tropics, though the Sun stays longer vertical, yet he is a long time forty-seven degrees off, which is a kind of winter, wherein the air so cools, as that the summer heat cannot warm it to the same degree with that under the equator. Wherefore, the air towards the north and south being less rarefied than that in the middle, it follows, that from both sides it ought to tend towards the equator.

This motion, compounded with the former easterly wind, accounts for all the phenomena of the general trade-winds, which, if the whole surface of the globe were sea, would undoubtedly blow quite round the world, as they are found to do in the Atlantic and Ethiopic oceans. But seeing that so great continents do interpose, and break the continuity of the ocean, regard must be had to the nature of the soil, and the position of the high mountains, which are the two principal causes of the variations of the wind from the former general rule; for, if a country lying near the Sun prove to be flat, sandy, and low land, such as the deserts of Lybia are usually reported to be, the heat occasioned by the reflexion of the Sun's beams, and the retention thereof in the sand, is incredible to those who have not felt it; whereby the air being extremely rarefied, it is necessary that the cooler and more dense air should run thitherwards to restore the equilibrium. This is supposed to be the cause why, near the coast of Guinea, the wind always sets in upon the land, blowing westerly instead of easterly, there being sufficient reason to believe, that the inland parts of Africa are prodigiously hot, since the northern borders thereof were so very intemperate, as to give the ancients cause to conclude, that all beyond the tropics was uninhabitable by excess of heat.

Mr. Clare, in his Motion of Fluids, p. 302. mentions a familiar experiment, that serves to illustrate this matter, as well as the alternate course of land and sea breezes. Fill a large dish with cold water, and in the middle of it place a water-plate, filled with warm water: the first will represent the ocean, the other an island, rarefying the air above it. Then, holding a wax-candle over the cold water, blow it out, and the smoke will be seen, in a still place, to move toward the warm plate, and, rising over, it will point the course of the air, and also of vapour, from sea to land. And if the ambient water be warmed, and the plate filled with cold water, and the smoking wick of a candle held over the plate, the contrary will happen.

From the same cause it happens, that there are so constant calms in that same part of the ocean, called the *rains*; for this tract being placed in the middle, between the westerly winds blowing on the coast of Guinea, and the easterly trade-winds blowing to the westward thereof, the tendency of the air here is indifferent to either, and so stands in equilibrium between both; and the weight of the incumbent atmosphere being diminished by the continual contrary winds blowing from hence, is the reason that the air here holds not the copious vapour it receives, but lets it fall in so frequent rains. But as the cold and dense air, by reason

of its greater gravity, presses upon the hot and rarefied, it is demonstrable, that this latter must ascend in a continued stream, as fast as it rarefies; and that, being ascended, it must disperse itself, to preserve the equilibrium; that is, by a contrary current, the upper air must move from those parts where the greatest heat is; so, by a kind of circulation, the north-east trade-wind below will be attended with a south-westerly wind above; and the south-east, with a north-west wind above.

That this is more than a bare conjecture, the almost instantaneous change of the wind to the opposite point, which is frequently found in passing the limits of the trade-winds, seems strongly to assure us; but that which above all confirms this hypothesis, is the phenomenon of the monsoons, by this means most easily solved, and without it hardly explicable. Supposing, therefore, such a circulation as above, it is to be considered that to the northward of the Indian ocean there is every where land, within the usual limits of the latitude of 30° ; viz. Arabia, Persia, India, &c. which, for the same reason as the Mediterranean parts of Africa, are subject to insufferable heats, when the Sun is to the north, passing nearly vertical; but yet are temperate enough when the Sun is removed towards the other tropic, because of a ridge of mountains at some distance within the land, said to be frequently, in winter, covered with snow, over which the air, as it passes, must needs be much chilled. Hence it happens, that the air coming, according to the general rule, out of the north-east, to the Indian sea, is sometimes hotter, sometimes colder, than that which, by this circulation, is returned out of the south-west; and, by consequence, sometimes the under current, or wind, is from the north-east, sometimes from the south-west. That this has no other cause, is clear from the times wherein these winds set, viz. in April: when the Sun begins to warm these countries to the north, the south-west monsoons begin, and blow, during the heats, till October, when the Sun being retired, and all things growing cooler northward, and the heat increasing to the south, the north-east winds enter, and blow all the winter, till April again. And it is, undoubtedly, from the same principle, that to the southward of the equator, in part of the Indian ocean, the north-west winds succeed the south-east, when the Sun draws near the tropic of Capricorn. *Phil. Transact.* No. 183. or *Abridg.* vol. ii. page 139.

Some philosophers, dissatisfied with Dr. Halley's theory above recited, or not thinking it sufficient for explaining the various phenomena of the wind, have had recourse to another cause, viz. the gravitation of the Earth and its atmosphere towards the Sun and Moon. They allege that, though

we cannot discover aërial tides, of ebb or flow, by means of the barometer, because columns of air of unequal height, but different density, may have the same pressure or weight; yet the protuberance in the atmosphere, which is continually following the Moon, must, they say, of course produce a motion in all parts, and so produce a wind more or less to every place, which, conspiring with, or counteracted by, the winds arising from other causes, makes them greater or less. Several dissertations to this purpose were published, on occasion of the subject proposed by the Academy of Sciences at Berlin for the year 1746. M. Mufchenbroeck, however, will not allow that the attraction of the Moon is the cause of the general wind; because the east wind does not follow the motion of the Moon about the Earth; for in that case there would be more than twenty-four changes, to which it would be subject in the course of a year, instead of two. Mr. Henry Eeles, apprehending that the Sun's rarefying of the air cannot simply be the cause of all the regular and irregular motions which we find in the atmosphere, ascribes them to another cause, viz. the ascent and descent of vapour and exhalation, attended by the electrical fire or fluid; and on this principle he has endeavoured to explain at large the general phenomena of the weather and barometer.

The industry of the above-mentioned, and that of some of the later writers, have brought the theory of the production and motion of winds to somewhat of a mathematical demonstration, which is thus defined: If the spring of the air be weakened in any place more than in the adjoining places, a wind will blow through the place where the diminution is. For, since the air endeavours, by its elastic force, to expand itself every way; if that force be less in one place than in another, the effort of the more against the less elastic will be greater than the effort of the latter against the former. The less elastic air, therefore, will resist with less force than it is urged by the more elastic; consequently, the less elastic will be driven out of its place, and the more elastic will succeed. If, now, the excess of the spring of the more elastic above that of the less elastic air, be such as to occasion a little alteration in the baroscope; the motion both of the air expelled, and that which succeeds it, will become sensible, i. e. there will be a wind. Hence, since the spring of the air increases as the compressing weight increases, and compressed air is denser than air less compressed; all winds blow into rarer air, out of a place filled with a denser. Wherefore, since a denser air is specifically heavier than a rarer, an extraordinary lightness of the air in any place must be attended with extraordinary winds, or storms.

Now,

Now, an extraordinary fall of the Mercury in the barometer showing an extraordinary lightness of the atmosphere, it is no wonder if that foretels storms. For, if the air be suddenly condensed in any place, its spring will be suddenly diminished: hence, if this diminution be great enough to affect the barometer, there will a wind blow through the condensed air. But, since the air cannot be suddenly condensed unless it have before been much rarefied, there will a wind blow through the air, as it cools, after having been violently heated. In like manner, if air be suddenly rarefied, its spring is suddenly increased: wherefore it will flow through the contiguous air, not acted on by the rarefying force. A wind, therefore, will blow out of a place, in which the air is suddenly rarefied; and on this principle, in all probability, it is, that, since the Sun's power in rarefying the air, is notorious, it must necessarily have a great influence on the generation of winds; which likewise penetrate the very bowels of the earth, since most caves and chasms are found to emit wind, either more or less. M. Muschenbroeck has enumerated a variety of causes that produce winds, existing in the bowels of the earth, on its surface, in the atmosphere, and above it. See *Intr. ad Phil. Nat.* vol. ii. p. 1116, &c.

The rising and changing of the winds are determined experimentally, by means of weather-cocks, placed on the tops of houses, &c. But these only indicate what passes about their own height, or near the surface of the earth: Wolfius assures us, from observations of several years, that the higher winds, which drive the clouds, are different from the lower ones, which move the weather-cocks; and Dr. Derham observes something not unlike this, *Phys. Theol.* lib. i. cap. 2. This author also relates, upon comparing several series of observations made of the winds in divers countries, viz. England, Ireland, Swisserland, Italy, France, New England, &c. that the winds in those several places seldom agree; but, when they do, it is commonly when they are strong, and of long continuance in the same quarter; and more, he thinks, in the northerly and easterly than in any other points. Also, that a strong wind in one place is oftentimes a weak one in another, or moderate, according as the places are nearer or more remote. *Phil. Transf.* No. 267 and 321.

Philosophers have used various methods for determining the velocity of the wind, which is very different at different times. The method used by Dr. Derham was that of letting light downy feathers fly in the wind, and accurately observing the distance to which they were carried in any number of half-seconds. This method he preferred to that of Dr. Hooke's mola alata, or pneumatica, (see *Phil. Transf.* No. 24. and Birch's *History of the Royal Society*, vol. iv. p. 225.) He tells us, that he
thus

thus measured the velocity of the wind in the great storm of August 1705, and by many experiments found that it moved at the rate of thirty-three feet per half-second, or of forty-five miles per hour: whence he concludes, that the most vehement wind (as that of November 1703) does not fly at the rate of above fifty or sixty miles per hour, and that at a medium the velocity of wind is at the rate of twelve or fifteen miles per hour. Phil. Trans. No. 313. or Abr. vol. iv. page 411. Mr. Brice observes, that experiments with feathers are subject to uncertainty; as they seldom or never describe a straight line, but describe a sort of spirals, moving to the right and left, and rising to very different altitudes in their progress. He therefore considers the motion of a cloud, or its shadow, over the surface of the earth, as a much more accurate measure of the velocity of the wind. In this way he found, that the wind, in a considerable storm, moved at the rate of 62.9 miles per hour; and that, when it blew a fresh gale, it moved in the same time about twenty-one miles; and that, in a small breeze, the wind moved at the rate of 9.9 miles per hour. Phil. Trans. vol. lvi. page 226.

A TABLE of the different Velocities and Forces of the WINDS.

Velocity of the Wind.		Perpendicular Force on one Square Foot in Avoirdupois Pounds.	Common Appellations of the Forces of Winds.
Miles in one Hour.	Feet in one Second.		
1	1.47	.005	Hardly perceptible.
2	2.93	.020	
3	4.40	.044	Just perceptible.
4	5.87	.079	
5	7.33	.123	Gentle pleasant wind.
10	14.67	.492	
15	22.00	1.107	Pleasant brisk gale.
20	29.34	1.968	
25	36.67	3.075	Very brisk.
30	44.01	4.429	
35	51.34	6.027	High wind.
40	58.68	7.873	
45	66.01	9.963	Very high.
50	75.35	12.300	
60	88.02	17.715	A storm or tempest.
80	117.36	31.490	A great storm.
100	146.70	49.200	A hurricane.
			A hurricane that tears up trees, and carries buildings, &c. before it.

The force of the wind is as the square of its velocity; as Mr. Ferguson has shown by experiments on the whirling-table; and in moderate velocities this will hold very nearly. It is observed, with regard to this table, that the evidence for those numbers, where the velocity of the wind exceeds fifty miles an hour, does not seem of equal authority with that of those of fifty miles or under: Phil. Transf. vol. li. page 165. Dr. Hales found (Statistical Ess. vol. ii. page 326.) that the air rushed out of a pair of Smith's bellows at the rate of 68.73 feet in a second of time, when compressed with a force equal to the weight of one inch perpendicular depth of mercury, lying on the whole upper surface of the bellows. The velocity of the air, as it passed out of the trunk of his ventilators, was found to be at the rate of three thousand feet in a minute; which is at the rate of thirty-four miles in an hour. Dr. Hales says, that the velocity with which impelled air passes out at any orifice, may be determined by hanging a light valve over the nose of a bellows, by pliant leather hinges, which will be much agitated and lifted up from a perpendicular to a more than horizontal position by the force of the rushing air. There is another more accurate way, he says, of estimating the velocity of air, viz. by holding the orifice of an inverted glass siphon full of water, opposite to the stream of air, whereby the water will be depressed in one leg, and raised in the other, in proportion to the force with which the water is impelled by the air.

As to the qualities and effects of the wind, it is to be observed, that a wind blowing from the sea is always moist: in summer, it is cold; and in winter, warm, unless the sea be frozen up. This is demonstrated thus: there is a vapour continually rising out of all water, (as appears even hence, that a quantity of water, being left a little while in an open vessel, is found sensibly diminished,) but especially if it be exposed to the Sun's rays; in which case the evaporation is beyond all expectation. By this means, the air incumbent on the sea becomes impregnated with a quantity of vapours. But the winds, blowing from off the sea, sweep these vapours along with them; and consequently they are always moist. Again, water in summer, &c. conceives less heat than terrestrial bodies, exposed to the same rays of the Sun, do; but, in winter, sea-water is warmer than the earth covered with frost and snow, &c. Wherefore, as the air contiguous to any body is found to partake of its heat and cold, the air contiguous to sea-water will be warmer in winter, and colder in summer, than that contiguous to the earth. Or thus; vapours raised from water by the Sun's warmth in winter, are warmer than the air they rise in, (as appears from the vapours condensing, and becoming visible, almost as soon as they are got out into air.) Fresh quantities of vapours, therefore,

Therefore, continually warming the atmosphere over the sea, will raise its heat beyond that of air over the land. Again, the Sun's rays reflected from the earth into the air, in summer, are much more than those from the water into air; the air, therefore, over the earth, warmed by the reflection of more rays than that over water, is warmer. Hence, sea-winds make thick, cloudy, hazy, weather.

Winds blowing from the continent are always dry; in summer, warm; and cold in winter. For there is much less vapour arising from the earth than from water; and therefore the air over the continent will be impregnated with much fewer vapours. Add, that the vapours, or exhalations, raised by a great degree of heat out of the earth, are much finer, and less sensible, than those from water. The wind, therefore, blowing over the continent, carries but little vapour with it, and is therefore dry. Farther, the earth in summer is warmer than water exposed to the same rays of the Sun. Hence, as the air partakes of the heat of contiguous bodies, that over the earth in summer will be warmer than that over the water. After the like manner it is shown, that the land-winds are cold in winter. Hence, we see why land-winds make clear, cold, weather. Our northerly and southerly winds, however, which are commonly esteemed the causes of cold and warm weather, Dr. Derham observes, are really rather the effect of the cold or warmth of the atmosphere. Hence it is, that we frequently see a warm southerly wind, on a sudden, changed to the north, by the fall of snow or hail; and, that in a cold, frosty, morning, we see the wind north, which afterwards wheels about toward the southerly quarter, when the Sun has well warmed the air; and again, in the cold evening, turns northerly or easterly.

The utility of winds has been universally acknowledged. The ancient Persians, Phœnicians, Greeks, and Romans, sacrificed and erected temples to the winds; as we learn from Vossius, *Theolog. Gentil. lib. iii. part i. cap. 1.* Besides their use in moving bellows, mills, and other machines, applied in various ways to the service of mankind, and the benefits resulting from them to navigation and trade, they serve to purify and refresh the air, to convey the heat or cold of one region to another, to produce a regular circulation of vapours from the ocean to countries remote from it, and to supply, by wafting them in their progress against hills, &c. springs and rivers.

Wind has been, by many authors, made the basis of many different diseases: among others, Dr. Reyn has given it as his opinion, in a *Treatise on the Gout (De Arthritid.)* that flatulæ, or wind inclosed between

tween the periosteum and the bone, are the true cause of that disease, and accordingly, that all the methods of cure ought to tend to the expelling of that wind. He supposes this wind to be of a dry, cold, and malignant, nature, conveyed by the arteries to the place affected, where, forcibly separating that sensible membrane, the periosteum, and distending it, the pain must needs be very great. He is also of opinion, that head-achs, palpitations of the heart, tooth-ach, pleurisy, convulsions, cholics, and many other diseases, are originally owing to the same cause, and only differ in regard to the place affected, and to the various motions and determinations of the wind. The moveableness of the pain in gouty persons from one part to another, he looks upon as a proof of this, and thinks that the curing of the gout by burning moxa, or the cotton of the mugwort leaves, upon it, is owing to its giving way to the wind in the part to evaporate itself. That these winds are cold appears from the shivering fits which generally precede a paroxysm of the gout; and, that the shiverings in the beginning of fevers, and before all fits of agues, are owing to the same cause, is supposed by this author a natural conclusion from the former observations.

The winds, according to this author, and Fienus, are a sort of halituous spirits, raised by the improper degree of our native heat, or out of our meat and drink; or, finally, out of an abundance of black choler. Their differences, he says, principally proceed from the various ferments, producing in us a variety of humours; which, acting upon one another, do in their effervescences create winds of various effects, and denominate diseases from the places which are the scenes of their action. It is on this account that the acupunctura, or pricking with long needles, among the Chinese, is of use: the Japanese, and other neighbouring nations, having no other cure for most diseases than the pricking with the needle, and the burning of the moxa on the part.

The husbandman often suffers extremely by high winds, in many different respects. Plantations of trees, at a small distance from the barns and houses, are the best safeguard against their suffering by winds; but they must not be planted so near as that their fall, if it should happen, would endanger them. Yews grow very slowly, otherwise they are the best of all trees for this defensive plantation. Trees suffer by winds, being either broken or blown down by them; but this may be in a great measure prevented by cutting off part of the heads and branches of them in places where they stand most exposed. Hops are the most subject to be injured by winds of any crop; but this may be in a great measure prevented by a high pale or very thick thorn-hedge; this will both keep off the

the spring-wind, which nips the young buds, and be a great safeguard against other winds that would tear the plants from their poles. The poles should always be very firm in the ground; and the best security to be added to this is a row of tall trees all round the ground. Winds attended with rain do great injury to the corn, by laying it flat to the ground. The best method of preventing this, is to keep up good enclosures; and, if the accident happens, the corn should be cut immediately, for it never grows at all afterwards. It should be left on the ground, in this case, some time after the cutting, to harden the grain in the ear.

Many valuable observations on the winds, as they relate to navigation, have been made by skilful seamen, and particularly by Dr. Halley. It is found, that between the limits of 60 degrees, viz. from 30 degrees of north latitude to 30 degrees of south latitude, there is a constant east wind through the year, blowing in the Atlantic and Pacific oceans, called the trade-wind. These trade-winds, near their northern limits, blow between the north and east; and, near their southern limits, they blow between the south and east; but their general motions are disturbed on the continents and near their coasts. In some parts of the Indian ocean there are periodical winds, which are called monsoons.

In the Atlantic ocean, near the coasts of Africa, at about a hundred leagues from the shore, between the latitude of 28 degrees and 10 degrees north, seamen constantly meet with a fresh gale of wind blowing from the N. E. Those bound to the Caribbee islands, across the Atlantic ocean, find, as they approach the American side, that the said N. E. wind becomes easterly, or seldom blows more than a point from the east, either to the northward or southward. These trade-winds, on the American side, are extended to 30, 31, or even to 32, degrees of N. latitude; which is about 4 degrees farther than they extend to on the African side: also, to the southward of the equator, the trade-winds extend three or four degrees farther to the coast of Brasil, on the American side, than they do near the Cape of Good Hope on the African side.

Between the latitudes of 4 degrees N. and 4 degrees S. the wind always blows between the south and east: on the African side the winds are nearest the south; and, on the American side, nearest the east. In these seas, Dr. Halley observed, that, when the wind was eastward, the weather was gloomy, dark, and rainy, with hard gales of wind; but, when the wind veered to the southward, the weather generally became serene, with gentle breezes, next to a calm. These winds are somewhat changed

by the seasons of the year; for, when the Sun is far northward, the Brasil S. E. wind gets to the south, and the N. E. wind to the east; and, when the Sun is far south, the S. E. wind gets to the east, and the N. E. winds on this side of the equator veer more to the north.

Along the coast of Guinea, from Sierra Leona to the island of St. Thomas, under the equator, which is above five hundred leagues, the southerly and south-west winds blow perpetually; for, the S. E. trade-wind, having passed the equator, and approaching the Guinea coast within eighty or a hundred leagues, inclines toward the shore, and becomes south, then S. E. and by degrees, as it comes near the land, it veers about to south, S. S. W. and in with the land it is S. W. and sometimes W. S. W. This tract is troubled with frequent calms, and violent sudden gusts of wind, called tornadoes, blowing from all points of the horizon.

Between the fourth and tenth degrees of north latitude, and between the longitudes of Cape-Verd, and the easternmost of the Cape-Verd isles, there is a tract of sea subject to perpetual calms, attended with frequent thunder and lightning, and rains: ships, in sailing these six degrees, are said to have been sometimes detained whole months.

The three last observations account for two circumstances which mariners experience in sailing from Europe to India, and in the Guinea trade. The first is, the difficulty which ships, in going to the southward, especially in the months of July and August, find in passing between the coasts of Guinea and Brasil, although the breadth of this sea is more than five hundred leagues. This happens, because the S. E. winds at that time of the year, commonly extend some degrees beyond the ordinary limits of four degrees N. latitude; and, besides, coming so much southerly, as to be sometimes south, sometimes a point or two to the west; it then only remains to ply to windward: and, if, on the one side, they steer W. S. W. they get a wind more and more easterly; but then there is a danger of falling in with the Brasilian coast, or shoals; and, if they steer E. S. E. they fall into the neighbourhood of the coast of Guinea, from whence they cannot depart without running easterly as far as the island of St. Thomas; and, this is the constant practice of all the Guinea ships. Secondly, all ships departing from Guinea for Europe, their direct course is northward; but on this course they cannot go, because, the coast bending nearly east and west, the land is to the northward: therefore, as the winds on this coast are generally between the S. and W. S. W. they are obliged to steer S. S. E. or south, and with these courses they run off the shore; but, in so doing, they always find the winds more and more contrary;

trary; so that, when near the shore, they can lie south; at a greater distance they can make no better than S. E. and afterwards E. S. E. with which courses they commonly fetch the island of St. Thomas, and Cape Lopez, where, finding the winds to the eastward of the south, they sail westerly with it, till coming to the latitude of four degrees south, where they find the S. E. winds blowing perpetually. On account of these general winds, all those that use the West-India trade, even those bound to Virginia, reckon it their best course to get as soon as they can to the southward, that so they may be certain of a fair and fresh gale to run before it to the westward: and, for the same reason, those homeward-bound from America endeavour to gain the latitude of thirty degrees, where they first find the winds begin to be variable; though the most ordinary winds in the north Atlantic ocean come from between the south and west.

Between the southern latitudes of ten and thirty degrees, in the Indian ocean, the general trade-wind, about the S. E. by S. is found to blow all the year long in the same manner as in the like latitude in the Ethiopic ocean; and, during the six months from May to December, these winds reach to within two degrees of the equator; but, during the other six months, from November to June, a N. W. wind blows in the tract lying between the third and tenth degrees of southern latitude, in the meridian of the north end of Madagascar; and, between the second and twelfth degrees of south latitude, near the longitude of Sumatra and Java.

In the tract between Sumatra and the African coast, and from three degrees of south latitude quite northward to the Asiatic coasts, including the Arabian sea and the gulf of Bengal, the monsoons blow from September to April on the N. E. and from March to October on the S. W. In the former half-year the wind is more steady and gentle, and weather clearer, than in the latter six months; and the wind is more strong and steady in the Arabian sea than in the gulf of Bengal.

Between the island of Madagascar and the coast of Africa, and thence northward as far as the equator, there is a tract, wherein, from April to October, there is a constant fresh south-south-west wind; which to the northward changes into the west-south-west wind; blowing at that time in the Arabian sea.

To the eastward of Sumatra and Malacca on the north of the equator, and along the coasts of Cambodia and China, quite through the Philippines as far as Japan, the monsoons blow northerly and southerly; the
northern

northern setting in about October or November, and the southern about May: the winds are not quite so certain as those in the Arabian seas.

Between Sumatra and Java to the west, and New Guinea to the east, the same northerly and southerly winds are observed, but the first half-year monsoon inclines to the N. W. and the latter to the S. E. These winds begin a month or six weeks after those in the Chinese seas set in, and are quite as variable. These contrary winds do not shift from one point to its opposite all at once; in some places the time of the change is attended with calms, in others by variable winds; and it often happens, on the shores of Coromandel and China, towards the end of the monsoons, that there are most violent storms, greatly resembling the hurricanes in the West-Indies; wherein the wind is so very strong, that hardly any thing can resist its force. All navigation in the Indian ocean must necessarily be regulated by these winds; for, if mariners should delay their voyages till the contrary monsoon begins, they must either fail back or go into harbour, and wait for the return of the trade-wind. See Phil. Trans. No. 183. or Abr. vol. ii. p. 133, &c. Robertson's Elem. of Nav. book vi. sect. 6.

The winds are divided, with respect to the points of the horizon from which they blow, into *cardinal* and *collateral*. Winds *cardinal* are those blowing from the four cardinal points; east, west, north, and south. Winds *collateral* are the intermediate winds between any two cardinal winds; the number of these is infinite, as the points from which they blow are; but only a few of them are considered in practice, i. e. only a few of them have their distinguishing names. The ancient Greeks, at first, only used the four cardinal ones; at length they took in four more. Vitruvius gives us a table of twenty, besides the cardinals, which were in use among the Romans. The moderns, as their navigation is much more perfect than that of the ancients, have given names to twenty-eight collateral winds, which they range into *primary* and *secondary*; and the secondary they subdivide into those of the *first* and *second* order. The English names of the primary collateral winds and points are compounded of the names of the cardinal ones, north and south being still prefixed. The names of the secondary collateral winds of the first order are compounded of the names of the cardinals and the adjacent primary one. Those of the second order are compounded of the names of the cardinal or the next adjacent primary and the next cardinal, with the addition of the word *by*. The Latins have distinct names for each; all which are expressed in the following Table.

NAMES of the WINDS, and POINTS of the COMPASS.		Distances of the Points, &c. from the North.	
English.	Latin and Greek.		
1. NORTH.	<i>Septentrio, or Boreas.</i>	0°	0'
2. North-by-east.	<i>Hyperboreas.</i> <i>Hypaquilo.</i> <i>Gallicus.</i>	11	15
3. North-north-east.	<i>Aquilo.</i>	22	30
4. North-east-by north.	<i>Mefoboreas.</i> <i>Mefaquilo.</i> <i>Supernas.</i>	33	45
5. North-east.	<i>Arctapeliotes.</i> <i>Borapeliotes.</i> <i>Græcus.</i>	45	
6. North-east by east.	<i>Hypocæsius.</i>	56	15
7. East-north-east.	<i>Cæsius, Hellespontius.</i>	67	30
8. East-by-north.	<i>Mefocæsius:</i> <i>Carbas:</i>	78	45
		From the East.	
9. EAST.	<i>Solanus, subsolanus,</i> <i>opelites.</i>	0°	0'
10. East-by-south:	<i>Hypeurus, or hyper- eurus.</i>	11	15
11. East-south-east.	<i>Eurus, or volturnus.</i>	22	30
12. South-east-by-east.	<i>Mefeurus.</i>	33	45
13. South-east.	<i>Notapeliotes, eurafter.</i>	45	
14. South-east-by-south	<i>Hypophœnix.</i>	56	15
15. South-south-east.	<i>Phœnix, phœnicias,</i> <i>leuco-notus, gan- geticus.</i>	67	30
16. South-by-east.	<i>Mefophœnix.</i>	78	45

NAMES of the WINDS, and POINTS of the COMPASS.		Distances of the Points, &c. from the South.	
English.	Latin and Greek.		
17. SOUTH.	<i>Auster, notus, meridies.</i>	0°	0'
18. South-by-west.	<i>Hypolibonotus, alfanus.</i>	11	15
19. South-south-west.	<i>Libonotus, notolibycus, austro-africus.</i>	22	30
20. South-west-by-south.	<i>Mesolibonotus.</i>	33	45
21. <i>South-West.</i>	<i>Noto-zephyrus.</i> <i>Noto-libycus.</i> <i>Africus.</i>	45	
22. South-west-by-west.	<i>Hypolibs..</i> <i>Hypafricus.</i> <i>Subvesperus.</i>	56	15
23. West-south-west.	<i>Libs.</i>	67	30
24. West-by-south.	<i>Mesolibs.</i> <i>Mefozephyrus.</i>	78	45
			From the West.
25. WEST.	<i>Zephyrus, favonius, occidentens.</i>	0°	0'
26. West-by-north.	<i>Hypargestes.</i> <i>Hypocorus.</i>	11	15
27. West-north-west.	<i>Argestes.</i> <i>Caurus, corus, iapix.</i>	22	30
28. North-west-by-west.	<i>Mefargestes.</i> <i>Mefocorus.</i>	33	45
29. North-west.	<i>Zephyro-boreas, boro-libycus, olympias.</i>	45	
30. North-west-by-north.	<i>Hypocircius.</i> <i>Hypothrascias.</i> <i>Scirem.</i>	56	15
31. North-north-west.	<i>Circius, thrascias.</i>	67	30
32. North-by-west.	<i>Mefocircius.</i>	78	45

APPLICATION of all the foregoing PHENOMENA in NATURAL
and METEOROLOGICAL ASTROLOGY.

Having described the nature and properties of meteoric appearances, and explained the phenomena of eclipses, comets, &c. with the motions and attractions of the Earth, Moon, and Sun, as they affect the tides, winds, and atmosphere, we shall now consider their influence, jointly with that of the other planets and stars, in producing the continual changes and mutations in the general affairs of states and empires; and in the variations and changes of the weather, whereby plagues and pestilences, droughts and inundations, and the consequent calamities of sickly and distressful times, are sought out and predicted; for, all having the same primitive cause, namely, the attractive power and influence of the planetary system upon the elementary and terrestrial matter, they are alike definable from a contemplation of the occult properties of that celestial influx, which this department of the astrologic science has, in all ages, been found to teach.

From what has been premised concerning the foregoing phenomena, it becomes evident, that whatever affects the state of the air or atmosphere must necessarily, in an adequate proportion, alter the state of the weather; and that, by how much the more the elements are impregnated or charged with electrical matter, or that the motions of the winds are increased or diminished, or that the clouds are surcharged with moist and discordant vapours, by so much the more will stormy, tempestuous, and unsettled, weather, be produced. So likewise, it is equally demonstrable, that, as the temperature of the air, and the state of the ambient and elementary matter, is from time to time varied and changed, or surcharged to a greater or less excess with any particular quality, so in a proportionate degree will the animal functions and spirits of men be raised or depressed, their minds agitated, and their passions inflamed; whence arise putrid and malignant complaints throughout whole provinces, and discord and malevolence among the different governments and orders of society. And, seeing these things are so, that their causes are brought about by the attractions and mutations of the Sun, Moon, and Stars, in their different motions and positions, and in their conjunctions and oppositions, and various configurations among themselves and with the Earth; and since we have seen that these motions and positions of the planets, and all their different aspects, can be ascertained for any series of years to come; so, it is manifest, that, by knowing their influences and effects upon the air, earth, winds, and elements, and upon the
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constitutions and passions of men, a presage of times and seasons, of famines, pestilences, inundations, and of all great and universal calamities arising therefrom, is sought out, and indisputably established.

This speculation is therefore destined to be, the art of prognostication by the rules of *astronomy*. It is divided into two principal or distinct parts; the one whereof is called *general*, or *universal*, because it relates to whole empires, nations, or provinces; and the other *local*, or *particular*, since it relates only to the *weather* applicable to particular and distinct climates; which, from the foregoing theory of eclipses, tides, and winds, it is manifest, might be ascertained with very great degrees of exactness.

In these considerations, two things are to be regarded, as the principal ground-work of the whole, namely, the *tendency* and *familiarity* of the twelve signs of the zodiac, and the planets and stars, to the temperature of the different *climates*; and the qualities produced in certain seasons by the ecliptical conjunctions of the Sun and Moon, and by the revolutions and transits of the planets, with their risings and stations. The first and greater cause hath respect unto whole regions, and showeth the uncertainty of national glory and perfection, so liable to be disturbed by wars and intestine broils, or destroyed by famine, pestilence, earthquakes, or inundations. The secondary or inferior cause is produced in certain times, as in the contrariety of seasons, and their mutations more or less in their different quarters; as heats or winds more vehement or remiss, out of their proper and accustomed times, whereby plenty, or scarcity, or diseases, are produced, as the cause and quality shall happen to be. Hence are discovered the sympathies existing between the motions and configurations of the planets, and between the mutations and varieties of weather observable in the same seasons of the year; and of the general good or evil attendant on mankind; all which are here accounted for according to the principles of natural reason. For it is an undeniable fact, that every distinct property will have its distinct effect; and that the knowledge of these effects points out the property, whether it be good or evil. Thus we know that the property of the planets ruling particular seasons, as the Moon does the tides, will constantly produce the same effect, when unimpeded with the property or influence of other attractive bodies; for then the effective property is changed, and can only be determined by contemplating the proper force and mixture of the different planets, according to their co-operation and power, or places in the zodiac.

In this speculation, likewise, not only the natures and mixtures of the planets amongst themselves are to be observed, but also the mixtures of
those

those qualities which communicate their properties to the planets and signs: such as the more powerful influences of the Sun and Moon, and the parallels of attraction made with the Earth. But, when any of the planets act distinctly of themselves, regard must solely be had to their own proper government and quality. Therefore, if the star of Saturn rules alone, he causeth corruptions by cold, conspiracies in states, with discontents and sedition. But the influx which properly seizeth men, engendering cold and crude matter, produces chronical diseases and consumptions, colliquations, rheumatisms, cold moist distempers, agues, epidemic fevers, defluxions, &c. which will be the general or prevailing complaints in those countries over which this planet bears rule, and where his parallels or aspects *in mundo* are visibly made. With respect to the political government of those countries, it stirs up dissensions amongst kings and princes, begets violence and contention betwixt magistrates and rulers, and anarchy and confusion amongst the people; it forebodes war, sorrow, and desolation, and often terminates in the overthrow of states, and in the death of princes. Among irrational animals, it mostly seizeth those of the domestic kind, producing the distemper in horses and dogs, the rot in sheep, and the murrain amongst horned cattle. Its effect upon the atmosphere will produce misty, dark, close, humid, lowering, corrosive, weather; or else turbulent, and violently intemperate; or extremely intense cold, durable frosts, and snow, as the clime and season of the year shall chance to be. Hence will arise inundations of waters, shipwrecks, and distress at sea, and drowning, or freezing to death, on land. The fruits of the earth will be diminished, and chiefly those which are most needful for the sustenance of man will totally fail, being struck with blight, smut, blast, and mildew, or overcome with floods, rain, hail, snow, or frosts, so that the evil begets a paucity of the necessaries of life, and proceeds to famine.

If Jupiter *alone* be lord of the year, he influences all things to the greatest good. Amongst men will be a time of blessedness, vigour, and uninterrupted health; of long and happy days of tranquillity and peace. Those things which are necessary for man's use and benefit are nourished and augmented, and all nature tends both to mental and corporeal good. In political events, those countries move immediately under his dominion and influx will be the most happy and prosperous, the affairs of state will tend to the promotion of national wealth, magnanimity, and honour; the government will be mild, and the laws dispensed with justice and moderation; there will be mutual agreement between kings and princes, and an universal disposition to peace; alliances will be formed for the prosperity of the people, and trade and commerce will flourish under

them. The increase amongst irrational animals, of the domestic and useful kind, will be great, and men will be enriched thereby, particularly such as deal in sheep and black cattle. The constitution of the air will be mild and healthful, tempered with gentle winds and refreshing showers, whereby the fruits of the earth will be replenished, and seedtime and harvest, and heat and cold, succeed each other in their proper and accustomed seasons. The elements, participating in a more equal mixture of their qualities, will be less disturbed; lakes and rivers swell only to a moderate height, so as to increase fertility and vegetation.—The restless ocean, now unassailed by turbid storms and winds, affords safe passage to the richly-freighted ships from every quarter of the globe. In short, under the unimpeded influence of this benign star, the productions of the earth will be poured forth in abundance, and all things contribute their store for the health and prosperity of man.

