

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.

FOUNDED ON

NATURAL PHILOSOPHY, SCRIPTURE, REASON, and the MATHEMATICS.

In which the abstruse Doctrine of the STARS, of MAGIC, DIVINATION, EXORCISM, and Familiarity with Spirits, vegetable, astral, and infernal—the Calculation of Nativities—Horary Questions—and the Astrological Prefcience of FUTURITY—are clearly demonstrated and proved; and the Ability of doing it made easy to the meanest Capacity; and wherein all the interesting and important Matter, diffused throughout the scarce and valuable Writings of above five hundred ancient Historians and Philosophers, whose Works are now either wholly out of Print, or only to be found in the British Museum, or in some few of the public Libraries of Europe, are selected and combined.

IN TWO VOLUMES.

Δισμον δι Πλουτος γνως;

Η Φραγμασι Οριωνος ποιζας. 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.

VOLUME THE SECOND.

The TWELFTH EDITION, corrected. Embellished with curious COPPER-PLATES, which exhibit Representations of the Harmony and Construction of the World; the secret Influences of the heavenly Bodies communicating to Human Nature; and their Operation and Effect upon Man, in four curious Prints. The appearance of Herbs and Flowers in full bloom, produced by a simple Spirit, extracted from each Herb or Flower. EDWARD KELLY in the Act of raising up the Ghost of a deceased Person in Walton Church-yard, in Lancashire. Plans and Prints of the exterior and interior Magical Circles, Implements, and Characters, used in exorcising or calling up Spirits or Ghosts. Portraits encircled with the Nativities of many extraordinary Personages; with a variety of other Plates equally interesting and valuable.

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M.DCCC.XXII.



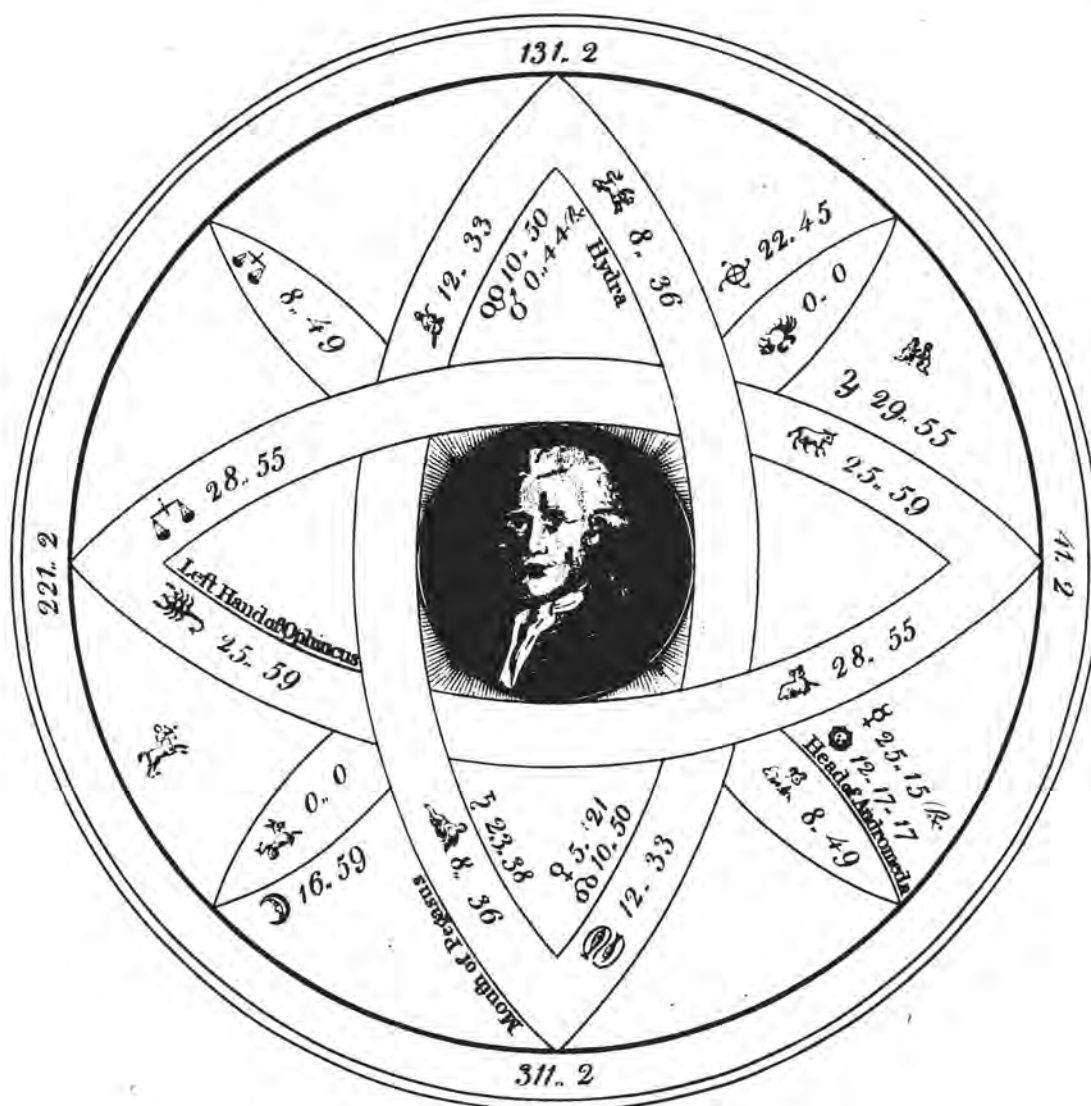
W. Hall sculp.

J. Hall del.

H. NISBET, M.D., F.R.S.
Member of the Royal College of Physicians in Aberdeen.

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Planets Latitude	Declination		Daily Motions			
			Aran	Pyfent	Fort ^s	Deb ^s
♈ 1-6. S	20-24. S	<i>M.^r George Wickell.</i> ASTRONOMER. <i>At the Royal Academy, Portsmouth</i> <i>Born 21. March</i> <i>7 H. 58 m. P.M.</i> <i>17 28.</i> <i>2 dia</i> <i>Hor</i> <i>Lat. 51-31</i>	0.2.1	0.5.34	25	0
♉ 0-35. S	19-39. S		0.4.59	0.11.35	6	0
♊ 3-12. N	14-15. N		0.31.27	0.7.17	14	0
♋ -----	4-52. N		0.59.8	0.59.2	1	0
♌ 0-52. S	8-47. 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	26-42. S		13.10.35	12.7.0	0	2

Ames, sculp Bristol.

AN
ILLUSTRATION
Of the CELESTIAL SCIENCE of
ASTROLOGY.

CALCULATION OF NATIVITIES.

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.

*The Erection of
scheme of the Hea-
vens is no such
an extraordinary
Performance*

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:

VOL. II. No. 31.

7 N

First

* *I suppose this Rectification was only requisite to Make the directions
right but read on - and Truth and Falshood will soon appear.*

*The true Places
of the Planets ought
to be used and to
find the true distances
the Latⁿ should be
taken*

First take the right ascension of Saturn (no latitude)	325	58
Then the right ascension of the Moon (no latitude)	288	23
Subtract, and the difference is the distance of Saturn } from the Moon	37	35

Then seek the seminocturnal 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 seminocturnal 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'

*These segments
of the semi are
is wrong*

The same process may be observed with respect to Saturn. The seminocturnal 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 to the Moon, what will forty degrees twenty-five minutes, the third part of the seminocturnal 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 incorrectly 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; and, 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, is

The third part of which is

Which, turned into degrees of the equator, is

The pole of the seventh house is

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

Subtracted, leaves the difference of the two poles

10 43

Then .