Mars, having *alone* the dominion of the year, produces those evils resulting spontaneously from his nature, which are intemperate heat and drought. Mankind will hence be seized with violent corruptions of the blood, apoplexies, and sudden deaths. Spotted and scarlet fevers will abound principally in those countries over which he presides, and where his mundane aspects most forcibly pervade the earth; for, there will his noxious influence prove most fatal. Political affairs, under this influx, are marked with violence and oppression. Wars break out between contending princes, and fire and sword desolate the country, and level all before them. Intestine broils, insurrections, treason, and murder, stain the land with innocent blood, and complete the sad catalogue of human misfortunes. The brute creation, and particularly those appropriated for the food and service of man, will be grievously afflicted; epidemic disorders will break out amongst them, and the heat and drought will prove extremely fatal to horses. The fruits of the earth will be burnt up, fodder and grass for cattle every where destroyed, and all vegetation in a manner suspended. Rivers, lakes, and ponds, will be dried up, the springs of the earth exhausted; and, at the rising of the *dog-star*, nature, as it were, will sicken, and respiration be difficult and faint; dogs will run mad, and epidemic contagion spread throughout whole empires. The sea, in a manner stagnated with calms, will put navigation and commerce almost to a stand, whereby a dearth of corn, and other necessaries of life, will be felt in many countries, and pave the way to the severest ravages of pestilence and plague.

The *sole* rule and government of Venus will draw our attention from this waste and barren wild to a scene more grateful and pleasing. Under

her mild and gentle sway, all nature inclines to moderation and delight. The influx which seizeth men will dispose them to cultivate the blessings of peace, and conciliate the jarring interests of contending states. Fruitfulness and fecundity will bless the land; the minds of men will be softened by the all-subduing charms of the smiling fair, whose benignant influences harmonize society, and presage the golden æra of felicitous and happy marriages, harbingers of joy, of children, and delight. Political affairs will now grow mild and peaceful; and the minds of monarchs more inclined to negociations for family-alliances, and the chains of wedlock, than to enforce the savage rage of war, and painful shackles of imprisonment or slavery. All animated nature will increase and multiply, and the creatures which do not fly the dominion of man will be healthful and profitable. The state of the air will be prolific and serene, tempered with refreshing showers and salubrious winds, producing heavy and luxuriant crops of all the fruits of the earth. Ships sail briskly and safely at sea, and the produce of different climes are waisted from shore to shore, trebling their value. The springs and rivers murmur through the groves, pouring over their mossy banks the beverage of fatness on the verdant plains, smiling in all the variegated dress of blooming spring. The alternate seasons will succeed, without turbulent or violent excess; and the delicious fruits and ripened corn, gathered into the garner in plenty and perfection, will influence the minds of men, while sitting in safety and peace under their own vine and their own fig-tree, to pour out to a bountiful and gracious PROVIDENCE, the unbounded effusions of pious and grateful hearts.

When Mercury hath *alone* the dominion, and not allured to the quality of other bodies by the force of attraction, or the mutability of his own nature, he quickens the minds of men, and disposes to industry and invention. The constitution of the air under him will be active and unsettled, frequently changing in the space only of a few hours; and, by reason of his proximity to the Sun, when in his swiftest motion, he occasions drought, and disturbs the ambient by generating winds and vapours, thunder, lightning, coruscations, and dark lowering clouds; and on this account he induceth corruption in animals and plants, particularly such as are most useful and profitable to man. In matters of state-policy and government, he infuses artifice and cunning into the conduct of princes, gives sagacity to ministers, and dispatch to the deliberations of council; he promotes the liberal arts, and forwards the improvement of science, disposing all men to sobriety, perseverance, and labour. In voyages and navigation, the influx of this planet is not very propitious, since it occasions sudden and violent storms, and perpetual changes of the wind.

wind. Lakes and rivers, under this dominion, swell on a sudden to immoderate heights; break down their banks, and carry away their bridges; inundate the country for miles round, and lay whole towns under water; these again, as suddenly subside, and droughts frequently ensue. Hence the diseases engendered will be quotidian agues, violent colds and coughs, eruptions of the blood, asthma, and consumptions. In the occidental quadrants he diminisheth the waters, and in the oriental he increaseth them. Under this influence, therefore, when it acts alone, men will experience a mediocrity of good and evil; the fruits of the earth will in general be sufficient, but vary much in quality and value, according to the mutation of the weather, and as the blights and rains shall have been more or less general or partial. Peace will for the most part prevail under this governance; since the animosities of princes will be more likely to cool by negotiation, than be inflamed or exhausted by the devastations of war.

Thus each planet, according to its nature, quality, and force, produceth these things, when left to its own proper action and effect, unmixed with the influx of other bodies, and the beams and copulations of the luminaries unopposing or corresponding thereto. But, when one star is mixed with another by aspect, or by familiarity in signs, then the effect will happen according to the mixture and temperament arising from the communication of those mixtures, which being as it were manifold and infinite, from the number and diversities of other stars and aspects, they can only be ascertained by attentive calculations, founded on mathematical precepts. And, in our judgment of events which appertain to certain districts, we ought most attentively to weigh the *familiarities* of those planets which bring up the event; for, if the planets are benefics, and conformed to the region upon which the effect falls, and are not overcome by contraries, they more powerfully produce the benefit according to their proper nature; as, on the contrary, they are of less advantage, if any impediment happens in the familiarity, or their influence be overcome by opposing aspects. So again, if the ruling stars of the events are malefics, and have familiarity with the regions on which the accident falls, or are overcome by contraries, they do less harm; but, if they have no familiarity with those countries, nor are overcome by them that have familiarity therewith, they do much greater harm. As to their effects upon the diseases of men, they are seized by more universal affections, having the seeds thereof in their nativities, and receive, by sympathy in their constitutions, the more sensible operation of these general accidents. These considerations form the grand outline of this department of astrology; from which particulars are alone deducible.

Seeing

Seeing, therefore, that this speculation comprises two different and distinct subjects, namely, the general state of the weather; and, secondly, the mutations and revolutions of countries and empires: it will be proper to consider them upon the basis already laid down, under their respective and particular heads; and first,

Of the WEATHER.

As it is in the air or atmosphere that all plants and animals live and breathe, and as that appears to be the great principle of most animal and vegetable productions, alterations, &c. there does not seem any thing, in all philosophy, of more immediate concernment to us, than the state of the *weather*. In effect, all living things are only assemblages or bundles of vessels, whose juices are kept moving by the pressure of the atmosphere; and which, by that motion, maintain life. So that any alterations in the rarity or density, the heat, purity, &c. of that, must necessarily be attended with proportionable ones in these. What great, yet regular, alterations, a little change of weather makes in a tube filled with mercury, or spirit of wine, or in a piece of string, &c. every body knows, in the common instance of barometers, thermometers, hygrometers, &c. and it is owing partly to our inattention, and partly to our unequal intemperate course of living, that we do not feel as great and as regular ones in the tubes, chords, and fibres, of our own bodies. It is certain, a great part of the brute creation have a sensibility, and sagacity, this way, beyond mankind; and yet, without any means or disposition thereto, more than we; except that their vessels, fibres, &c. being, in other respects, in one equable habitude, the same or a proportionable cause from without has always a like or proportionable effect on them; that is, their vessels are regular barometers, &c. affected only from one external principle, viz. the disposition of the atmosphere; whereas ours are acted on by divers from within, as well as without: some of which check, impede, and prevent, the action of others. But to ascertain the limits of these various affections requires a theory of the weather founded on astrological and mechanical principles.

To obtain a proper knowledge of the weather for any given year, it is requisite exactly to observe the ingress of the Sun into the first point of Aries, Cancer, Libra, and Capricorn, at the change or commencement of the four different quarters of the year; together with the conjunctions or oppositions of the luminaries next preceding the same ingresses. Then to the time of the ingress erect the scheme of heaven, and observe whether the places of the luminaries, at the time of their conjunc-

tion or opposition, happen in a moist, dry, or cold, mansion; and of what planets they are aspected, and likewise if the ruling planets be conjoined in such a mansion with the lord of the sign of that conjunction or opposition, and the lord of the ascendant; as also the *almuten*, or general lord of the figure, not neglecting the fixed stars of the first, second, and third, magnitude, their rising, setting, and culminating, with planets of the same nature, or having conveniency of aspect or radiation. Also, diligently consider the lord of the eclipse, or ruling planet, of the great conjunction next preceding, if any do immediately precede; which, being truly noted, observe carefully what planet or fixed star he shall be corporally conjoined with, or apply to, next after the conjunction or opposition of the Sun and Moon; for according to the nature thereof will the season generally be inclined. If Saturn therefore be well disposed in an angle, and in a moist afterism, without impediment, or applying to another planet at the time of the Sun's ingress, it presages temperate and seasonable showers, and filleth the heaven with obscure clouds, especially in that lunation wherein he hath the chief dominion. But if, on the contrary, he be impeded, or evilly disposed, it portends turbulent storms of wind and rain, and cold, dense and thick, clouds, especially if Venus or Mercury be in moist signs, and behold him from an angle: for, in that case, there will be much rain. Jupiter, in such a position, produceth winds and rain, with reddish clouds; Mars engenders yellow clouds, thunder, coruscations, and rain, especially in those times and places proper and convenient, and the rather if Jupiter and Mercury give any testimony thereto. The Sun, irradiated in that manner, produces red clouds and a great deal of wet. The Moon applying to Venus, and assuming the above prerogatives, brings gentle rain: but, if the Moon applies to Mercury, or if Mercury be lord and ruler of the figure with Jupiter, it portends showers and violent winds, and cloudy air; yet sometimes more violent, and sometimes more remiss, according to the signs, afterism, mansions of the Moon, and the conjunctions of the other stars, either fixed or erratic. And here note, that, if the ruling planet be oriental, his effects will appear in the end; if occidental, in the beginning, whether it be in a revolution, solar ingress, or a lunation.

A scheme of the heavens, erected for the Sun's entrance into the first scruple of Aries, will, with the help of the Moon's principal aspects and configurations with the Sun and other planets at her several changes, determine the general state of the weather for that quarter. But, in this species of prediction, we must never lose sight of the influence and attraction of the Earth, nor of the force and peculiarity of each climate respectively, as heretofore laid down in our consideration of tides, winds,

• earthquakes, &c. because these peculiarities arise entirely from the particular situation of different climates or countries with respect to the Sun, and would have their weather fixed and certain, the same as their increase or decrease of day or night, were it not for the attractive and expulsive force of the other celestial bodies, which are incessantly varying that of the Sun and of one another, according to their different positions and aspects. Hence it is necessary, before we attempt to give judgment of the weather in any particular country or climate, to be well informed of its particular situation with respect to land and sea, mountains and valleys, islands and continents, caverns and lakes, as well as of its geographical position, with respect to the tropics, equinoctial, ecliptic, &c. for, as every different climate is differently affected by the Sun's influence upon it, as well as by the quality of its own proper soil or component parts, so will the action of the other celestial bodies thereupon be more powerful or remiss, as their nature and quality shall be found to agree with, or oppose the state and temperature of, those climates, and the Sun's influence at those times upon them. Hence we see clearly the extreme difficulty of calculating the weather for England, Ireland, or any of the islands, which, being surrounded by the sea, are subject to much greater variations of weather than any of the continents or great oceans. The cause is apparent. In England, we find almost every slight configuration of the Sun and Moon, and the rising and setting of particular stars, will change the state of the atmosphere almost instantaneously; and, from the proximity of the sea every way round us, and the consequent moist vapours incessantly drawn up into the air by the attraction of these bodies, we become subject to wet, cloudy, corrosive, weather, which extends not to any of the surrounding coasts, but is peculiar only to the island over which these vapours are engendered. And hence it is we so often see showers, which, though accompanied with violent thunder, lightning, wind, and hail, are frequently not heard of at a few miles distance; and that when in one county there has been a drought, and the land and corn almost dried and parched up, in the next adjoining county they shall be visited with frequent showers, and the fruits of the earth be luxuriant and flourishing. This fact must be within every man's observation who resides in England, and the cause is entirely peculiar to the country. The moist vapours of the contiguous ocean are drawn up into the clouds one hour; and, by the opposing influence of some planet or star then rising or culminating, are driven down the next; whence it is obvious, that all attempts to foretel such mutations and changes as these are absurd and futile. The object of this part of Astrology means only to ascertain those great and powerful operations of the stars, which shall be felt generally throughout whole provinces; that, having their cause in the principal

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conjunctions, oppositions, or quadratures, of the superior bodies, will raise tempests over a whole continent; pervade the bowels of the earth in porous and subterraneous countries, and produce earthquakes; that shall clothe the whole face of nature with fleecy snow or hoary frost; or, from humidity and heat, shall either parch the land, while its fainting inhabitants gasp for breath, or putrefy its air with pestilential qualities, which sends them by thousands to the grave.

The next thing to be considered in relation to the weather, is the conjunctions and aspects of the planets. The conjunction of Saturn and Jupiter, which ought accurately to be observed, produces its effects in the mutation of the air many days before and after, in regard of the tardiness of their motions. This conjunction happening in hot and dry mansions, or with fixed stars of that nature, generally produces dryness; increaseth heat in summer, and mitigates the cold in winter; but in moist signs it portends rain and inundations. Yet this is diligently to be noted, that the effects produced by this conjunction will be of the nature of the ruling planet; for, if Saturn claims principal dominion in the place of the conjunction, and is elevated above Jupiter in respect of latitude, it denotes many diseases, and much evil in general; but the contrary, if Jupiter prevails. So likewise these two ponderous planets being in opposition, quartile, trine, or sextile, is a sign of continuance of seasons; but for the most part they bring forth impetuous storms of rain and hail; particularly happening in the spring time, in moist asterisms, they produce turbulent air; in summer, hail and thunder; in autumn, winds and wet; in winter, obscure and thick clouds, and dark air. Saturn and Mars in conjunction, quartile, or opposition, and Jupiter giving testimony, usually preface winds and rain, hail, thunder, lightnings, and corruscations, according to the seasons of the year; for, in the spring it portends wind, rain, and thunder; in summer, hail and thunder; in autumn, violent rain; and in winter, diminution of cold. But above all, observe the ruling planet, and, according to his nature, judge. Saturn and the Sun in conjunction, quartile, or opposition, is *apertio portarum*, especially if it happens in a moist constellation; for then, in the spring time, it threatens dark and heavy clouds; in summer, hail, thunder, and remission of heat; in autumn, rain, and cold; in winter, frost, snow, and cloudy weather. Saturn and Venus in conjunction, quartile, or opposition, generally produce cold, rain, and showers; in spring, they bring forth rain and cold; in summer, sudden and hasty showers; in autumn, cold rain, (as, in spring or winter, snow or cold rain.) Saturn and Mercury in conjunction, quartile, or opposition, in dry signs and mansions, bring forth dryness; in moist signs, rain; in the airy, winds; in the earthy,
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cold air and dryness; particularly in the spring, it produces wind and rain; in summer, wind and showers; in autumn, wind and clouds; and, in winter, wind and snow. Saturn and the Moon, in conjunction, quartile, or opposition, affect the air according to that part of the asterism wherein they are conjoined or affected. In the moist signs, it portends clouds and coldness; in the airy, and in Sagittarius and Capricorn, it increaseth cold, especially when the Moon is of full light; and, when she is void of course, it brings forth dryness; but, in dry signs, it begetteth sharp air; and a frosty season, if it be in winter; generally the Moon and Saturn stir up thick clouds and gentle showers. In the spring it is a sign of a turbid and moist air; in summer, moisture, with remission of heat, and sometimes hail, if there be any aspect of Mars or Mercury; in autumn, it presages a cloudy air; in winter, clouds and snow, with vehement cold.

Jupiter and Mars, in conjunction, quartile, or opposition, change the quality of the air, according to the nature of the signs and stars to which they are conjoined or otherwise affected. In hot and dry mansions, it causeth great heat; in the moist signs, thunder and rain; but, particularly in the spring time, it produceth winds and turbulent air; in summer, heat, and thunder and lightning; in autumn, tempestuous and windy air; and in winter, remission of cold and temperature of air. But, in this conjunction, we must observe the ruling planet; for, if Jupiter shall rule and be elevated above Mars, it signifies much good and felicity, plenty of fruit, and such things as serve for the sustenance of mankind, according to his benevolent nature; but, Mars ruling, produceth many diseases, dryness, house-burnings, and the like. Also, Jupiter and Mars, with tempestuous stars, as Arcturus, the Eagle, Tail of the Dolphin, light star of the Crown, &c. stir up wind and hail, and in summer also thunder; in winter, he inclineth the air to warmth, especially if Jupiter be then stationary. Jupiter and the Sun, in conjunction, quartile, or opposition, bring forth wholesome winds and serenity; particularly, in spring and autumn, they signify winds; in summer, thunder, and, in winter, remission of cold. Jupiter and Venus, in conjunction, quartile, or opposition, do generally produce serenity and temperature of air; in the moist signs they promise gentle showers; in other signs, fair weather, wholesome winds, and fertility of all things. Jupiter and Mercury, in conjunction, quartile, or opposition, stir up the winds, and sometimes there is *aper-tio portarum* to winds and rain; in the fiery signs they bring dryness and warm winds; in the airy signs, fair weather, but winds in all seasons of the year; particularly, in the spring and autumn, they portend hail, and in winter inc w. Jupiter and the Moon in conjunction, quartile, or oppo-

sition, produce gentle winds, serenity, and temperature of the air; yet they alter the weather, according to the quality of the sign and asserifim which they possess; but at all times they generally denote a mild and temperate season.

Mars and the Sun, in conjunction, quartile, or opposition, in the fiery signs, portend heat and dryness; in the watery, hail, thunder, and lightning; in the airy, clouds; and, in the earthy, violent winds; in the spring and autumn, they excite dry winds; in summer, great heat, lightning, and thunder; and, in winter, remission of cold. Mars and Venus, in conjunction, quartile, or opposition, are *apertio portarum* to much rain, if it happen in moist signs, especially in spring and autumn; in summer it engendereth showers; in winter, remission of cold, yet oftentimes snow when Saturn beholds them. Mars and Mercury, in conjunction, quartile, or opposition, in winter and spring foretel snow; in summer, thunder and hail; in autumn, hail and great winds; and, in fiery and dry signs, they presage warmth and excessive dryness. Mars and the Moon, in conjunction, quartile, or opposition, in moist signs, demonstrate rain; in fiery, dryness, red clouds, and sometimes rain; in summer, lightning, hail, and coruscations. Mars, entering new signs, very often changeth the air; so Mars, passing by *Sucule*, or *Hyades*, causeth clouds and moisture. Mars in Cancer, with north latitude, in autumn and winter, bringeth warm weather, with wind and rain, and sharp diseases, if Mars shall aspect Saturn, Venus, or Mercury. Mars passing by the Pleiades maketh a cloudy season, and, being accompanied with stars of a tempestuous nature, as Arcturus, the Eagle, bright star of the Crown, Bull's Eye, Tail of the Dolphin, Procyon, Fidicula, Scorpion's Heart, Virgin's Spike, &c. rising or setting with them, signifies a turbulent, windy, and oftentimes a sultry and unwholesome, air.

The Sun and Venus in conjunction, commonly produce moisture; in spring and autumn, rain; in summer, showers and thunder; in winter, rain. The Sun and Mercury in conjunction, in the airy signs, produce winds, in the watery signs rain, in the fiery dryness and warm winds, (hurtful to mankind.) The Sun and Moon, in conjunction, quartile, or opposition, in moist signs, portend rain; in fiery signs, fair weather; but generally it alters the air according to the nature of the ruling planet and the nature of the season. The conjunction, semi-sextile, and sextile, of Venus and Mercury, infer store of winds, and wet; and, in winter, snow; provided they be almost equal in motion; Venus in the first decade of Cancer, presageth rain; also, her being with the *Pleiades*, *Hyades*, and the *Affelli*, prenotes a moist season.

In the revolution of the year, if Mars shall be in his own sign, it portends much rain; if he be in the house of Saturn, it shows but little; in others, but a mediocrity. In the revolution of the year, when Venus, Mercury, and the Moon, are found in moist mansions, it portends much rain. At the ingress of the Sun in tropical signs, if Venus shall aspect the Moon from a moist place, it is a token of much rain, or, if Mars from Scorpio shall aspect Venus, it portends likewise rain. When the Sun is in Aries or Taurus, if Venus be then retrograde, the spring will be moist. The Sun in the terms of Mars increaseth the heat in summer, and dryness of the springs in winter. In the conjunction or opposition preceding the entrance of the Sun into Aries, and also in the ingress itself, if the Moon behold Saturn, and both be in moist signs, it is the preface of thick clouds, or soft and gentle showers continuing long; but, if Venus or Mercury behold Saturn, then the rain will be more vehement, and of long continuance.

If, in the autumnal quarter, more retrograde planets be with the Sun than in the other seasons, which in the winter following will become direct, it is a sign of great dryness. When the Sun enters the eighteenth degree of Scorpio, if Mercury be in a moist place, it is a sign of rain; and observe also the planet that is then *almuten* of the figure erected for that moment, and pronounce judgment according to his nature and position. Venus in winter, direct and oriental of the Sun, signifies but little rain in the beginning of winter, and more store towards the end. When Venus applies to Mars in Scorpio, it brings rain immediately. When the Sun, Moon, Venus, and Mercury, are all conjoined together, it argues continual showers that day, if the Moon beholds them from some other place, or if she be in opposition to them. When at the time of the conjunction or opposition of the luminaries, Venus shall be in an angle, it is a certain sign of rain; the lord of the ascendant in a watery sign begetteth rain.

To determine judgment of the particular state of the air, we must consider these six things: first, at the time of the conjunction, quartile, or opposition, of the luminaries, to observe the planet that is lord or *almuten*; for, according to his quality and nature, will the season be inclined. Secondly, to consider the sign which the said lord possesseth, with his nature and quality. Thirdly, to observe the sign ascending, the nature, and of what mansion of the Moon it is in. Fourthly, the places of the planets, both in the zodiac and the celestial houses, whether they be in angles or elsewhere. Fifthly, to observe, next after the conjunction, opposition, or quartile, what planet the Moon is first conjoined with in
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aspect. And, lastly, to consider to which of the planets, or fixed stars, the lord is first joined, or of whom he is beheld. These things being well considered, judgment may be given as follows: namely, if the lord of the conjunction, quartile, or opposition, be of a moist nature, and the planets in moist places, and the said lord also be joined to stars or planets of a moist nature, and the Moon after separation shall conjoin or have aspect with a moist planet, the nature of the time will be wet and rainy; if all incline to dryness, it will be dry; if to warmth, pronounce hot weather; if to cold, cold weather. The nature of the time will then chiefly be moved, when the Moon, after conjunction, quartile, or opposition, shall be conjoined by body or any strong aspect to the significator. And, when the Moon comes to the sign ascending of the conjunction, quartile, or opposition, the time will be changed according to the quality and nature of the sign and asterism.

Daily experience shows, that the weather is much varied by the situation of the winds; for, according to their different bearing is the season much inclined, sometimes to hail, rain, and snow, and again to fair weather; wherefore I shall state those aspects which are found to attract, raise, vary, or alter, the position of the winds, as they alternately rise or set in parallels to the different bearings of the earth. Besides these, there are the lateral and collateral winds blowing between these points, which partake more or less of the quality of the foregoing, as they approach or recede from them. In the figure of the Sun's ingress into any of the cardinal signs, or conjunction or opposition of the luminaries preceding, or monthly luration, observe carefully what planet is predominant in the figure; and their positions one to another mutually, as before stated, will give a near conjecture of the wind.

Saturn is the mover of the eastern winds, Jupiter of the northern, Mars of the west and south, Venus of the southern, and Mercury according as he shall be conjoined with others; the Sun and Moon of the western winds. The quality of the winds, and their bearing, is also known from their positions in the figure; for, the planets with latitude and south declination, from the mid-heaven, move the southern winds to blow. From the *imus cali*, with latitude and northern declination, the northern winds; the oriental planets move the eastern winds, but the occidental the western winds; and, when they are weak, they attract or cause the intermediate winds to blow.

Also the situation and quality of the winds are gathered from the latitude of the Moon, as she inclines to the north or south; so the signs do
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also demonstrate the winds: for Aries, Leo, and Sagittary, excite the north-west winds; Taurus, Virgo, and Capricorn, the south-east; Gemini, Libra, and Aquaries, the north-east; Cancer, Scorpio, and Pisces, the south-west. Likewise, from the application of Mercury to the other planets, we may in some measure prognosticate the quality of the winds: for, if Mercury apply to Saturn, it produces great winds, clouds, and rain; if to Jupiter, mild winds; if to Mars, warm winds; if to Mars and the Sun, warm and hurtful winds; if to Venus, cold winds.

Also the rising, culminating, and setting, of the fixed stars, with the Sun, Moon, and other planets, alter the state of the winds in the following manner: Regulus, or the Lion's Heart, setting with the Sun, excites the west winds to blow many days together. The rising of Pleiades with the Sun moveth the east wind. The setting of Arcturus stirreth up the southern winds. The setting of Pleiades with the Sun excites the north-east wind. The rising of the Dolphin with the Sun also produceth wind. The rising or setting of Arcturus, (the head of the former twin,) the southern belly of Pisces, the star of the Triangle with the Sun, Saturn, Jupiter, Mars, or Mercury, begetteth winds. The setting of Hyades troubleth both sea and land, especially when Mars and Mercury give testimony. If, at the time of the matutine setting of the Dolphin, there be showers, there will be none at the rising of Arcturus. The rising of the Haedi produces rain. The matutine rising of the greater Dog begetteth heat, troubleth the seas, and changeth all things.

The great Ptolomy, from many years observation, deduced the following effects from the fixed stars rising with the Sun. Orion's Girdle, rising with the Sun, maketh a turbid air. The setting of the Crown prefigeth tempests. Sirius and Aquilo, rising in the evening, produce tempests. The setting of Regulus causeth the north wind, and sometimes also rain. The setting of the Dolphin produces wind and snow. The setting of Vindemiator moveth the north-east wind. The rising of the Ram's-Horn brings forth rain and snow. The vespertine rising of Arcturus portends tempests. The rising of the Pleiades maketh the west wind to blow. The vespertine setting of Sirius produceth the south and north-north-east winds. The matutine setting of the Hyades prefigeth rain and the south wind. The vespertine setting of the Pleiades moves the south wind, terminating in the west. The rising of the Succulæ brings rain. The rising of Orion maketh the west wind to blow. The matutine setting of Arcturus promiseth good weather. The matutine setting of the Eagle causeth great heat, and the south wind. The matutine rising of Regulus moveth Aquilo. The matutine setting of

Arcturus prefageth showers. The matutine setting of the Succulæ begetteth rain, snow, and winds.

The Sun, rising with the Affelli, troubles the air with thunder, lightning, showers, and the like. The Sun rising with the Eagle produceth snow, as also with the tail of the Goat and head of Medusa. His rising with Aldebaran and the stars of Orion moveth wind, rain, thunder, and lightning. When he riseth with the cloudy stars in Leo, with Orion, with the tail of Leo, the light star of Hydra, the Crown, or the stars in the forehead of the Scorpion, it portends a cloudy season. The Sun setting with the Harp prefageth a cold and moist time; with the Pleiades, it begets wind and rain; with Regulus, showers, thunder, and lightning; with the Greater Dog, a fair warm time, with thunder and lightning; with Orion and Aldebaran, a turbid, windy, and wet, air; with Acarnar and the stars of Jupiter, a serene and temperate season; with the stars of the nature of Saturn, he produceth cold rain or snow; with the stars of Venus, rain and moisture; with the stars of Mars, thunder and lightning. Saturn, with the head of Medusa, begetteth cold and moisture; with the Pleiades, he troubleth the air, and engenders clouds, rain, and snow; with the stars of Orion, he produceth wind and showers; with Arcturus, wind and rain; with the Virgin's Spike, showers and thunder; with the Dolphin, bright star of the Crown, Goat's Tail, or the Harp, it causeth a moist and cloudy time, sometimes snow and rain; with Presépe, and the Hyades, it begetteth winds, clouds, rain, and thunder; with the Lion's Heart, it produceth thunder and rain, and instability of weather; with the Greater Dog, it signifies winds, rain, thunder, and lightning.

Jupiter, rising with Regulus, brings fair weather in winter, and mitigates the cold, and increaseth the heat in summer; with the Neck of the Lion it raiseth the winds, and with Acarnar it promiseth serenity. Mars rising with the Goat's Tail foretelleth a moist time; with the stars in the Scorpion's Forehead it denotes cold rain or snow; with Arcturus, vehement winds, rain, thunder, and lightning; with the Eagle, rain, snow, and great coldness; with the stars of Orion, Hyades, Regulus, and the Dogs, it signifies great heat. Mercury with the Pleiades begetteth winds and rain; with the Eagle, snow or rain; with the stars of Orion, Hyades, Regulus, and the Dogs, it produceth winds, showers, thunder, and lightning; with the Goat's Tail, cold winds, snow, or showers; with the Back and Neck of the Lion, moistness with winds; with the Lion's Tail, Spica Virgo, the Harp, &c. it portends a sudden change to wind and rain.

The rising and setting of these stars and constellations might be known, and their effects in some degree pre-determined, by the sudden alterations and changes we perceive in the atmosphere; from which, by diligent observation, and repeated experience, we may derive pretty accurate rules how to judge of the weather, so as to regulate our conduct in the prosecution of journeys, or the management of business, particularly such as relates to gardening and husbandry.

The air, in which we breathe, being co-mixt with inflammable vapours, at which time it is hotter than ordinary, and unapt for respiration, shows the approach of thunder and lightning.—When the ringing of bells, or other sounds, are heard loud and faint, with discordant particles, and by intervals, it shows the air to be dilated and disturbed, presages either wind or rain, and sometimes both.—A sharp and cold wind after rain foreshows more to come, the exhalation or vapour not being spent in the former shower.—Winds, that continue long in any one of the cardinal points, will cause the weather to continue the same, whether it be fair or foul; but, if it shifts often in changing its place, it presageth rain quickly after to ensue; but, in times of frost, it is a sign that the weather is about to break.—Whirlwinds predict approaching storms of rain and hail; these winds are known by raising the dust or any light materials, and they are oftentimes forerunners of great tempests, for it is a windy exhalation driven obliquely upon the horizontal plane, and forced down by the coldness or moisture of the lower region; this repercussion of the air causeth chimneys to smoke which do not at other times, and foreshows great winds.—Sometimes whirlwinds are caused by the meeting of one another, and so, raising light particles of matter, as it were in contention with each other, hurls them to and fro at the pleasure of the prevailing power; and such as these usually presage tempests, and may be known by the clouds moving several ways at once, from the same cause above as below.—When the air is dilated or rarefied, it is a sign of much heat, or else produces rain, which might be known by the stench of sewers, foul places, or things corrupted, which are more offensive than at other times.—When the clouds be dark, deep, and lowering, it is a sign of rain, and sometimes of tempestuous weather, or of violent storms of thunder and lightning. If there be more thunder than lightning, it argues a stress of wind from that part whence it thundered, and also of rain.—When it lightens and no clap of thunder succeeds, it is a sign in summer of much heat, and sometimes of rain.—When it lightens only from the north-west, it betokens rain the next day.—Lightning from the north presages winds, and oftentimes great tempests.—If from the south or west it lightens, expect both wind and rain from those parts.

—Morning

—Morning thunder produces winds; but mid-day, or in the evening, storms of rain and wind.—If the lightning appears very pale, it argues the air to be full of electric fluid; if red or fiery, it foreshows winds and tempests.—When the flashes of lightning continue long before they vanish, they denote the storm to be general throughout a whole province.—Thunder and lightning in winter in hot climates is usual, and hath the same effects; but in these northern climates it is held ominous, and seldom occurs without being the forerunners of much mischief.—Many scattering clouds wandering in the air, and moving swiftly, argue wind or rain; if from the north or south, it denotes an approaching storm; but, if the rack rides both ways, it foreshows a tempest.—If the rack in the forenoon rides in the air from the eastward, it argues rain at night; but, if from the west, it foreshows a cloudy morning, and rain; and at any time of the day, when the sun-beams and wind meet, it may cause the same effect by virtue of his rays.—When the clouds seem piled upon heaps like fleeces of wool, it presages wet weather to be near at hand.—If the clouds fly low in summer, it is a sign of rain; and in winter it foreshows snow and cold weather will ensue.—When the clouds seem white and jagged, as if rent asunder, gathering together in a body, their forces uniting, they foretel a storm; the nature of the exhalation is apparently turbulent by the form and colour.—Hollow and murmuring winds presage stormy weather, for it shows the air to be moist and dilated, and cannot find passage, but is opposed or hindered in its motion by hills, trees, and hollow places, which it gets into, and then evacuates with a roaring noise.—The air, being a subtle body, infuses itself into the pores of timber, boards, &c. and denotes rain, by being converted into drops of water, or a moisture on the surface, which makes doors and boards swell, waincots crack, &c. for some time before the rain comes on.—Paper against wet weather will grow weak, damp, and swell; the reason is the same with the last; but, in writing-paper it will sooner be perceived, and more certainly predict the weather, because it is sized with a thin substance of a gummy nature, which, with the waterishness of the air, dissolves and grows moist, giving way for the ink to soak into the paper, which the size in dry weather will not permit.—When the clouds seem overcharged, and collect in white spirals or towers, expect then rain, hail, or snow, according to the season of the year.—After a storm of hail, expect frost to follow the next day.—Mists descending from the tops of hills, and settling in the valleys, is a sign of a fair day, especially in summer-time, and is then an argument of heat; for, they are exhalations raised by the fervour of the Sun, which by the air in the evening are converted into mists, and dews, as a necessary provision for nature to cool the earth, and refresh her fruits, whereby to enable them that they may

may endure the next day's heat. White mists are the same, but more waterish, and inclining to rain; and if they ascend it presageth rain, and argues that the middle region of the air is temperate, the lowest waterish, and the vapours warm.—If in calm and serene weather the rack be observed to ride apace, expect winds from that quarter, for it is evident that the exhalations in the clouds are converted into wind or rain, and will descend; but, if the clouds ascend, it shows the storm is past, and has happened at some little distance.—A thick or dark sky, lasting for some time in a morning, without either Sun or rain, becomes fair towards the middle of the day, but soon after turns to wet rainy weather. A change in the *warmth* of the weather is generally followed by a change in the wind. Hence it is common to see a warm southerly wind suddenly changed to the north by the fall of snow or hail; or to see the wind in a cold frosty morning, after the Sun has well warmed the earth and air, wheel from the north towards the south; and again to the north or east in the cold evening.

Most *vegetables* expand their down and flowers in fair sun-shiny weather; but close them previous to cold weather or rain. This is remarkably visible in the down of dandelion, and eminently distinguished in the flowers of pimpernel;* the opening and shutting of which serve as the husbandman's weather-glass, whereby he foretels the weather of the ensuing day with astonishing exactness. The rule is, if the blossoms are close shut up, it betokens rain and foul weather; if they be expanded and spread abroad, the weather will be settled and serene. The stalks of trefoil swell against rain, and become more upright and erect; and the same may be observed, though not so sensibly, in the stalks of almost every other plant.

Now, by way of example to the reader, I shall here give the figure of the Sun's ingress into the equinoctial sign Aries, which commenced the vernal or spring quarter in the year 1789, together with the aspects of the Sun, Moon, and planets, throughout that quarter; which will be sufficient to enable any attentive reader to perform this part of the science with satisfaction and pleasure for any length of time to come.

* See these curious properties, amongst a thousand others peculiar to the herbarary creation, more particularly described in my Notes and Illustrations to the improved edition of Culpeper's English Physician and Complete Herbal, 4to. with upwards of four hundred engravings of the different British plants, coloured to nature, to be had of the same bookseller that publishes all my works.

weather will be pretty accurately ascertained, for any length of time that the calculation is made.