**This is trash and if (as he says it does) that it depends on the D and that it must have the same Lat and Dec = It be come absurd and impossible. After all this Topsy, turn and accuracy of finding the Pole of Fortune he gives in 20:43' of the sign 2 with the same Lat as the D 4:17 South. But how he manages to make the Dec = the same as the D I know not. There is no Part of Fortune without Lat that will give 26:42 of Declination much less 2 where the Dec is much less*

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

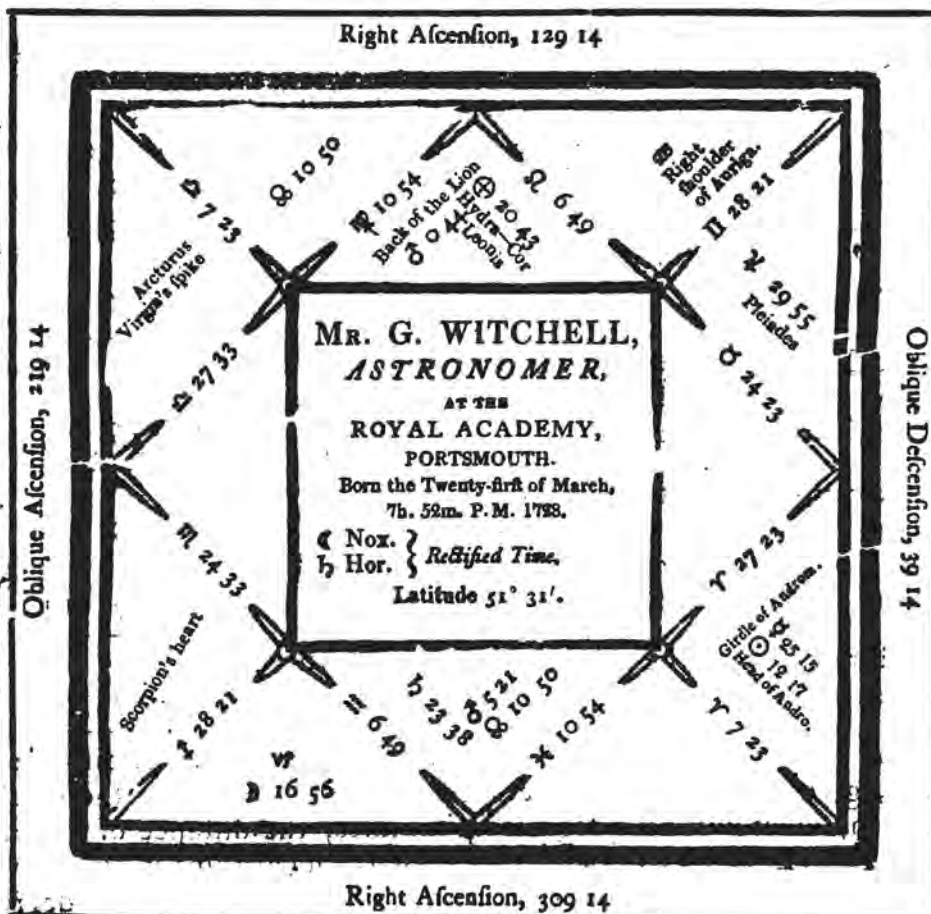
Which is the right ascension, with latitude, of the Part of Fortune; and, by looking into the Table of Right Ascensions, it ascertains the zodiacal degree of the place of the Part of Fortune, which is in twenty degrees forty-three minutes of the sign Leo, in the tenth house.

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.

*The R.A. of
the Part of Fortune
is 169.38*

*The Part of Fortune
is the Lunar Horoscope
consequently the Moon
must be the same distance
from it, as the
☉ is from the Ascendant*

*The Part of Fortune
is a stupid uncertain
Point all Professors
differ in the taking of
it But if ever so
correctly taken it is
useless*



Ptolemy

* 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 should 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.

* We ought to be guided by Reason and Experience not what any one says without it is proved by Reason tests.

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.	
♂ 1	6S	20	24S	29	10	♈	0	50	♏	11	11	326	21	7	11—107	45
♀ 0	35S	19	39N	27	26	♌	8	2	24	♍	7	57	51	7	50—117	30
♂ 3	12N	14	15N	22	2	♌	7	58	♌	16	39	153	58	6	58—104	30
☉ 0	0	4	52N	12	17	♌	17	43	♌	43	8	11	18	5	35—83	45
♀ 0	52S	8	47S	7	30	♌	22	30	♌	19	43	337	53	6	49—102	15
♂ 3	17N	12	52N	3	55	♌	26	5	♌	51	21	22	22	5	10—77	30
♂ 4	17S	26	42S		0	0	0			11	45	288	59	8	5—121	15
♂ 4	17S	26	42N		0	0	0			7	6	141	55	0	0—0	0
The first and seventh									51	31	<div>N. B. The oblique Ascension of the Eleventh is found by adding 30 to the right Ascension of the Medium Caeli; and in the same manner is obtained the oblique Ascension or Defension of the rest of the Houses.</div>					
The 2d, 8th, 12th, and 6th									40	48						
The 11th, 3d, 9th, and 5th									23	27						

The Antiscions in this Speculum is useless so also is the Pole of Position and the semi arcs in hours and minutes of the Dial as the is the only one that is right.

The R.A.'s are nearly Correct to 5 or so

The Semi Arcs and Poles are grossly wrong
J. A. Costa

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

In all my Calculations I have taken the Longitudes and Latitudes of the Planets from this Speculum and used the Right Ascension of the Mid heaven of the Corrected Figure R.A. of the M.C. 129.14

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

-	-	-	-	4080
---	---	---	---	------

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	-	-	-	2229
---	---	---	---	------

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.

*The Pole of 5
is 11° 32*

TO TAKE THE TRUE POLE OF JUPITER.

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

His semidiurnal 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 - $78^\circ 25'$

The pole of the seventh - - - - - $51 31$

The pole of the ninth - - - - - $23 27$

Subtract one from the other, and the difference is - $28 4$

The oblique descension of Jupiter with latitude - $84 33$

The oblique descension of the seventh * house - $39 14$

Subtract, and Jupiter's distance from the seventh is - $45 19$

Then by the rule of proportion, If seventy-eight degrees twenty-five minutes, being two parts of Jupiter's semidiurnal 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, - $51 31$
 $16 36$

*The Pole of 4
is 38.15*

And the remainder is the pole of Jupiter - - - $34 55$

TO FIND THE POLE OF MARS.

Mars is in forty-four minutes of Virgo.—The semidiurnal 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.

No. 31.

7 P

Turned

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

Subtract one from the other, and the remainder is }
 the distance of Mars from the mid-heaven, }

24 44

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 Pisces.

The seminocturnal 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	

Subtract, and the distance of Venus from the fourth is

28 39

Then, by the rule of proportion, If thirty-four degrees five minutes, the third part of Venus's seminocturnal 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

*The Pole of ♂
is 16.15*

*The Pole of the ☉
is 42.58*

*The Pole of ♀
is 19.11*

His feminocturnal arch for that point is	-	-	5 ^h 10 ^m
Being divided by three, the third part will be	-	-	1 43 20'
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
<hr/>	
51	27

*The Pole of ♄
is 51.21*

And the remainder is the true pole of Mercury,

51	27
----	----

*It gives it right
in the Spectrum*

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 Pole of the ☾
is 12° 4*

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

Which was found to be seven degrees six minutes.

*of the Part of Fortune
26° 34*

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 antiscions 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 o 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 o 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 o; but find no such declination, therefore I seek in the Table of Leo, p. 531, in the same column under o 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 equidistant 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 coeli, 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 accuracy is required; and as they constitute the most considerable directions

*We have Proof already
of Mr. Sibbys account*

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~~ Mars - 6° 58'

Seminoturnal arch of ~~Mercury~~ Venus - 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 seminoturnal 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 arc of this direction is 5:13

But if it was ever so correct nothing could it produce

only the Q and B and the angles can be directed

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

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

*21° dist from the 8th
is 6° 33*

*The 0° distance from
the 6th is 6° 16*

*They are in Mundan
& and the arc
to the Parallel is
14.50*

*But it is not
Possible that any
direction Can be
Right when all
his semi arcs are
wrong*

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

The arc is

15.13

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, 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?

This arc is

42° 58'

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 - - - 21 40

And the remainder is the arch of direction 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

♂ is only 0.25° distant from the 7th

It is evidently wrong from his own specimen

See Page 643

The distance of Jupiter from the seventh, by oblique descension, under the pole of the seventh, is - - - 45° 19'

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 seminocturnal arch of Jupiter, give?

Answer, - - - - - 2 3

*This Arc is
44.34*

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 *is 28° 18'*

The seminocturnal arch of Venus - 6° 49"

The seminocturnal 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 seminocturnal 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 seminocturnal 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

*The Arc is
47.14*

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.

No. 32.

7 R

The

*Venus will be in Parallel with ♄ when she comes in & in Mundo
The Arc is 11° 44'*

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.

MARS to the PARALLEL of MERCURY 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.

Of

*The arc is
48.54 by
converse motion,
and 75.19 by
DD.*

*The arc is
56.16
& must be directed.*

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 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, ~~4~~ 8

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

The

I have already given the Longth and Latth of the Port of Tortum in another Place therefore it is useless to repeat it here It is not Possible that this is any direction Sibly as Pretended to calculate of it can be Correct when he has given and taken wrong distances

The distance from the M.C. is $40^{\circ}.24$

The Part Proportional is

The α of direction is 40.55

at Page 634

In sincerity,

It is the last of 24
he says it dist. is
from the 7th is

12-21 here he says
3.17. See 643
he there says
5.14

it ought to do in every nativity

0.31' add the
distance from the
str. C

The right ascension of the Part of Fortune with the Moon's latitude, is	-	-	-	141°	44'
The right ascension of the midheaven	-	-	-	129	14
And the distance of the Part of Fortune from the midheaven	-	-	-	12	30
To which add the above proportional part	-	-	-	5	8
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 QUARTILE of MARS and JUPITER in MUNDO.

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

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 MUNDANE QUARTILE of the PART of FORTUNE and JUPITER.

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

This is very Incorrect see the Bottom of the Preceding Page
See Page 763
This being the Blunderbuss direction I have taken the pains to calculate it truly. The distⁿ of 5 should be taken from the 11th house which distⁿ is 11° 40'. And the distance of 4 from the 8th which distance is 6° 33'
The reason is each Planet is nearer to those houses than any other consequently the Positions more correct
The Arc is 19° 4'
A Right difference truly But taking Mr Sibley's Method the Arc of direction is 18° 41' But even allowing Sibley to be right in the Calculation his account only displays the very thing I detect — that is Flunkeying. I do not deny the accident But his saying before is a mistake. Particularly when the direction is

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

The semidiurnal arch of the Part of Fortune 8° 5'

The semidiurnal arch of Jupiter - 7 50

*of this direction
See Page 637*

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 ~~20~~

The distance of Jupiter from the seventh - 45 39

The feminocturnal 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 is tolerable

The arc is

26.55

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

*I make 4° distance
6° 33 I will not
quarrel for 1 minute
It is when he is one
or two degrees out
that makes me stumble*

The semidiurnal arch of Jupiter	-	7 ^b	50 ^m
The feminocturnal arch of the Sun	-	5	35

*Now he makes
the arc 9°. 7' & then
sith they are only
14 minutes distance
from the sextile by
Position*

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 semidiurnal arch of Jupiter - 7 50

The semidiurnal 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 word Complement in this observation is grossly Misapplied. But even if it had been correctly stated it is very erroneous in regard to the Method of calculating the direction

See m s observation P 645

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

The Sun's distance from the sixth house is - - 6° 7'

The seminocturnal arch of the Sun - 5^h 35^m

The semidiurnal 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 is 0.25^h

Seminocturnal arch of Mercury - 5 10

Seminocturnal arch of the Moon - 8 37

Being added together, make - 13 47

*This direction
is Converse. The
Arc is 23.30*

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

+ was only J. A. Cooke,
I would have written a book.

The MOON to the MUNDANE SEXTILE of VENUS.

The distance of Venus from the fifth	-	-	6° 12' is 6° 21'
Seminocturnal arch of Venus	-	-	6 ^h 49 ^m
Seminocturnal arch of the Moon	-	-	8 37
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

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

And the arch of direction is - - - 25 42

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

Seminocturnal arch of Mercury - 5 10

Semidiurnal arch of the Part of Fortune 8 37

Added together, make - - - 13 47

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

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

And the arch of direction is found - - - 26 23

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 Arc is
30° 44'
The direction is
Converse.*

The SUN in TRINE of MARS in MUNDO.

The distance of the Sun from the sixth is - $6^{\circ} 7'$ is $6^{\circ} 16'$

Seminocturnal arch of the Sun - $5^h 35^m$

Semidiurnal arch of Mars - $6^h 58^m$

Being added, make - $12^h 33^m$

*The direction
must be by DD
and the Arc is
16°.34'*

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, - $3^{\circ} 0'$

Add the distance of Mars from the midheaven - $24^{\circ} 44'$

And the sum is the arch of direction - $27^{\circ} 44'$

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 MUNDO.

Distance of Mercury from the seventh - $5^{\circ} 27'$ is $0^{\circ} 25'$ very

Seminocturnal arch of Mercury - $5^h 10^m$

Semidiurnal arch of the Part of Fortune - $8^h 37^m$

Added together, make - $13^h 47^m$

*correct truly.
See 631 where he
tells of his accuracy
at Page 634 he
says it is 1.21'
from the 7th house
at Page 637. It
says 3.14.*

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

Answer, - $1^{\circ} 38'$

To which add the distance of the Part of Fortune from
the ninth house, which is found by taking the oblique af-
cension under the pole of the ninth house, - $29^{\circ} 54'$

And the sum of the arch of direction is - $31^{\circ} 32'$

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

No. 32.

7 T

The

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/>	
		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

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 27

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

*This is Converse
the Arc is 45° 14'*

*for the 4, and
59.51 for the
Quintile. 23° 46'*

*for the semisquare
and 2° 16' for the
semivestile. But*

*in my Opinion the
distance should be
taken from the 4th*

*and the Arc to the
semivestile is
5° 2' making A dif*

*ference of 13' in each
arc of direction.*

is 19° 18'

is 22° 30'

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	
Being added, make	-	-	14	12

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,

Add the Moon's distance from the third house	-	-	22	21
And the arch of direction is	-	-	36	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 sixth	-	-	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 sixteen hours twenty-seven minutes give thirty-two degrees nineteen minutes, what will eight hours thirty-seven minutes give? Answer,

Which must be added to the distance of the Moon from the third house, viz,	-	-	32	21
Being added to the Part Proportional, makes for the arch of direction	-	-	39	17

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 Proper way is to take the distance from the 6th. The ☽ is direct and the arc to the ☿, is 13°. 0. to the ☿, 58°. 0. But where he plays the devil with the truth his in adding the two arcs for the first time, which is decidedly absurd. He Pretends at Page

640 that it is done Because the X is less than A B, and A D more. But he makes no difference in his rule for any aspect, which his Pretended reason would imply there should be.

If the distance should be taken from the 8th it is 6° 33'.

The arc of direction is 58° 17'

If you take the distance from the 9th it will be 58° 19'.
The
J. A. Costa

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 - - 15 48

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 - - 17 14

Then, by the rule of proportion, If seventeen hours four-teen 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 ^h	37 ^m
Semidiurnal arch of Mars	-	6	58
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
-------------------------------------	---	----	----

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
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

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

4 39

Add it to the right ascension, above given, -

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

[The method of taking the Moon's feminocturnal 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 feminocturnal arch of the quintile of the Sun is 7^h 54^m

[The feminocturnal 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 feminocturnal arch under the latitude of birth. For example: Suppose the feminocturnal 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 seminocturnal arch required. In the same manner the seminocturnal 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 seminocturnal 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 °

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

Subtract, and the right ascension of the aspect is	-	-	18 58
--	---	---	-------

*This direction
must be converted
and the Arc is
1° 10'*

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
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Seminocturnal arch of the Sun	-	-	5 ^h 35 ^m
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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 SESQUIQUADRATE of MERCURY in MUNDO.

Right ascension of Mercury, with latitude,	-	-	22° 22'
Sesquiquadrate of Mercury's aspect,	-	-	135
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

I II

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

156 II

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^a 37^m

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

Venus's first distance is

382 53

From which subtract the circle

360

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 $9^{\circ} 8'$

Which, being added to the above right ascension, makes the oblique declension of the semiquartile of Venus - - $32 \quad 1$
 From which subtract the oblique descension of the Sun $15 \quad 52$
 And there remains - - - - $16 \quad 9$

Seminocturnal arch of the Sun - - $5^h \quad 35^m$
 Seminocturnal arch of the semiquartile of Venus $5 \quad 20$

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 - - $15 \quad 26$

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 semiquartile of Venus in mundo will begin to operate.