At the commencement of the spring quarter, we find the cold ponderous planet Saturn just departed from an almost absolute rule and government in the watery sign Pisces, and in no aspect either with Jupiter or the Sun. This is a demonstrable proof of the intense coldness of the preceding quarter; for, since Saturn is of a hardening astringent nature, the waters must be congealed; and a cold durable frost evidently distinguished the commencement of the year 1789. But the case was materially different towards the approach of the vernal equinox, when the Sun entered into the sign Aries; at which time the cold influence of Saturn was mitigated by a trine aspect of Jupiter, and by the increasing strength of the beams of Sol. Nevertheless, since there are five planets configurated in watery signs, and the influx of Saturn not entirely abated, and also, since we find the preceding provential Full Moon in a watery sign, we safely concluded that the spring quarter must for the first part be cold and wet; the wind, leaning mostly to the north and east, occasioned sleet, and snow or hail intermingled with rain; towards the middle, westerly gales of wind, and storms of rain and hail; but moderate towards the end, with the wind mostly down to the southern point of the compass. The following aspects, particularly of the Sun and Moon, will show the precise variations and general inclinations of the weather on each of those days.

ASPECTS of the PLANETS operating on the WEATHER, from the 17th of March to the 29th of June, 1789.

The Moon's last aspect, previous to the following, was comixt with Saturn, a cold astringent planet, in a watery sign.

March							<i>These quartiles will produce cold and moist weather, snow, sleet, and rain.</i> <i>Mars having so great rule in these conjunctions, which though made in a watery sign, yet he will abate the watery element, and make the day particularly fine, but cold.</i>			
17,	□	♃	♁	Moon	in	♄		Saturn	in	♁
18,	□	☉	♃	Sun	in	♁		Moon	in	♄
19,	♂	♂	♂	Mars	in	♁		Venus	in	♁
	♂	♂	♂	Mars	in	♁		Mercury	in	♁
	♂	♀	♀	Venus	in	♁		Mercury	in	♁
	*	♃	♀	Moon	in	♁		Venus	in	♁
	*	♃	♂	Moon	in	♁		Mars	in	♁
	*	♃	♂	Moon	in	♁		Mercury	in	♁
20,	♂	♃	♃	Moon	in	♁		Jupiter	in	♁
21,	*	☉	♃	Moon	in	♁	Sun	in	♁	

April

- 11, Δ D h Moon in m Saturn in X Cold rain.
 12, Δ D z Moon in m Jupiter in S }
 Δ D f Moon in m Mercury in X } Much rain.
 Δ D g Moon in m Mars in X }
 D in perigee }
 13, Δ D f Moon in f Venus in Y Fine day.
 14, Δ \odot D Moon in f Sun in Y }
 \square D h Moon in f Saturn in X } Warm breezes.
 15, \square D g Moon in f Mars in X }
 \square D f Moon in f Mercury in X } Pleasant Weather.
 16, \ast D h Moon in v Saturn in X }
 g D z Moon in v Jupiter in S } Some dark clouds, but no
 \square D f Moon in v Venus in Y } rain.
 17, \square \odot D Sun in Y Moon in v }
 g g f Mars in X Mercury in X } Good weather for the
 \ast D g Moon in v Mars in X } season.
 \ast D f Moon in v Mercury in X }
 18, \ast D f Moon in v Venus in Y Clear sky.
 19, \ast \odot D Sun in Y Moon in v Warm weather.
 21, g D h Moon in X Saturn in X }
 Δ D z Moon in X Jupiter in S } Some dark clouds, with
 \square z f Jupiter in S Venus in Y } showers.
 23, g D g Moon in Y Mars in Y }
 g D f Moon in Y Mercury in Y } A clear and pleasant day.
 24, g D f Moon in Y Venus in Y }
 \square D z Moon in Y Jupiter in S } Gentle showers.
 25, g \odot D Sun in g Moon in g A pleasant day.
 26, \ast D h Moon in g Saturn in X }
 D in apogee } Some dark clouds.
 \ast D z Moon in g Jupiter in S }
 28, \square D h Moon in II Saturn in X }
 \ast D g Moon in II Mars in Y } Dull morning, but pleasant
 \ast D f Moon in II Mercury in Y } afternoon.
 29, \square z f Jupiter in S Mercury in Y Pleasant day.
 30, \ast \odot D Sun in g Moon in S }
 31, \ast D f Moon in S Venus in g } Open free air.

May

- 1, Δ D h Moon in S Saturn in X }
 g D z D and z in S } Some showers.
 \square D f Moon in S Mercury in Y }

May

2,	□	☉	♂	Sun	in	♄	Moon	in	♅	} <i>Warm and pleasant weather.</i>
	△	♃	♂	Moon	in	♅	Venus	in	♄	
	□	♃	♀	Moon	in	♅	Venus	in	♄	
4,	△	☉	♂	Sun	in	♄	Moon	in	♃	} <i>Serene and pleasant weather.</i>
	△	♃	♀	Moon	in	♃	Venus	in	♄	
	△	♃	♀	Moon	in	♃	Mercury	in	♄	
5,	♄	♃	♂	Moon	in	♃	Saturn	in	♃	} <i>Some dark clouds.</i>
	*	♃	♂	Moon	in	♃	Jupiter	in	♅	
7,	□	♃	♂	Moon	in	♅	Jupiter	in	♅	} <i>Warm showers.</i>
	♄	♃	♂	Moon	in	♅	Mars	in	♄	
8,	♄	♃	♂	Moon	in	♃	Mercury	in	♄	} <i>Many showers.</i>
	♄	♃	♀	Moon	in	♃	Venus	in	♄	
9,	♀	☉	♂	Moon	in	♃	Sun	in	♄	} <i>Windy and wet.</i>
				in perigee						
	△	♃	♂	Moon	in	♃	Saturn	in	♃	} <i>Dark clouds with showers.</i>
	△	♃	♂	Moon	in	♃	Jupiter	in	♅	
	♄	♀	♀	Venus	in	♄	Mercury	in	♄	} <i>Dull day.</i>
10,	*	☉	♂	Sun	in	♄	Saturn	in	♃	
11,	□	♃	♂	Moon	in	♃	Saturn	in	♃	} <i>Condensed air.</i>
13,	△	♃	♀	Moon	in	♃	Venus	in	♄	} <i>Some clouds, but no rain.</i>
	△	♃	♀	Moon	in	♃	Mercury	in	♄	
14,	△	☉	♂	Sun	in	♄	Moon	in	♃	} <i>Fine spring weather.</i>
	*	♃	♂	Moon	in	♃	Saturn	in	♃	
	♄	♃	♂	Moon	in	♃	Jupiter	in	♅	
	*	♃	♂	Moon	in	♃	Mars	in	♄	} <i>According to the mixture of these rays, fine spring weather may be expected.</i>
16,	□	♃	♂	Jupiter	in	♅	Mars	in	♄	
	*	♃	♀	Jupiter	in	♅	Mercury	in	♄	
	*	☉	♂	Sun	in	♄	Jupiter	in	♅	
	*	♃	♀	Saturn	in	♃	Venus	in	♄	
	♄	☉	♀	Sun and ♀				in	♄	
19,	♄	♃	♂	Moon	in	♃	Saturn	in	♃	} <i>Many showers.</i>
	△	♃	♂	Moon	in	♃	Jupiter	in	♅	
	*	♃	♀	Moon	in	♃	Venus	in	♄	
	*	☉	♂	Sun	in	♄	Moon	in	♃	} <i>Turbulent winds.</i>
20,	*	♃	♀	Moon	in	♃	Mercury	in	♄	
22,	♄	♃	♂	Moon	in	♃	Mars	in	♄	} <i>Fine warm weather.</i>
	□	♃	♂	Moon	in	♃	Saturn	in	♅	
24,	*	♃	♂	Moon	in	♄	Jupiter	in	♃	} <i>Fine serene weather.</i>
	*	♃	♂	Moon	in	♄	Jupiter	in	♅	
	♄	♃	♀	Moon and ♀				in	♄	
25,	♄	♃	♀	Moon and ♀				in	♄	} <i>Fine serene weather.</i>
	♄	☉	♂	Sun and Moon both				in	♄	

May

26,	□	♃	♃	Moon	in ♀	Saturn	in ♃	<i>Some clouds.</i>
27,	*	♃	♃	Moon	in ♀	Mars	in ♃	<i>Fine day.</i>
28,	△	♃	♃	Moon	in ♀	Saturn	in ♃	} <i>Some showers.</i>
	♂	♃	♃	Moon	in ♀	Jupiter	in ♀	
29,	*	☉	♃	Sun	in ♀	Moon	in ♃	} <i>Warm weather, but unsettled, and perhaps thunder.</i>
	□	♃	♂	Moon	in ♃	Mars	in ♂	
	*	♃	♀	Moon	in ♃	Venus	in ♀	
30,	*	♃	♀	Moon	in ♃	Mercury	in ♀	<i>Pleasant day.</i>
31,	♂	☉	♀	Sun	in ♀	Venus	in ♀	} <i>Very fine pleasant weather.</i>
	△	♃	♂	Moon	in ♃	Mars	in ♃	
	□	♃	♀	Moon	in ♃	Venus	in ♀	
	□	☉	♃	Sun	in ♀	Moon	in ♃	

June

1,	♂	♃	♃	Moon	in ♃	Saturn	in ♃	} <i>Some clouds, but mild and fair weather.</i>
	*	♃	♃	Moon	in ♃	Jupiter	in ♀	
	□	♃	♀	Moon	in ♃	Mercury	in ♀	
2,	△	☉	♃	Sun	in ♀	Moon	in ♀	} <i>Pleasant warm weather.</i>
	△	♃	♀	Moon	in ♀	Venus	in ♀	
3,	□	♃	♃	Moon	in ♀	Jupiter	in ♀	<i>A good day.</i>
4,	♂	♃	♂	Moon	in ♃	Mars	in ♂	} <i>Some thunder, with storms of rain.</i>
	△	♃	♀	Moon	in ♃	Mercury	in ♀	
5,				in perigee				} <i>Dark clouds with rain.</i>
	△	♃	♃	Moon	in ♃	Saturn	in ♃	
6,	△	♃	♃	Moon	in ♃	Jupiter	in ♀	<i>Gentle showers.</i>
7,	♂	☉	♃	Sun	in ♀	Moon	in ♃	} <i>Pleasant weather.</i>
	♂	♃	♀	Moon	in ♃	Venus	in ♀	
8,	□	♃	♃	Moon	in ♃	Saturn	in ♃	<i>Fine day.</i>
9,	△	♃	♂	Moon	in ♃	Mars	in ♃	} <i>Warm day.</i>
	♂	♃	♃	Moon	in ♃	Mercury	in ♀	
10,	*	♃	♃	Moon	in ♃	Saturn	in ♃	} <i>Gentle breezes with some clouds.</i>
	♂	♃	♃	Moon	in ♃	Jupiter	in ♀	
	□	♃	♀	Saturn	in ♃	Mercury	in ♀	
11,	*	♃	♀	Mars	in ♃	Mercury	in ♀	
12,	△	☉	♃	Sun	in ♀	Moon	in ♃	} <i>Very pleasant weather.</i>
	□	♃	♂	Moon	in ♃	Mars	in ♂	
	△	♃	♀	Moon	in ♃	Venus	in ♀	
13,	□	☉	♃	Sun	in ♀	Saturn	in ♃	<i>Some clouds.</i>
14,	*	♃	♂	Moon	in ♃	Mars	in ♂	} <i>Some gentle showers.</i>
	△	♃		Moon	in ♃	Mercury	in ♀	

June

15,	☐	☉	♃	Sun	in	♄	Moon	in	♃	} <i>Some rain with dark clouds.</i>
	♂	♃	♃	Moon	in	♃	Saturn	in	♃	
	△	♃	♃	Moon	in	♃	Jupiter	in	♃	
17,	☐	♃	♃	Moon	in	♃	Mercury	in	♃	} <i>Fine day.</i>
18,	△	♃	♃	Saturn	in	♃	Mercury	in	♃	} <i>Dull mornings, but fine days.</i>
	*	☉	♃	Sun	in	♄	Moon	in	♃	
	☐	♃	♃	Moon	in	♃	Jupiter	in	♃	
	*	♃	♃	Moon	in	♃	Venus	in	♄	
20,	♂	♃	♂	Moon	in	♃	Mars	in	♃	} <i>Some dark clouds, with storms of thunder and lightning.</i>
				in apogee						
	*	♃	♃	Moon	in	♃	Saturn	in	♃	
	*	♃	♃	Moon	in	♃	Jupiter	in	♃	
	*	♃	♃	Moon	in	♃	Mercury	in	♃	
22,	*	♃	♂	Saturn	in	♃	Mars	in	♃	} <i>Some gentle breezes, with clouds.</i>
	☐	♃	♃	Moon	in	♄	Saturn	in	♃	
23,	♂	☉	♃	Sun	in	♄	Moon	in	♃	} <i>Fine morning, with much dew in the evening.</i>
	♂	♃	♃	Venus	in	♃	Mercury	in	♃	
24,	△	♃	♃	Moon	in	♃	Saturn	in	♃	} <i>Some gentle showers.</i>
	*	♃	♂	Moon	in	♃	Mars	in	♃	
25,	♂	♃	♃	Moon	in	♃	Jupiter	in	♃	} <i>Some thunder and rain.</i>
	♂	♃	♃	Moon	in	♃	Mercury	in	♃	
26,	☐	♃	♂	Moon	in	♃	Mars	in	♃	
27,	*	☉	♃	Sun	in	♄	Moon	in	♃	} <i>Fine weather.</i>
	*	♃	♃	Moon	in	♃	Venus	in	♄	
28,	♂	♃	♃	Moon	in	♃	Saturn	in	♃	} <i>Some dark clouds.</i>
	△	♃	♂	Moon	in	♃	Mars	in	♃	
	*	♃	♃	Moon	in	♃	Mercury	in	♃	
29,		☉		in aphelio						} <i>Pleasant weather.</i>
	☐	☉	♃	Sun	in	♃	Moon	in	♃	
	*	♃	♃	Moon	in	♃	Jupiter	in	♃	
30,	☐	♃	♃	Moon	in	♃	Venus	in	♃	} <i>Warm and pleasant weather.</i>
	*	♂	♃	Mars	in	♃	Mercury	in	♃	
			♃	in aphelio						

By continuing these aspects, the disposition of the weather will be found throughout the year, paying due attention to the place and power of the Sun, and the aspects of the Moon, which are the principal regulators of the weather; the Sun for dry, settled, and serene; and the Moon for moist, wet, and showery. And, as the aspects of the luminaries are on this account the most essential to be known, I shall here insert the following short but infallible rule how to find them for ever.

Having

Having the time given of the *first* New Moon in January, all other Aspects of the Sun and Moon may be collected throughout the year, by adding to

	D.	h.	min.	sec.
Jan 1. the Moon being New or Full, her age	00	00	00	00
For the Sextile Aspect take	4	22	7	20
For the first Quartile	7	9	11	1
For the Trine Aspect	9	20	14	41
Full Moon or Opposition	14	18	22	2
Full Moon's last Triangle	19	18	22	2
Second Quartile	22	3	33	2
Second Sextile Aspect	24	14	26	42
For the next New or Full Moon	29	12	44	3

By these additions, all the aspects the Sun and Moon make with each other may be found at any time, or for any number of years; and cannot fail to be extremely useful in all calculations of the weather; in doing which, let particular attention be paid to the qualities and affections of the signs wherein these aspects are made, and judge of them according to the following rules, which, from observation and experience, are found pretty correct.

The sign Aries always inclines to thunder and hail, because of its equinoxial presence; but the divisions thereof cause something more or less, according to the nature of fixed stars that are in Aries; for its fore parts move showers and winds; the middle parts are temperate; the latter parts are hot and pestilential. Moreover, the northern parts are hot and corruptive; the southern, freezing and cold. Taurus participates of both tempers, and is somewhat warm: the fore-parts, and chiefly about the Pleiades, produce earthquakes, clouds, and winds; the middle parts moister and cooler; the latter parts and about the Hyades are fiery, and cause lightning and thunder. Further, its northern parts are temperate; the southern disorderly and moveable. Gemini is generally temperate: the first parts moist and hurtful, the middle parts temperate, the latter parts are mixed and disorderly. Moreover the northern parts create earthquakes and wind; the southern are dry and burning. Cancer is gentle and warm: the first parts and about the Præsepe are suffocating; the middle parts temperate; the last parts windy: the northern and southern parts are each of them fiery and burning. Leo is wholly burning, suffocating, and pestilential: the middle parts temperate, the last parts moist and hurtful: the northern parts are moveable and burning: the south parts moist. Virgo is moist, and causeth thunder: the first

parts are more hot and hurtful, the middle parts temperate, the last parts watery. Moreover, the north parts move winds, but the south are temperate. Libra is generally variable and mutable: the fore and middle parts are temperate, the latter parts are watery: the north parts are windy, the south parts moist and plentiful. Scorpio causeth thunder, and is fiery: the fore parts produce snow; the middle parts are temperate; and the last parts cause earthquakes: its north parts are hot; the south parts moist. Sagittary produces winds; the fore parts are moist, the middle temperate, the last parts cause earthquakes. The north parts are windy, the south parts cause variety and moisture. Capricorn is wholly moist: the fore parts are burning and hurtful, the middle temperate, and the last stir up showers; the north and south parts are moist and hurtful. Aquaries is cold and watery: the first parts are moist, the middle temperate, and the last windy: the north parts are heating, and the south cause snow. Pisces is moist and a causer of winds: the fore parts are temperate, the middle moist, the last parts burning: the north parts stir up wind, and the south parts are watery.

Of the REVOLUTIONS of KINGDOMS and STATES.

The significators which take precedence in this department of the occult science, and the governing aspects, having already been amply explained, it will in this place be only necessary to lay down the general ground of its theory, and to offer some recent examples in justification of its practice, and in proof of its utility.

After the impressivè influx of the planetary configurations, the universal and particular effects of comets, eclipses, and great conjunctions, are next to be considered in this speculation. Comets, indeed, rarely appear; but, whenever they do, some great and signal event has always been remarked to follow, and of the nature and quality of those signs and mansions of the heavens where they form perfect aspects with the earth; but which is most sensibly felt in those countries or states to which the nucleus or tail of the comet is at those times apparently directed. There the particular effect becomes universal, and overspreads that whole region with desolation, disorder, or famine, according to the state and quality of the comet, and its position with regard to the Sun. The manifestation of its effect will be in proportion to its proximity to the earth; and the revolution or event will immediately follow. Hence we have seen recorded the unhappy desolation of whole provinces, either deluged by inundations of water, engendered and sent forth from the nucleus

nucleus of the comet; or burnt up by its intemperate heat, in its recess from its perihelion, whereby the ambient becomes unapt for respiration, radical moisture is dried up, and all nature, as it were, sickens under it. Hence the depopulation of states, the extirpation of whole families, of discontents and insurrections amongst the people, and finally a change in the politics and government of the country.

The influence of Eclipses upon mundane affairs has been much questioned by some modern authors of no small weight in the literary scale; but I beg leave to remark, that the most perfect of human beings are at best but imperfect, and consequently subject to be swayed by prejudice, and to adopt false notions of whatever doctrines they oppose.—That such is the case with those authors who deny the force of eclipses, requires nothing more than unprejudiced enquiry and experimental observation to prove. The precision with which they are foretold, and the familiarity of their phenomena, seems to lessen their importance, and to take off from their external awfulness and grandeur; but their effect upon the ambient, and consequently upon the affairs of the world, will be ever found to remain the same.

The effects of eclipses arise not merely from the obscuration of light, but from their position, the quality of the signs wherein they fall, and of the significators with which they are conjoined. Hence their consideration is diverse, of which one is *local*, and by it we know over what countries eclipses will happen, and the stations of the impulsive planets acting with them, which will be either Saturn, Jupiter, or Mars, when stationary, for then they are significative. Another consideration is *temporal*, by which we know the time when the event presaged will happen, and how long its effect will continue. Another is *general*, as in what kind or quality the event will be comprehended. And lastly, *special*, by which is foreknown what the event shall be that will happen. To digest these several speculations, we must carefully consider the ecliptical place of the zodiac, and the countries or states which, according to that place, have familiarity with the Trigon; for those will unquestionably be most sensibly affected.

Those cities and countries which sympathize with the sign of the eclipse, either because the same horoscope corresponds to the time or their building and incorporating, or the irradiation of the luminaries in both cases to the same place; or the midheaven comes by direction to the same point of the geniture of the king, prince, or governor; then, whatever city or country be found in these familiarities, they will be first seized

seized by the accident; and with greater or less violence, in proportion to the *quantity* of digits eclipsed over each place respectively. For eclipses have no influence where they are invisible, and act with the greatest force where they are central and total; and therefore subterranean eclipses have no effect or influence whatever, notwithstanding what hath been written to the contrary by common astrologers, almanac-makers, and the like.

The second consideration is temporal, by which we know the time when the events shall happen, and how long they will continue. This we survey after the following manner. In eclipses which are made at the same time, seeing they do not fall every where alike, nor sustain universally the same degrees of obscuration, nor continue alike in point of time at any two given places, it is necessary to erect a figure under the elevation of the pole of that particular place for which its effect is to be calculated. By means of this, we exactly see the beginning, middle, and end, of the eclipse, and the content of its duration; by which the time is known when the portended event will begin to happen. If the eclipse be of the Sun, so many years are allowed for the event as the obscuration measured hours; but, if an eclipse of the Moon, instead of years so many months are to be accounted; because of her proximity to the earth, and quicker influence. The beginning of the event and the general intention are known from the situation of the eclipse with respect to the ecliptical line, and the angles of the figure. If the middle time of a solar eclipse falls in or near the ascending horizon, its effect will begin to appear in that country over which it is elevated, in the first four months after its appearance; but its greatest effect will happen in the first third-part of that given time. Should the middle time of the Sun's eclipse fall in or near the midheaven, the event will not begin till the second four-months; and the intention or grand effect will not take place till the second third-part of the time given. And so likewise, if the middle of the eclipse happens in or near the western horizon, the effect will take place in the third four-months after, and its intention or greater force in the last third-part thereof. But, in eclipses of the Moon, the time is equated differently; for, if they happen in or near the eastern horizon, their effect will fall upon the place over which they are elevated almost immediately; and, if in or near the meridian, within a week or ten days; or, if in or near the western horizon, then their influence will be felt within a fortnight or twenty days after; and the general intention or most visible influence will in each case almost instantaneously succeed.

From these considerations it will by consequence follow, that the near or any planet or star, aspect or familiarity, congress or conjunction, happens

happens to the ecliptic line, the more forcibly will this influence and effect be found to operate. So likewise the planets or stars, concerned in the influence of eclipses or other configurations, happening in an oriental quarter, bring a more immediate appearance of its effect; while an occidental position retards and keeps it off. After the same manner, by observing the ecliptical new and full Moons, and their quartile aspects, and how they unite with or behold the principal place or medium of the eclipse, the particular times in which the effects of eclipses will increase or diminish are sought out and discovered. According to which we find, that, when stars emerge, or are relieved from the obscuration of the Sunbeams, and increase in light and motion, their influence and power increases; but, when a planet is stationary, and slow of motion, they cause the greater intension of the accident. And hence it is that Saturn and Jupiter, being slower of motion than the rest of the planets, have much more influence and power upon the particles floating in the ambient, and consequently upon the minds and passions of men.

The third consideration is to define what kind or species will suffer under the effects; and this is judged from the form of the signs and their property; and from the quality of the stars, both fixed and wandering, that are posited in the sign where the eclipse happens, or in the angle preceding. The Almutan, or lord of the eclipse, is thus to be considered, and may be thus taken: of the wandering stars which ever hath most affinity to the place of the eclipse and angles of the figure, and applies, or recedes, according to vicinity and appearance; hath more respect to those that have familiarity of aspect, and is either lord of the houses, trigons, exaltations, or terms; such alone is to be constituted lord of the eclipse. But, if several planets are found nearly equal and alike in power, we elect him to the dominion which is most angular, or that hath greater familiarity of action. So far it is the rule with the planets. But of the fixed stars, we chuse the brightest of the first magnitude, which at the time of the eclipse hath commerce with the preceding angles, and is nearest to the ecliptical conjunction. We also prefer that which at the ecliptic hour is in a visible situation, either rising with, or culminating upon, the angle succeeding to the place of the eclipse.—By the quality of these, and the signs wherein they fall, are for the most part judged the kind and quality of the accident portended. If they fall in signs of human shape, the effects will fall on the human species; but, if they are not of human shape, but of terrestrial, or four-footed, it is evident the misfortune will fall upon that species of animals. If the stars and constellations partake of their nature, which fly the dominion of man, evil will occur by their means; but, if the affinity be by

those which are subservient to man's use, it argues the evil will arise through them, as a murrain, rot, or epidemic disease. Moreover, if the ruling places fall in or near the Eagle, or similar constellations, the evil will fall on volatiles, and such chiefly as are apt for the food and sustenance of man; but, if they fall in or near the Dolphin, the effects will happen at sea, and destruction is portended to the fleets and navies of that country over which the influence bears the greatest rule. If they happen in tropical or equinoctial signs, the evil comes by intemperate seasons, and by inundations of many waters. If in the midheaven, they threaten evil to the reigning powers of that country over which they preside; and a visible alteration either in its government or laws commonly happens. But the quantity or importance of the event is known from the greatness of the obscuration, considered with regard to the significators or ruling planets which have dominion with the eclipse. For occidental configurations made to solar eclipses, or oriental to lunar, diminish the effects; whereas, on the contrary, oriental aspects made with solar eclipses, and occidental with lunar, greatly augment them.

The fourth and last consideration is, the knowledge and prescience of the effect, whether good or evil; and this we know, from the virtue of the stars ruling or claiming dominion over the principal places of the figure; and, from the mixture which they have with each other, and with the influences of the eclipses over which they have dominion. For the Sun and Moon, as it were, rule and govern the stars; because they have a certain power and dominion over them. And the speculation of the mixture of the stars, as they are subordinate to each other, manifests the quality of their effect; and hence it is that the effective power is deduced, whether good or bad, from the temperature of those significators which hold the dominion and produce the effect, agreeable to their own proper nature and quality, as hath been heretofore abundantly shown.

To reduce what has been said into practical observation, we will revert back to the foregoing scheme or figure of the heavens, erected for the Sun's entrance into Aries, in the spring of the year 1789. The signs and significators in this horoscope are to be considered in the same manner, and with the same quality and influence, as in a nativity; only their properties, instead of being applied to the faculties of an individual, are to be considered as the representatives of Princes and States, and holding the respective influences over them, by virtue of their peculiar quality and affinity to those quadrants and parts of the terrestrial globe, as hath been respectively allotted them, and which is fully explained in the introductory part of this work.

The scheme being erected for the meridian of London, of course its application applies most nearly to the affairs of this country; but in a secondary degree to our natural enemies and allies, and to the general affairs of the northern hemisphere. For, if great exactness be wished in any particular calculation, the scheme must in all such cases be erected for the precise latitude of the place or province to which the calculation more immediately appertains; and, where any struggle exists, or event is foreboded, between any two particular states or empires, the safest way is to erect a scheme for the meridian of each, and to examine them by the same rules as have been laid down for comparing a revolutionary figure with the radix of a nativity.

In the figure before us, we find twenty-seven degrees fifty-two minutes of Capricorn ascend the eastern horizon; with thirty minutes of Sagittarius upon the cusp of the midheaven; which imports in a general view peace and honour to the government of Great Britain. Saturn we find is lord of the ascendant, in conjunction with Mars, lord of the ninth and second houses; and Venus, lady of the third and eighth, in familiar congress with Mercury, lord of the fourth, fifth, and eighth, houses. These are configurations particularly interesting and important; and, being in the watery sign Pisces, they forebode amazing struggles and contentions upon the continent; in which France, Germany, Russia, and Turkey, will be most essentially concerned.

Now, if we examine the introductory part of this work, page 90, &c. we shall find Great Tartary, Sweden, Russia, &c. under the sign Aquarius; and that Muscovy, Saxony, Turkey, &c. are under the sign Capricorn; and are consequently represented by the ascendant of this figure, and by the ponderous planet Saturn. The countries under the sign Scorpio and Aries, which are the houses of Mars, are England, France, Germany, Poland, Denmark, &c. and therefore Mars becomes significator of them, and, being in conjunction of Saturn, foreshows violent debate and contention between them. Those countries that are under Taurus and Libra are Ireland, Russia, Poland, South of France, Austria, &c. and therefore under the planet Venus; and the places under Virgo and Gemini are Flanders, America, &c. with the cities of London, Paris, Versailles, Lyons, &c. and Mercury, being lord of these signs, must of necessity more or less unite those powers in this counsel of state, held in the watery triplicity. And, as Jupiter disposes of all of them, and is in his own exaltation in the sign Cancer, and in the sixth house, it represents in a most extraordinary and pleasing manner the peculiar state of Great Britain, which he disposes to peace and amity with all the contending states; particularly as Jupiter is in his essential dignities.

The

The sign Cancer, wherein Jupiter is posited, is the sign under which the city of Constantinople is seated, and therefore represents the Grand Signior; and, as Jupiter is posited therein, it declares he will not be overthrown or conquered, though assailed on all sides by powerful enemies; but, what is worse, I find there will be occasional insurrections amongst themselves, which is declared by the Moon's approach to the opposition of Jupiter; but, as the Moon is disposed of by Saturn, and in sextile to her dispositor, and her dispositor beholding Jupiter with a good trine aspect, it declares that the evil which hath been stirred up by the enemies of the present Signior shall be defeated and eventually done away by his successor, who will commence his reign in the midst of those troubles, with the most vigorous preparations for war, though his inclination is for peace; which will be at length brought about by the aid and interposition of those powers pointed out by Mercury, Venus, Mars, and Saturn, who are all in conjunction in the ascendant in the dignities of Jupiter, Mars, and Venus; and these three planets declare that Great Britain shall be the principal actor in bringing all animosity to a conclusion between Sweden, France, Russia, Denmark, and the Grand Turk. This appears to be the natural interpretation of the effect of these four planets in the ascendant, in the vernal equinox; but, to know when these matters will come to pass, we must have recourse to new figures for the Sun's entrance into the next two tropical points, and the equinoctial sign Libra, and must likewise observe the preceding full Moon, and the new Moon succeeding, according to the doctrine of the immortal Ptolemy, heretofore laid down; as well as to observe the dignities and debilities of the planets, whence particular judgment will arise the same as from the directions in a nativity, and afford pleasure and satisfaction to the speculative mind.

The significators which represent the Court of France show a disposition to disturb the peace of Great Britain, through the insidious and ambitious views of a female, who takes the lead in state-affairs. The active position of Venus and Mercury, conjoined in this scheme, denotes much restlessness and instability in the counsels of that country, which seems distracted by the arbitrary will of the Gallic Queen, here represented by Venus, upheld and assisted by light, volatile, time-serving, men, pre-noted by Mercury, the creatures of the Queen, who, from motives of avarice, and views of ambition, will be forward to raise cabals; to oppose the common hopes and interests of the people; to plunge the nation into discord and contention, and eventually to bring about disputes with their neighbours, or wasteful war among themselves. Saturn, the significator of the French King, being united in a friendly conjunction with Mars, the

the co-significator of Great Britain, and disposed of by Jupiter, the princely significator of George the Third, shows that amity and concord will still exist between the two powers, notwithstanding their domestic broils, and the endeavours of restless spirits to stir up the minds of the people to rapine and war. Hence will probably follow great disturbances amongst the heads of the church, and lead to new discoveries in the annals of popish superstition and religious persecution, which the people of that unhappy country seem inclined to shake off, with the shackles of slavery, misery, and want. In fine, here is every prospect, from the disposition of the significators in this scheme, that some very important event will happen in the politics of France, such as may dethrone, or very nearly touch the life of, the king, and make victims of many great and illustrious men in church and state, preparatory to a revolution or change in the affairs of that empire, which will at once astonish and surprize the surrounding nations.

England, I am happy to say, has every prospect of harmony and peace; and, from the superior strength and elevation of her significators, will give laws to her enemies, and peace and prosperity to her allies. She will be looked up to from the belligerent powers in the north, to interpose her potent arm to bring about a restoration of peace amongst them, and to awe, with her thunder, those who aspire to extend their dominion by the ravages of war. In the internal management of her affairs, the present epoch will be glorious; and, save a few anxieties amongst party men, and a temporary alarm for the scarcity of corn, which will be augmented by the uncommon continuance of wet weather, occasioned by the long stations of the Moon and other significators in the watery trigon, I do not see any probability of the peace and harmony of Great Britain being disturbed by the present contentions between other states; but, on the contrary, she will act as a mediator between them, and will advance in glory and renown over every part of the habitable globe.*

Having said thus much upon the vernal scheme or figure of the heavens, for the year 1789, I shall in this place call the attention of my reader to that remarkable æra in the British history, which gave independence to America, and reared up a new empire, that shall soon or late give laws to the whole world. The revolution carries with it something so remarkable, and the event is so important in this country, that I shall make no apology for introducing the scheme of the heavens for the spring and

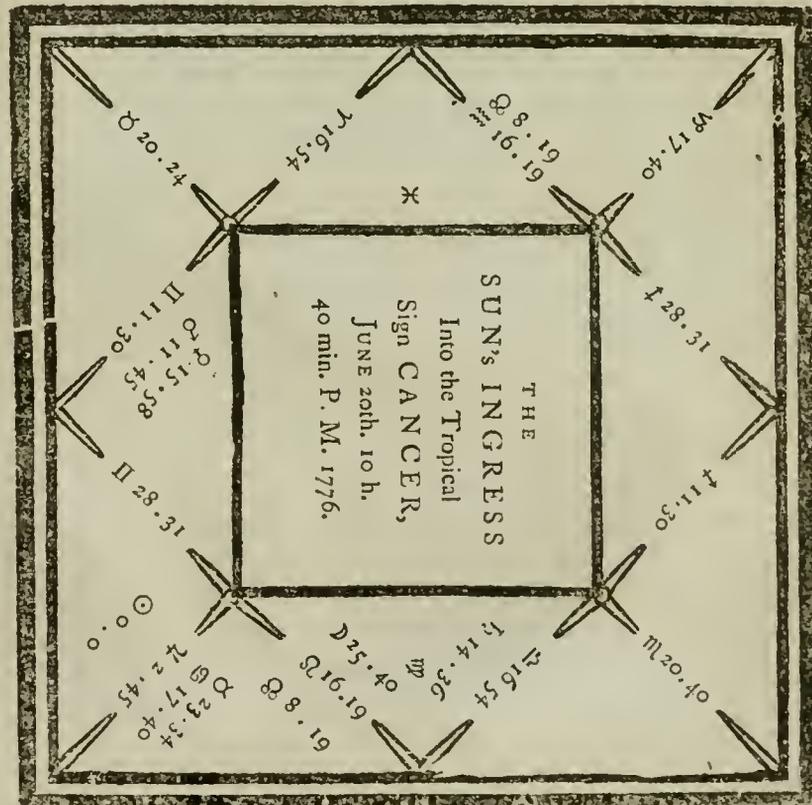
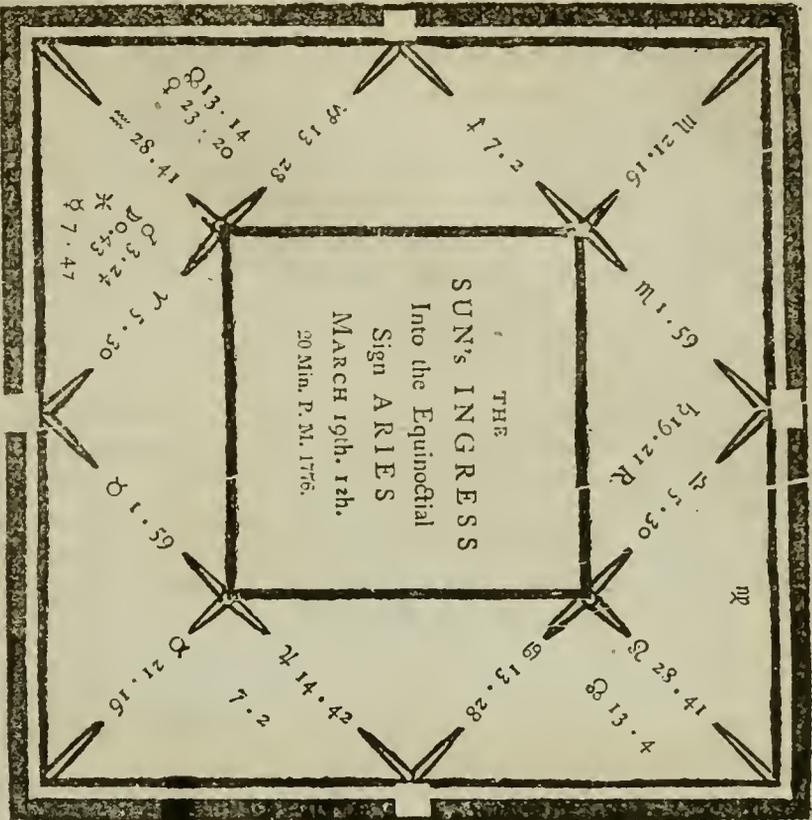
* Let the reader compare the foregoing remarks with the events that have happened, particularly in France, since the first editions of this work were published; and I trust I shall obtain credit for other matters which I have predicted, but which are as yet in the womb of time. *Note to the edition of 1792.*

summer quarters of the year 1776, when this revolution happened, and for examining and explaining the same, according to the rules I have so amply laid down for that purpose. The Sun's revolutionary ingress into the sign Aries in the year 1776, under which the independence of America was established, and the face of the heavens at the summer solstice, may be seen in the annexed figures, which were calculated with great accuracy and precision for this purpose.