The MOON to the QUINTILE of MERCURY in MUNDO.

Right ascension of Mercury, with the circle - $382 \quad 22$
 From which subtract the quintile - - $75 \quad 0$
 And the right ascension of the point is - - $307 \quad 22$

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

Ascensional difference under the pole of the Moon - $4 \quad 8$

Which, being added to the above right ascension, makes the oblique ascension of the quintile of Venus - - $311 \quad 30$
 From which subtract the oblique ascension of the Moon $292 \quad 14$
 And there remains - - - - $19 \quad 16$

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

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
--	----	----

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 subtraſt	- - -	45	0
		<hr/>	
And the right aſcenſion remains	-	337	22
			This

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

The ascensional difference, under the pole of the Moon, is 2° 0'

Subtract the ascensional difference from the above right ascension, and there remains	-	-	-	335	22
From which subtract 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 semiquartile			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 subtract 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		

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
---	---	----

Subtract, 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	-	8h	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 semiquartile is	-	45	0

Subtract the semiquartile, 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

Seminoturnal arch of the Moon - - - 8^h 37^m
 Seminoturnal arch of the semiquintile 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 semiquartile 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	
And there remains	-	228	24
From which subtract the oblique ascension of the ascendant	-	219	14

And the distance of the sextile of the Moon from the ascendant will be - - - - -

9 10

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
				<hr/>
				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

And there remains - - - 234 55
From.

*See Page 766
where he says the
Native was married
under this direction
also
At Page 687 in
the table of direction
he gives the arc
22.43 instead of 11.25
But the arc of direction
is 22.46 only
3' difference. This
shows a flaw at
any rate.*

*It is evident when it comes to the S of the P.C. or S to the M.C. (which according to his Arithmetic the arc is 17.7) he must also be in square to the ascendant, and yet he is stupid as to make another direction when the one would do that is nearer the truth
From the true O.A. of S under the Pole of the House 345.50
Subtract his whole nocturnal arc 109.16
From this remainder subtract N.O.A. of the Ascendant 219.14
So you see the true arc is 17.20
with much less trouble than Sibley*

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 quartile 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

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

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

And the sum is - 242 29

Subtract the oblique ascension of the ascendant - 219 14

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	
And the remainder is	-	245	50
From which also subtract the oblique ascension of the ascendant	-	219	14
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	
And there remains	-	251	18
Oblique ascension of the ascendant	-	219	14

Which subtract from the above remainder, and there remains 32 4

Seminoturnal arch of the Sun	-	5 ^h	35 ^m
Seminoturnal 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	
And there remains	-	265	58
Then subtract the oblique ascension of the ascendant	-	219	14

Which leaves 46 44

No. 33.

7 Z

Obtain

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
Add the trine	-	-	120	0
And it makes	-	-	272	49
From which subtract the oblique ascension of the ascendant			219	14
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 CÆLI, 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

The

The Sun being in a northern sign, add the ascensional difference to the right ascension, and the remainder will be the oblique descension

	-	-	12	31
From which subtract the oblique descension of the sixth			9	14

And the remainder is the arch of direction	-		3	17
--	---	--	---	----

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

Subtract, and the arch of direction is	-	-	12	0
--	---	---	----	---

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

Subtract, and the remainder is the arch of direction			17	7
--	--	--	----	---

*The arc is 17.20
see Page 657*

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

Subtract, and the remainder is the arch of direction			18	55
--	--	--	----	----

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
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
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 mid-heaven 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
And it makes	-	147	41
Subtract the right ascension of the Midheaven	-	129	14
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 this 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
And there remains for the arch of direction	-	24	44

Which,

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					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
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 is 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

No. 33.

8 A

Oblique

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 fix years, fix 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

The pole of the Sun is forty-three degrees eight minutes.

Ascensional difference under that pole - - 6 17

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

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

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
Subtract, and the remainder is the arch of direction				43	10

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
Afcensional difference	-	-	-	8	19
Right ascension of the parallel of Venus				20	48
Add the ascensional difference to the right ascension, and the sum is the oblique descension				29	7
Oblique descension of the Sun	-	-	-	15	52
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.

No. 33.

8 B

Declination

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

Ascensional

Ascensional difference	-	-	14	15
Right ascension of the zodiacal parallel of Saturn	-	-	37	6
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
Ascensional difference under the pole of the Moon				
Right ascension of the quartile of Mercury, with three degrees eight minutes north latitude	-	-	3	54
	-	-	296	37
<hr/>				
Add the right ascension to the ascensional difference, and the oblique ascension of the quartile of Mercury is	-	-	300	31
<hr/>				
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
<hr/>				
				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 quintile of Mercury, thus:

Oblique ascension of the quintile of Mercury	-	300	31
Oblique ascension of the Moon	-	293	55

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 quintile 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

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

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 the Moon has at that point is south	-	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
--	---	----	---

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

No. 34.

8 C

The

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
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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

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 south	-	-	-	-	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 05

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 eight 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 3 133

The right ascension, with the above latitude, is 333 13

Add the ascensional difference to the right ascension, and the sum is the oblique ascension 336 26

Nov 34.

8 D

The

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 south.

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
<hr/>			
The declination of the Moon, with latitude	-	26	42
<hr/>			
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

The MOON directed to the CONJUNCTION of VENUS.

The declination of Venus, with latitude	-	-	8	47
The pole of the Moon	-	-	11	57

The ascensional difference under the pole of the Moon	-	-	1	57
The right ascension of Venus, with latitude	-	-	337	53

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

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

The ascensional difference	-	-	4	15
The right ascension of the parallel of Jupiter	-	-	304	49

Add the ascensional difference to the right ascension, and the sum will be the oblique ascension, viz.	-	-	309	4
--	---	---	-----	---

From which subtract the oblique ascension of the Moon	-	-	294	59
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And the remainder is the arch of direction	-	-	14	5
--	---	---	----	---

No. 34.

8 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 PROMITTOES.

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
						<hr/>
						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

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
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

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
<hr/>				

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
<hr/>				
The right ascension of Venus's opposite place, with latitude			157	53
The ascensional difference	-	-	1	15
<hr/>				

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
<hr/>				

Subtract, and the arch of direction is	-	-	18	58
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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	31

The right ascension of the Dragon's Tail	-	-	162	19
The ascensional difference	-	-	1	5

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
---	---	---	---	---	----	----

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
 in this Nativity is ANARETA, of 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

The oblique ascension of the Part of Fortune	-	-	191	59
--	---	---	-----	----

Subtract, and the arch of direction is	-	-	54	19
--	---	---	----	----

To turn it into time, add the right ascension of the Sun	-	-	11	18
--	---	---	----	----

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 or life, of the native.

A TABLE

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.		
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 γ 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 Quintile of Sol - -	8	37	8	9	18	8 Jan.	1737
Part of Fortune to the γ of Cor Leonis	8	23	9	2	8	29 May	1737
Sol to the \ast 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 γ of Mars -	14	16	15	7	0	1 Oct.	1743
Sol to the \ast of Saturn - - -	14	37	16	0	0	21 Mar.	1744

A

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
Ascendant 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 △ 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 8 of Saturn -	17	7	18	8	16	6 Dec.	1746
Part of Fortune to the □ of ♀ Mercury in Mundo - - - }	17	38	19	2	23	13 June	1747
Mars to the □ of Jupiter in Mundo	17	47	19	6	5	26 Sep.	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 8 of Venus	18	58	20	7	8	29 Nov	1748
Ascendant to the * of Luna -	22	43	23	6	0	21 Sep.	1751
Ascendant to the □ of Mars - -	23	15	25	2	5	26 May	1753
Sol to the 8 of the Ascendant -	23	15	25	2	5	26 May	1753
Part of Fortune to the ♂ of the S. Node	23	34	24	6	8	29 Sep.	1753
Luna to the * of Sol - - -	23	29	25	5	4	25 Aug.	1753

No. 34.

8 G

* See Page 657

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 \odot 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 \ast 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 \square 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 \ast of Venus - - -	29	54	32	4	12	2 June	1760
Part of Fortune to the \ast of Mercury } 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	28	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 □ 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 ♄ 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 * 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 * 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 ♀ of Venus, by converse Motion	38	20	41	1	0	21 Apr.	1769
Luna to the ♄ of Jupiter in Mundo	39	17	41	10	0	21 Jan.	1770
Luna to the □ 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 ♄ of Mars - -	41	53	44	5	20	12 Sep.	1772
Part of Fortune in △ 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 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		Measur. Directionum.			Dies Mensis.	Anno Domini.
	deg.	min.	Y.	M.	D.		
Sol to the γ of Mars, by Converſe } 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	18	8 Feb.	1776
Parallel of Saturn and Venus in Mundo	47	19	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 \ast 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 Δ 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 γ of Sol -	54	19	56	10	0	29 Jan.	1785
Parallel of Mars and Mercury in Mundo	54	46	57	5	26		

The

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			
<hr/>					
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			
<hr/>					
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			
<hr/>					
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			
<hr/>					
No. 35.		8 H			VENUS

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		
Total number	26		
Subtract debilities	2		
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
Total number	12	Total number	13
		Subtract dignities	12
		Surplus of debilities in ♀	1
MOON in triplicity	3	MOON slow in motion	2
free from combustions	5	oriental	2
in the third house	1	in detriment	5
in the terms of Jupiter	1	Total number	9
Total number	10		
Subtract debilities	9		
Surplus of dignities	1		

* The CLIMACTERICAL 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-five 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.

CONSI-

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 impede 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, unless 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.

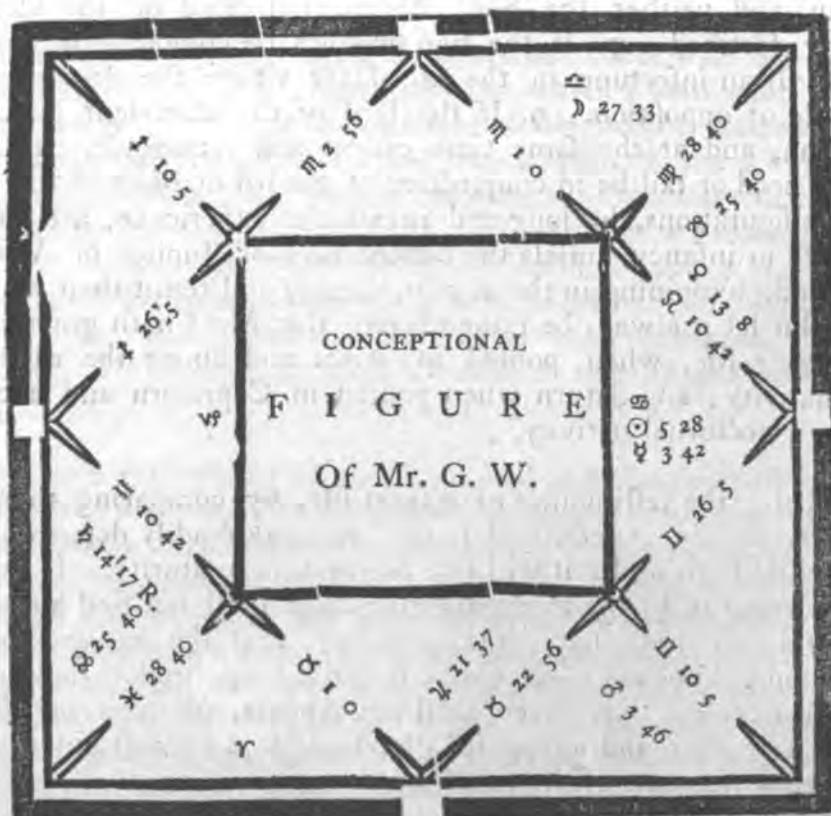
No. 35.

8 I

II.

II. *The Temperature and Complexion of the Native.*

These are ascertained by mixing the influences of the several significators 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 nativity 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 conception

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 *hot* temperature, are 8

Testimonies for the *moist* 6

Ditto for the *dry* 6

Ditto for the *cold* 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

The sign ascending being airy	is	hot and moist.
Venus, lady thereof, and oriental		hot and moist.
Pisces, a watery sign, possessed by Venus		cold and moist.
Mars, co-significator, and occidental		dry.
And being posited in an earthy sign		cold and dry.
Scorpio ascending		cold and moist.
The Moon in her last quarter		cold and moist.
And posited in an earthy sign		cold and dry.
The Moon beholding the Ascendant		cold and moist.
And in an earthy sign		cold and dry.
The Sun beholding the Moon in quartile		hot and moist.
The Sun in a fiery sign		hot and dry.
The season of the year, viz. Spring		hot and moist.
Venus, Almution of the figure		hot and moist.
In the sign Pisces		cold and moist.
Venus beholding the Ascendant		hot and moist.
And in a watery sign		cold and moist.
Mars occidental, beholding the Ascendant		dry.
Mars posited in an earthy sign		cold and dry.

Number of testimonies for a *moist* temperature 12

Testimonies for the *cold* 10

Ditto for the *hot* 7

Ditto for the *dry* 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 find nearly 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.

MI. *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,

No. 35.

8 K

for

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 premises, let it be well considered, that, if two planets have equal dominion in the horoscope, the 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

*This is the best
wretched non-
sense jumbled
together that was
ever was guilty
off writing.*

*A little to a
touch of a and
a dip of the
a sprinkling
of v and h
very ugly in-
cluding to beauty*

*What a weak
delineation of
a features!!!*

great north latitude, they denote large corpulent bodies; but, when they have great south latitude, they induce a spare, thin, and low, figure; and, according to the immortal Ptolemy, 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 figure 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, it proves his demeanour will gain him general esteem; but, being in a moveable sign, it 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

* This is a gross Falchhood — lead on and he then allows S to be in square to the D and in Δ to ♄. By examining the figure given you will find that ♄ is in * to ♀, in semi * 2 semi □ to ♄ and Δ to S. The D is in square to ♀ and ♄ in semi square to ♄ and in □ to the D. Notwithstanding all those aspects He says there is no Planets in Configuration with the D and ♄. This part of the judgement is very, so, so, indeed.

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.

No. 35.

8 L

Let

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 sanction 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 preferences, 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 configured 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

*Rational
not Animal*

* This is Another Falshood the ☿ and ☾ are not in aspect with each other

† This observation is perfectly right S.A.C.

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 configurated; 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.

*I do not think
this is correct. I
rather think it
denotes wit
I. A.*

Much

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 extreme, 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 Dock-yard 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

No. 35.

8 M

of

*I rules the 2^d
It has nothing to
do with it.
He must be con-
sidered only as
the natural sig-
nificator of riches*

*I is very strongly
being Posited in the
10th otherwise he
has no dominion
that is dignities
there*

J.A.C.

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 demand 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

Not so Subject to this mode of taking the sign that ascends in the latter Part of A house

If the whole of the sign was intercepted in A house It will admit of two Lords not otherwise

We are all dignified with same number of Planets at birth

To and ♄ only are dignified. But as I said before ♄ is very evil

I think little of the reception of ♄ and ♄ and much less of the eminent fixed stars

J. A. C.

** I overlooked the Fact I find ♄ is intercepted in the 2nd house in one figure that is given—The Frontispiece. But not in the Figure he has rectified. But has he drawn his judgment from the Corrected figure My former observations I consider still admissible J. A. C.*

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 house 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 configurated, 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.

*He here admits
of us being A bar-
ren sign. Though
In another place
he says the 3 is
not so one*

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 has uniformly changed his situation and residence for greater profit and preferment.

*To in in mundane
is to the 3rd
the 3 is afflicted
by it in the Zodiac
and by the 3 in
Zodiac and Mundane
And notwithstanding
all this he says
the 3rd house is
not afflicted*

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 configured 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

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aspect

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 configured, 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 configured 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 house, 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 opposition

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.