In the vernal equinox, we find Jupiter is lord of the ascendant, and in his detriment. Mars we find in Aries, which is the ascendant of England, strong and powerful in his own house, but under the earth. The Moon, who represents the common people, we find under affliction, being combust of the Sun; and Mars, being combust also, foreshows that poor England, though her internal strength is great and permanent, yet she will this year be accidentally afflicted and depressed; more especially as we find Mars going to an opposition of Saturn, and Saturn uncommonly strong in the midheaven, in his exaltation, and beheld by the two fortunes Jupiter and Venus; and consequently superior to Mars in power and dignity, who is under the earth, and combust of the Sun, though located in his own house; which in this case serves however to show the permanency and stability of Great Britain during the whole of this trying conflict.

In this figure the planet Saturn is the significator of America, and Mars represents the people of Britain; as may very easily be seen by taking down the dignities of Saturn and Mars, according to the Table in page 120 of this work. That Saturn hath the superiority of power, and that Mars and Saturn are inimical in their nature to each other, are facts too evident to be denied; and, as the aspect which is about to be formed between them is a malevolent one, namely, a partile opposition, it declares the event shall be such as to cause a total and eternal separation of the two countries from each other; and that the congress, which is represented by Saturn, will establish an independent and complete revolution, which shall be built upon a firm and durable foundation; and the increasing strength and durability of the new state is represented by Saturn in his exaltation, supported by the benefic rays of the two fortunes. And since there is a remarkable reception between the two planets Saturn and Venus, i. e. Venus in the house of Saturn, and Saturn in the house of Venus; supported by a propitious trine aspect of Venus and Jupiter, while Jupiter and Saturn, and Saturn and Venus, with the three preceding planets, occupy and possess the whole expanse of the heavens; it is hence declared, that whatever is effected under this revolution of the Sun's ingress into Aries by the Americans, shall not only be permanent and durable, but shall be supported by those three grand pillars of state, wisdom, strength,
and

Scheme of the Solar Ingress governing the Year 1776.

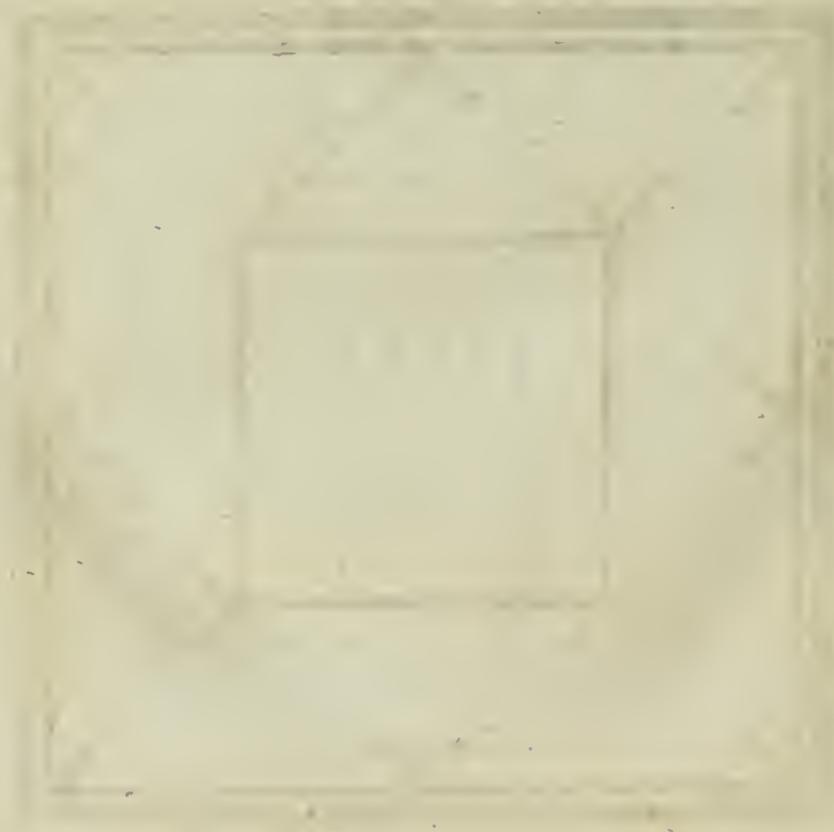
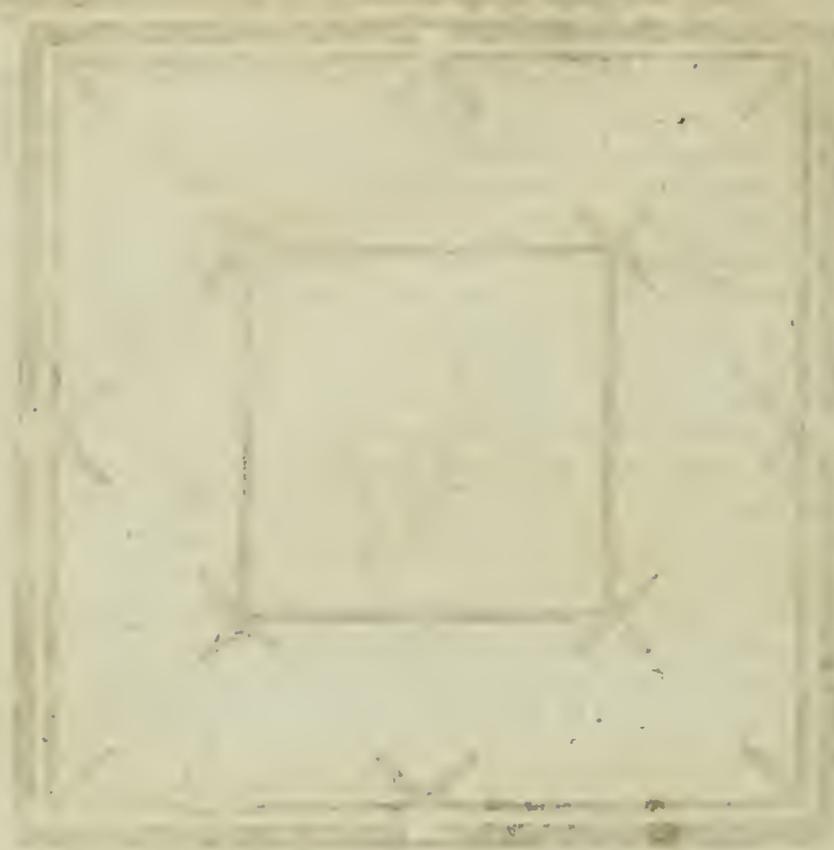


LATITUDES of the PLANETS at the VERNAL EQUINOX.

♃	2	36	North.
♄	0	18	South.
♅	0	44	South.

♆	0	27	South.
♇	0	53	North.
♈	3	42	South.

To face page 103T.



and unanimity; which are pointed out by those three planets, agreeable to their tendency and nature, viz. Saturn, strength and durability; Jupiter, wisdom and justice; and Venus, unanimity and perseverance; and their mutual trine aspect to each other, is expressive of future perfection and harmony; so that, if we attentively contemplate the above position of the heavenly bodies, we shall find no point strained, to show their natural tendency towards the good fortune and success of the Americans; and consequently the disappointment and prejudice of the British arms and administration.

We shall now take notice of the time in which this extraordinary revolution should come to its crisis, or completely take place, as pointed out by the several significators in the figure. To do this, we must equate the distance of Mars from Saturn, they being the two principal actors in this revolution. Their distance is taken by right ascension, according to their latitude; because Mars, which is the significator of Great Britain, is within three degrees of the cusp of the fourth house.

	deg.	min.
The right ascension of Saturn is	18	52
The right ascension of Mars is	2	30

Subtract, and the remainder is the distance of Mars from Saturn	16	22

Which arch of direction must be converted into time, by adding to it the right ascension of the Sun, as taught in the Doctrine of Nativities; by which rule we are to examine how many days the Sun takes in going that space in the ecliptic; and this being an annual revolution, with the two significators in common signs, which denote weeks, we must therefore allow for each day's motion of the Sun one week: by which it will appear that the crisis or effect of the opposition of Mars and Saturn came up in fifteen weeks and two days from the time the Sun came into the first scruple of the equinoctial sign Aries; at which time to a day the Americans declared themselves independent of the British government, and became a free state.

At this time the heavenly intelligencers were posited as in the scroll presented by the hand of Fame in the annexed Plate; and from whence the following conclusions naturally follow. So many significators being posited in the fifth house, in the watery and fruitful sign Cancer, the sign or house of the Moon, with the Moon in the ascendant; and Venus, Jupiter, Sol, and Mercury, all beholding the ascendant with a trine aspect; clearly evince that the state of America shall in time have an extensive and flourishing

rishing commerce ; an advantageous and universal traffic to every quarter of the globe, with great fecundity and prosperity amongst the people. At this period we are in some measure enabled to speak experimentally of the truth of this prescience ; though the stars point out these particulars, with all other important incidents relative to the rise and progress of the United States, with as much certainty and precision as by the Moon we calculate the ebbing and flowing of the sea, the times and periods of eclipses, the courses and effects of comets, or any other extraordinary phenomena, wherein nature, and the ordinations of God, the great and primary cause of all things, are at the bottom.

The better to satisfy the curious in these mundane revolutions, and to enable them to draw conclusions with greater exactness, I have subjoined the figure of the Sun's ingress into the tropical sign Cancer, which took place near fourteen days before the Americans declared their independence ; and, what is very remarkable, Mars, who is the significator of Great Britain, is disposed of in the inum cœli by Mercury, the significator of the French king, who, when the Sun entered into Aries, was lord of the seventh house, the house of public enemies, of falsehood, and deceit. He likewise disposes of Jupiter, lord of the ascendant at that time, which had co-signification with Mars, in representing the people of England. From these remarkable positions and effects, we may fairly conclude, that the Americans had not only the French nation to assist them, but had many strong and powerful friends in Great Britain, who would support the cause and second the exertions of the French in establishing their independence.

It is to be noted, that, in the preceding figure of the Sun's entrance into Cancer, Mars is found in conjunction of Venus ; and, although Venus is a fortune, and declares England should not be ruined by the strong influence of Mercury, their dispositor, yet she softens and takes off the warlike courage and intrepid impetuosity of Mars, and inclines him more to amity and peace than to bloodshed and slaughter. Besides, we find the Sun, who is king amongst the planets, instead of being in conjunction of Mars, the implicative aspect of war and conquest, is in conjunction with Jupiter, who is the natural significator of peace and concord ; so that the Sun's ingress into Cancer declares that the counsels of his Britannic majesty should not prove effective, nor his arms victorious ; but inclined only to push on a defensive war with the Americans, as the nature of their situation and the necessity of the times might require, though an unlimited thirst for conquest was predominant ; which exactly corresponds with the situation of the heavenly ordinances at the time the Americans chose to declare their defection from the mother-country.

At

At this time Jupiter and Venus were in conjunction, and appeared to meet as counsel with the Sun and Mercury in the celestial Crab, in that part of the heavens appropriated to the mansions of the Moon. The Moon was then also arrived at the opposite point of that particular place in the heavens where she was posited at the time of the ingress, and disposed of by Saturn, the significator of America. Hence it will appear, that if we read the history of the American war, and examine with attention the various transactions of those who were the principal actors in the business, and compare the result with what is predicted by the foregoing figures, according to the rules heretofore laid down to determine planetary influx, we shall find no difficulty in tracing every important event, with astonishing exactness and precision, that can in any shape relate to this department of the astral science.

I could here add a variety of other examples, in support of astral influence upon synods and states, and in promoting, as second causes under heaven, the rise and fall of empires, and the revolutions of the world. But enough has surely been said to illustrate this enquiry to the fullest extent, and to render it obvious to the meanest capacity, particularly as the nature of the planets and signs, and the houses and mansions of the heavens, continue unalterably the same in all cases, with respect to their influence and tendency; and require only to be applied to the nature of the question, nativity, or revolution, whichever it may chance to be, agreeable to the rules so amply given for that purpose; and I will be bold to say, that the utmost satisfaction will result to every sober enquirer, the more he pursues, and the deeper he contemplates, this incomparable study.

I am not, however, to expect, that all men will be converts to my opinion, or subscribe to the evidence I have so abundantly brought in defence of my doctrine. The self-willed, and the classically obstinate, are not to be moved by any species of reasoning, incompatible with their own way of thinking; and it would be the extreme of folly, after the arguments I have adduced, to attempt to remove that mist from before their eyes, which blinds their reason, and contaminates their sense. If proofs of all denominations, and the experience of every day and hour we live, are incapable of impressing the mind with the truths of elementary influx and sidereal affections, it is not all my faint ideas can furnish through the medium of my pen, that will either penetrate the heart, or operate to convince on this occasion. Others there are, who most cordially believe whatever their own eyes and their own ears can demonstrate; but who are infidels to every occult property, and to the secret

influence and effect of second causes. Yet they know there is a secret power in the magnet, which they can neither see nor comprehend. They are sensible of all the phenomena and surprising properties of air, though they cannot see it, nor demonstrate its particles. They admit the ebbing and flowing of the tides, and allow the moon produces the effect; yet in the same moment they deny her influence, and question the ordinations of Providence. To contend with such men would be ridiculous and absurd, since it could neither support arguments, nor alter facts; nor would the sanction or applause of such a description of beings add either to the merit or reputation of the science.

END of the THIRD PART.

AN
ILLUSTRATION
OF THE
CELESTIAL SCIENCE
OF
ASTROLOGY.

PART the FOURTH.

CONTAINING THE
DISTINCTION between ASTROLOGY
AND THE
WICKED PRACTICE of EXORCISM.

WITH A GENERAL DISPLAY OF
WITCHCRAFT, MAGIC, and DIVINATION,
FOUNDED UPON THE
EXISTENCE OF SPIRITS Good and Bad, and their
AFFINITY with the Affairs of this WORLD.

By EBENEZER SIBLY, ASTRO. PHILO..

PRINTED IN THE YEAR MDCCCX.

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

Of the CELESTIAL SCIENCE of

A S T R O L O G Y.

PART the FOURTH.

FROM what has been premised in the foregoing parts of this work, it will now become manifest to every unprejudiced reader, that Astrology and Magic, how much soever they have been confounded with each other, and considered by the vulgar as one and the same doctrine, are nevertheless two very opposite and distinct pursuits. The one not only supposes, but in truth is, an attainment of the contingencies and events of futurity, from a natural cause implanted in the motion and influence of the spheres, which it is at once honourable and praiseworthy to study; the other, an acquirement of particular events to come, or mischiefs to be performed, by means of occult spells, diabolical incantations, the agency of spirits, or confederacy with the devil. This constitutes what is termed Magic, Exorcism, Witchcraft, and Divination, very aptly termed, "The Black Art," which it shall be the principal object of the following pages to illustrate; as well to give the reader some rational idea of that very ancient but mischievous practice, as to clear the sublime contemplation and study of the stars from the gross imputations it hath on that account sustained.

I have no doubt but the greater part of my readers, and perhaps the bulk of mankind at this day, totally disbelieve the possibility of witchcraft, magic, or divination; because, they deny the very existence of spirits, the agency of the devil, and the appearance of ghosts or spirits of deceased men, upon which belief the practice of the black art entirely depends. But, however incredulous the wisest critic may be, as to what has been related on this subject, certain it is, that such spirits really do exist, and that confederacy and compact with them was in former times

no uncommon thing. Blackstone seems to have established this fact in a very satisfactory manner, where he speaks of the laws formerly provided in this country against magicians and witches, and those who held confederacy with spirits; which to disbelieve, would not only be found to militate against numerous important passages of Scripture, but would call in question the express words of our Saviour himself, and give the lie to authors and attestors of the first reputation and character. Indeed, the force of Revelation, and the doctrine of Christ, depend entirely upon our opinion of the existence of spirits; for that, being confessed or doubted, either affirms or denies the eternity of the soul.

Those persons, who have taken pains to contemplate the nature and structure of man, will have no difficulty to believe, from the principles of reason and common sense; that a soul, essence, or spirit, absolutely exists within his body, totally independent of all material functions or desires; that flies in his face upon the commission of every unjust or improper act, and that leads the human ideas to a state of being, infinitely beyond the bounds of the terrestrial globe, and unconstrained by the limits of time. This applies to the essence, soul, or spirit, of man; whereas the body, being compounded of the elements of this world, is swayed, ruled, and eventually overcome, by them, in proportion as the elements operate upon one another, so as to produce diseases, imbecility, and death.

As it is agreed by all authors, and admitted in the creed of all sects and persuasions of people, that, before the fall, the seasons and elements were in one unalterable state of perfection and harmony; so the condition of man was not then under the power, of the elements, but he was clothed with purity and immortality as with a garment. The external gross elements had then no sway; and the astral powers, instead of inflaming his desires, contributed unto him the influences of like unto like, forming an union of delectable ideas between soul and body, which led to the unabated praise and adoration of his beneficent Creator. The pure elements were then congenial to his state of immortality, and the astral powers were turned upon his back, while innocence and incorruptibility smiled on his brow. His food was not limited to palpable matter, but was combined with the pure ethereal spirit of the universe, which perfumed the air, and enriched the seat of paradise.

Such was the primeval happy state of Man. But departing from his innocency, by the secret insinuations infused into his mind by the fallen spirit Satan, he lusted after palpability in the flesh, turned his face to the elements, deserted his reason and his God, and fell from his ethereal

real state into all the perils of mortality and death. Having no longer all powers under his subjection, he became subject to sidereal and elementary influx, with his understanding darkened, and his mental faculties abridged; which I have exhibited by the four figures in the annexed Plate. The first represents the primeval state of man, with his hand lifted up to his head, denoting the seat of comprehensive sensibility, to which the light of reason and sense flowed from the mirror of the Deity, in whose image he was formed. The second figure shows the elementary and astral influence in the primeval state of man, as having no action whatever internally, but falling on his exterior or back parts; whilst his face, turned to the light, received the beatific vision of immortality and life from the gate of heaven. The third figure shows the internal action of the elementary and planetary influx after the fall, upon the vital parts of man, whence diseases and death follow in a direct and regular course. For, as the action of the stars on man are agents, and the elements of which he is composed patients, the same as in the outward world; so we find, as they are situated in the outward world at the time of birth, either as to strength or imbecility, so shall be the inward weakness or vigour of the vital parts of man born under them; and of such shall be the inbred quality of the disease thus implanted in our fallen nature to bring on corruptibility and death. The fourth figure is intended to show a faint resemblance of an abandoned and more degenerated state of fallen human nature, when the will and passions of man are given up to vice, and contaminated with the gross or bestial quality of deadly sin and wickedness. He is led captive by an evil spirit, the agent of Lucifer, having his will darkened and every spark of light extinguished, that could flow from the intellectual faculties of the soul, or from the collision of virtue and sense. Such are the men described by St. Paul in his Epistle to the Romans, chap. i. ver. 28, 29, 30.

In this action of the stars upon man, it leaves the will and the soul totally unconstrained; whilst the body or corruptible part only is influenced, which allures and attracts the will; and, as observation and experience show us, too commonly leads it captive to all the excesses and intemperance of the passions. But, as this is the utmost effect the force of the stars, or the power of the elements, is found to produce in our nature; so the doctrine of astrology goes no further than to define and explain them through all the tracks of occult speculation and science. Whereas the art of magic, of divination, and exorcism, forms an alliance with the agents of the devil, lusts after compact with damned souls, and holds converse with the departed spirits of men.

To illustrate this extraordinary practice of the ancients, I shall here consider the nature of the world of spirits, their quality and office, and the affinity which they bear to this world, agreeable to the doctrines laid down by those ancient authors, whose works are now rarely to be seen, though sanctioned by the most remarkable experiments, and confirmed by the strongest evidence that can be collected at so distant a period.

The noble and learned Swedenborg, whose nativity we have considered in the foregoing part of this work, has with great ingenuity explained the nature and situation of the departed spirits of men, after their recess from this life. The world of spirits, says this author, is neither heaven nor hell, but a place or state betwixt both, into which man immediately enters after death; and, after staying there a certain time, longer or shorter, according to what his past life had been in this world, he is either received up into heaven, or cast down into hell. It must be noted here, that this intermediate state has nothing in it of the probationary kind; for that is all over with the life of this world; but is a state of a separation or reducing every one to his own proper prevailing principle, and as such finally preparatory for an eternal happiness or misery.

In the world of spirits is always a very great number of them, as being the first sort of all, in order to their examination and preparation; but there is no fixed time for their stay; for some are translated to heaven and others consigned to hell soon after their arrival; whilst some continue there for weeks, and others for several years, though none more than thirty, this depending on the correspondence or non-correspondence between the interior and exterior of men. As soon as they arrive in the world of spirits, they are classed according to their several qualities, inclinations, and dispositions. The evil, with such infernal societies as they had communication with in this world, in the ruling passion; and the good, with such heavenly societies as they had communicated with, in love, charity, and faith. But, however they are diversely classed, they all meet and converse together in that world, when they have a desire so to do, who have been friends and acquaintances in this life; more especially husbands and wives, brothers and sisters, &c. But if they are, according to their different ways of life, of different inclinations and habits of mind, they are soon parted; and it may be observed, both concerning those who finally go to heaven, and those that go to hell, that, after their arrival in those two different kingdoms, they no more see or know one another, unless they are of like minds and affections. The
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reason why they meet and know one another in the world of spirits, and not so in heaven or hell, is, because in the world of spirits they pass through the same state they were in in this life, and so from one to another; but afterwards all are fixed in one permanent state respectively, according to the state of that love which prevails in them, in which one knows another from similarity of condition; for similitude joins, but dissimilitude separates.

As the world of spirits is a middle state with man, between heaven and hell, so it is also a middle place, having the hells underneath and the heavens above; all the hells are shut next to that world, except that some holes or clefts, like those in rocks or caverns, are left open; and these so guarded, that none can pass through them but by permission, which is granted on particular occasions. Heaven likewise appears as fenced all round, so that there is no passing to any of the heavenly societies, but by a narrow way, which is likewise guarded. These outlets and inlets are what in scripture are called the doors and gates of heaven and hell.

The world of spirits appears like a valley, between mountains and rocks, here and there sinking and rising; the doors and gates opening to the heavenly societies are only seen by those who are in their preparation for heaven; nor are they to be found by any others. To every society in heaven there is an entrance from the world of spirits, after passing which there is a way, which as it rises branches into several others: nor are the doors and gates of the hells visible to any but those that are going to enter therein, to whom they are then opened; at which time these appear like, as it were, dark and sooty caverns, leading obliquely down to the infernal abyss, where there are also more gates. Through those dark and dismal caverns exhale certain foetid vapours, which are most offensive to the good spirits; but which the evil ones are greedily fond of; for, as were the evils which any one took most delight in when in this world, such is the stink corresponding thereto which most pleases him in the other; in which they may be aptly compared to those birds or beasts of prey, as ravens, wolves, and swine, which are attracted by the rank effluvia emitted from carrion and putrid carcasses.

There are also in every man two gates, the one of which opens towards hell, and to all that is evil and false proceeding therefrom; the other gate opens towards heaven, and to all the good and truth issuing thence. The infernal gate is open those who are in evil, and they receive from above only some glimmering of heavenly light, just sufficient

cient to serve them to think, reason, and talk of heavenly things; but the gate of heaven stands open in those who are good and in truth. There are also two ways leading to the rational mind in man; the superior or internal, by which good and truth are communicated from the Lord; and the inferior or external way, by which evil and false are communicated from hell, and the rational mind is in the midst of these two ways; hence it is, that as much of the heavenly light as any man receiveth into his mind, so far is he truly rational; and so much as he admits not of it, in such proportion he is not rational, however he may think himself so. These things here offered, show the correspondence that subsists between man and heaven and hell; for his rational mind, during the formation of it, corresponds to the world of spirits, things above it being in heaven, and things beneath it in hell; the former are opened, and the latter (as to all influx of evil and the false) are shut, with respect to those who are in their preparation for heaven; but, on the other hand, the things from beneath are opened, and the things above are shut (as to all influx of good and truth) with respect to those who are in their preparation for hell; consequently the latter can only look down to the things beneath them, or to hell, and the former only to things above them, or to heaven. Now to look up is by correspondence to look to the Lord, who is the common centre to which all heavenly things point their aspect and tendency; but to look downwards is to turn from the Lord to the opposite centre of attraction, and consequently to all things of a hellish nature.

These considerations are applied only to the immediate after-state of the soul and spirit of man, as the consequence of the mortality of this world. Many there are, however, who entirely disbelieve the faculty of the soul, or the existence of the spirit; but whoever rightly considers the matter, cannot but know, that it is not the body, or material part, but the soul, or spiritual part, that thinks within him. Now the soul is his spirit, immortal in all its properties, and receptive of what is spiritual, as having a spiritual life, which consists in thinking and willing; consequently, the whole of the rational life appertains thereto, and not to the body, though manifested therein: for the body is only thoughtless matter, and an adjunct or instrument to the spirit of man, whereby it may manifest its vital powers and functions in this natural world, where all things are material, and as such void of life; it is indeed customary to ascribe action, motion, and power, to the body, in the common forms of speaking; but to suppose that the properties belong to the instrument, and not solely to the principle that actuates it, is erroneous and absurd.

As all vital power, both of acting and thinking, appertains solely to the spirit, and in no wise to the body, it follows, that the spirit is truly and properly the man, and that without its influence and operation there is neither thought nor life from the crown of the head to the sole of the foot: consequently, that the separation of the body from the spirit, which we call death, takes nothing from that which in reality constitutes the man. For man would not be capable of thinking and willing, unless there were in him a substance to serve as the subject of these operations; and to suppose otherwise would be ascribing existence to non-entity, as may appear from man's not being able to see without that organ which is the subject of vision, or to hear without the organ of hearing; these senses being nothing without such subjects of their operations. Now thought is internal vision, or the sight of the mind, as perception is the internal hearing, and these without internal organized substances, as their proper subjects, cannot exist: so that the spirit of a man has equally a form, and that a human one, as also its sensory and senses, when divested of its material body, as it had before; for all the perceptive life of the eye and the ear, and of every other sense that appertains to man, is not from his material body, but from his spirit and the vital powers thereof, in all and singular the organs and parts of his body: hence it is, that spirits see, hear, and feel, as well as men, in the spiritual world,* though not in this natural world after their separation from this mortal body. That the spirit had natural sensations in this world, was owing to its union with a natural or material body; but then also it had its spiritual senses in various modes of thinking and willing.

The foregoing doctrine is here offered to convince the rational reader, that man, considered in himself, is a spirit, and that the corporeal part of his composition annexed to him in this natural and material world is in order to his relation thereto, and what he has to do therein, but is not the man himself, but only designed to be instrumental to the operations of his spirit: but, as few are capable of receiving abstract reasonings,

* To suppose a human spirit void of a human form and senses, is to annihilate the very idea of spirit; for as every essence has its proper form, and every form its own essence, (they being necessary correlatives,) so every spirit has its body suited to the world it belongs to, according to that distinction laid down by the apostle: "There is a natural body, and there is a spiritual body:" and indeed, it is as rational to conclude, that a human spirit should have a human organized body endued with spiritual senses in a spiritual world, as that the same spirit should be invested with a material organized body with natural senses in this natural world. It is to be lamented, and the more for its tendency to promote infidelity, that many of the learned, so called, have in a manner defined and refined spiritual nature into nothing, by divesting it of substantiality, to which it has a more peculiar right by far than matter; nor is the body of an angel less substantial in a proper sense of the word than a solid rock, though not according to the conception of material nature. Upon the whole, the common ideas of the vulgar and illiterate come much nearer to the truth and reality of heavenly things, than the vain conceits of such speculating fools.

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and many are apt to run them into matter of doubtful disputation, by arguments drawn from fallacious appearances of sense, I choose, for confirmation of the doctrine in hand, to appeal to truths founded on experience. Such as have confirmed themselves in the belief of the contrary side, are given to think, that, as the beasts have life and sensations as well as men, so they have both the same spirit and the same end; but this is a gross error, as the spirit of a beast immensely differs from that of a man, as being destitute of that sublime principle of a heavenly life, by which the latter is made receptive of the divine influx, and capable of being exalted to a participation of the divine nature; and therefore it is that man is so highly privileged above the beasts, that he can think of God, and the things pertaining to his kingdom both in heaven and earth, and be led thereby to love the Creator, and to be united to him: now that which is in the capacity of such union is not liable to perill, like that which is not. For there is in every angel and in every man an inmost and supreme degree or part; which more immediately admits the divine influx from heaven, whereby all that is within man in the inferior degrees are orderly disposed and regulated. This inmost or supreme part of the spirit or soul, may be called the Lord's entrance into angels and men, nay, his very habitation in them; and hereby it is that man is distinguished from the brute animals, which have it not, and is rendered capable of near communications with heaven in the inner man, of believing in the Deity, of loving him, and of seeing him: nay, from hence it is that man is a recipient of understanding and wisdom, and also that he is endowed with a rational life, and an heir of immortality: but how or what the Creator operates in this inmost recess or supreme part of man, exceeds the capacity of an angel to comprehend.

When the body of a man is no longer able to perform its natural functions corresponding to the thoughts and affections of his spirit, and which are derived to him from the spiritual world, then he is said to die; which comes to pass when the lungs and the heart cease their respiratory and contractile motions; not that man then suffers extinction of life, but only is separated from that corporeal part of his composition, which served him for an instrument of usefulness in this world; but he still continues a living man, and that in a proper and literal sense of the expression, inasmuch as man receives his denomination not from his body, but from his spirit, since it is the latter that thinks in him, and that thought with affection essentially constitutes the man; so that, when any man is said to die, it means no more than that he passes from one world into another; and hence it is, that by *Death* in the Scripture, according to the internal sense of the word, is signified resurrection, and continuation of life.

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There is a very near communication and correspondence betwixt the spirit and respiration, and the motion of the heart (*systole*), betwixt thinking and respiration, and betwixt the affection of love and the heart; so that, when these two motions cease in the body, a separation presently ensues; for these two motions, viz. that which is respiratory in the lungs, and that which is called the systole or contractile power of the heart, are the two bonds of union, which when broken, the spirit is left to itself, and the body, being destitute of life from the spirit, becomes cold and putrefies. That so intimate a communication subsists between the human spirit and respiration, and the heart, is, because all the vital motions in this world depend thereon, not only in common, but also in every particular part of the body,

The spirit of a man remains some little time in the body after all signs of life disappear, but not longer than till a total cessation of all power in the heart ensues, which varies according to the nature of the disease he dies of, for the motion of the heart continues long after in some, but not so in others; but, as soon as the total cessation of it happens, the resuscitation of man commences, and this by the sole power of the Lord. By resuscitation here is meant the liberation of the spirit of a man from his body, and the introduction of it into the world of spirits, and commonly called Resurrection. That the spirit of a man is not separated from his body before all motion and power in the heart entirely ceases, is because the heart corresponds to the affection of love, which is the very life of man, for it is from love that every one derives his vital heat; therefore, so long as this conjunction lasts, so long the correspondence continues, and it is from correspondency that the spirit actuates and communicates life to the body.

That the form of the spirit of a man is a human form, or, in other words, that the spirit is the true formed man, may be evinced from many articles, particularly from these, viz. that every angel is in a perfect human form, and also, that every man is a spirit as to his inner man; and that angels in heaven are from the human race. This also more evidently appears from man's being denominated man from his spirit, and not from his body, and because the corporeal form is an adjunct to the spirit after its form, and not contrariwise, the former being but the clothing of the latter. Moreover, the spirit is the sole moving power in man, acting upon and actuating every the most minute part of the body, insomuch that, when any part no longer derives vital influence therefrom, it presently dies. Now, the ruling powers, which govern the body as their subject, are the thought and the will; but these are from the spirit only, nay, constitute its very essence. The reason why we do not see any se-

parate spirit, nor yet that of another man whilst in his body, in its human form, with our present organs of sight, is because these organs of vision are material, and therefore only capable of discerning objects of a material nature, whereas spiritual things must be seen by a spiritual eye*; but, when the corporeal sight is extinguished by the death of the body, and the spirit's eye is opened, then spirits appear to one another in their human form, not only in the spiritual world, but they also see the spirits of those who yet live here in the body.

That a human form is proper to a human spirit, follows from man's being created in the form of heaven, and also receptive of all things of a heavenly nature and order, consequently with the faculty of receiving understanding and wisdom; for, whether we express it by the words, faculty of receiving understanding and wisdom, or, the faculty of receiving heaven, it comes to one and the same thing. So that what has hitherto been said on this subject, may be understood by the rational man, from his view of causes and their effects, of premises and their consequences; but not so by the obstinately irrational, and that for many assignable reasons; but principally, because he is averse to all doctrines which are contrary to the false principles that he has adopted in the room of truths; and, he that has thus shut up his mind hath shut the gate of heaven against himself, so that no light from thence can illuminate his rational faculties; and yet that gate might be opened, if his will did not resist. This makes it evident, that they, who are in false thinking from an evil principle, might be possessed of a rational understanding, if they were in a willing disposition for it; and, that the reason why they are not so, is because they love the false above the true, as more agreeing with the evil they have adopted, and which they choose to follow. It is to be observed, that to love and to will a thing is the same; for, what a man wills he loves, and what he loves he also wills.

When the spirit of a man first enters into the world of spirits, which is soon after his resuscitation, (of which mention has been made before,) he as yet retains the same face and voice that he had in this world, as being hitherto in his exterior state, that of his interior being yet unmanifested; and this is his first state after death; but some time after, his face becomes entirely changed, so as to correspond with the particular affection or love that possessed his spirit when in the body; for the face of a man's spirit differs greatly from that of his body, the latter being

* It is to be noted here, that, when spirits are seen by any one in the body, they are not seen with the corporeal organs of vision, but by the spirit of the beholder abstractedly from the body, though the appearance is exactly the same in both cases, as implied in those words of the apostle, where, speaking of his visions, he says, "Whether in the body, or out of the body, I cannot tell."

derived from his parents, but the former a correspondent to his predominant affection, of which it is the signature or image, and which becomes appropriated to man in the other world, upon the manifestation of his interior state ; for the spirit of a man, rightly considered, is the same with his predominant affection or love, and his face is the external form of it. This change respecting faces, in those who pass from hence into the other world, is founded on this law, that no dissimulation or counterfeiting is there allowed, but all must appear to be what they really are, and consequently express their thoughts in their words, and their affections and desires in their looks and actions, so that the faces of all there represent their minds respectively. Hence it is, that, though all who knew one another in this world are alike mutually acquainted in the world of spirits, yet it is otherwise in heaven and hell.

The faces of hypocrites undergo not their proper change so soon as the faces of others, and that because they have by custom contracted a habit of forming their minds to a kind of imitation of good sentiments and affections, and therefore they appear not uncomely for some time ; but as the disguise gradually wears off, and their inmost thoughts and affections manifest themselves, they appear more ugly than others. The hypocrites here spoken of, are such as know how to talk like angels upon divine subjects, and yet in their hearts exalt nature on God's throne, and disbelieve all heavenly truths acknowledged in the Christian church.

It is to be observed, that the human form of every man after death is beautiful in proportion to the love he had for divine truths, and a life according to the same, for by this standard things within receive their outward manifestation and form, so that, the deeper grounded the affection for what is good, the more conformable it is to the divine order in heaven, and consequently the more beauty the face derives from its influx. Hence it is, that the angels of the third or inmost heaven, whose love is of the third or highest degree, are the most beautiful of all the angels ; whereas they whose love for divine things had been in a lower degree, or more external than that of the celestial or highest angels, possess an inferior degree of beauty ; and the translucent lustre in their faces, as proceeding from a smaller degree of divine virtue within them, is comparatively dim ; for, as all perfection rises in degrees from the inward to the inmost, so the external beauty, to which it gives life and vigour, has its degrees in the same proportion.

When a man passes from this natural world into the spiritual, which is at the time of his death, he takes with him all that belonged to him as
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man, and possesses every sense, both external and internal, that he possessed before. Thus, for instance, all in heaven have their sight, their hearing, and all their senses, in far greater perfection than when in this world, and also their minds more abundantly replete with wisdom: for they see by the light of heaven, which greatly exceeds that of this world, and they hear through the medium of a spiritual atmosphere, to which that of our earth is not comparable. The comparative difference between these two senses there and here, is as that of a bright sky to a thick fog, or as the lustre of the meridian sun to the dusk of the evening. Now the light of heaven, which is the divine truth, makes manifest the minutest things to the perception of angels; and, as their external corresponds to their internal or intellectual sight, so by mutual influx they co-operate in forming the high perfection of angelic perspicuity. In like manner their sense of hearing corresponds to their perception, both in the understanding and will; so that in the sound of the voice, and in the words of the speaker, they can trace the minute particulars of his affections and thoughts; in the sound what relates to his affections, and in the words what concerns his mind or thoughts; but it is to be observed, that the other senses of the angels are not in the same high degree of perfection with those of sight and hearing, and that because the latter are subservient instruments to their understanding and wisdom, and not so the others, which, if equal in power, would lessen their preference to intellectual delights over and above those of their spiritual bodies, as we find to be the case with men in this world, who, according to their greater relish and indulgence as to their grosser senses, have the less appetite and sensibility with respect to spiritual things.

A few words shall here be spoken concerning the cultivation of the rational faculty in man. Genuine rationality consists in truths, not in falsehoods. Now truths are of three kinds, civil, moral, and spiritual: civil truths relate to judicial matters, and such as respect public government, and, in a general consideration, justice and equity: moral truths have relation to the conduct of life with respect to societies and inferior connections; in general, to sincerity and rectitude; and in particular, to virtues of every class; but spiritual truths relate to the things of heaven, and of the church on earth; and in general to the good of love, and the truths of faith. There are three degrees of life in every man: the rational part in man is opened to the first degree by civil truths; to the second by moral truths; and to the third by spiritual truths. But let it here be observed, that man's rational part is not opened and formed merely by his knowing such truths, but by living according to them when
known,

known, that is, by loving them with a spiritual affection, or the affection of his spirit, or, in other words, by loving justice and equity as such, sincerity and rectitude of manners as such, and good and truth as such; whereas, to love them only from external regards, is loving them for the sake of self, for one's own character, honour, or profit; and therefore such a love, as it terminates in self, gives not a man any right to the character of rational, as such a one uses truths as a lordly master uses his servants, viz. for his pleasure or interest: and where this is the case, they make no part of the man, nor open so much as the first degree of life in him, but only have a place in his memory, like other scientific ideas, under a material form, where they unite with the love of self in mere animal nature. Hence it may appear, how man becomes truly and properly rational, viz. in the third or highest degree, by the spiritual love of good and truth, or the things of heaven, and its representative the church; in the second degree, by the love of sincerity and rectitude; and in the first degree, by the love of justice and equity; which two last loves become spiritual by influx of the spiritual love of good and truth from the highest degree, by joining itself to the inferior loves, and forming in them its own likeness. There are three degrees in man corresponding to the three heavens; and, as the third or highest heaven does, as it were, sanctify the two inferior heavens by the descending influx of its celestial superior virtue, so the spiritual love of all that is good and true in man (corresponding to the third heaven) spiritualizes or sanctifies his virtues, though of an inferior class; thus, to give a cup of cold water to another is a little thing; but when it is the most we can do, and love is in the doing of it, the act has in it the essence of Christian charity.

There are three states which man goes through after death, before he enters into heaven or hell; the first respects his exterior part; the second his interior; and the third is his state of final preparation. These states man passes through in the world of spirits; however, there are exceptions, as some are immediately after death taken up into heaven, or cast into hell; of the former class are they who are regenerated, and so prepared for heaven in this world, and that in so high a degree as to need only the putting off all their natural impurities, in order to be carried by the angels into heaven. On the other hand, such as have been internally evil, under the mask of externally-apparent goodness, and so have filled up the measure of their iniquities by hypocrisy and deceit, using the cloak of goodness as a means whereby to deceive others; these are immediately cast into hell. There are also some who are committed to caverns immediately after their decease, and so separated from others in the world of spirits, but afterwards released, and remanded thither by turns; such are they who, under civil pretexts, deal fraudulently with their neigh-

hours; but the fore-mentioned are very few compared to the many classes of those who are detained in the world of spirits, in order to their preparation for heaven or hell, according to the established order of divine economy.

As to the first state before-mentioned, or that which respects the exterior, this man enters upon immediately after death. Every one's spirit has belonging to it properties exterior and interior; the former are those by which he governs and accommodates the corporeal functions in this world, more especially the face, speech, and bodily gestures, according to his social connections; the latter are proper to his will and free thoughts, which are seldom made manifest by the face, speech, and outward behaviour, man being accustomed through education and example to counterfeit friendship, sincerity, and benevolence, and to conceal his true thoughts even from his infancy. Hence it is, that so many learn the external practice of morality and good manners, however different they may in reality be within, and so, mistaking custom for principle, know not themselves, nor enter into any examination concerning the matter.

As the life of men newly become spirits is so like to their natural life in this world, and as they are at first strangers to their new state, without knowing any thing more of heaven and hell than what they have learned from the letter of scripture, and their preachers; therefore, after wondering for some time at their being clothed with a body, and possessing every sense as in this world, and also at their seeing things under the like appearance as before, they find themselves urged by a desire of knowing what and where heaven and hell are; upon which they are instructed by their friends in things relating to eternal life, and are conducted to various places, and different societies, and some into cities, gardens, and beautiful plantations, and more particularly to see magnificent buildings, as such external objects suit with the present external state of their minds. Then they are led to inspect those interior sentiments and ideas, which they had in this life concerning the state of souls after death, and concerning heaven and hell, not without indignation to think of their own past ignorance, and also that of the church, in relation to these important subjects. Almost all in the world of spirits are desirous to know whether they shall go to heaven or not, and the greater part judge in favour of themselves as to this particular, especially such as had lived by the external rules of morality and civil obligation here; not considering that both good and bad do the same to outward appearance, as also do many good offices to others, and in like manner go to church, hear sermons, and bear a part in the public worship; not reflecting that these external
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acts, and this outward form of worship, avail nothing in themselves, considered separately from the disposition and principle of the worshipper, and that it is the interior or inner man that stamps the character and value upon the outward work and form; but scarcely one in a thousand knows what is meant by the interior, and, even after being taught it, place all in the words and bodily service; and such is the greater part of those who at this day pass from the Christian world into the other.

The second state of man after death is called his interior state, as he then passes into the more recondite things of his mind, or of his will and thoughts, whilst the more external functions of it, as exercised in his first state, are then quiescent and dormant. Whoever carefully attends to the lives, words, and actions, of men, may soon find that every one has both his exterior and interior thoughts and intentions; thus, for example, the man of civil connections and manners forms his judgment of others by what he knows of them by character and conversation; and, though he should find them to be far otherwise than men of probity and worth, yet he does not speak and behave to them according to his real sentiments of them, but with something of seeming respect and civility: and this is still more strongly exemplified in the behaviour of persons addicted to dissimulation and flattery, who speak and act quite contrary to what they think and mean; and also in hypocrites, who can talk of God, of heaven, and spiritual things, and also of their country and neighbour, as if from faith and love, when at the same time they have neither the one nor the other, and love none but themselves. This evinces that there are thoughts in the same mind of two different complexions, the one interior, and the other exterior, and that it is common for men to speak from the latter, whilst their real sentiments in the interior are contrary thereto; and that these two arrangements of thoughts are of distinct and separate apartments in the mind, appears from the pains such persons take to prevent those that are interior from flowing into the exterior to manifestation. Now man was so formed by his original creation, that both these were as one by correspondence and consent, as is the case now with the good, who both think and speak what is good and true; whereas, in the evil the interior and the exterior are divided, for they think evil, and speak good, thus inverting the order of things, whilst the evil is innermost, and the good outermost, the former exercising rule over the latter, and using its services for temporal and selfish ends, so that the seeming good which they say and do is corrupted and changed into evil, however the undiscerning may be deceived by its outward appearance. On the other hand, they who are in the good principle stand in the divine order of God's creation, whilst the good in their interior flows into the exterior

exterior of their minds, and thence into their words and actions. This is the state in which man was created, and thus they have communication with heaven, and have the Lord for their leader. Thus much may serve to show, that man thinks from two distinct grounds, the one called the interior, the other the exterior; and, when we speak here of his thinking, we include likewise his faculty of willing, as his thoughts are from his will, neither can they exist separately.

After that man, now become a spirit, has gone through his first state, which is that of his exterior thoughts and will, he then passes into his second or interior state, and this he enters upon insensibly, which resembles that of a man of this world, who, finding himself at liberty from every restraint and dissipation, recollects himself, and enters into the most secret recesses of his soul. Now in this state of introversion, when he thinks freely from his inmost disposition and affections, he is properly himself, or in his true life. All without exception enter into this state in the other world, as proper to spirit, for the former is assumed and practised in accommodation to society and transactions in this world; and therefore, though it remains with man for some time after death, yet it is not long continued in, as not being suitable to the nature of a spirit, for the following reasons: first, because a spirit thinks and speaks from the governing principle of life without disguise; nay, the same is the case of man in this world, when he enters into his inmost self, and takes an intuitive view of his inward man, in which kind of survey he sees more in a minute than he could utter in an hour. Secondly, because in his conversation and dealings in this world, he speaks and acts under the restraint of those rules which society has established for the maintenance of civility and decorum. Thirdly, because man, when he enters into the interior recesses of his spirit, exercises rule over his outward economy, prescribing laws thereto, how to speak and act in order to conciliate the good will and favour of others, and that by a constrained external behaviour. These considerations may serve to show, that this interior state of liberty is not only the proper state of the spirit of a man after death, but even in this life. When a spirit has passed into this second or interior state, it then appears outwardly what manner of man he had been in this world, as he now acts from his proper self; thus, if he had been a wise and good man before, he now manifests still higher degrees of rationality and wisdom in his words and actions, as being freed from those corporeal and earthly embarrassments which had fettered and obscured the inward operations of his mind, whereas the bad man evidences greater folly than before; for, whilst in this world, he fashioned his external behaviour by the rules of prudence, in order to save appearances; but, not being under the like restraints now, he gives full scope to his insanity.

All who in this world lived uprightly, and preserved a good conscience, walking in the fear of God, and in the love of divine truths, applying the same to practical use, seem to themselves as men awaked out of sleep, and as having passed from darkness to light, when they first enter upon their second or interior state, for they think upon the light of pure wisdom, and they do all things from the love of goodness; heaven influences their thoughts and affections, and they are in communication with angels. But the condition of the evil in this state is according to his particular concupiscence. They who had been absorbed in self-love, so as not to attend to the good uses of their respective offices and functions, but discharged them only with a view to their own estimation and honour, appear more stupid than others; for, in proportion to the degree of self-love in any one is his distance from heaven, and consequently from wisdom: but they, who to the evil of self-love had added crafty devices, and by means thereof advanced themselves to worldly honours, associate themselves to the worst of spirits, and addict themselves to the magical arts, which are profane abuses of the divine order, by means of which they molest and vex all that pay them not honour. The practising of insidious wiles, and to kindle strife and hatred, yield them the highest pleasure; they burn with revenge, and long for nothing more than to tyrannise over all that submit not to their will; and all these wicked passions they gratify as far as their evil associates give them assistance; nay, so far does madness hurry them on, as to make them wish to scale heaven, either to subvert the government of the holy kingdom, or to cause themselves to be worshipped for gods therein. As to those who in this world ascribed all creation to nature, and so in effect denied a God, and consequently all divine truths, such herd together in this state, calling every one a god who excelled in subtlety of reasoning, and giving him divine honour. Such in the world of spirits are seen in their conventicle worshipping a magician, holding conferences concerning nature, and behaving more like brute-beasts than human creatures; and among them some who were dignitaries in this world, and had the reputation of being learned and wise, and others of a different character. From this much we may gather what they are, the interior of whose minds is shut against divine things, as theirs is, who receive no influx from heaven through looking up to God and a life of faith.

The third state of man, or of his spirit, after death, is the state of instruction, which is appointed for those that go to heaven, and become angels; but not for those that go to hell, as such are not in a capacity of instruction, and therefore their second state is their last, and answers to the third in others, as it terminates in their total change into that prevailing love which constitutes their proper principle, and consequently

into a conformity to that infernal society with which they have fellowship. When this is accomplished, their will and thoughts flow spontaneously from their predominant love, which, being infernal, they can only choose the evil and false, and reject all that apparent good and truth which before they had adopted, solely as means subservient to the gratification of their ruling passion. On the other hand, the good spirits are introduced from their second into their third state, which is that of preparation for heaven by the means of instruction; for none can be qualified for heaven but through the knowledge of spiritual good and truth, and their opposites, evil and falsehood, which can only come from previous instruction. As to good and truth in a civil and moral sense, commonly called justice and sincerity, these may be learned from the laws of nations, and from conversation in virtuous company; but spiritual good and truth, as ingrafted principles in the heart, are only received by the teachings of a divine light: for though they are literally set forth in the scripture, and the doctrines of the Christian churches founded thereon, yet they only gain the efficacy of a vital principle from a celestial influence manifesting itself in a conscientious obedience to the divine laws, as promulgated in the written word, and that in respect to the divine authority of them, and not from selfish and worldly motives; then a man is in the heavenly life, or in heaven, even whilst in this world.

The way of conveying instruction in the other world differs from that on earth, inasmuch as truths there are committed not to the memory, but to the life; for the memory of spirits is in their life's principle, and they receive and imbibe only what is conformable thereto; for spirits are so many human forms of their own affections. As the nature of spirits is such, therefore they are continually inspired with an affection for truth for the uses of life; for the Lord has so ordered it, that every one should love the uses that accord with their particular gifts and qualities: which love is likewise heightened by the hope of their becoming angels; for in heaven all particular and singular uses have relation to the general use or good of the Lord's kingdom, and may be considered as so many parts of one whole, so that the truths which they learn are both truths and the uses of truths conjunctly: thus the angelical spirits are prepared for heaven. The affection or love of truth for the purposes of use is insinuated into them many ways not known in this world, more particularly by various representations of use under such delightful forms as affect both their minds and senses with unspeakable pleasure; so that, when any spirit is joined to the society for which he was prepared, he then enjoys life most when he is in the exercise of its proper uses. Hence it may appear, that not the ideal knowledge of truths, as things without us, but an im-
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plantation of them in the affections and life for the purpose of uses, is that which qualifies for the kingdom of heaven.

After that the angels are duly prepared for heaven in manner described, which comes to pass in a short time, as spiritual minds are of quick comprehension, they are then clothed in angelical garments, which, for the most part, are white, as of fine linen, and conducted to the way which leads up to heaven, and delivered to the guardian angels there; after which they are received by other angels, and introduced to different societies, where they partake of various delights: after this every one is led by the Lord's guidance to his particular proper society, and this by various ways, sometimes direct, sometimes otherwise, not known to any of the angels, but to the Lord only. Lastly, when they are come to their own society, their inmost thoughts and affections open and expand themselves; which meeting with the like returns of cordial sympathy from their fellow-angels, they are immediately known and received by them with a joyful welcome.

An equilibrium is necessary to the existence and subsistence of all things, and consists in the equality of action and re-action between two opposite powers, producing rest or equilibrium; and this according to an established law through the natural world, observed in the very atmospheres, in which the lower and denser air re-acts on the superincumbent columns; nay, even betwixt heat and cold, light and darkness, dry and moist; and the middle point is the temperature or equilibrium. The same law obtains throughout the three great kingdoms of this world, the mineral, vegetable, and animal; wherein all things proceed and are regulated according to action and re-action, or actives and passives, producing or restoring an equilibrium in nature. In the physical world, the agent and re-agent are called power and conatus; and in the spiritual world, life and will, as being living power and conatus; and here the equilibrium is called liberty. Thus there exists a spiritual equilibrium or liberty betwixt good and evil, by the action of one, and the re-action of the other; for example, in good men this equilibrium is affected by the action of the good principle, and the re-action of the evil principle; but in bad men, evil is the agent, and good is but the re-agent. That there is a spiritual equilibrium betwixt good and evil, is because every thing appertaining to the vital principle in man has relation to good or evil, and the will is the receptacle of both. There is likewise an equilibrium betwixt true and false; but this depends on the equilibrium betwixt good and evil, according to their kinds respectively. The equilibrium betwixt truth and falsehood is similar to that which is betwixt light and darkness (*umbram*), which

which operates, according to the heat and cold therein, on the subjects of the vegetable kingdom; for that light and darkness have no such operation in themselves alone, but only through the heat in them, may appear from the similarity there is betwixt the light and darkness in winter and in spring. The comparison of truth and falsehood with light and darkness is from correspondency; for truth corresponds to light, and falsehood to darkness, and heat to the good of love. Spiritual light also is the same with truth; and spiritual darkness is the same with falsehood.

There is a perpetual equilibrium betwixt heaven and hell; from the latter continually exhales and ascends a conatus of doing evil; and from the former continually emanates and descends a conatus (tendency to or will) of doing good. In this equilibrium is the world of spirits, which is situated in the midst betwixt heaven and hell; and this may appear from hence, that every man immediately after death enters into the world of spirits, and there continues in the same state in which he died; is examined and proved thereby, as a touchstone of his principles; and remains under the same free will, which all indicate an equilibrium; for such a spiritual equilibrium there is in every man and spirit, as observed before. The particular kind and tendency of this liberty or free will is well known by the angels in heaven, by the communication of thoughts and affections; and it appears visibly to the evangelical spirits, by the paths and ways which they choose to walk in, as the good spirits take those which lead to heaven, and the evil spirits those which lead to hell; for such ways and walks have actually a visible appearance in that world; and this is the reason that the word *way* or *ways* in scripture signifies those truths which lead to good, and, in an opposite sense, those falsehoods which lead to evil; and hence also it is, that to go, walk, or journey, signify the progressions of life in the same sacred writings.

That evil continually exhales and ascends from hell, and that good continually flows and descends from heaven, is because every one is surrounded by a spiritual sphere, flowing or transpiring from his vital affections and thoughts, and consequently the same from every society celestial or infernal, and collectively from the whole heaven and the whole hell. This universal efflux of good from heaven originates in the Lord, and passes through the angels without any mixture of their property or selfishness; for this is suppressed in them by the Lord, who grants them to live in his own divine property; whereas the infernal spirits are in their property of selfish nature, or what only belongs to themselves, which, as unblest with divine communications from the sole fountain of all good, is only evil in every one continually.

The heavens, in the general, are distinguished into two kingdoms; the one of which is called the celestial, the other the spiritual, kingdom. The hells likewise are distinguished into two kingdoms; the one of which is opposite to the celestial, the other to the spiritual. That which is opposite to the celestial is in the west, and they who belong to it are called genii; and that which is opposite to the spiritual kingdom is in the north and south, and they who belong to it are called evil spirits. All in the celestial kingdom excel in love to the Lord, and all that are in the hells opposite to that kingdom are under the prevailing power of self-love; all that belong to the spiritual kingdom are distinguished in excellence by love to their neighbour, and all that are in the hells opposite to this kingdom are slaves to the love of the world; so that love to the Lord and the love of self are in the same diametrical opposition to each other as the love of our neighbour and the love of the world. Effectual provision is made by the Lord, that no power of evil, from the hells that are in opposition to the celestial kingdom, may reach the subjects of the spiritual kingdom, as the consequence in that case would be the subversion of the latter. Thus does the Lord keep the balance betwixt good and evil in his own hand for the preservation of his kingdoms.

As good and evil, truth and falsehood, are of a spiritual nature, so also is that equilibrium in which consists the power of thinking and willing the one or the other, and the liberty of choosing or refusing accordingly. This liberty, or freedom of the will, originates in the divine nature, but is given to every man by the Lord for a property of his life, nor does he ever take it back again. This good gift to man is to the end that he may be regenerated and saved, for without free will there is no salvation for him; but that he actually possesses it, he may know from the operations of his own mind, and what passes inwardly in his spirit, he being able to think and choose either good or evil, whatever restraints he may be under from uttering or acting the latter part in respect to laws divine or human. Now this inward experience evinces, beyond a thousand arguments, that liberty belongs to man, as his spirit is his proper self, and it is that which freely thinks, wills, and chooses; consequently, liberty is to be estimated according to the inner man, and not from what he may be outwardly through fear, human respects, or other external restraints.

That man would not be capable of being reformed or regenerated without free will, is because he is by the original constitution of his nature born to evils of every kind, which must be removed in order to his salvation; and that can only be by his knowing, owning, renouncing, and abhorring, them. To this end, he must be instructed in the nature of

good; for it is by good only that he can see the evil, but by evil he cannot see the good: accordingly, he must be early educated in the knowledge of spiritual truths, by teaching, by reading the scriptures, and by the preaching of the word, that so he may attain to the right understanding of what is good; as he is likewise to cultivate his mind with the knowledge of moral and civil truths from his intercourse with society in the different relations of life; all which imply the use and exercise of freedom. Another thing to be considered is, that nothing becomes appropriated to man, or can be called his own, that is not received into the affectionate part; other things he may apprehend or form an ideal knowledge of, but what enters not his will or love, which is the same thing, (for what a man wills he loves,) that makes no part of him, nor abides with him. Now, man being naturally prone to evil, he could not receive its contrary, the good, into his will or love, so as to become appropriated to him, unless he were endowed with liberty or freedom of will, seeing that the good is opposite to the evil of his nature.

As man is possessed of liberty or free will, in order to be capable of regeneration, therefore he can have communication in spirit with heaven or with hell; for evil spirits from the one, and angels from the other, are present with him; by the former he possesses his own evil; by the latter he is in the principle of good from the Lord; and herein stands his equilibrium or liberty. Not that this conjunction of man with heaven or hell is an immediate conjunction, but mediate only, and that through the spirits that belong to the world of spirits; for these are the spirits that attend on man, and not any immediately from heaven or hell. By the evil spirits belonging to the world of spirits, man joins himself to hell; and by the good spirits of the same world he has communication with heaven; for the world of spirits is intermediate between heaven and hell, and constitutes the true equilibrium. Let it be observed, as touching those spirits that are appointed to be man's associates here, that a whole society may hold communication with another society, and also with any individual wheresoever, by means of an emissary spirit, which spirit is called, *The subject of many*. The case is similar with respect to man's communication with the societies in heaven and in hell, by the intervention of his associate spirit from the world of spirits. The good spirits belonging to the world of spirits, being in their final preparation for the angelical state, are called angelical spirits; and, as they have immediate communication with the heavenly angels, so has man, through them, a mediate communication with the same. And the bad spirits *vice versa*. Thus all communications, between man and the highest and lowest in heaven and hell, are conducted through the mediums adapted to his nature and states respectively.

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What has been delivered concerning heaven, the world of spirits, and hell, will appear obscure to those who have no relish for spiritual truths, but clear to such as take delight therein, more especially to all who are in the love of truth for its own sake. What we love, we readily receive and understand; and, where truth is the object of our affections, it recommends itself to the mind by the evidence it brings with it; for truth is the light, by which all things are known and distinguished.

Such is the opinion of Baron Emanuel Swedenborg, with respect to the spirits and departed souls of men. But the *Magi*, or wise men of the East, have defined spirits, good and bad, of a great variety of kinds and orders, whereof some are suited to the purposes of witchcraft and exorcism, and others not. The form and nature of spirits, say they, are to be considered according to the source to which each *caterva* doth belong; for some, being altogether of a divine and celestial nature, are not subject to the abominable conjurations and enchantments of vicious men; whilst others, of a diabolical and infernal nature, are not only ready upon all occasions to become subservient to exorcists and magicians, but are ever watching opportunities of exciting evil affections in the mind, and of stirring up the wickedly-inclined to the commission of every species of iniquity and vice. As to the shapes and various likenesses of these wicked spirits or devils, it is generally believed, that, according to their different capacities in wickedness, so their shapes are answerable after a magical manner, resembling spiritually some horrid and ugly monsters, as their conspiracies against the power of God were high and monstrous when they fell from heaven. For the condition of some of them is nothing but continual horror and despair, whilst others triumph in fiery might and pomp, attempting to pluck the Almighty from his throne; but the quality of heaven is shut from them, and they can never reach it, which acts upon them as an eternal source of torment and misery. But that they are *materially* vexed and scorched in flames of fire, is only a figurative idea, adapted to our external sense, and by no means to be literally understood; for their substance is spiritual, and their essence too subtle for any external torment. Their misery is unquestionably great and infinite; but not through the effect of outward flames; for their bodies are capable of piercing through wood and iron, stone and all terrestrial things. Neither is all the fire or fuel of this world able to torment them; for in a moment they can pierce it through and through. The endless source of their misery is in themselves, and stands continually before them, so that they can never enjoy any rest, being absent from the presence of God; which torment is greater to them than all the tortures of this world combined together.

The wicked souls that are departed this life, are also capable of appearing again, and of answering the conjurations and magical questions of exorcists, because the quality of their minds, and the bent of their inclinations, being similar to those of the fallen angels or devils, it cannot be conceived that their torment and pursuits hereafter are much different; for the Scripture saith, *that every one is rewarded according to his works*; and, *that which a man sows, that he shall reap*. Hence it follows, that, as the damned spirits of departed men, while they lived on earth, heaped up vanity, and loaded their souls with iniquity and vice; so, when they enter the next world, the same abominations which here they committed serve them to ruminare and feed upon, and, the greater these offences have been, the greater is the torment arising from them every moment. But very contrary to this is the state of the righteous souls departed, who are entered into eternal rest; and of the different degrees and orders of the angelic host, which appertain to heaven, and have places in the mansions of the blessed. Nor is it possible for any one, how expert soever in magical experiments, to compel these blessed spirits, of any degree, order, or quality, of creation, to be exorcised, or called up, or made appear, *at the will of the magician*, by any forms of convocation or communication, or by the power of magical rites and ceremonies of any class or description whatsoever. It may indeed be believed, and it is by most authors admitted, that infinite numbers of the angelic host are employed for the glory of God, in watching over and protecting the pursuits of good men; but they are not subject to spells or conjurations of any kind set on foot by the impious professors of the Black Art.

Of a different opinion, however, are some of those who attempt to justify the magic art under sanction of the holy scriptures, and for this purpose instance the supplication of Saul to the witch of Endor. This passage undoubtedly serves to show, how greatly the practice of exorcism reigned amongst the Jews, and proves the possibility of raising up spirits in those ancient times; but that the exorcist never meant to bring up the spirit or ghost of Samuel, but that of an evil dæmon to represent him, is apparent from her exclamations to Saul, when she accuses him of having deceived her; and is a convincing proof, that this particular instance, of the similitude of a blessed spirit being called up by a professor of spells and incantations, was owing to the immediate permission of the Deity, for the purposes of forwarding the Jewish dispensation, and manifesting his peculiar regard to the person of David, through whose loins the Messiah was to come.

Such spirits as are termed *astral spirits*, which belong to this outward world, and are compounded of the elemental quality, having their
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source from the stars, and being subject to a beginning and ending, may be solicited and brought into league with magicians and witches; and can also inform them of many wonderful and occult properties in nature, and of many important concerns relating to the state and affairs of men in this terrestrial world. This description of spirits is said to occupy various places of the earth; as woods, mountains, waters, air, fiery flames, clouds, stars, mines, sea-shores, ancient buildings and ruins, and places of the slain. They are capable of hunger, grief, passion, and vexation, being in some measure temporal, and compounded of the most spiritual part of the elements, into which they are eventually resolved, as ice into water; and have been more or less celebrated by historians and poets in all ages of the world.

There are likewise another species, called *Igneous* or *Fiery* Spirits, that inhabit the burning mountains of *Hecla*, *Vesuvius*, *Ætna*, *Pocanzi*, &c. which some authors have affirmed to be *infernal* Spirits, and damned souls, who for a term of years, are confined to these burning mountains for their iniquities. But the most received opinion is, that they are of a middle vegetative nature, and perishable, which, at the dissolution of the *media natura*, shall be again reduced into their primary æther. And from natural causes it may be easily demonstrated, that there is great correspondence betwixt such substances and the element of fire, by reason of the internal flagrat and central life proceeding from the quintessence of one only element, which upholds them in motion, life, and nourishment; as every natural and supernatural being is upheld and maintained out of the self-same root from whence it had its original. So the angels feed upon the celestial manna; the devils upon the fruits of hell, which is natural to the *propensity* of their appetites; the astral spirits upon the source of the stars, and the gas of the air; upon a principle that every thing is nourished by its mother, as infants at the breast, or chickens from the egg, &c. The proper nourishment of fiery spirits, however, is radical heat, and the influence of the airy region; nor is it to be wondered at that they are so much delighted with the fiery quality, in regard of their affinity and near approach to the essence and quality of infernal spirits or devils, whose state and being is altogether damnable and deplorable; for although they have not the ability of attaining either the heavenly or infernal quality, by reason that they are utterly void of the innermost centre, and may be rather termed monsters than rational animals, yet, because they are compounded of the outermost principle, such is their innate affinity and unity with the dark world or infernal kingdom, that they often become the devil's agents, to propagate his works upon the face of the earth. Thus by the instigation of infernal spirits, and

their own promptitude, they often terrify men with nocturnal visions; provoke melancholy people to suicide; tempt drunkards and incendiaries to set houses on fire, to burn those who are in them, and allure careless servants and others to sound and incautious sleep, that such unlucky accidents might happen; besides innumerable other ways they have of executing the devices of iniquitous spirits through malicious instigations, or secret stratagems, projected for the overthrow and destruction of mortal men; especially when the work to be effected by the devil is too hard for his subtle and spiritual nature to effect, because the same belongs to the outward source or principle to which these dubious spirits more immediately belong. For, being compounded of the fiery element, they are most officious in this kind of service, being such as the antecedent matter hath sufficiently demonstrated; but according to their different ranks and orders some of them are much more inveterate and malicious in their agency than the rest. These, as well as every other kind of astral spirits, are more or less obsequious to the kingdom of darkness; and the devil, it seems, can effect little or nothing without their assistance in this outward or elementary world, upon the passions of mankind; because their bodies are too crude for the direct conveyance of their influence, either in dreams, charms, visions, raptures, or other soft and alluring means. These fiery spirits are likewise apt for conjuration, and are always ready at the call of the magician, for the execution of any cruel or diabolical purpose.

Distinct from fiery spirits, are a species which properly belong to the metallic kingdom, abiding in mountains, caves, dens, deeps, hiatus or chasms of the earth, hovering over hidden gold, tombs, vaults, and sepulchres of the dead. These spirits are termed by the ancient philosophers "*protectors of hidden treasure*," from a principle or quality in their nature, whence they exceedingly delight in mines of gold, silver, and places of hidden treasure; but are violently inimical to man, and envy his benefit or accommodation in the discovery thereof; ever haunting those places where money is concealed, and retaining malevolent and poisonous influences to blast the lives and limbs of those who attempt to make such discoveries; and therefore extremely dangerous for magicians to exorcise or call them up. It is recorded in several of the ancient British authors, that *Peters*, the celebrated magician of Devonshire, together with his associates, having exorcised one of these malicious spirits to conduct them to a subterranean vault, where a considerable quantity of treasure was known to be hid, they had no sooner quitted the magic circle, than they were instantaneously crushed into atoms, as it were in the twinkling of an eye. And in this particular we have too many fatal examples
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upon record, of the sudden destruction of those who by magical spells had called up this description of spirits, for the purpose of discovering hidden gold; which examples seem to prove, that these spirits have more affinity with the *infernal* than with the *astral* hierarchy; and that they are the diabolical agents of *Mammon*, bringing about all the evils of this world, which spring from an insatiable lust after gold; whence the saying in scripture, that “*we cannot serve God and Mammon*,” and that “*'tis easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven*,” hyperbolically spoken, in reference to the innumerable sins and wickednesses committed by mankind, for the sake of temporary wealth and riches! Hence too a reason offers, why, of all other subordinate spirits, these are the most pernicious to mortal men. The nature of them is so violent, that, in the histories of the gold and silver mines abroad, it is recorded that whole companies of labourers have been destroyed by them at once; and that their delight is in tormenting, killing, and crushing to death, those who most greedily lust after and seek for such treasures. The richest and largest silver-mine in Germany was haunted by one of these spirits, who sometimes used to appear in the shape of a he-goat, with golden horns, pushing down the workmen with uncommon violence; and at others in the shape of a horse, breathing fiery flames and pestilential vapours at his nostrils, till by continual destruction, fear, and alarm, they were obliged to desist from working that mine any longer; and it continues shut to this day.

Thus far we have considered spirits *subordinate*, or such as properly belong to the elementary or outward world. We will now take a view of the infernal spirits or devils, and damned souls; which are to be classed according to their respective ranks and orders, exactly correspondent or apposite to the choirs and hierarchies of the angels, or blessed spirits in heaven.

The origin of devils and infernal spirits, as scripture revelation hath confirmed and established, proceeded from conspiracy and rebellion in heaven, under the arch-fiend *Lucifer*, who was originally of the highest order of the angelic host; because it is written of him, “*In Cherubim extentus protegeus, posui te monte sancto Dei*,”—Extended upon a Cherubim and protecting, I have put thee in the holy mountain of God. And further, because it is also written, “*Quomodo enim mane oriebaris, Lucifer*,”—For then didst thou rise in the morning, O Lucifer. Various are the opinions as to the express occasion of his fall. Some say, it was for speaking these words: “*Ponem sedem meam in aquilone, similis ero altissimo*”;

altissimo;—I will put my feat in the North, and I will be like the Most High. Others affirm, that it proceeded from his *utterly refusing felicity, and holding the blessings of heaven in derision.* Some again, *because he asserted that all his strength proceeded from himself, and not from God.* Others, *because he attempted to effect that by himself and his own strength, which was alone the proper gift of God.* Other opinions say, *That his condemnation proceeded from his challenging the place of the Messiah;* whilst others insist, that it was because he *impiously challenged the omnipotency of God, with whom he claimed equal power.* But the Christian church in all countries agree, that it was for all these crimes put together, and many more; exclusive of his drawing aside the allegiance of other angels, and suborning the whole of his own legion in conspiracy, to attempt to pluck the Almighty from his Throne; whereupon a dreadful conflict ensued between Michael the archangel, with the heavenly host on one side, and Lucifer and his rebellious tribes on the other, which ended in their total extermination from the mansions and light of heaven, to suffer eternal torment in the dark abodes of the infernal regions.