<i>If the testimonies were duly taken and Philosophically considered it rather inclines to Barrenness</i>	Libra ascending, in itself - - - - -	is - - - - -	indifferent.	<i>I have no much opinion of this mode of judgment it is true my is ascending in the first house but being on the cusp I am wider of much importance</i>
	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.	<i>I should consider it in 8 Fruitful. But in another Place he says if by his Latitude is in the in this case it would incline to Barrenness</i>
	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 -			<i>Tadder de de's !!!</i>	
testimonies - - - - -			fruitful.	
Number of testimonies for fruitfulness - - - - -			9	
Number of ditto for barrenness - - - - -			3	
Surplus in favour of fruitfulness - - - - -			6	

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 configured, 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

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these

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 mode 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

*This is kidding
It is worthy of
observation.*

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says that no
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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 Protector 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 some times 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 *herms aëroditæ*, 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.

This judgment is tolerably correct

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 temperament 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 vespertine, 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 quinsy 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 and 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 the

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 choler; 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, dryness of the mouth, with extreme heat and soreness of the throat. If Sol afflict in Sagittarius, it causes choleric humour 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 choler, 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 cholic 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 kind 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 earthly 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 dropsy; 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 dropsy, 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 choler, 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 woman. 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 soul 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 leg, 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 Pisces.

If Saturn in Cancer be the afflicting planet, it occasions obstructions of the stomach, tertian agues, scurvies, coughs and colds, phthysics 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 be 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 promittors 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,
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the sciatica, and piles. If Mars be the afflicting planet in Scorpio, he gives violent fevers, small-pox, scurvy, dropsy, swelling in the privates, 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 viscous 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 splitting 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.

But,

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, and 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, pain 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
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choler; 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, pleurisy, 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 throat, 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 impostumes; 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 in 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 at the stomach, and intermittent fevers.

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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, quinsys 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 earthy signs, quotidian and tertian 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 promittor, 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, whooping cough. If in airy signs, surfeits, sickness of stomach, and nervous 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, pleurifies, 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, all 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, and gravel, and weakness in the reins. If in watery signs, the all 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 the womb. If in earthy, obstructions of the blood, and hard painful swellings. If in airy signs, disorders of the womb, gleet, 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, vertigoes, and phrenzy. If in earthy signs, melancholy, fevers in the head, and quotidian agues. If in airy signs,

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, choler; 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 head-achs. In conjunction, quartile, or opposition, of the Moon, he gives the pleurisy, bilious cholic, 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, and

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 earthy 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 configurating 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 he 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

he governs by the house he is in, whether he be direct or retrograd, 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

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 instilled respectively by the planets, abstractedly considered, must likewise be regarded, in proportion to the strength of their rays, when signifiers 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

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 them remarkably subject to pains in the head from melancholy, strumas in the throat, aching 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

conduces thereby to a more communicative and active spirit; for Saturn, being the author of habitual solitariness, and, when so posited, 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
 apply

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, or 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

No. 37.

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very evil influence
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to the ☐ semi ☐ to
♀ and in a Barren
sign and in a
Cadent House*

*It is against the
the Parsons part
of the business*

*And the aspect
of ♂ to ♀ and the
♂ tends to Lust
and debauchery*

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 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.

I has no rule in the 7th house and the judgment is strained. It is not given agreeably to reason or the rules of the science.

The aspect of the ♀ and ♂ only tends to make it worse not better.

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.

persuasion 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 splendour—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 configured 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 subtile 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 that 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 preface 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 afore-said 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 should be taken through the medium of friends, who were scientific men; and, as Venus is lady of the ascendant, situated in the watery

*The ☉ can have
no aspect what-
ever with ☿ at
any time. The
☿ is A Position
not an Aspect.*

*This is all
Nonsense*

watery 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 Virginis, 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 genethiacal 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

* This is a most superb Illustration of the Affair, or, properly speaking, A clumsy and forced way of accounting for Events after they have happened

up and 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 chooses 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, or 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 begin

begin 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.

*This is a bit.
Bit, upon my
word.*

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.

No. 37.

8 Y

Jupiter

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 surprise the native and astonish mankind. To confirm the certainty of this observation, I could only with the genitures of Lord Nelson, the Duke of Wellington, Mons. Talleyrand, Mons. Carnot, 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

** Caput Medusæ according to Ptolemy being in 8 with either the ☉ or ☽ denotes Hanging. Certainly this is one species of Elevation. But I fancy there is very few wish to attain it.*

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 rise 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 emperor and king!

I suppose he means Bona-harte. Piti-pul allusion. does our solitary Nativity establish a system or Prove its truth

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 configured 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 configured 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 dispositions 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

No. 38.

8 Z

on

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 most 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, they are thereby configured 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 nativities, 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 dissention, mixed with a desire of friendship. If Jupiter or Saturn are found in reception of each other's place in the different nativities, their friendship will exist merely for 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 nativities 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 doubled-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 be-
hind

hind the curtain, and stabs us in the dark. Metals are never so bright as when compleatly 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 compleatly 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, whenever 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 and 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 coeli, 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>SSg</i> △		<i>Quin</i> *	<i>Smq</i>	♂	<i>Smq</i>	<i>Quin</i> *		<i>SSg</i> △		♂
1		<i>Q</i> ☉												
2														
3			<i>Ex</i> ☉	<i>Ex</i> ☿							<i>Ex</i> ♀			
4														
5	♀ 5 - 21	<i>Smq</i>	<i>Quin</i> *		<i>SSg</i> △		♂		<i>SSg</i> △		<i>Quin</i> *	<i>Smq</i>	♀	
6	<i>Midh.</i> 6 - 49	△	□	*		<i>Mid</i>		*	□	△		♂		
7														
8														
9														
10	♂ 10 - 50						♂							♂
11														
12	☿ 12 - 17	☿	<i>Smq</i>	<i>Quin</i> *	□	<i>SSg</i> △		♂		<i>SSg</i> △	□	<i>Quin</i> *	<i>Smq</i>	
13														
14														
15														
16	☉ 16 - 56	□	<i>SSg</i> △		♂	<i>SSg</i> △	□	<i>Quin</i> *	<i>Smq</i>	☉	<i>Smq</i>	<i>Quin</i> *		
17														
18														
19		<i>Ex</i> ☿												
20	♂ 20 - 43	△	□	*		♂		*	□	△		♂		
21										<i>Mid</i>				
22														
23	♂ 23 - 38	<i>Quin</i> *	□	<i>SSg</i> △		♂		<i>SSg</i> △	□	<i>Quin</i> *	<i>Smq</i>	♂	<i>Smq</i>	
24														
25	♀ 25 - 15	♀	<i>Smq</i>	<i>Quin</i> *	□	<i>SSg</i> △		♂	<i>SSg</i> △	□	<i>Quin</i> *	<i>Smq</i>		
26														
27	<i>Ascen.</i> 27 - 33	♂		△	□	*		<i>Asce</i>		*	□	△		
28														
29	♂ 29 - 55	<i>Smq</i>	♂	<i>Smq</i>	<i>Quin</i> *	□	<i>SSg</i> △		♂	<i>SSg</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 Mitchell.*



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; fore 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.

☉ 8 ♄. 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.

☉ Ssq. ♂. 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.

* The Effects of this direction is falsely stated. The true effects that should follow from it is disgrace or an accident; if the terms of ♃ had any thing to do with it, it would only bias the natives inclination to Theft; and had it happened later in life he would ^{have} been guilty of wronging and injuring those about him. The Effects of this direction is disgrace and Poverty, or Loss, Perhaps to the Father of the native 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.

▷ Δ ♀ —▷ P. ♀ 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-coeli. 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 Diary, 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 conclude 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.

No. 38.

9 B

⊙ P.

⊙ 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 conclude 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, these 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 acquisitions, 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 inquiry, 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 unsuitableness 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

* The ♄ which he allows to be his only cause of quarrels with his Master when directed to the ♂ of ♄ and yet just now the ♄ of ♃ caused such a desperate fever. There is a little casehardening in this or strong Brick work

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

* The latter Part of this is very strange in effect. cause and effect does not agree

† Still more strange

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 \hbar . 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.

$\oplus \square \varphi - \delta \square \gamma$. 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 shows 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 of 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 re-considering 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 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:

*See Page 638,
where I have
correctly calculated
this latter
direction.*

*This displays
the daintiness
of Judge, I ever
read: particularly
if this direction
causes it, as he
says it does.*

J. A. Cooke.

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 musket 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 unhurt. With this

No. 38.