Here began the kingdom of darkness, and the devil's enmity to mortal man; who being created of a nature inferior to the angels, but, by a state of probation, capable of arriving to the same degree of excellence, and of filling up the vacancy in heaven occasioned by the fall of Lucifer and his legions, it excited his envy still the more, and laid the ground of that ceaseless warfare, which, from the fall of Adam to the present hour, hath existed between the king of darkness, and the souls of men. And, though this conflict is not conducted by outward and visible means, yet it is effected by secret snares and ambuscades, which take us at unawares, and when we are most off our guard. For the Devil, while we feed, allures us to sin by gluttony; he thrusteth lust into our generation, and sloth into our exercise; into our conversation, envy; into our traffic, avarice; into our correction, wrath; into our government, pride; he putteth into our hearts evil cogitations; and into our mouths, lies. When we awake, he moveth us to evil works; when we sleep, to evil and filthy dreams; he provokes the jocund to lasciviousness, and the sad to despair; whence spring the various evils with which frail human nature is surrounded; and which nothing, but a full confidence in heaven, and the gospel dispensation, can alleviate or remove.

But as to the locality or circumscription of the kingdom of darkness, it is far otherwise to be considered than the common and vulgar idea of it, which esteems the infernal habitation as a distinct chasm or gulph in a certain place, either above, under, or in the centre of, the earth, where
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innumerable devils and wicked souls inhabit, and are perpetually scorched and tormented with *material* flames of fire. This is the opinion which the vulgar are naturally addicted and prone to believe. But, if we rightly consider the kingdoms of heaven and hell, in respect of each other, we must look upon the similitude of *light* and *darkness*, in this outward world, which is not circumscribed, nor separate, as to locality, from one another; for, when the Sun rises, the darkness of the night disappears; not that it removes itself to some other place or country, but the brightness of the light overpowers and swallows it up, so that, though it disappears, yet it is as absolutely there as the light itself. The same similitude is also to be considered in the description of the habitations of good evil beings, that are really in one another, yet not comprehended of one another; neither indeed can they be, for the evil spirits, though they should remove ten thousand miles, yet are they in the same quality and source, never able to find out or discover where the kingdom of heaven is, though it be really through and through with the dark kingdom; but in another opposite quality, which separates and makes them eternal strangers to each other. A similitude hereof we have in the faculties of human life, considered with respect to the endowments of the soul in the just, and in the wicked; for to be good, pure, and holy, is really present as a quality in *potentia* with the depraved soul, although at that instant the soul be clothed with abomination, so that the eye which should behold God, or goodness, is put out. Yet, if the soul would but come out of itself, and enter into another source, or principle, it might come to see the kingdom of heaven within itself, according to the Scripture and Moses, "*the word is nigh thee, in thy heart, and in thy mouth.*"

True it is, that the devils, or fallen angels, cannot all alike manifest themselves in this astral world; because the nature of some of them approaches nearer to the external quality than others; so that, although *properly* the very innermost and outermost darkness be their proximate abode, yet they frequently flourish, live, move, and germinate, in the airy region. But, according to the fiery nature, it is very difficult for them to appear in this outward world, because there is a whole principle or gulf betwixt them, namely, they are shut up in another quality or existence, so that they can with greater difficulty find out the being of this world, or come with full presence unto it, than we can remove into the kingdom of heaven or hell with our intellectual man. For, if it were otherwise, and the devils had power to appear unto mortals as they list, how many towns, cities, &c. would be destroyed, and burnt to the ground! how many infants would be pluckt away in their innocency, and unoffending creatures be destroyed by their malicious power? Indeed

few or none would escape with their lives, or possessions, or sound minds ; whereas now all these enjoyments are free amongst mankind ; which proves, that it is extremely hard for infernal spirits to appear in the third principle of this world ; and as difficult as for a man to live under water, or fishes on the shore. Yet we must grant, that, when the imaginations and earnest desires of the wicked have stirred up the centre of hell within themselves, then the devil hath access to this world in their desires, and continues here to vex and torment them, so long as the strength of those desires remain, which was the first attractive cause.

The cause of the paucity of appearances of evil spirits in these days, is the fulness of time, and the brightness of Christianity, dispelling the mists of heresy and idolatry, as the Sun doth the fogs, which vanish on its appearance ; not by any violence or compulsion, but from a cause implanted in the nature of things and their opposites. Even so the kingdom of light, as it overspreads the soul in power and dominion, closes up the centre of darkness, and scatters the influences of the devil before it, who becomes as it were entirely *passive* as to the works and will of man. In the time of the law, when the wrath and jealousy of the Father had the dominion in the kingdom of nature, infernal spirits had more easy access to mankind than they now have ; for, before the incarnation of Christ, the anger of God was unappeased, and had more dominion over the soul of man, which was then at greater distance from the divine goodness ; consequently the devils could with more facility spring up in the element of wrath, and manifest themselves in this outward principle ; because the very idea and basis of hell is founded on the wrath of God, which is the only channel by which the devil is conveyed into this world. So, when the miracles of Christ began to manifest themselves in the world, the multiplicity of diabolical appearances, and possessed with the devil, began insensibly to decay and vanish. It is true, that the greatest instances known of the temptations and power of Satan, were exercised in that space of time betwixt the incarnation and crucifixion of our Saviour ; yet it is as certain, that the devil knew he had but a short time longer to uphold his kingdom here, and therefore he employed all his strength and forces to torment those captive and miserable souls to whom Christ came to preach deliverance. But, after the partition-wall was broken down, and the veil of Moses, and the wrath of God, were removed, there was a sensible and visible decay of Satan's power in the world ; so that, though it be possible, even in these days, by a renunciation of the salvation of Christ, and by becoming a disciple of the devil, to hold correspondence with, or to be wholly possessed by, him ; yet these things happen so rarely, and require

require so depraved a state of mind and conduct, that, whenever they are pretended so to be, there is great room to doubt the truth of such assertions, though *apparently* well authenticated.

But, notwithstanding that the coming of Christ has thus curtailed the power of the devil over all Christian countries, yet such nations as have never embraced the Christian faith, but pursue the ancient superstition and idolatry, are still deluded and bewitched by him, because, the centre of truth and light never having been awakened in them, the power of Satan easily prevails to seduce them to worship things visible, instead of the true God: for, where most darkness and superstition is found, whether in religion or personal understanding; there his power is always most predominant. Thus it is now with the miserable inhabitants of the greatest part of Asia, and the uncultivated and ferocious parts of Africa and America; yet we have hopes that the goodness of Providence, in his own fit and appointed season, will, through some favourable channel, communicate the light of the Gospel to those miserable beings, whereby the shocking idea of feeding on human flesh, of devoting one another to destruction and slavery, and of pursuing the insinuations and works of the devil, may be totally abolished, and every part of the habitable globe be united in the acknowledgment of one God, of one Saviour, and of one liberal, candid, and impartial, Christian persuasion.

As to the different shapes and forms of the devils, it is suggested by Scripture, and admitted by all writers upon the subject, that they were answerable in monstrosity and hideousness to the superior rank they held in heaven, and to the enormity of the offence which was the cause of their fall. Thus, in Revelation, Lucifer, as the leader and prime apostate, is termed the *great dragon*, and king of the devils. And hence it is conceived, that those who belonged to the supreme hierarchies in heaven, and were the foremost to rebel, were, immediately on their expulsion from the realms of bliss, transformed from angels of splendour and glory, to devils in the shape of dragons, crocodiles, serpents, tigers, and the like; so that the most perverse and potent among the devils possess the most ugly and frightful of the bestial shapes, but a thousand times more terrific and frightful than can possibly be conceived from the most ferocious of those animals. In this consideration, however, there is a material distinction to be made between the apostate angels and the damned souls, which have deserted God in this world, and become inhabitants of the infernal regions in the other. For the most part, these unhappy creatures retain the human shape, but with aspects dismal and melancholy, and expressive of the unspeakable torments they are doomed to suffer; for

in themselves they rest not, neither are they capable of the shortness or duration of time, nor of the alternate courses of day and night. The sins and wickedness they committed in this life is the source of their continual torment, which gnaws and corrodes them, rising and boiling up continually in their minds, without rest or intermission. All the refrigeration they have, is by intercourse with the devils, when the height of wickedness stirs them up to blasphemies against God, and towering up above heaven and omnipotence in their adulterated and deluded imaginations, which, figuratively speaking, serves as sport and pastime amongst one another, but of a short and certain duration. Not that this is of the smallest advantage, or the least mitigation of their torments; for pain discontinued returns the greater; neither would vexation be vexation, if it had no respite nor forbearance that the contrary might be also manifest, *nam contraria juxta se posita majus elucescunt*. Yet is their torment exceedingly different; so that the suffering of one in respect to that of another is but a mere dream or phantasy.—I mean, amongst the damned souls, and not the devils; for the pain and torment of the devils is greater than the greatest of the lost souls by many million degrees, according to the course of nature and reason; for that which falls highest suffers most, and *optima corrupta fiunt pessima*.

But wonderful and manifest are the torments which lost souls endure, according to the various lusts and licentiousness they indulged in whilst they lived upon earth, or died in without expiation or repentance. The cruel murderers, who died in the boiling source of blood and envy, suffer the greatest torment, because they are continually murdering in their imaginations, and seeking, like dreaming men, to effect what the want of the correspondent organ will not permit them to do. For, according to scripture, and the wisest authors upon this subject, the principal torment and misery of damned souls proceeds from their continually wishing and willing; whence they generate ideas and representations, founded in impossibility, which is the source of their continual aggravation, disappointment, and misery. By the same reasoning, those who died in lust and gluttony, lasciviousness and inebriety, are overwhelmed with correspondent torments, though much inferior to the first. They are continually imagining their former pleasures in the *magia* as in a dream, which, when they awake, torments them cruelly; as with us, when we awake from a frightful dream, and find it is only a dream, our pleasure is more susceptible—whereas, with them, the case is reversed; for, as their time is spent in eternal torment, so their dreams of bliss, when they awake, or become more sensible to their misery, but aggravates their misfortunes, and gives fresh poignancy to the torments they endure.

endure. Such souls, in whom the boiling source of anger and revenge hath had a dwelling or receptacle here, if they depart this life in their sins, do likewise endure a most dreadful kind of torment, which arises continually as a biting worm and hungry fire, to double and accumulate an excess of despair upon them. Those also who reigned in pride and ostentation upon earth, treading under foot the meek and humble in heart, are tortured with the utmost reverse of their desires, which are ever uppermost in their infatuated imaginations. They are ever seeking to pull the Almighty from his throne, and towering up in the pride of their hearts, hoping to gain the kingdom of heaven to insult and boast in. But the quality of the beatific source is utterly occult and estranged from them, so that they can never find, taste, hear, nor see, it, though it be wrapt round and round with their own peculiar source and principle. This adds eternally to their misery, and rises upon their senses with horrible pangs and bitter gnawings, like the irksome and vexatious pains and aches of man's body, only a thousand times more acute and insupportable. The nature also of their habitation is such, that their punishment is exceedingly aggravated that way; because the extremity of the four elements is there converted into a whole principle of wrath and torment. The excess of cold and heat, drought and moisture, are alternately raging amongst them by intercourse; nor is there any light or lustre within their courts, but that which is emitted from their fiery eyes, or flaming nostrils, as a deadly glance or glimmering, which serves only to render the momentary sight of their miserable habitation ten times more disgusting and intolerable. And as every kind of being feeds upon something proper to his own nature or element, whether it be plant, animal; or metallic production, so the devils are neither destitute of meat nor drink, according to their own kingdom and quality, having fruits springing up and growing before them, of hellish, sour, and poisonous, natures, which are real and palpable to them, and not imaginary or typical, though to us magical and invisible. Neither is this at all to be wondered at, if we consider the nature of man's soul *in media natura*; for if it feed not upon the internal and substantial Word, which is the very head of life itself, it must and will of necessity ruminate on something else, viz. the fruits of iniquity; which it takes in and swallows up, even as an ox drinks the water; so that to the soul the sin becomes palpable, glutting, and satiating, from which it never can be freed, but by works of expiation and repentance. Also, in the astral source, when called up by magical spells and incantations, or otherwise, they are not destitute of food, but receive the influences of the air and water into their *limbus*, which they convert into food, according to their own poisonous quality; as of sweet and wholesome herbs the filthy toads and other venomous reptiles form their poison, converting them into a nature

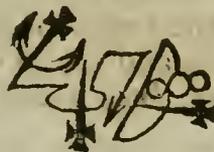
like their own. And so likewise these infernal spirits, considered in respect of the four elements, have a tone or language peculiar to themselves, which they exercise and speak one amongst another, as mortals do; but they have utterly lost the dignity of their sounds according to the eternal nature, and are totally corrupted in their pronounciation or dialect, since they fell from their first celestial glory; so that their articulation is harsh, doleful, fierce, and terrible, like the fruits they feed upon, and place they dwell in. This deprivation is very apparent in the kingdom of this world, in the divided languages of every region, according to the constellation under which they are situated; the true and magical language of nature, notwithstanding the industrious Lexicographers, still remaining hidden from the knowledge of every country in the habitable world.

Thus far I have endeavoured to illustrate the causes, natures, and punishments, of infernal spirits; which, notwithstanding, is a subject so intricate and copious in itself, by reason of the variety of their qualities in the source of darkness, wherein they live, move, eat, breathe, and inhabit, having qualities, actions, and passions, innumerable, and which are to mankind almost utterly unknown and incomprehensible,---that to attempt an ample demonstration of the matter, would require deeper speculation than the subject deserves, or than I am master of; particularly as the inhabitants of that gloomy kingdom are never in one regular stay, continuance, or property, but from one hour to another are continually floating and changing; like the swiftness of the winds, or the gliding along of running waters, which pass away as a thought, and are no more remembered. So it is with the devils and damned spirits in that lachrymable state of darkness, where their existence is a continual anguish and torment, shifting from the pangs of one sorrow to the bitterness of another, unto all eternity!

Now according to the spirit of Christian Revelation, there hath been always opposed to the machinations of the devil and his imps upon earth, who "*go about like roaring lions seeking whom they may devour,*" a certain description of good and holy spirits, whose province it is to watch over the affairs of men, and to guard them from the invisible assaults of the devil; exclusive of the ministration of God's holy angels, which hath been manifested in a thousand different instances in scripture; but whose appearances and manifestations to the eyes of mortal man, never have been nor can be permitted, but on the most important dispensations of divine Providence. The received opinion however is, as to the former doctrine, that there is, according to the disposition of the mind or soul, a good or evil *Genius*, that accompanies invisibly every per-

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son born into the world. Their office is principally that of forewarning the persons they attend of any imminent impending danger, sometimes by inward instinct, or by outward appearances; and sometimes by dreams in the night. These *Genii* change their quality and office as the person or party change their's; if from good we degenerate to evil, then by degrees the good *Genius* is estranged from us, and an evil demon naturally succeeds, according to that sympathy of things, wherein each draws after it that which is its like. There have been likewise defined, by the learned doctors and rabbis, who have written on this intricate subject, *seven good Angels*, who watch over and superintend the general affairs of mankind, and who are ever ready to forward, by intellectual association, mental instigation, or strong nocturnal visionary manifestation, the general prosperity and success of all men's affairs, who are governed by the laws of integrity and religion, and who are, by some one or other of these means, allured or prompted to such particular conduct or determination, as shall tend ultimately to their honour and preferment, to the good of society, and to the glory of God and true religion, which is the grand office of these seven good spirits to promote. And opposed to these are *seven evil Spirits or Demons*, proper to the infernal world, whose office is to infuse evil into those men's minds who are naturally so addicted, and who never fail to join in association, though invisibly, with depraved persons of every description, whose passions they influence, and whose desires they lead to the commission of all the abominations of this world. The names of the seven good angels or spirits are, I. *Jubanladace*, distinguished in the dominion of thrones, as the appointed guardian of all public and national enterprizes, where the good of society, and the honour of God, are unitedly concerned. He is delineated in all the brightness of a celestial messenger, bearing a flaming sword, girded about the loins, with an helmet on his head; and this is the magical character by which he is distinguished, and which is worn by many, as a lamen round the neck, for a preservative against putrid infection and sudden death.

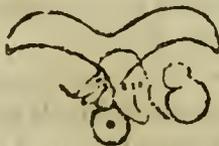


The second is *Pah-li-Pah*, one of the celestial powers, whose peculiar office it is to guard and forewarn such as are virgins and uncontaminated youth against all the evils of debauchery and prostitution; and to elevate the mind to a love of virtue, honour, and revealed religion. He personifies the character of an illustrious angel, of a bright but most complacent

cent countenance; and is known by the following magical symbol, which is worn about the neck of virgins as a protection from all the assaults of *evil demons*, and it is said to be infallible against the powers of seduction.



The third is *Nal-gah*, devoted to the protection of those who are assaulted by evil spirits or witches, and whose minds are sunk by fearful and melancholy apprehensions of the assaults of the devil, and the power of death. His proper office is to fortify the mind, and to lead the senses to a contemplation of the attributes of God, and the joys of heaven, the reward of all good works. His appearance is represented as perfectly celestial, having a crown of gold upon his head, with a shield and spear in his hands, for the protection of those over whom he presides. The following is his magical character, which is worn round the neck as a preservation against witchcraft and suicide.



The fourth is *Maynom*, one of the powers who hath the ability of subservient administration and protection; that is, at one and the same time to be present with many. His presence must be sought by humility and prayer. The fifth good Genius is *Gaonim*, an angel of celestial brightness, who hath the peculiar ability of rendering his pupil invisible to any evil spirits whatsoever, as often as attacked by them. The sixth is *Halam*, the guardian and promoter of all good and great ideas, by whom *Bezaliah* and *Aholiab* were divinely inspired for the structure of the tabernacle. The seventh is *Ramah-umi*, the genius of geometrical proportion, and the power of numbers; the secrets and extent of which are not yet half known, even to the most favoured of those whose capacities are enlightened by his superior aid.

Now the office of the seven evil demons or spirits is to counteract and destroy the effect of the good; for, as the power and capacity of the good proceeds from the omnipotence of God in the quality of heaven, so is the force of the *evil Genii*, in the infernal quality, made correspondent thereto, from a principle of contraries; for it is to be noted that these seven *evil* angels, before their fall, enjoyed the same places and degrees of glory, that now belong to the seven *good* angels or *Genii*; so that, as
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their office is to instruct and allure mankind to the pursuit of every thing that is good, great, virtuous, and honourable, it is the business of the others to tempt and seduce the mind to a pursuit of whatever is vile, vicious, and abominable, and that may be instrumental in extending the kingdom of darkness and the power of the devil. The names of these seven evil spirits or Genii stand upon record as follow: 1. *Panalcarp*, in the likeness of a crocodile with two heads. 2. *Baratron*, appearing like a magician in a solemn priestly habit. 3. *Sondennah*, in the comparison and similitude of an Indian huntsman. 4. *Greizmodal*, in the fawning shape of a large spaniel dog. 5. *Ballifargon*, in the similitude of a covetous miser, lusting after gold; he is the grand enticer to thieving and robbery, and usually brings his followers to an ignominious and destructive end. 6. *Morbogran*, who, under various likenesses of a friendly serving-man, induces the worst examples of hypocrisy and deceit. This dæmon, it is said, was the constant attendant of Judas Iscariot. The 7th is *Barman*, ready to enter into league with any conjurer, witch, or wizard; but who most commonly possesses the soul of whomsoever he is in league with. These good and evil spirits, it seems, are the most easy to be invoked or called up, agreeable to the desires and situation of the magician's mind and inclination, because they are most near and familiar to the actions and pursuits of men, and officially attendant upon them.

Different from every species of all the foregoing orders of spirits, are the ghosts and apparitions of deceased persons, which have been known for many years to survive and continue; particularly where the deceased person hath departed this life in discontent, melancholy, or unquiet mind; for in these cases they have been often known to return again, and, without a desire of causing terror and alarm to houses and families, seek only for an opportunity of disburthening themselves, that at length they may come into their desired rest. Such persons as are secretly murdered, or that secretly murder themselves, are most apt to appear again, wandering near the place where the catastrophe happened, till the radical moisture of the body be totally consumed. After which, according to the opinion of Paracelsus, and many other learned writers, they can appear no more, but are resolved into their first being or *astrum*, after a certain term of years, when the *humidum radicale* becomes exsiccated and dried up, according to the vigour or force of that first attraction, which was the only cause of their returning. And hence was derived the custom of urns and funeral piles amongst the Romans; who used to reduce the corpses of their deceased friends into ashes, lest their ghosts should return and wander; which it was supposed they could not do when the body was burnt, and all moisture totally exterminated and consumed thereby.

The manner and seasons wherein apparitions and ghosts appear are as various as they are uncertain. Sometimes, before the person to whom they properly belong departs this life, they will, by external visible presentation of themselves, forewarn him of the time or day wherein death shall approach him. Sometimes the apparition of a person will appear to its beloved friend, husband, wife, or relation, at many thousand miles distance, to acquaint them of its departure from this life, whilst otherwise the party would be totally ignorant of this event. And it has often been known, that when no one individual of the kindred or family of the deceased person has been visited or disturbed by it, or even made sensible of its appearing, yet to some of its most intimate or beloved acquaintance it discovers itself, and importunes them to perform some ceremony or promise, that it may be admitted into rest. At other times it discovers some treasure which was hidden by the deceased party; or else some murder which it had committed. But the most frequent cause of their returning, is when the party himself hath been privately murdered; for such is the poisonous malice and rancourous spirit of murderers, that innocent blood, thus inhumanly spilt, crieth up to heaven, and the departed spirit cannot rest till the murder be made manifest to the world, after which discovery it is received into rest. This is the reason why, for many years together, ghosts continue, to be seen in one particular place, ever watching for fit opportunity to discover or make known the cause of their appearing; but which is often attended with great difficulty and delay, as well on account of the natural timidity of human beings, as for want of the proper organs of corporeal voice and touch in the spirit, which, being no part of their quality or essence, is procured with great difficulty, and at best but inarticulate, doleful, and in broken accents. That this is true, the usual manner of their appearance in a great measure proves; for all that they are able to effect, if they have been murdered, is to appear near the place where the body lies, and to seem as if they sunk down or vanished in the same; or else to appear in the form of a murdered corpse, with mangled body, and bleeding wounds, dishevelled hair, and convulsive countenance; but it is rarely known that such apparitions have plainly spoken, or uttered, by words, either the time and place of their murder; or the cause, manner, or person's name; unless the perpetration of the deed be marked with circumstances uncommonly horrid and execrable; in which cases, I am told, the remembrance of the same doth so much more powerfully operate upon the faculties of the apparition, as to enable it to frame the similitude of a voice, so as to discover the fact, and give some leading clue to detect and punish the wicked perpetrator.

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But, to give a reason why apparitions are so seldom seen, and why those which do appear, cannot without man's assistance accomplish their design, it may easily be conceived, that all spirits, or spiritual substances, of what denomination soever, have their life, breath, and vital motion, in another source, very different from the elements of this external world; and consequently that their manifestation and continuance in this source, whenever they appear, must be both painful and irksome; as it would be for a man to continue with his head under water, or for the inhabitants of the watery element to be placed upon dry land. But it is only the apparitions of persons thus suddenly taken off in their sins, or of such as die in confirmed and habitual wickedness, that, in the natural course of things, are subject to return into the terrestrial source, and manifest themselves to human eyes. For those who die in perfect peace, with minds divested by true repentance of every turbulent and sinful desire, enter at once into their desired rest, without the possibility of returning to this sublunary world again, but in the capacity of angels of light, to execute the divine missions of the Deity.

In the writings of Plato; there are many strange and singular representations of the apparitions or departed souls of men, with accounts of their torments and purgations, the cause of their returning, what their nature and employment are, their substance and property, food and nourishment; from all which that great philosopher and historian was induced to believe, that, when the spirits of good and exemplary men returned, it was to persons of a like habit and disposition with themselves, warning them in their sleep of certain dangers or malevolent designs forming against them; or else conveying heavenly doctrines or ingenious inventions to their mind, for the honour of religion or the good of society. And in like manner, if the ghost of a wicked and execrable character returned, it was to those of a profligate and abandoned course of life, whom it instigates, asleep or awake, to the invention and exercise of notorious villanies, to blasphemies against God, and to sedition, rapine, and murder, amongst men. The disciples of Pythagoras established an opinion not very different from this. They held that there was a continual traduction and transmigration of souls from one state to another, till they became deified at last; and that they frequently appeared to persons of the same bent of mind and inclination, to instruct and forewarn them. It was also the opinion of many great and wise philosophers, that the Oracles of old proceeded from such spirits as had been the ghosts or departed souls of wise and excellent men; as the oracle of Apollo, the oracle of Pallas, or Minerva, and the like. And, upon the whole, the variety of examples throughout the writings of wise and learned men, in
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all ages of the world, in all countries, and in the sacred as well as the profane history, of the various appearances of ghosts and apparitions of departed men, as well as of spirits of other kinds and properties, afford a stronger inducement to our belief of their existence and agency in this sublunary world, than we should, in this more learned and enlightened age, be otherwise so willing to admit as an article of our belief. But, seeing these things are absolutely so, we will now give some particulars of the mode and manner in which magicians and other professors of the Black Art obtain an intercourse with them; from which it will appear, that the Science of Astrology is an art founded on philosophy and mathematical demonstration, and totally unconnected with any agency but what proceeds from second causes under God and Nature; whereas the other is a wicked confederation with evil spirits, which ought to be discouraged and suppressed by the utmost exertions of the iron arm of the law.

To the honour of the present century, we have had but few instances of persons openly and publicly entering into compact with spirits, or of professing to resolve questions in futurity by means of their agency; but, prior to that era, it was no uncommon thing; and those who had an opportunity of blending classical learning and scientific speculation with it, were esteemed the most elevated characters of their day, and were frequently honoured with the protection and confidence of princes and other men of rank and fortune. I shall here mention a few of those characters who were esteemed the most considerable magicians of their time.

Appollonius Tayancus, in the time of the Emperor Domitian, from the wonderful and miraculous things he did through the agency of spirits; added to so great an appearance of sanctity and simplicity, with which his exterior was endowed by nature, occasioned all ranks of people to regard him with a mixture of reverential awe and respect. Even the Christians, who lived within the circle of his fame, thought him something more than human, and looked up to him with confidence and esteem. From a variety of circumstances, and accounts in different authors, it appears that this singular character had not only the faculty of knowing what was transacting at many hundred miles distance, but had the means also of being conveyed almost instantaneously from one place to another, where he was seen, known, and conversed with many of his acquaintance. It is also recorded of him, that, at the instant the Emperor Domitian was assassinated at Rome, he spoke of it in a public assembly at Ephesus, and declared the mode and manner of his death; which, upon enquiry, was found to happen at the precise moment of time he spoke of it, and in the exact manner he had described.

Doctor

Doctor Dee was another very extraordinary character of the same class, and a native of this island. He was not only a famous magician, but a great author, having written upwards of forty-eight different volumes, the first of which was published in 1594. A full account of his conversation and intercourse with spirits is now extant, written with his own hand, and esteemed a very curious and singular performance. His company and acquaintance were much sought by the Emperor Charles V. and by Ferdinand his brother; and, during his travels over the continent, he had not only every respect and attention paid him, but his company was courted by all the learned and religious people wherever he went. He was certainly one of the most learned men of the age in which he lived, and had collected a library of upwards of 4,000 volumes of curious and valuable writings, mostly upon physical, theological, and occult, subjects, which he had the misfortune to see burnt by the fury of a mob, who assailed his house, and conspired against his life, under an idea that by magical spells and incantations he had altered the natural course of the weather, and brought on storms, hurricanes, tempests, and continual rain, in order to ruin the harvest, and destroy the fruits of the earth. Yet he bore the torrent and fury of this infatuated multitude with the greatest composure, saying, "*They would see their error soon enough to treat him with greater kindness hereafter, than their persecution was now cruel.*" And so it happened; for, having by means of his confederacy with spirits foretold and detected a fatal conspiracy against his country, he was then as much honoured and caressed as he had before been stigmatized and abused by the hasty multitude. He wrote the mathematical preface to Euclid's Elements, and has left tables of the harmony and extent of numbers infinitely beyond the capacity of the present times, though so much more learned and refined.

Edward Kelly was also a famous magician, and the companion and associate of Dr. Dee, in most of his magical operations and exploits; having been brought in unison with him (as the Doctor himself declares, in the preface to his work upon the ministrations of spirits) by mediation of the angel Uriel. But Dr. Dee was undoubtedly deceived in his opinion, that the spirits which ministered to him were executing the Divine will, and were the messengers and servants of the Deity. Throughout his writings on the subject, he evidently considers them in this light, which is still more indisputably confirmed by the piety and devotion invariably observed at all times when these spirits had intercourse with him. And further, when he found his coadjutor Kelly was degenerating into the the lowest and worst species of the magic art, for the purposes of fraud and avaricious gain, he broke off all manner of connexion with him, and

would never after be seen in his company. But it is believed, that the Doctor; a little before his death, became sensible that he had been imposed upon by these invisible agents, and that all their pretences of acting under the auspices of the angel Uriel, and for the honour and glory of God, were but mere hypocrisy, and the delusions of the devil. Kelly, being thus rejected and discountenanced by the doctor, betook himself to the meanest and most vile practices of the magic art; in all which pursuits money, and the works of the devil, appear to have been his chief aim. Many wicked and abominable transactions are recorded of him, which were performed by witchcraft, and the mediation of infernal spirits; but nothing more curious, or more *apropos* to the present subject, than what is mentioned by Weaver, in his Funeral Monuments. He there records, that Edward Kelly the magician, with one Paul Waring, who acted in capacity of companion and associate in all his conjurations, went together to the church-yard of Walton Ledale, in the county of Lancaster, where they had information of a person being interred, who was supposed to have hidden or buried a considerable sum of money, and, to have died without disclosing to any person where it was deposited. They entered the church-yard exactly at twelve o'clock at night; and, having had the grave pointed out to them the preceding day, they exorcised the spirit of the deceased by magical spells and incantations, till it appeared before them, and not only satisfied their wicked desires and enquiries, but delivered several strange predictions concerning persons in that neighbourhood, which were literally and exactly fulfilled. It was vulgarly reported of Kelly, that he outlived the time of his compact with the devil, and was seized at midnight by some infernal spirits, who carried him off in sight of his own wife and children, at the instant he was meditating a mischievous scheme against the minister of his parish, with whom he was greatly at enmity.

The character of *Mahomet* is too well known throughout all the world, as the institutor of the Turkish Alcoran, to need much comment from me in this place. It is sufficient if I only remark, that all his wonderful miracles were wrought by the aid and confederacy of familiar spirits, which he called the ministrations of angels from heaven, from whence he pretended to have been sent, to perform the commands of the Deity, and to correct and reform the manners and religion of mankind. He had the peculiar address to establish this idea amongst his contemporaries, and to lay the foundation of the present faith at Constantinople, and throughout the vast extent of the Turkish territory.

Roger Bacon was another very famous associate with familiar spirits, and performed many astonishing exploits through their means. He was born

at

at Ilchester in Somersetsshire, where he studied philosophy, alchemy, and astrology; and wrote several learned and ingenious books, the manuscripts of which are now preserved as valuable curiosities in the British Museum. I attempted to make some interesting extracts from them, for the further amusement and information of my readers in this part of my work; but I was prevented from going on with my plan, under an idea that the information it would convey might be productive of mischievous consequences to society, by putting too much in the power of evil-minded and vindictive men.

Paracelsus was a great cabalist, physician, astrologer, and magician, and appears to have been intimately acquainted with all the secret and occult properties of nature. He was the first we know of who ever treated upon *animal magnetism*; and his performances in that line were such as to astonish the world, and to draw upon him the united gratulations of the diseased and infirm. His method, notwithstanding it is so clearly laid down by himself, and demonstrated by a variety of pleasing examples in his works, has lain dormant till the present time; and now it begins again, under the successful endeavours of a few persevering individuals, to convince mankind that the secret and occult properties of nature are not yet half known or understood; nor their advantages received with that thankfulness and regard which ought incessantly to be poured forth to the great Author of our being, for the blessings that may so easily be derived from them. This was the opinion and nearly the words of *Paracelsus* himself, who hath been recorded by all our biographers, as a learned, judicious, and ingenious, philosopher. Yet his having been so much addicted to magical rites and ceremonies, and having had familiarity with spirits and devils, and performed so many wonderful conjurations through their means, caused him to have been ever supposed to have done by the agency of spirits what was really the true and genuine effects of nature only.—In the annexed engraving I have given portraits of the above six extraordinary personages.

As to the particular forms, manner, method, rites, ceremonies, consecrations, time, place, and ability, requisite to call up and enter into compact or familiarity with spirits, it is neither safe nor prudent, nor consistent with the well-being of society in general, that I should dwell so extensively upon it, or give such explanations, as to put a weapon into the hands of the blood-thirsty or revengeful, to despite their enemies or neighbours, or to enable those who are prone to such dealings from idle curiosity, completely to put in execution this species of league with the devil, or his subordinate agents; which is as strictly forbidden by the word of God, as by the laws of the land. Let it suffice therefore, that I only
give

give such an outline of it, as may enable the inquisitive reader sufficiently to judge of its merits, without enabling the viciously-inclined to adopt its practice.

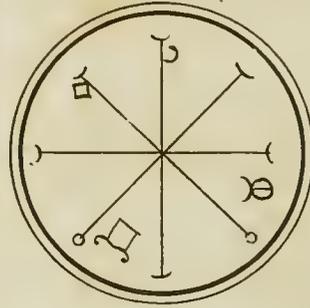
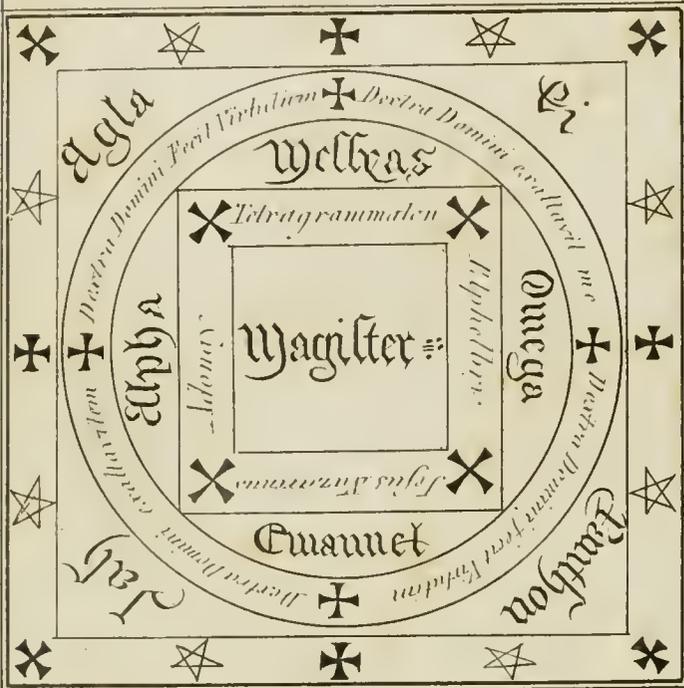
Magicians and conjurors who have written upon and followed the Black Art, contend, that it is possible to raise up and hold an intercourse with spirits, and make them subservient to their commands, without any absolute compact or bargain with the devil, either for body, soul, or works; though they are ready to admit, that such a snare is eventually intended for them, by their officiousness upon every occasion, and they are as willing to believe that it has induced many of its practitioners to form such a league. Many instances indeed have been adduced in proof of this, where, at the expiration of a certain term, the devoted wretch has been carried off in the height of his sins and wickedness, by some of the infernal messengers. Such is recorded to have been the case with several in this island; such also was the case with *Lewis Gaufridi*, a French priest, who, to be revenged of some of his superiors for not promoting him to the extent of his ambition, compacted with the devil for fourteen years power, to commit whatever detestable works he pleased without detection or discovery. So likewise, a certain execrable character, who a few centuries back overran this country, was at length publicly taken off in fire and flame, before the eyes of a vast multitude, having covenanted for body, soul, and works. It is to be noted, that, where a compact is formed, the devil, or familiar spirit, is ever at hand, and ready to obey the magician's will, without ceremony or trouble; but where no such league or compact exists, and the magician is desirous of bringing up or *constraining* some particular spirit or ghost to appear before him, there are many rites and ceremonies to be performed. In the first place they are to fix upon a spot proper for such a purpose; which must be either in a subterraneous vault hung round with black, and lighted with a magical torch; or else in the centre of some thick wood or desert, or upon some extensive unfrequented plain, where several roads meet; or amidst the ruins of ancient castles, abbeys, monasteries, &c. or amongst the rocks on the sea-shore; in some private detached church-yard, or any other solemn melancholy place, between the hours of twelve and one in the night, either when the moon shines very bright, or else when the elements are disturbed with storms of thunder, lightning, wind, and rain; for in these places, times, and seasons, it is contended, that spirits can with less difficulty manifest themselves to mortal eyes, and continue visible with the least pain, in this elemental external world.

When the proper time and place are fixed on, a magic circle is to be formed, within which, the master and his associate (for in all these cases

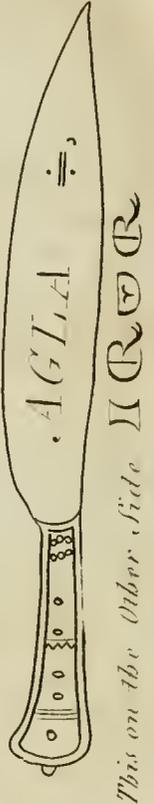
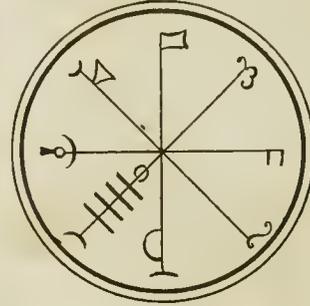
Signs, Characters, and Magical Knife.

A Type or Figure of the Circle for the Master and his Fellows to sit in showing how, and after what fashion it should be made.

Whoever heareth this sign, all Spirits will do him homage.



Whoever heareth this sign need fear no Tor

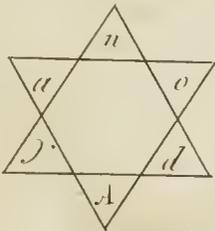


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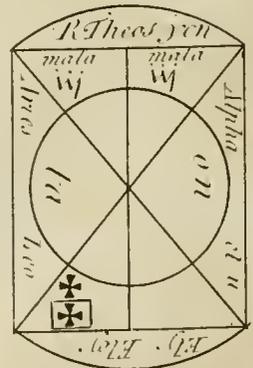
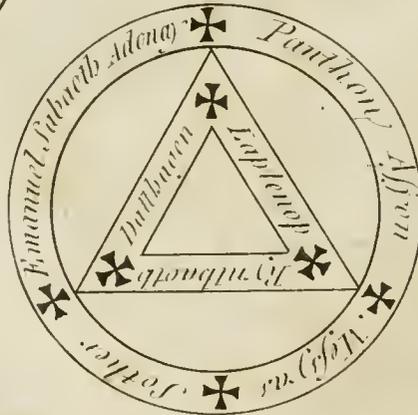
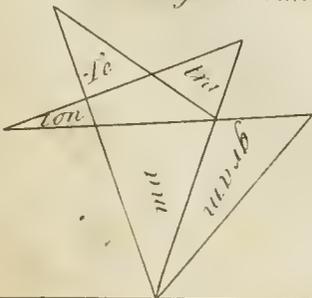
A Great Character



The two Seals of the Earth without which no Spirits will appear



The Greatest Character



cases there must be two persons) are carefully to retire. The dimensions of the circle are as follow: A piece of ground is generally chosen nine feet square, at the full extent of which parallel lines are drawn one within another, having sundry crosses and triangles described between them, close to which is formed the first or outer circle; then, about half a foot within the same, a second circle is described; and within that another square correspondent to the first, the centre of which is the seat or spot where the master and associate are to be placed. The vacancies formed by the various lines and angles of the figure, are filled up with all the holy names of God, having crosses and triangles described between them; agreeable to a sketch I have given in the annexed plate, where likewise I have projected the form of magic seals, pentacles, &c. &c. just to give the reader an idea of what is meant, when we have occasion to speak of them in the following discourse. The reasons assigned by magicians and others for the institution and use of circles, is, that so much ground being blessed and consecrated by such holy words and ceremonies as they make use of in forming it, hath a secret force to expel all evil spirits from the bounds thereof; and, being sprinkled with pure sanctified water, the ground is purified from all uncleanness; besides, the holy names of God being written over every part of it, its force becomes so powerful, that no evil spirit hath ability to break through it, or to get at the magician or his companion, by reason of the antipathy in nature they bear to these sacred names. And the reason they give for the triangles is, that, if the spirit be not easily brought to speak the truth, they may by the Exorcise be conjured to enter the same, where, by virtue of the names of the Essence and Divinity of God, they can speak nothing but what is true and right. The circle therefore, according to this account of it, is the principal fort and shield of the magician, from which he is not, at the peril of his life, to depart, till he has completely dismissed the spirit, particularly if he be of a fiery or infernal nature. Instances are recorded of many who perished by this means; particularly *Chiancungi*, the famous Egyptian fortune-teller, who in the last century was so famous in England. He undertook, for a wager, to raise up the spirit *Bokim*; and, having described the circle, he seated his sister *Napala* by him as his associate. After frequently repeating the forms of exorcism, and calling upon the spirit to appear, and nothing as yet answering his demand, they grew impatient of the business, and quitted the circle; but it cost them their lives; for they were instantaneously seized and crushed to death by that infernal spirit, who happened not to be sufficiently constrained till that moment to manifest himself to human eyes.—The usual form of consecrating the circle, is as follows:

I, who am the servant of the Highest, do, by the virtue of his Holy Name Immanuel, sanctify unto myself the circumference of nine feet round about me, ✠ ✠ ✠ from the east, Glaurah; from the west, Garron; from the north, Cabon; from the south, Berith; which ground I take for my proper defence from all malignant spirits, that they may have no power over my soul or body, nor come beyond these limitations, but answer truly, being summoned, without daring to transgress their bounds. Worrh. worrah. harcot. Gambalon. ✠ ✠ ✠.

The proper attire or *pontificalibus* of a magician, is an ephod made of fine white linen, over that a priestly robe of black bombazine, reaching to the ground, with the two seals of the earth, drawn correctly upon virgin parchment, and affixed to the breast of his outer vestment. Round his waste is tied a broad consecrated girdle, with the names *Ya, Ya, ✠ Aie, Aie, ✠ Elibra ✠ Elohim ✠ Sadai ✠ Pah Adonai ✠ tuo robore ✠ cinctus sum ✠*. Upon his shoes must be written *Tetragrammaton*, with crosses round about; upon his head a high-crown cap of sable silk; and in his hands a holy bible, printed or written in pure Hebrew. When all these things are prepared, the circle drawn, the ground consecrated, and the Exorcist securely placed within the circle, he proceeds to call up or conjure the spirit by his proper name, under a form somewhat similar to the following:

I exorcise and conjure thee, thou spirit of (here naming the spirit), by the holy and wonderful names of the Almighty Jehovah, Athanato ✠ Aionos ✠ Dominus sempiternus ✠ Aletheios ✠ Sadai ✠ Jehovah, Kedesh, El gabor ✠ Deus fortissimus ✠ Anapheraton, Amorule, Ameron ✠ ✠ ✠ Panthon ✠ Craton ✠ Muridon ✠ Jah, Jehovah, Elohim pentessaron ✠ ✠ trinus et unus ✠ ✠ ✠ ☉ I exorcise and conjure, I invoke and command, thee, thou aforesaid spirit, by the power of angels and archangels, cherubim and seraphim, by the mighty Prince Coronzon, by the blood of Abel, by the righteousness of Seth, and the prayers of Noah, by the voices of Thunder and dreadful day of Judgment; by all these powerful and royal words aforesaid, that without delay or malicious intent, thou do come before me here, at the circumference of this consecrated circle, to answer my proposals and desires, without any manner of terrible form, either of thyself or attendants; but only obediently, fairly, and with good intent, to present thyself before me, this circle being my defence, through his power who is Almighty, and hath sanctified the name of the Father, Son, and Holy Ghost. Amen.

After these forms of conjuration, and just before appearances are expected, the infernal spirits make strange and frightful noises, howlings, tremblings, flashes, and most dreadful shrieks and yells, as forerunners of their
their

their presently becoming visible. Their first appearance is generally in the form of fierce and terrible lions or tigers, vomiting forth fire, and roaring hideously about the circle; all which time the Exorcist must not suffer any tremor or dismay; for in that case they will gain the ascendancy, and the consequences may touch his life. On the contrary, he must summon up a share of resolution, and continue repeating all the forms of constriction and confinement, until they are drawn nearer to the influence of the triangle, when their forms will change to appearances less ferocious and frightful, and become more submissive and tractable. When the forms of conjuration have in this manner been sufficiently repeated, the spirits forsake their bestial shapes, and endow the human form, appearing like naked men of gentle countenance and behaviour. Yet is the magician to be warily on his guard that they deceive him not by such mild gestures; for they are exceedingly fraudulent and deceitful in their dealings with those who constrain them to appear without compact; having nothing in view but to suborn his mind, or accomplish his destruction. But with such as they have entered into agreement with, they are frequent and officious; yet they more or less require certain oblations, which are frequently made to them, such as fumigations, odours, offerings or sacrifices of blood, fire, wine, ointments, incense, fruits, excrements, herbs, gums, minerals, and other ingredients; by which, from a magical cause, they have more influence and authority over the degenerated souls of men, and can insinuate into their inmost source and affection, piercing even through their bones and marrow, till they have so habituated them to their service that it becomes their daily and sole delight to accomplish every villainy and abomination which the malicious and subtle instigations of Satan might purpose to lead them to. So that the Exorcist must be greatly upon his guard, and when he has completed the exorcism, and made such enquiries as he wished to obtain from the spirit, he must carefully discharge him by some form or ceremony like the following:

Because thou hast diligently answered my demands, and been ready to come at my first call, I do here license thee to depart unto thy proper place, without injury or danger to man or beast; depart, I say, and be ever ready at my call, being duly exorcised and conjured by sacred rites of Magic; I charge thee to withdraw with quiet and peace; and peace be continued betwixt thee and me, in the name of the Father, Son, and Holy Ghost. Amen.

After this ceremony is finished, the spirit will begin to depart, resuming again the shrieks and noises, with flashes of fire, sulphur, and smoke, which the magician is to endure with patience, until it is entirely gone off,
and

and no signs whatever of such a procedure left. Then he may venture to withdraw from the circle, repeating the Lord's Prayer, after which he may take up the various utensils, and, having destroyed all traces of the circle, may return in safety to his proper home.

But if, instead of infernal or familiar spirits, the ghost or apparition of a departed person is to be exorcised, the process is materially different. The person being fixed on, whose apparition is to be brought up, the magician, with his assistant, must repair to the church-yard or tomb where the deceased was buried, exactly at midnight; as the ceremony can only be performed in the night, between the hours of twelve and one. The grave is first to be opened, or an aperture made, by which access may be had to the naked body. The magician having described the circle, and holding a magic wand in his right hand, while his companion or assistant beareth a consecrated torch, he turns himself to all the four winds, and, touching the dead body three times with the magical wand, repeats as follows:

By the virtue of the holy resurrection, and the torments of the damned, I conjure and exorcise thee, spirit of N. deceased, to answer my liege demands, being obedient unto these sacred ceremonies, on pain of everlasting torment and distress. Then let him say, Berald, Beroald, Bulbin gab gabor agaba; Arise, arise, I charge and command thee.

After which forms and ceremonies, the ghost or apparition will become visible, and will answer to any questions put to it by the Exorcist.

But if it be desired to put interrogatories to the spirit of any corpse that hath hanged, drowned, or otherwise made away with, itself, the conjuration must be performed while the body hangs, or on the spot where it is first found after the suicide hath been committed, and before it is touched or removed by the coroner's jury. The ceremony is as follows: The Exorcist binds upon the top of his wand a bundle of St. John's wort, or *millis perforatum*, with the head of an owl; and having repaired to the spot where the corpse lies, at twelve o'clock at night, he draws the circle, and solemnly repeats the following words:

By the mysteries of the deep, by the flames of Banal, by the power of the east, and the silence of the night, by the holy rites of Hecate, I conjure und exorcise thee, thou distressed spirit, to present thyself here, and reveal unto me the cause of thy calamity, why thou didst offer violence to thy own liege life, where thou art now in being, and where thou wilt hereafter be. He then, gently finit-
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ing the carcase nine times with the rod, says, *I conjure thee, thou spirit of this N. deceased, to answer my demands that I am to propound unto thee, as thou ever hopest for the rest of the holy ones, and ease of all thy misery; by the blood of Jesu which he shed for thy soul, I conjure and bind thee to utter unto me what I shall ask thee.*

Then, cutting down the carcase from the tree, they lay his head towards the east; and in the space that this following conjuration is repeating, they set a chaffing dish of fire at his right hand, into which they pour a little wine, some mastic, and gum aromatic, and lastly a viol full of the sweetest oil, having also a pair of bellows, and some unkindled charcoal to make the fire burn bright at the instant of the carcase's rising. The conjuration is thus:

I conjure thee, thou spirit of N. that thou do immediately enter into thy ancient body again, and answer to my demands, by the virtue of the holy resurrection, and by the posture of the body of the Saviour of the world, I charge thee, I conjure thee, I command thee on pain of the torments and wandering of thrice seven years, which I, by the force of sacred magic rites; have power to inflict upon thee; by thy sighs and groans, I conjure thee to utter thy voice; so help thee God and the prayers of the holy church. Amen.

Which ceremony being thrice repeated, while the fire is burning with mastic and gum aromatic, the body will begin to rise, and at last will stand upright before the Exorcist, answering with a faint and hollow voice, the questions propounded unto it: Why it destroyed itself, where its dwelling is, what its food and life are, how long it will be ere it enter into rest, and by what means the magician may assist it to come to rest: Also, of the treasures of this world, where they are hid: Moreover, it can answer very punctually of the places where ghosts reside, and how to communicate with them; teaching the nature of astral spirits and hellish beings, so far as its capacity reacheth. All which when the ghost hath fully answered, the magician ought, out of commiseration and reverence to the deceased, to use what means can possibly be used for the procuring rest unto the spirit. To which effect he must dig a grave, and filling the same half full of quick lime, and a little salt and common sulphur, put the carcase naked into it; which experiment, next to the burning of the body into ashes, is of great force to quiet and end the disturbance of the astral spirit.

But in this, and in all cases where the ghosts or apparitions of deceased persons are raised up and consulted, great caution is to be observed by the

magician to keep close within the circle; for if the magician, by the constellation and position of the stars at his nativity, be in the predicament of those who follow the Black Art for iniquitous purposes, and are also distinguished by the positions of their radical figure of birth, it is very dangerous for such men to conjure any spirits without describing the circle after the form already given, and wearing upon their breast, or holding in their hand, the *Pentacle of Solomon*. For the ghosts of men deceased can easily effect sudden death to the magician born under such a conformation of the planets, even whilst in the act of being exorcised; and it is yet more remarkable, that the genethliacal figures of all persons who are naturally addicted to the pursuit of magical incantations and familiarity with spirits, do almost without exception portend sudden death, or an infamous termination of their existence.

Such are the rites, ceremonies, and modes, by which Exorcists and Magicians obtain familiarity with spirits, and carry on a visible and palpable correspondence with the devil. But besides these means of working wonders, they have others, of an invisible or occult property, as charms, spells, periapts, and the like, which operate both on the body and mind, by the agency of some secret power, which the patient can neither feel nor comprehend. They are of various names, forms, and qualities, according to the use for which they are intended. First, Amulets, which are moulded and engraved in the form of money or coin, under certain forms of consecration; and are hung about the neck in certain planetary hours, for the purpose of provoking to love and familiarity with some certain person desired. Secondly, Spells or Charms, consisting of various forms of words, and magical characters, written on virgin parchment, either with human blood, or ink of a particular quality, and consecrated under certain magical forms and ceremonies, to be worn as Periapts to cure diseases, to drive away evil spirits, to preserve from pestilence and infection, to make the party valiant and intrepid, and for a thousand other purposes. Thirdly, Corselets, which are the ancient *Danish* charm, being a kind of necklaces composed of thunder-stones, upon which are engraven certain magical characters, which resist all noxious influences, and all danger from thunder and lightning. Pentacles are a fourth sort of appendix, which conjurors and magicians use, being made with five corners, corresponding to the five senses of man, with their virtue and operation inscribed upon the five corners respectively. They are composed of fine linen doubled up, and done with cerecloth between. This figure the magician holds in his hand, lifting it up from the skirt of his garment to which it is annexed, whenever spirits that are raised become stubborn and rebellious, refusing to conform to the rites
and

and requisitions of exorcism, and offering menacing looks and actions to the magician; but when these Pentacles are held out to the spirits, with the words *Glauron, Amor, Amorula, Beor, Beorka, Beroald, Anepheraton*, inscribed upon them, they become exceedingly tortured and amazed, and are more mild and tractable. There is likewise another sort of charm called *Telefms*, which is used by magicians when they perform any conjuration or exorcism by moon-light in the mountains or valleys; upon which occasions they usually bury them towards the north, east, west, and south, within a hundred yards of the place where the circle is described; for these *Telefms* have the occult power of preventing any living creature coming near them until the incantation be performed, except the spirit itself whose presence they ardently desire, and are preparing to summon before them.

But to make fiery and infernal spirits more familiar, magicians have classed them into seven distinct orders, answerable to the nature and qualities of the seven planets; under which they respectively make offerings to them of aromatic fumigations, previous to invoking or calling them up; whereby they conceive the information or assistance required from them will be more easily and expeditiously obtained. Thus the fumigations for spirits under Saturn are made of frankincense-tree, pepper-wort roots, storax, and galbanum; by these the spirits *Marbas, Corban, Stilkon, Idas, &c.* and all of the first order in the astringency, are appeased and provoked, when the *fumes* are put upon a *Tripod* in the hour of Saturn according to the planetary division. For spirits under Jupiter, they take lignum aloes, ash-tree-keys, benjamin, storax, peacocks-feathers, and *lapis lazuli*, mixing the same with the blood of a stork, a swallow, or a hart; the brains being also added: the *fumes* are kindled in Jupiter's hour, and in a place appropriate to his nature. They make fumigations unto such spirits of the order of powers as are under Mars, in the planetary division, with aromatic gum, bdellium, euphorbium, load-stone, hellebore white and black, and an addition of sulphur to make them into an amalgama, with man's blood, and the blood of a black cat; which mixtures are said to be so exceeding magical, that, without any other addition, they say, this fumigation is able of itself to make spirits under Mars appear before the Exorcist. To the spirits under Sol, being of the order of thrones, they likewise suffumigate saffron, musk, laurel, cinnamon, ambergrise, cloves, myrrh, and frankincense, musk, and the balsamic tree, mixed up together with the brains of an eagle, and the blood of a white cock, being made up like pills, or little balls, and put upon the *Tripod*. The fumigations appropriate to spirits under Venus, are roses, coral, lignum aloes, and spermaceti, made up with sparrows brains, and blood

of pigeons. To those under Mercury, they fumigate frankincense, mastic, cinquefoil, incorporated with the brains of a fox, and the blood of a magpye. To spirits under Luna, fumigations are offered of frogs dried, white poppy-seed, bull's eyes, camphire, and frankincense, incorporated with goose's blood, and *fluxus muliebris*. These are the divisions of spirits under the seven planets, with their fumigations; neither can it be denied, but that in many ceremonies of this kind, there is great inherent virtue, according to the doctrine of sympathy and antipathy, whereby every thing is drawn by its like in the idea, whether by words or actions, according to the saying, *In verbis, herbis, & lapidibus, latet virtus*; so that the ceremonies and charms, with other circumstances used by magicians, are doubtless prevalent to the accomplishment of that work which they undertake; to wit, The calling up and exorcising of infernal spirits by conjurations.

And as by natural reason every magical charm or receipt had its first institution; in like manner have magicians disposed the matter and manner together with the times of their utensils and instruments according to the principles of nature: as, the hour wherein they compose their garments must either be in the hour of Luna, or else of Saturn, in the Moon's increase. Their garments they compose of white linen, black cloth, black cat-skins, wolves, bears, or swines skins. The linen, because of its abstracted quality for magic, delights not to have any utensils that are put to common uses. The skins of the aforesaid animals are by reason of the Saturnine and magical qualities in the particles of these beasts. Their sewing-thread is of silk, cat's gut, man's nerves, asses hair, thongs of skins from men, cats, bats, owls, and moles, all which are enjoined from the like magical cause. Their needles are made of hedge-hog prickles, or bones of any of the above-mentioned animals; their writing-pens are of owls or ravens, their ink of man's blood: their ointment is man's fat, blood, usnea, hog's grease, or oil of whales. Their characters are ancient Hebrew or Samaritan: their speech is Hebrew or Latin. Their paper must be of the membranes of infants, which they call virgin parchment, or of the skins of cats, or kids. They compose their fires of sweet wood, oil, or rosin: and their candles of the fat or marrow of men or children: their vessels are earthen, their candlesticks with three feet, of dead mens bones: Their swords are steel, without guards, the points being reversed. These are their materials, which they particularly choose from the magical qualities whereof they are composed. Neither are the peculiar shapes without a natural cause. Their caps are oval, or like pyramids, with lappets on each side, and fur within: their gowns reach to the ground, being furred with white fox-skins; under which they have a linen garment reach-

ing

ing to their knees. Their girdles are three inches broad, and have, according to its use, many caballistical names, with crosses, trines, and circles, inscribed thereon. Their knives are dagger-fashion: and the circles by which they defend themselves are commonly nine feet in breadth, though the eastern magicians allow but seven; for both of which a natural cause is pretended, in the force and sympathy of numbers.

Such spells or charms as are compounded of some *edible* matter, with magical characters engraven upon them, are successfully given for agues, head-achs, epilepsy, fits of the mother, and the like; and it is remarkable that they operate with most effect on those patients who are ignorant of the charm, or its properties. There are also particular magical characters attributed to the planets, whereof *Telefms*, *Periapts*, *Amulets*, and *Philtres*, are composed by buryings under ground, writings, bindings, engravings, allegations, &c. which, done in certain astrological hours, are to conquer enemies, cure diseases, remove obstructions, provoke love, and preserve from evil both the body and the soul, which they contend are effected by mediums of this kind, assisted by the force of imagination. But as for philtres, potions, love-cups, and the like, they unquestionably proceed from a natural cause, and ought not to be classed with the occult properties of charms. There are many natural compositions of herbs and minerals, which have a surprising effect in themselves, without the least assistance from superstitious impressions, or the assistance of supernatural agency. For, in the commixture of bodies of a similiar nature, there is a two-fold power and virtue; first, when the celestial properties are duly disposed in any natural substance, then under one form divers influences of superior powers are combined; and secondly, when, from artificial mixtures and compositions of natural things combined amongst themselves in a due and harmonical proportion, they agree with the quality and force of the heavens, under certain correspondent constellations. This proceeds from the occult affinity of natural things amongst themselves, by the force and sympathy of which many astonishing effects are produced.

In the writings of *Paracelsus* we find many surprising examples of the power of sympathy and antipathy, by means of images, telefms, and amulets, compounded of nothing more than natural ingredients. And he particularly describes an infallible method; by the image of any bird or beast, to destroy it, or to effect its death, though at a distance. So likewise, by the hair, fat, blood, excrements, or excreescences, of any animal, the diseases of that animal might be cured, and its life preserved or destroyed. This is seen in the *armary unguent*, and *sympathetical powder*; and

there are multiplied instances and histories, both at home and abroad, of those who have been burnt, hanged, or otherwise punished, for the use of *waxen images*, which they compose in divers postures, under certain constellations, whereby the persons they are made to represent, have been severely tormented, or macerated to death. For, according to the torment or punishment the magician, witch, or wizard, may intend to inflict upon the object of their resentment, so they dispose the hour of the constellation, the quality of the compound, and the posture or semblance of the image; for, if they intend to consume and pine away the health and life of any person they are offended with, they mould his image in wax, of such an ominous form and aspect as may conduce to the extent of their design, making several magical characters upon the sides of the head, describing the character of the planetary hour upon the breast of the image; the name of the persecuted person on its forehead; and the intended effect to be wrought upon him, on its back. If they mean to produce violent pains and tortures in the flesh or sinews, they stick pins or thorns in divers places of the arms, legs, or breast, of the image. If to cast them into violent fevers and consumptions, they spend a certain hour every day to warm and turn the image before a doleful and lingering fire, composed of divers exotic gums and magical ingredients, of sweet odours, and roots of particular shrubs, efficient and conducive to their purpose; and when the whole operation has been performed, and the image is completed, it is astonishing to human comprehension, what surprising effects they are capable of producing upon the body they are intended to represent; and the reader can only attain a competent idea of it, but by reading the accounts of the trials and confessions of many witches and wizards, who suffered the law, in the 17th, and commencement of the 18th, century, for transactions of this kind; an incredible number of which are not only recorded in the notes and memorandums of the judges, but attested by a great variety of noblemen, gentlemen, clergy, physicians, apothecaries, and others, who have been eye-witnesses of these diabolical proceedings, and for which reason I shall on no account mention the most perfect and effectual part of the composition and preparation of these magical images, lest the evil-minded and malicious part of my readers should attempt to work abominable species of revenge upon the persons or property of their unsuspecting neighbours.

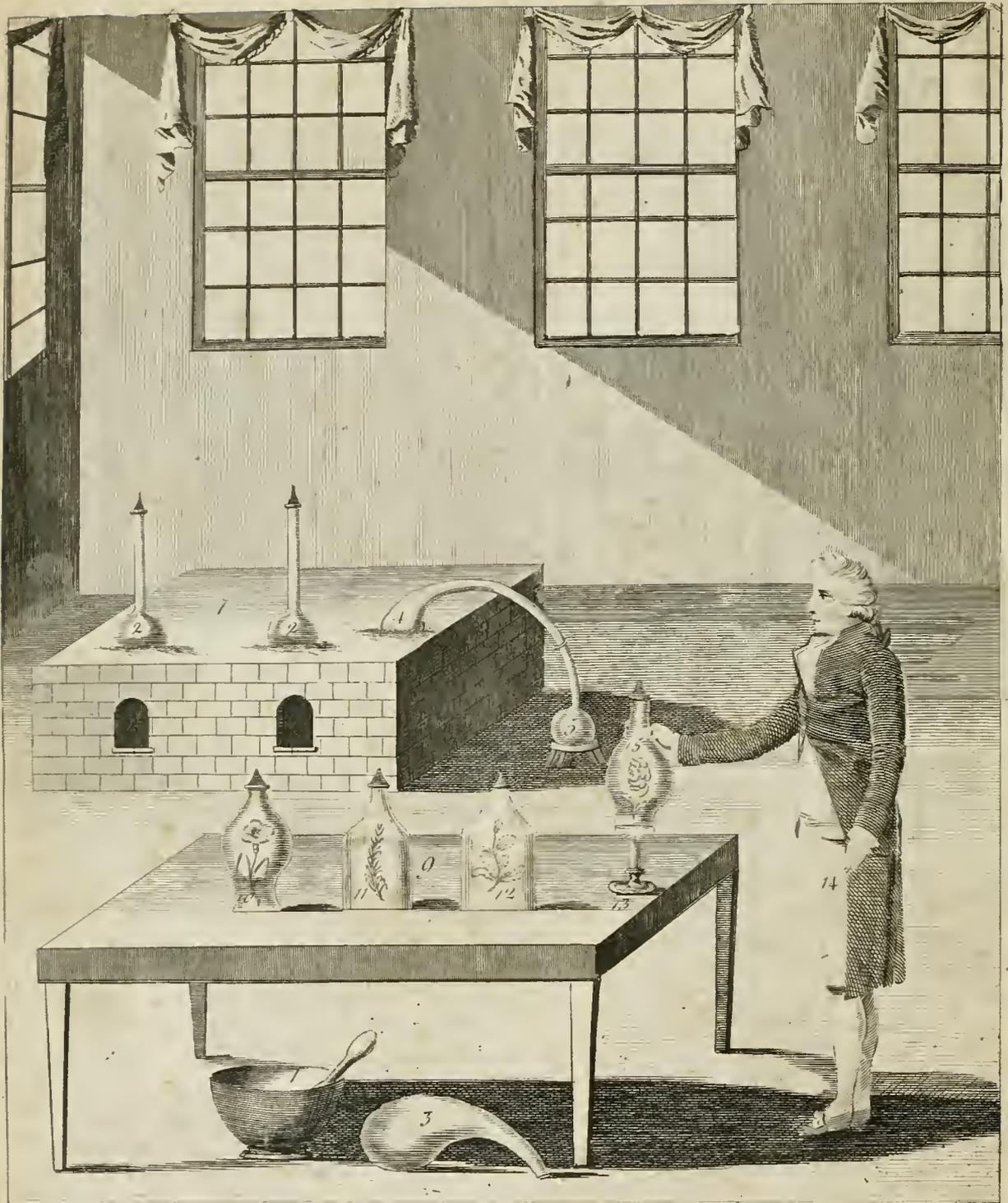
Thousands of other strange and uncouth inventions might be here described, according to the exact form in which tradition hath left them; but, for the reason above assigned, the reader must be content with the general outline only. And, as the Europeans have the ability of effecting such astonishing things by the medium of images, telefms, periapts, &c.

so the Tartars have a faculty of producing similar effects by *bottles, wolves-skins, rods, basins, letters, or missives*, unto certain familiar spirits, who are the agents in their magic rites. As to the old and favourite trick of witches in the last century, that of *tying of the point*, we have reason to hope it has long since died away; for it is a charm which produces so strong an impediment to conjugal embraces, as totally to restrain the act of consummation betwixt married people; and the tying of this knot or ligament, under certain magical ceremonies or incantations, was so notorious, both in practice and effect, throughout England, France, Spain, Italy, and the eastern countries, that laws were enacted by the legislature in each of those kingdoms expressly to prohibit the performance of it, on pain of death. The form and manner of it is in part mentioned in the statutes, though by no means fit to be openly described here. The art of *Transplantation* is also reckoned amongst charms and sygils; and indeed one part of it, viz. the transferring of diseases, is really magical, and was much in practice amongst witches and wizards; and I am confidently informed is now frequently done in the more remote and unpollished parts of this island. The method is, by giving certain baits or preparations to any domestic animal, they remove fevers, agues, coughs, consumptions, asthmas, &c. from any person, applying to them for that purpose; or they can transplant or remove them from one person to another, by burying certain images in their ground, or against their houses, with certain ominous inscriptions and Hebrew words; yet, though these things are supposed to be done by magic, still the effects are derived more from the sympathies and antipathies in nature, than from magical characters and conjurations; for many persons, without knowing any thing of the cause, how or why it is effected, more than the external forms of words or touch, which is most simple, can remove diseases, take off warts and other excrescences, and perform many surprising cures at a distance from the patient, and even without seeing or knowing him; so by a similar property in the sympathy and antipathy of nature, certain leaves, roots, or juices, rubbed upon warts, or carnos substances, or upon the hands, breast, legs, or other diseased part of the body, and buried under ground, remove or cure the same; which experiments take effect according to the *mediums*, and their consumption and putrefaction in the mother earth, of which the human source is principally compounded. Nor is it to be wondered that natural things, being fitted to the times and constellations, and compounded of correspondent or sympathetic ingredients, should produce such effects, without supernatural aid, or the agency of spirits. This is perfectly exemplified in that extraordinary preparation, called a *magical candle*, which being lighted, foretels the death of the party of whose blood it was prepared. It is compounded after the following manner:

manner: They take a good quantity of the venal blood luke-warm as it came out of the vein, which, being chemically prepared with spirits of wine and other ingredients, is at last made up into a candle, which being once kindled, never goes out till the death of the party whose blood it is composed of; for when he is sick, or in danger, it burns dim and troubled; and when he is dead, it is quite extinguished; of which composition a learned philosopher hath written an entire tract, viz. *De Biolychnio*; or, The Lamp of Life.

In the simple operations of nature many wonderful things are wrought, which upon a superficial view appear impossible, or else to be the work of the devil. These certainly ought to be considered in a far different light from magical performances, and should be classed among the surprising phenomena of nature. Thus lamps or torches made of serpents' skins, and compounded of the fat and spirit of vipers, when lighted in a dark room, will bring the similitude of snakes or serpents writhing and twisting upon the walls. So oil compounded of grapes, being put into a lamp and lighted, will make the room appear to be full of grapes, though in reality it is nothing more than the idea or similitude.—The same thing is to be done with all the plants and flowers throughout the vegetable system, by means of a chemical analysis, whereby a simple spirit is produced, which will represent the herb or flower from which it is extracted, in full bloom. And as the process is easy, simple, pleasing, and curious, I will here state it in such a manner as might enable any person to put it in practice at pleasure.

Take any whole herb, or flower, with its root, make it very clean, and bruise it in a stone mortar quite small; then put it into a glass vessel hermetically sealed; but be sure the vessel be two parts in three empty. Then place it for putrefaction in a gentle heat in balneo, not more than blood warm, for six months, by which it will be all resolved into water. Take this water, and pour it into a glass retort; and place a receiver thereunto, the joints of which must be well closed; distil it into a sand heat until there come forth a water, and an oil; and in the upper part of the vessel will hang a volatile salt. Separate the oil from the water, and keep it by itself, but with the water purify the volatile salt by dissolving, filtering, and coagulating. When the salt is thus purified, imbibe with it the said oil, until it is well combined. Then digest them well together for a month in a vessel hermetically sealed; and by this means will be obtained a most subtile essence, which being held over a gentle heat of a candle, the spirit will fly up into the glass where it is confined, and represent the perfect idea or similitude of that vegetable whereof it



A LABORATORY.

*Showing how a Simple Spirit may be extracted, to represent
Flowers & Herbs, in Full Bloom.*

is the effence : and in this manner will that thin substance, which is like impalpable ashes or salt, send forth from the bottom of the glass the manifest form of whatever herb it is the *menstruum*, in perfect vegetation, growing by little and little, and putting on so fully the form of stalks, leaves, and flowers, in full and perfect appearance, that any one would believe the same to be natural and corporeal : though at the same time it is nothing more than the spiritual idea endued with a spiritual effence. This shadowed figure, as soon as the vessel is taken from the heat or candle, returns to its *caput mortuum*, or ashes, again, and vanishes away like an apparition, becoming a chaos or confused matter. For more on the medicinal virtues of decoction of salt, or effence of herbs, flowers, roots, or seeds, see my new edition of Culpeper's Complete Herbal, just published, with notes, additions, and illustrations, in quarto, with upwards of 400 elegant engravings of British herbs, plants, and flowers, coloured to nature.

To make a vegetable more quickly yield its spirit, take of what vegetable you please, whether it be the seed, flowers, roots, fruit, or leaves ; cut or bruise them small, put them into warm water, put upon them yeast or barm, and cover them up warm, and let them work three days, in the same manner as beer ; then distil them, and they will yield their spirit very easily. Or else take of what herbs, flowers, seeds, &c. you please, fill the head of a still therewith, then cover the mouth with coarse canvas, and set on the still, having first put into it a proportionable quantity of sack or low wine ; then give it fire, and it will quickly yield its spirit ; but observe, that, if the colour of the vegetables is wanted, you must take some of its dried flowers, and fill the nose of the still therewith, and you will have the exact colour of the herb.