9 C

I was

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 horoscopolical 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. ☐ ♃. 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.

☉ ☿ ♄ — M. C. ☿ Cor Leo. — ☉ ☿ ♀. 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.

At Page 657
he says the
Native was
12 years and
6 months old
when this di-
rection came
up the Ascendant
to the 4th of the 3

Asc. * ♃. 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.

The true one is
12° 46' But Lilly
shows it to be
11.25 in his Calcu-
lation. and after
adding the 0° 15'
it sits it down in
2 Table as 22.43

Asc. ☐ ♀ — ☉ ♀ Asc. 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
No. 38. 9 D this

this direction operated, which likewise introduced him to 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 late 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 sincerely projected in this work.

M. C. $\Delta \varphi$. 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, is productive

tive 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 causes 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.

☉ △ ♂ 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

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.

⊕ Δ ♀ 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,

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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.

♄ △ ☉ 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, addicts 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.

☉ 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.

⊕ △ ♀ 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.
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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. * h. 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.

♂ 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 designation 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 had 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.

Asc. 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 increasing 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."

⊕ 8 ⊙. 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

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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.

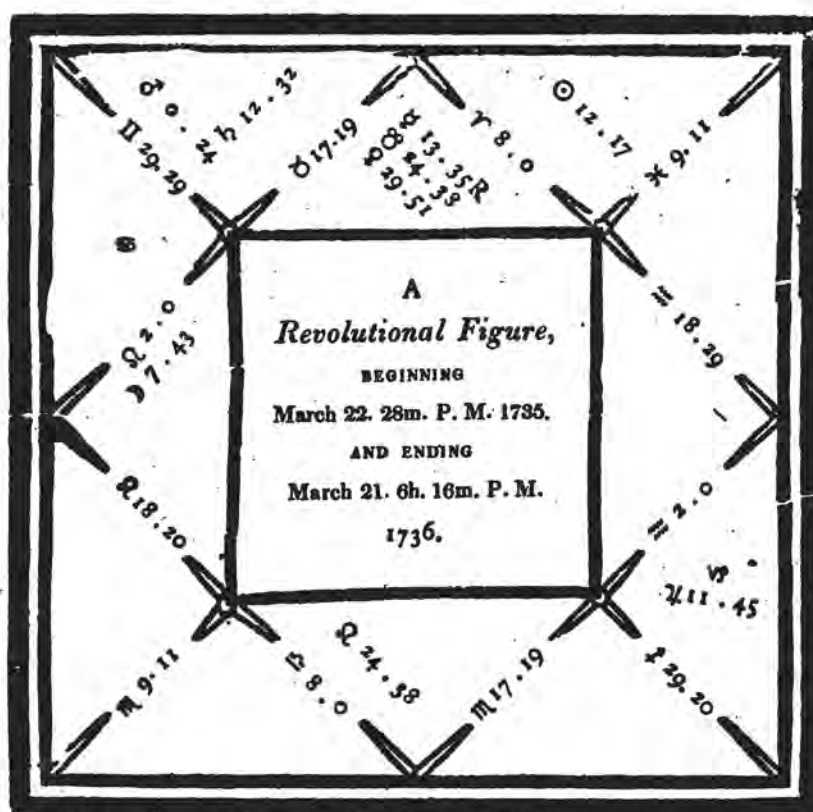
The usual way of erecting a revolutionary figure is by adding five hours and forty-eight minutes to the exact time of the native's birth for every year's revolution; and, when the aggregate exceeds twenty-four hours, the twenty-four are to be cast away. For example, I would set a revolutionary figure 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:

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Having delineated the figure, we are to examine how it agrees with the radix, or original figure, of birth, and whether it be in sextile, trine, or opposition, to it; and also what planets make their return to their own radical places, or to the radical places of others; and also whether the luminaries be well beheld by the benefics, or afflicted by the rays of noxious planets, or by the sixth, eighth, or twelfth, houses of the radical figure of birth; or whether Saturn or Mars afflict the places of the Sun, Moon, or ascendant of the radix, or whether there occur any eclipse either upon or near the radical places of the three Hylegiacals; for, according as these circumstances are found, so will the affairs of the native be either injured or advantaged, and his health either impaired or established, as the case shall happen to be. For, if unbenign occurrences in the revolution fall in with the qualities and rays of the same discordant nature in the radix, evil and affliction will be predicted in proportion to the strength and qualities of the significators;

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 configurated 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
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of the Part of Fortune in aspect 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 presages 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 presages 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 presages 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

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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 configured, imports little less. Mercury, if afflicted by the malevolents, and in the seventh house, declares much danger to the native; but, if configured 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 REVOLUTIONAL TABLE.

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	Septem ^r	October	Novem ^r	Decem ^r
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		88	120	150	181	211	242	273	303	334	364
31	31		90		151		212	243		304		365

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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 inquired, 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 inquiries, 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-

undescribable occurrences in human nature, which, for want of a more clear comprehension of the wonderful works of creation, are frequently attributed to causes, which call in question the benign attributes of the Deity, and disgrace the understanding of the meanest of his creatures upon earth.

It hath been contended by some, in opposition to that part of astrological doctrine which determines the bodily form and mental disposition of the native from the several significators in his own and in his parents' genethliacal figures, that this likeness or similitude in body and temper is stamped by the energy or idea of the parents in the act of copulation. Although I am willing to admit this observation in part, yet I contend that the primary cause, which furnishes that energy or motion in the parents, is derived from their respective significators in the heavens; and that they impress their particular quality in proportion as they happen to be in dignity and power at that precise time. If the significators of the mother are then superior in force and dignity, the mother's features and disposition will be most visible; if the father's geniture be the strongest, the father's temper and similitude will be most predominant in the offspring then begotten; but, if both their significators are equally strong, the child then equally participates in the likeness and disposition of both his parents. Let it nevertheless be remembered, that, however strong the significators of both or either of the parents might be, yet those proper to the foetus or conceptional matter invariably take the lead, and stamp that peculiar form and temperature upon the native, which in a great measure supplant the first impressions given by those of the parent, and form a person and mind essentially differing from both, though with some vestiges of hereditary similitude. And hence the reason why sons and daughters more or less depart from the stature, features, complexion, and temper, of their parents; and why no two human beings, in the whole compass of generation, were ever yet formed precisely alike! If, therefore, the man lives, who can fairly and completely refute this argument, he shall have my thanks and my applause. 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 subscribe to the articles of his faith. Grateful as I am
"to the good Being whose bounty has imparted to me this reasoning
"intellect, I hold myself proportionably indebted to him from whose
"enlightened understanding another ray of knowledge communicates to
"mine. But neither should I think the most exalted faculties of