To elucidate this process with better effect, I have subjoined a plate of the elaboratory, where a person is in the act of producing these flowery apparitions, in which fig. 1, represents a stone pestle and mortar, wherein the herbs, &c. are to be bruised before they are placed for putrefaction. Fig. 2, 2, are glass vessels hermetically sealed, containing the bruised herbs for putrefaction. Fig. 3, an empty glass retort. Fig. 4, a retort filled with the effence of an herb, and put into a sand heat for distillation. Fig. 5, a glass receiver joined to the retort, to receive the oil and spirit. Fig. 6, a stool on which rests the receiver. Fig. 7, the furnace made with different conveniences either for sand heat, or balnea. Fig. 8, the furnace holes wherein the fire is placed. Fig. 9, a table whereon are placed the glass vessels hermetically sealed. Fig. 10, a vessel containing the representation or similitude of a pink in full bloom.

Fig. 11, the representation of a sprig of rosemary. Fig. 12, the representation of a sprig of baum. Fig. 13, a candlestick with a candle lighted for the purpose of heating the spirit. Fig. 14, a chemist in the act of holding the glass vessel over the lighted candle; whereby fig. 15, represents the idea of a rose in full bloom.

Now this effect, though very surprising, will not appear so much a subject of our astonishment, if we do but consider the wonderful power of sympathy, which exists throughout the whole system of nature, where every thing is excited to beget or love its like, and is drawn after it, as the loadstone draws iron; the male after the female; the evil after the evil; the good after the good; which is also seen in wicked men and their pursuits, and in birds and beasts of prey; where the lamb delights not with the lion, nor the sheep in the society of the wolf; neither do men whose minds are totally depraved and estranged from God, care to adopt the opposite qualities, which are virtuous, innocent, and just. Without contemplating these principles, we should think it incredible that the grunting or squeaking of a little pig, or the sight of a simple sheep, should terrify a mighty elephant! and yet by that means the Romans put to flight Pyrrhus and all his host. One would hardly suppose that the crowing of a cock or the sight of his comb, should abash a puissant lion; but experience has proved the truth of it to all the world: Who would imagine that a poisonous serpent could not live under the shade of an ash-tree; or that some men, deficient neither in courage, strength, or constitution, should not be able to endure the sight of a cat? and yet these things are seen and known to be so, by frequent observation and experience. The friendly intercourse betwixt a fox and a serpent is almost incredible; and how fond and loving the lizard is to man we read in every treatise on natural history; which is not far, if any thing, behind the fidelity of a spaniel, and many other species of dogs, whose sagacity and attention to their master is celebrated in an infinite variety of well-founded though almost incredible stories. The amity betwixt a castrel and a pigeon is remarked by many authors; particularly how furiously the castrel will defend a pigeon from the sparrow-hawk, and other inimical birds. In the vegetable system, the operation and virtue of herbs is at once a subject of admiration and gratitude, and which it were almost endless to repeat.* There is among them such natural accord and

* For the wonderful virtues and properties of herbs and plants, with their alimentary and medicinal qualities; and how to prevent or cure all diseases incident to the human body, at the *least expence*, and at the *greatest certainty*, see also my new edition of Culpeper's British Herbal, and Domestic Physician, printed uniformly with this work, in 2 vols. 4to.

discord;

discord, that some will prosper more luxuriantly in another's company; while some again will droop and die away, being planted near each other. The lily and the rose rejoice by each other's side; whilst the flag and the fern abhor one another, and will not live together. The cucumber loveth water, but hateth oil; and fruits will neither ripen nor grow in aspects that are inimical to them. In stones likewise, in minerals, and in earth or mould, the same sympathies and antipathies are preserved. Animated nature, in every clime, in every corner of the globe, is also pregnant with similar qualities; and that in a most wonderful and admirable degree. Thus we find that one particular bone taken out of a carp's head will stop an hemorrhage of blood, when no other part or thing in the same creature hath any similar effect. The bone also in a hare's foot instantly mitigates the most excruciating tortures of the cramp; yet no other bone nor part of that animal can do the like. I might also recite infinite properties with which it has pleased God to endue the form and body of man, which are no less worthy of admiration, and fit for this place, had we but limits to recount them. Indeed I do not know a much more remarkable thing, (were it as rare as it is now shamefully prevalent,) or that would more puzzle our senses, than the effects of intoxication, by which we see a man so totally overthrown, that not a single part or member of his body can perform its function or office, and his understanding, memory, and judgment, so arrested or depraved, that in every thing except the shape, he becomes a very beast! But we find, from observations however important, however wonderful, how inexplicable or miraculous, soever any thing may be, yet if it is common, or familiar to our senses, the wonder ceases, and our enquiries end. And hence it is, that we look not with half the admiration upon the sun, moon, and stars, that we do upon the mechanism of a globe, which does but counterfeit their order, and is a mere bauble, the work of men's hands! whence I might almost be justified in remarking, that, if Christ himself had continued long in the habit of working miracles, and had left that power permanent and hereditary in the church, they would have long since grown into contempt, and not have been regarded as events worthy of our attention.

From what has been premised, we may readily conclude that there are two distinct species of magic; one whereof being inherent in the occult properties of nature, is called *natural magic*; and the other, being obnoxious and contrary to nature, is termed *infernal magic*, because it is accomplished by infernal agency or compact with the devil. Each of these we will consider separately, with the good and evil consequences likely to result from them.

Under

Under the veil of natural magic, it hath pleased the Almighty to conceal many valuable and excellent gifts, which common people either think miraculous or next to impossible. And yet in truth, natural magic is nothing more than the workmanship of nature, made manifest by art; for in tillage, as nature produceth corn and herbs, so art, being nature's handmaid, prepareth and helpeth it forward; in which times and seasons are materially to be considered; for *annus, non arvus, producit aristas*. And, though these things, while they lie hid in nature, do many of them seem impossible and miraculous, yet, when they are known and their simplicity revealed, our difficulty of apprehension ceases, and the wonder is at an end; for that only is wonderful to the beholder whereof he can conceive no cause nor reason, according to the saying of Ephesius, *Miraculum solvitur unde videtur esse miraculum*; yet we often see persons take great pains, and put themselves to vast expence, to discover these impalpable tracks of nature, from whence pecuniary advantages seldom result; so that a man must not learn philosophy to grow rich; but must get riches to learn philosophy. There is unquestionably much praise due, and great industry required, for obtaining a competent knowledge of natural magic; for to sluggards, niggards, and narrow-minded men, the secrets of nature are never opened, though the study of them is certainly conducive to the glory of God, and to the good of society, by more visibly manifesting the omnipotency of his works, and by skilfully applying them to man's use and benefit. Many philosophers of the first eminence, as Plato, Pythagoras, Empedocles, Democritus, &c. travelled through every region of the known world for the accomplishment of this kind of knowledge; and at their return, they publicly preached and taught it. But above all, we learn from sacred and profane history, that Solomon was the greatest proficient in this art of any either before or since his time; as he himself hath declared in Ecclesiastes and the book of Wisdom, where he saith, "God hath given me the true science of things, so as to know how the world was made, and the power of the elements, the beginning, and the end, and the midst of times, the change of seasons, the courses of the year, and the situation of the stars, the nature of human beings, and the quality of beasts, the power of winds, and the imaginations of the mind; the diversities of plants, the virtues of roots, and all things whatsoever, whether secret or known, manifest or invisible." And hence it was that the magi, or followers of natural magic, were accounted wise, and the study honourable; because it consists in nothing more than the most profound and perfect part of natural philosophy, which defines the nature, causes, and effects, of things.

How

How far such inventions as are called charms, amulets, periapts, and the like, have any foundation in natural magic, may be worth our enquiry; because if cures are to be effected through their medium, and that without any thing derogatory to the attributes of the Deity, or the principles of religion, I see no reason why they should be rejected with that inexorable contempt, which levels the works of God with the folly and weakness of men. Not that I would encourage superstition, or become an advocate for a farrago of absurdities; but when the simplicity of natural things, and their effects, are rejected merely to encourage professional artifice and emolument, it is prudent for us to distinguish between the extremes of bigotted superstition and total unbelief.

It was the opinion of many eminent physicians, of the first ability and learning, that such kind of charms or periapts as consisted of certain odoriferous herbs, balsamic roots, mineral concretions, and metallic substances, might have, and most probably possessed, by means of their strong medicinal properties, the virtue of curing or removing such complaints as external applications might effect, and which are often used with success, though without the least surprise or admiration; because the one appears in a great measure to be the consequence of manual operation, which is *perceptible* and *visible* to the senses, whilst the other acts by an innate or occult power, which the eye cannot see, nor the mind so readily comprehend; yet, in both cases, perhaps, the effect is produced by a similar cause; and consequently all such remedies, let them be applied under what form or style they may, are worthy of our regard, and ought to excite in us not only a veneration for the simple practice of the ancients in their medical experiments, but a due sense of gratitude to the wise Author of our being, who enables us, by such easy means, to remove the infirmities incident to mankind. Many reputable authors, particular'y A. Ferrarius, Alexander Trallianus, Actius, Octavianus, Marcellus, Philodotus, Archigines, Philostratus, Pliny, and Dioscorides, contend that not only such physical alligations, appensions, periapts, amulets, charms, &c. which from their materials appear to imbibe and to diffuse the medical properties above described, ought in certain obstinate and equivocal disorders to be applied; but those likewise, which from their external form and composition have no such inherent virtues to recommend them; for harm they can do none, and good they might do; either by accident, or through the force of imagination. And it is asserted, with very great truth, that through the medium of hope and fear, sufficiently impressed upon the mind or imagination, whether by charms, or any other *Homeric* contrivance or device, the most wonderful and instantaneous cures are sometimes wrought. They are called

Homeric devices, or *Homeric medicatio*, because Homer was the first who discovered the blood to be suppressed, or its motion accelerated, by the force of imagination; and that diseases were to be removed or terminated thereby. Of the truth of this we have the strongest and most infallible evidence in the hiccough, which is instantaneously cured by any sudden effect of fear or surprisè; so likewise agues and many other maladies are removed; and to the same cause we might attribute the only *certain* cure known for the bite of a mad dog, which is the effect of fear and stagnation wrought upon the mass of blood by immersing the body in the sea. Nor are the instances few, where persons lying bed-ridden, and unable to move either hand or foot, have through the sudden fright of fire, or the house falling in upon them, forgot their infirmity, and run away with as much activity as though no such malady had existed. Seeing, therefore, that such virtues lie hid in the occult properties of nature, united with the sense or imagination of man, where one is the agent, and the other the patient; where the one is active, and the other passive, without any compact with spirits, or dealings with the devil; we surely ought to receive them into our practice, and to adopt them as often as occasion seriously requires, although professional emolument, and pecuniary advantage, might in some instances be narrowed by it.

But, though I might be an advocate for such charms or occult remedies as are in themselves perfectly innocent and simple, I by no means wish it to be understood, that I either approve or recommend any thing bordering upon such inventions as are obviously founded in magical confederacy, and act by the medium of aerial or infernal spirits. To that mind, which has but slightly contemplated the works of nature, it must be abundantly evident, that the great and good God which sustains and governs the universe, hath in the works of creation mercifully afforded us a natural remedy for all our infirmities; and it is repugnant to common sense, and incompatible with religion and morality; nay, it would imply a deficiency either in the goodness or power of the Deity, were we for a moment to admit the necessity of charms, amulets, or any other inventive cures or benefits to men, resulting from a compact with spirits, in which all the powers and performances of witchcraft had their beginning; and therefore we may without the smallest hesitation conclude, that whatever hath its foundation in such confederacy, let the external object or pretence be what it may, it is not only contrary to nature, but highly offensive to the Deity, and nearly allied to the shocking sin of idolatry, by applying the works of God to the power of the devil. For this reason, it is impossible to be too cautious how the use of such description of charms or lamins are adopted,
 where,

where, instead of natural medicaments, magical characters, incantations, and nocturnal ceremonies, constitute the component parts. A very wise and learned author, who has written largely upon this subject, asserts, that in those very charms and signatures compacts themselves are virtually contained, which evil spirits at first subtilly devised or invented to blind men's eyes, that thereby they might lead them less scrupulously into the snares of the devil. And hence we have good ground to believe, that none are able absolutely, and bona fide, to call up any spirits, without some such compact first formed; and that whosoever has so far ventured in the art of magic or conjuration, hath, though to himself perhaps unknown, compacted with and worshipped the devil, under some such form of mystical words and characters wherewith infernal charms and amulets are composed; neither is it to be thought a matter of surprise, that such a compact should unwittingly be made through the medium of those mystical characters, which, with the devil's aid, have in themselves a power to enchant, infect, allure, preserve, or destroy. And to show, in striking colours, the danger of being drawn away by such allurements, I shall instance the extraordinary case of a very harmless and well-meaning young man, which was published to the world at the commencement of the present century, by the Bishop of Gloucester, in the following well-authenticated letter to that prelate.

AUTHENTIC COPY of a LETTER sent to the Bishop of Gloucester, by the Reverend Mr. Arthur Bedford, Minister of Temple Church, in Bristol.

MY LORD,

Bristol, August 2, 1703.

Being informed by Mr. Shute of your lordship's desire that I should communicate to you what I had known concerning a certain person, who was acquainted with spirits to his own destruction, I have made bold to give you the trouble of this letter, hoping my desire to gratify your lordship in every particular may be an apology for the length thereof. I had formerly given an account to the late Bishop of Hereford, in which there are probably some things contained, which I do not now remember, which, if your lordship could procure from his lady, (who now lives near Gloucester,) would be more authentic.

About thirteen years ago, whilst I was curate to Dr. Read, rector of St. Nicholas in this city, I began to be acquainted with one Thomas Perks, a man about twenty years of age, who lived with his father at Mongatsfield, a gunsmith; and contracted an intimacy with him, he being not only a very good-natured man, but extremely skilled in mathematical studies, which were his constant delight, viz. arithmetic, geometry,

metry, gauging, surveying, astronomy, and algebra; he had a notion of the perpetual motion, much like that wheel in Archimedes's Mathematical Magic, in which he had made some improvements, and which he has held was demonstrable from mathematical principles, though I could never believe it. I have seen an iron wheel, to which he intended to add several things of his own invention, in order to finish the same; but, thinking it of no use, and being otherwise unfortunately engaged, it was never perfected. He gave himself so much to astronomy, that he could not only calculate the motions of the planets, but an eclipse also, and demonstrate any problem in spherical trigonometry from mathematical principles, in which he discovered a clear force of reason. When one Mr. Bayley, minister of St. James's in this city, endeavoured to set up a mathematical school, I advised him to this Thomas Perks, for an acquaintance, in whom, as he told me, he found a greater proficiency in those studies than he expected or could have imagined. After this he applied himself to astrology, and would sometimes calculate nativities and resolve horary questions. When by the providence of God I was settled in Temple parish, and not having seen him for some time, he came to me, and, we being in private, he asked my opinion very seriously concerning the lawfulness of conversing with spirits; and after I had given my thoughts in the negative, and confirmed them with the best reasons I could, he told me he had considered all these arguments, and believed they only related to conjurations, but there was an innocent society with them which a man might use, if he made no compacts with them, did no harm by their means, and were not curious in prying into hidden things; and that he himself had discoursed with them, and heard them sing to his great satisfaction; and gave an offer to me and Mr. Bayley at another time, that, if we would go with him one night to King'swood, we should see them, and hear them both talk and sing, and talk with them whenever we had a mind, and we should return very safe; but neither of us had the courage to venture. I told him the subtilty of the devil to delude mankind, and to transform himself into an angel of light; but he would not believe it was the devil. I had several conferences with him upon this subject, but could never convince him, in all which I could never observe the least disorder of mind, his discourse being very rational, and I proposed (to try him) a question in astronomy relating to the projection of the sphere, which he projected and resolved, and did afterwards demonstrate from the mathematics, so as to demonstrate at the same time that his brain was free from the least tincture of madness and distraction.—Having this opportunity of asking him several particulars, concerning the methods he used, and the discourses he had with them, he told me he had a book whose directions he followed, and accordingly

cordingly, in the dead time of the night, he went out to a cross way, with a lantern and candle consecrated for this purpose with several incantations. He had also consecrated chalk, consisting of several mixtures, with which he made a circle at what distance he thought fit, within which no spirit had power to enter. After this he invoked the spirit by several forms of words, (some of which he told me were taken out of the holy Scriptures, and therefore he thought them lawful, without considering how they might be wrested to his destruction;) accordingly the spirits appeared to him which he called for, in the shape of little maidens, about a foot and half high, and played about a circle. At first he was somewhat affrighted, but, after some small acquaintance, this antipathy in nature wore off, and he became pleased with their company. He told me they spoke with a very shrill voice, like an ancient woman. He asked them if there was a heaven or hell? they said there was. He asked them what place heaven was? which they described as a place of great glory and happiness; and he asked them what hell was? and they bade him ask no questions of that nature, for it was a dreadful thing to relate, and the devils believe and tremble. He further asked them what method or order they had among themselves? they told him they were divided into three orders; that they had a chief whose residence was in the air; that he had several counsellors which were placed by him in form of a globe, and he in the centre, which was the chiefest order; another order was employed in going to and from thence to the earth, to carry intelligence from those lower spirits; and their own order was on the earth, according to the directions they should receive from those in the air.

This description was very surprizing, but, being contrary to the account we have in scripture of the hierarchy of the blessed angels, made me conclude they were devils, but I could not convince him of it. He told me he had bade them sing, and they went to some distance behind a bush, from whence he could hear a perfect concert of such exquisite music as he never before heard; and in the upper part he heard something very harsh and shrill like a reed, but, as it was managed, did give a particular grace to the rest.

About a quarter of a year after he came again to me, and wished he had taken my advice, for he thought he had done that which would cost him his life, and which he did heartily repent of; and indeed his eyes and countenance showed a great alteration. I asked him what he had done. He told me that, being bewitched to his acquaintance, he resolved to proceed farther in this art, and to have some familiar spirit at his command, according to the directions of his book, which were as follows:—

He was to have a book made of virgin parchment consecrated with several incantations; likewise a particular ink-horn, ink, &c. for his purpose; with these he was to go out as usual to a cross way, and call up a spirit, and ask him his name, which he was to put in the first page of his book, and this was to be his familiar. Thus he was to do by as many as he pleased, writing their names in distinct pages, only one in a leaf; and then, whenever he took the book and opened it, the spirit whose name appeared should appear also; and, putting this in practice, the familiar he had was called Malchi, (be my king,) a word in Hebrew of an unknown signification. After this they appeared faster than he desired, and in most dismal shapes, like serpents, lions, bears, &c. hissing at him, and attempting to throw spears and balls of fire, which did very much affright him, and the more when he found it not in his power to stay them, insomuch that his hair (as he told me) stood upright, and he expected every moment to be torn in pieces; this happened in December about midnight, when he continued there in a sweat till break of day, and then they left him, and from that time he was never well as long as he lived. In his sickness he came frequently to Bristol, to consult with Mr. Jacob, an apothecary in Broad-street, concerning a cure, but I know not whether he told him the origin of his sickness or not; he also came to me at the same time, and owned every matter of fact, until the last, and insisted that, when he did any thing of this nature, he was deluded in his conscience to think it lawful, but he was since convinced to the contrary. He declared he made no compacts with any of those spirits, and never did any harm by their means, nor ever pryed into the future fortune of himself or others, and expressed a hearty repentance and detestation of his sins; so that, though those methods cost him his life in this world, yet I have great reason to believe him happy in the other. I am not certain that he gave this account to any other person but myself, though he communicated something of it to Mr. Bayley, minister of St. James's, in this city; perhaps your lordship may be further informed by his relations and neighbours of Mangotsfield, which lies in Gloucestershire, not above a mile out of the road to Bath.

I have frequently told this story, but never mentioned his name before, and therefore, if your lordship hath any design of printing such accounts as these, I desire it may be with such tenderness to his memory as he deserved, and so as may not be the least prejudice to his relations, who have the deserved character of honest and sober people. I am

Your lordship's dutiful

son and servant,

ARTHUR BEDFORD.

This

This poor deluded young man, it is very apparent, had no evil design, but entered into this infernal association for no other motive than to gratify an idle curiosity; the consequence of which was that he underwent the most indescribable terror and fright, which at first deprived him of his health, and eventually of his life. I have no doubt but the circumstance of *disbelieving the existence of spirits* (which I apprehend is more or less the case with most people) was the first, if not the only, inducement that urged him to make the experiment. There are many instances of a similar kind, equally well founded, and as fatal in their consequences, which might be here adduced, to show the dreadful effects of being led away by a presumptuous or a hardened mind, to disbelieve the word of God revealed in a thousand passages of scripture, where this infernal intercourse is seriously forbidden; but I sincerely hope, and have reason to believe, that this example will operate as a sufficient bar against all similar enquiries, where it is once read, and the melancholy consequences duly considered. Wherefore let me entreat all my readers to stifle every inordinate desire, which might unguardedly prompt them to solicit an intercourse with such dangerous company; not to attempt the conjuration of spirits of any description or order; no, not even out of joke or bravado, or for fun or frolic; for the devils are continually going about "*seeking whom they may devour*;" they are ever on the watch, and ready at hand to catch at every thought that might be turned to their purpose; and, when they have once so far succeeded as to occupy the smallest place in the mind, I fear it will prove no easy task to dispossess them.

Let it ever be remembered, that the first assaults of wicked spirits are usually made upon our sensual desires, whereby they insinuate themselves into our very appetites, enticing our inclinations, and depraving the moral faculties of the mind; until they become, as it were, incorporated with our nature, leading us insensibly from folly to vice, until a depravity of heart and an obstinate will betray us into a corporal as well as spiritual compact with the devil. These considerations, seconded by an anxious wish to rescue the astral science from the imputation of magical and diabolical connection, and which, I trust, I have fully and effectually accomplished, were the grand inducements that led me to explore the spiritual and infernal kingdoms, and to expose the iniquity, as well as to explain the theory, of familiarity or compact with them. And in doing this, I have scrupulously avoided giving the essential forms and particular consecrations adapted to mystical performances, lest the unwary speculator might carry his experiments too far, and, as in the example before us, unwittingly seek his own destruction. Yet I have, as far as
safety

safety or conveniency would permit, explained the speculative part; reserving only those special forms and incantations, which, being not only very facile but of wonderful occult power, would be dangerous to disclose; and at best could only serve to strengthen the hands of the malicious and evil-minded, or to extend more widely the infernal empire; against which we ought to put on *the whole armour of God*; for we wrestle not against flesh and blood, but against principalities and powers; for which cause we should resolutely withstand the assaults of the devil, our loins being girt about with verity, and having on the breast-plate of righteousness. Nor let us vainly seek to know the mysteries of the other world, farther than it hath pleased God to reveal them to us by his divine word; for, *infiniti ad finitum nulla est proportio, necque loci potest circumscribi*; “of that which is finite to that which is infinite, there is no proportion; neither can that which is immeasurable be contained within the limits of space, or be defined by human comprehension!”

I N D E X.

A.	Page
A BSENT son, whether dead or alive ...	332
Agents of the world are angels and men	15
Anaretical, or killing planet, of the quality of death	454
Apheta, Hyleg, or significator of life, and the places proper thereto	453
Aphorisms for guiding the judgment upon nativities and horary questions	241
Art of calculating nativities made plain and easy	380
Art of resolving horary questions.....	267
Aspects of the planets operating on the weather, from March 17 to June 29, in the year 1790	1037
Astrology implanted in the frame of nature	13
B.	
Bent and quality of the mind as fixed by nature	428
C.	
Cause of blemishes and bodily diseases	425
Characters representing the signs, planets, &c.....	144
Climacterical years of a nativity	692
Comets, Halley's Table of, and Supplement to Halley's Table.....	944
Considerations resulting from the first house	695
Conceptual figure	696
Considerations resulting from the second house	706
_____ resulting from the third house	710
_____ arising from the fourth house	711
_____ resulting from the fifth house	713
_____ resulting from the sixth house	718
_____ arising from the seventh house	737
_____ resulting from the eighth house	741
_____ resulting from the ninth house	743
_____ resulting from the tenth house	747
_____ resulting from the eleventh house	751
_____ resulting from the twelfth house	754
_____ on a question of marriage ...	842
_____ on Comets	934

D.	Page
Deluge, accounted for	973
Dignities and honours	437
Dignities and debilities of the planets in a nativity	691
Directions for erecting the figure of heaven and placing the planets in the horoscope	161
Directions zodiacal	457
_____ of the sun being near the horoscope on the seventh house	458
_____ of the sun above the earth	458
_____ under the pole of position, or circle of position of the sun	459
_____ of the sun to any aspect, being under the earth	460
_____ of the sun being found beyond the parallel of twilight upon the earth	461
_____ of the sun to zodiacal parallels being in any part of the heavens	462
_____ significator having latitude to any conjunction or aspect	ibid
_____ of a significator having latitude to parallels	463
_____ of a significator to his own proper aspects	ibid
_____ mundane	464
_____ of the midheaven, or the ascendant, to the sextile, quartile, or trine, of any star	ibid
_____ of the ascendant, or medium cœli, to the conjunction or opposition of any star	465
_____ of the medium cœli to a sextile, quartile, or trine	466
_____ of the ascendant	467
_____ to a quartile aspect	ibid
_____ of the ascendant or medium cœli to semiquartile, quintile, sesquiquadrate or biquintile, aspect.....	467
_____ of a significator to any aspect or promittor, either direct or converse	468
_____ of a significator being above three degrees distant from the cusp of any house	469
_____ another way of the same	48
_____ of the sun, being under the earth, to any aspect	ibid
13 B	Directions

	Page	Page
Directions of a significator to his own aspect	470	H.
—— a significator to parallels in the world	ibid	Hileg, or destroying planet
—— of the sun out of the space of twilight.....	473	Horary Questions
—— of a significator to all aspects converse that are made in the world	ibid	Horoscope, what, and how erected, 145, 147, 161
—— how to equate the arches, whereby to ascertain the length of time in which the events denoted by them will be in coming to pass	474	—— to direct its angles
—— secondary	ibid	I.
—— to the angles of the figure in the horoscope.....	656	Inclinations, natural or professional
—— of the ascendant to the various aspects of the planets.....	ibid	—— natural for travelling
—— of all the planets to their aspects in mundo	631 to 663	Judgments to be inferred from Jupiter's transits.....
—— of all the planets to their aspects in the zodiac	669 to 680	—— to be inferred from revolutions in general.....
Diseases incident to the mind by nature.....	433	—— proper for the first house
Diseases produced by the Part of Fortune, when Hileg, or giver of life, and afflicted by the Anareta, or killing planet	730	—— proper for the second house
Diseases produced by the Ascendant, when Hileg, or giver of life, and afflicted by the Anareta, or destroying planet	731	—— proper to the third house
Dragon's head and tail, their situation and influence	12	—— proper to the fourth house
E.		—— proper to the fifth house
Eclipses, the theory of	947	—— proper to the sixth house
—— of the sun	951	—— proper to the seventh house
—— of the moon	957	—— proper to the eighth house
—— visible which will happen from this time to the year 1808	964	—— proper to the ninth house
Effects (general) of the planets, in each of the 12 signs of the zodiac	202	—— proper to the tenth house
—— from the position of the lords of the houses	204	—— proper to the eleventh house
—— (general) produced by the aspects of the conjunction	207	—— proper to the twelfth house
—— of the houses of children	447	Jupiter, his situation, appearance, and influence.....
Elections.....	913	—— diseases under him
Explanation of the technical words and terms of art used in astrology	137	—— herbs and plants
Explanation of the twelve houses of heaven, with directions for erecting the horoscope	145	—— stones, metals and minerals
F.		—— animals, weather, and wind.....
Figure of the horoscope, or 12 houses of heaven.....	146	—— countries and colours
Form and temperature of the body	424	L.
Friends and enemies	449	Letter from the Reverend Mr. Arthur Bedford, minister of Temple church in Bristol, to the Bishop of Gloucester, on the subject of conversing with spirits
G.		Loadstone, its virtues
General judgments to be inferred from directions	226	Logistical logarithms
Ghost, to raise	1106	M.
		Magic, and the doctrine of exorcism, 1098 to 1120
		Mars, his place and orbit
		—— his diseases, herbs, plants, stones, metals, minerals, animals, weather, winds, and regions
		Mercury, his situation and orbit
		—— diseases, herbs, and plants, under ...
		—— stones, metals, animals, weather, and winds
		—— regions governed by
		Meteors, their nature, substance, form, and cause
		Moon's influence on tides, animals, vegetables, &c.
		Moon,

Moon, its situation and description	105
— diseases under it	106
— herbs, plants, stones, metals, and animals, under it	107
— winds, weather, and regions	ibid

N.

Nativities, Judgments thereupon, 241. Art of calculating 380

Nativity of John Collons, 813. Of Mrs. Kezia Lampard, 817. Of Baron Emanuel Swedenborg, 821. Of four twins, 829. Of Thomas Bellisford, a giant, 834. Of a dwarf, 837. Of a short life, or embryo, 839. Of Alexander the Great, 847. Of Nero Cæsar, 848. Of Pope Sextus, 849. Of Philip II. king of Spain, 849. Of Henry IV. king of England, 851. Of Edward VI. 853. Of Queen Mary, 854. Of Queen Elizabeth, 855. Of the Earl of Essex, 855. Of James I. king of England, 857. Of Charles I. king of England, 858. Of Oliver Cromwell, 859. Of Charles II. king of England, 862. Of James II. king of England, 864. Of George duke of Albemarle, 866. Of James duke of Hamilton, 867. Of the Earl of Strafford, 868. Of George Villers duke of Buckingham, 870. Of William Laud archbishop of Canterbury, 872. Of Cornelius Agrippa, 873. Of Nicholas Culpeper, student in physic and astrology, 875. Of William Lilly, student in astrology, 879. Of John Headon, chemist and astrologer, 880. Of John Gadbury, student in astrology, 881. Of Vincent Wing, student in ditto, 882. Of Henry Colley, mathematician and astrologer, 883. Of John Partridge, professor of astrology, 885. Of George Parker, professor of ditto, 886. Of James Usher, Bishop of Armagh, in Ireland, 887. Of Nasc-Erasmus, of Rotterdam, in Holland, 889. Of Martin Luther, 889. Of Bishop Hall, 889. Of Melancthon, 889. Of George III. king of Great Britain, 891. Of our blessed Lord and Saviour Jesus Christ, 892. Of the Rev. George Whitfield, A. M. 792. Of the Rev. John Henderfon, A. B. of Pembroke College, Oxford, 798. Of Mr. James Gilbert, 800. Of Mr. T. Chatterton, 807.

P.

Part of Fortune, its situation and influence	113
— directed to promissors ...	680
— to the opposition of	
Saturn	ibid
— to the conjunction	
of Cor Leonis	681
— to the conjunction	
of Mars	682

Page	Page
Part of Fortune, directed to the quartile of Jupiter in the zodiac	ibid
— to the opposition	
of Venus	863
— to the conjunction	
of the dragon's tail or moon's south node	684
— as Hileg to the sun,	
which in this nativity is Anareta, or the direction of death	684
Persons, how to describe their shape, form, size, complexion, constitution, &c. by the planets, 309 to 377	
Planets, their influences and effects, 97. Their terms, triplicities, exaltations, orbs, motions, and all their natural and essential qualities, 122 to 135	
Poles of the different planets, how to find, 625 to 629	
Power of magical charms, 1111.	

Q.

Questions proper to the twelve houses of heaven, 280 to 287.

 — horary, on the length of life, 337. On the fate of a ship at sea, 329. An absent son, whether dead or alive, 331. On the prospect of riches, 333. On the success of a journey, 335. On paternal inheritance, 337. On a change of situation, 339. On child-bearing, 340. On hiring servants, 344. On courtship and marriage, 346. On war and battle, 348. On theft, 351. On legacies, 354. On the success of a fleet, 356. On places of preferment, 359. On imprisonment, 361.

R.

Revolutions of kingdoms and states, 1044.

Rudiments of the doctrine of horary questions, 257

S.

Saturn, his description and situation, 97. Diseases under him, 98. Herbs, plants, stones, metals, minerals, animals, weather, wind, and regions, under him, 99.

Scheme of the solar ingress governing the year 1776, 1052. Of the sun's ingress governing the year 1789, 1036.

Spirits, their different orders, natures, and power, 1097. To raise up and exorcise, 1110.

Stars fixed, their influence, 26; signification in nativities, 234

Sun, his situation, dimensions, and motion, 112. Diseases, herbs, and plants, governed by him, 113. Stones, metals, animals, weather, winds, and regions, 114.

T.

Table of the ancient Constellations, 81. Of the unformed stars, by Hevelius, 83. Exhibiting the affections and significations of the degrees in each sign of the zodiac, 88 to 96. Of the periods, revolutions, magnitude, &c. of

of the planets, 116. Of the essential dignities of the planets, 118. Of the fortitudes and debilities of the planets, 120. Of the fortitudes and debilities of the part of fortune, 121. Of the planetary hours for every day of the week, beginning at sun-rising, 162. Of the planetary hours for every day and night in the week, 165. To reduce the motion of planets to any hour of the day or night, 166. Of Houses, calculated for the latitude of 51 degrees 32 minutes for double horary times, 170 to 181. Of the principal Fixed Stars near the ecliptic, showing their true longitude, latitude, and nature, 188. Showing the places of the fixed stars, at any time past or to come, 191. Of the circles of positions of the 11th, third, twelfth, and second, houses, from 31 to 60 degrees of latitude, 192. 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, 196. Of the latitude and longitude of the principal cities and towns in England, 198. For calculating Nativities, 412. Of semi-diurnal and seminocturnal arches, 481. Of twilight, 482. Of Mundane Aspects, *ib.* Of Right Ascensions, 483. Of Declinations, *ib.* Of the ascensional differences of the planets, 484. Of Oblique Ascensions for the latitude of London, 485. Of Semidiurnal and Seminocturnal Arches, 487 to 489. Showing the semidiurnal

arch, to every degree of the ecliptic, calculated for the latitude of 51 degrees, 32 minutes, 490. Showing the seminocturnal arch to every degree of the ecliptic for the latitude of 51 degrees, 32 minutes, 491. Of twilight, from latitude 44 to 56, 492 to 500. Of Mundane Aspects, 501, 502. Of Right Ascensions, 503 to 510. Of Ascensional Differences, 543 to 552. Of the Oblique Ascension of the Planets for the latitude of London, 555 to 578. Of Logistical Logarithms, 585 to 602. Of directions in the nativity of Mr. Witchell, 686 to 690. A revolutionary one, 787. Collecting the aspects of all the days of the year, 788. Of winds, 1007. Tides, the theory and cause of, 987.

W.

Weather, how to calculate, 92
Winds, their theory and cause, 1001. Table of their different force and velocity, 1007. Their names, and points from the compass, 1015.
Witchell, George, his nativity, 624

V.

Venus, her situation and orbit, 108. Diseases under Venus, 109. Herbs, plants, and animals, *ib.* Stones, metals, weather, and wind, 110.

Z.

Zodiac, its 12 signs considered and explained, 85.

LIST of the P L A T E S, and Directions to Place them.

	Page		Page
F FRONTISPIECE to face the Title		Head of Cicero, &c.	873
Harmony of the world	60	Vincent Wing, &c.	882
Table, exhibiting the nature, dignities, triplicities, and affections, of the signs and planets	97	Martin Luther, &c.	889
Head of the author, as Frontispiece to Vol. II.		King George III.	891
Mr. Witchell	619	Nativity of Jesus Christ	892
Speculum Phenomenorum of G. Witchell	756	Scheme of the Heavens at the Crucifixion	910
Head of the Rev. Mr. Whitfield	792	Plate of Eclipses	951
the Rev. Mr. J. Henderson	798	Armillary Sphere	965
Four twins	829	Annual Motion of the Earth	969
Marriage of Benjamin Brownsel	844	Solar Ingresses, governing the year 1776	1052
Head of Alexander the Great, &c.	847	Revolution of America	1054
Henry VIII. &c.	852	Four Figures of Man	1061
James I. &c.	857	Six Heads of the Inspirati	1098
James Duke of Hamilton, &c. ...	867	Magical Circle, Seals, and Characters ..	1103
		Edward Kelly raising up a spirit	1106
		Plate of the Elaboratory	1115

F I N I S.