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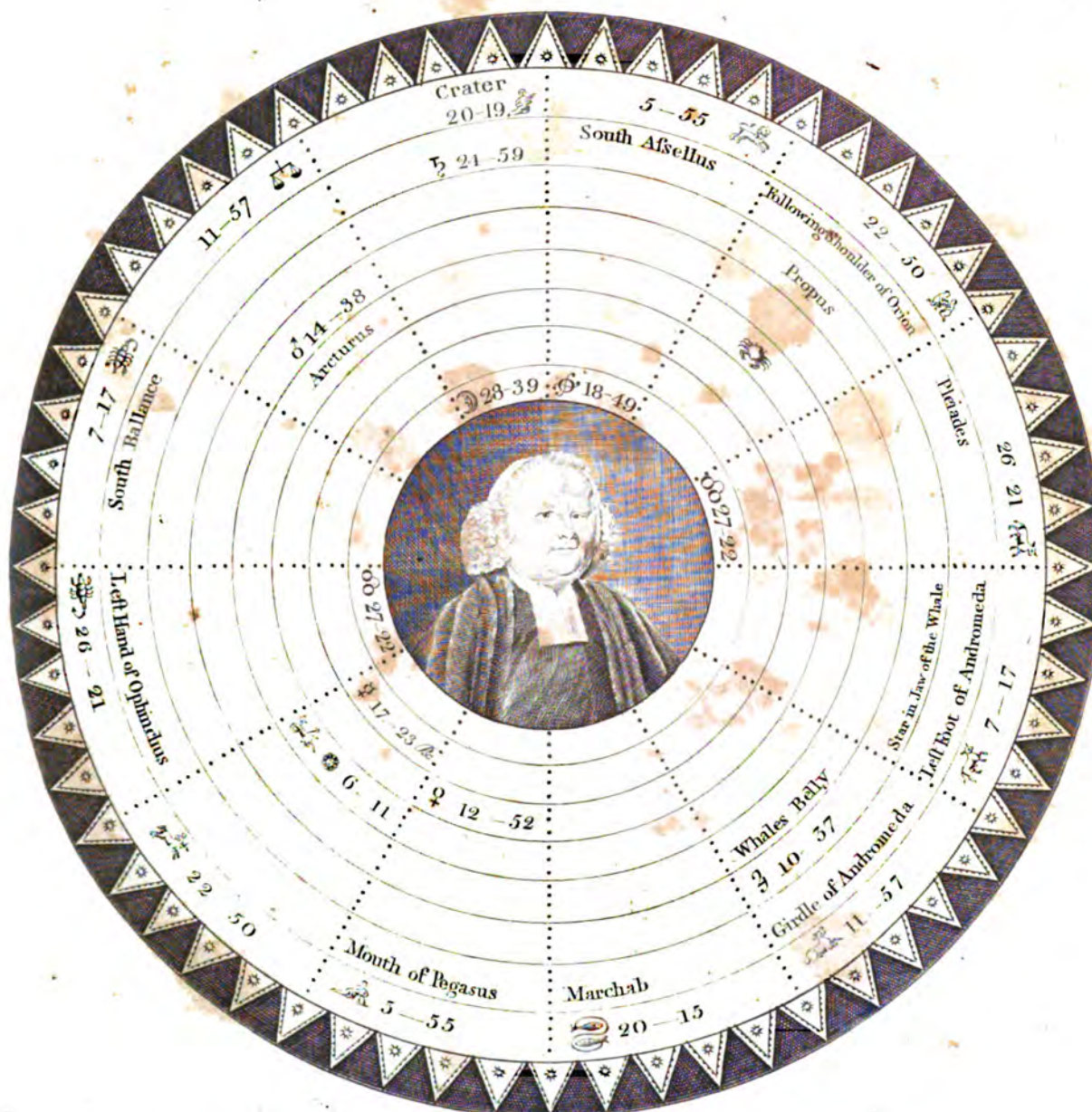
“ the human mind a gift worthy of the Divinity, nor any assistance in
 “ the improvement of them a subject of gratitude to my fellow-creatures,
 “ if I were not satisfied, that really to inform the understanding corrects
 “ and enlarges the heart.”

OBSERVATIONS on the NATIVITY of the Rev. GEORGE WHITEFIELD, 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. Whitefield, and his remarkable prowess in the line he adopted, render him no unfit subject for our present purpose. He was born at the Bell inn, in Gloucester, 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 contrantiscion 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 the inn; 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 the 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



Planets Latitude		Rev. ^d		Planets Daily Motion	
		GEORGE WHITEFIELD, M.A.			
		Born 16 th December			
		16 H 57 m. P.M.			
		1714.			
		Latitude 51-52			
		Died 29 th Sept. 18 H.P.M.			
		1770. at Admbury near			
		Boston. in New England			
♄	2 10 North	♄	0 1	♄	0 1
♃	1 11 South	♃	0 5	♃	0 5
♂	1 56 North	♂	0 30	♂	0 30
♁	0 0 0	♁	1 1	♁	1 1
♂	1 0 North	♂	0 18	♂	0 18
♂	2 44 North	♂	Re	♂	Re
♂	4 31 South	♂	11 52	♂	11 52

Ames. sculp. Bristol.



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. Whitefield 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 followed 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 coeli 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. Whitefield; 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, 1739, the mid-heaven came to the body of Mercury, ruler of the tenth-house; so that, notwithstanding the opposition and censure he met with, 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 in Moorfields, afterwards on 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

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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 proselytes 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.

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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.

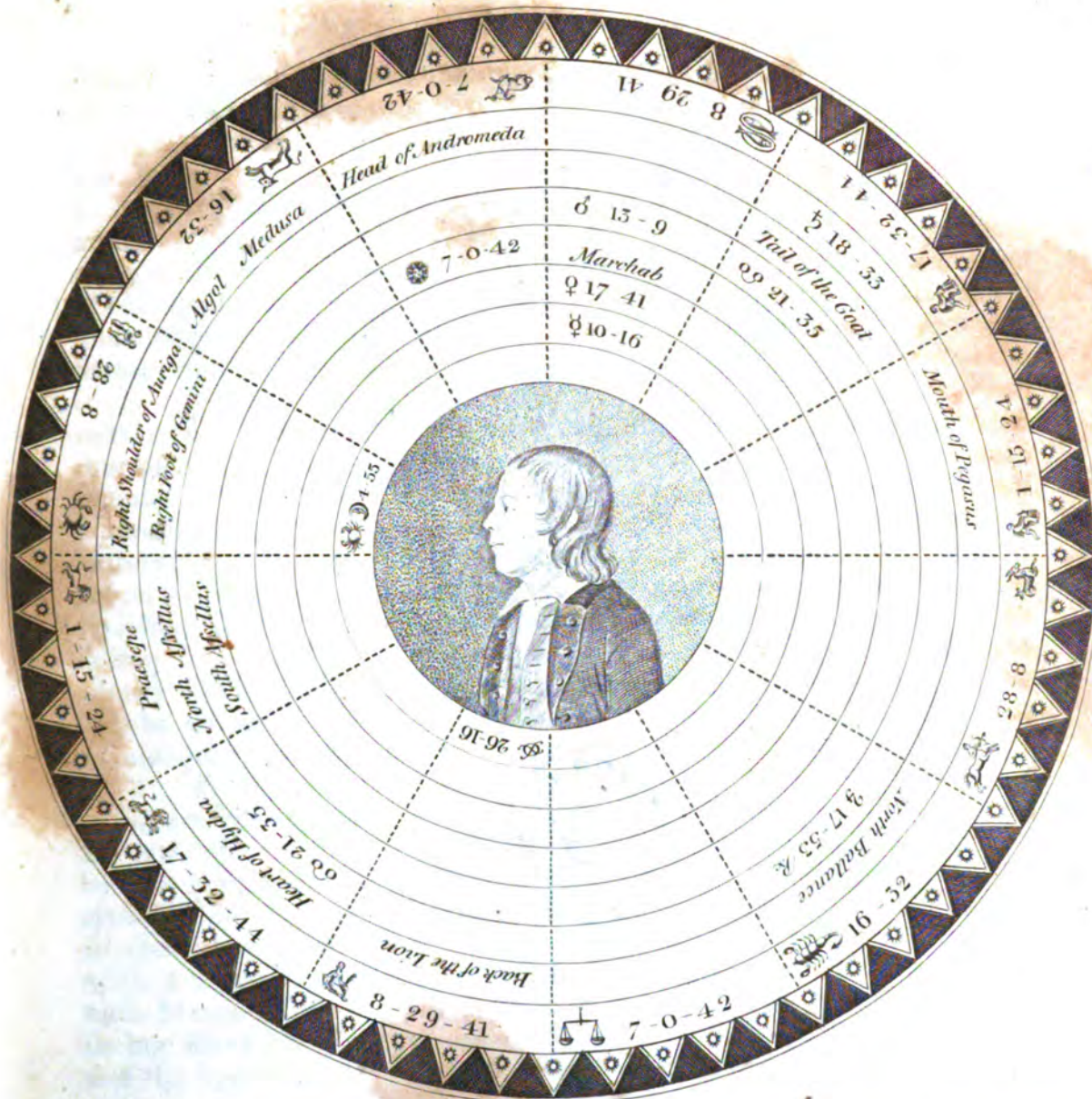
As

As to the natural temper and disposition of Mr. Whitefield, 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



Planets Latitude & Declination			Rev. ^d		Planets Motion Fort' & Deb'		
♂	0 55	South South 16 10	JOHN H. D. S. N. B.A. of Pembroke College, (OXFORD). Born 27 March. at Meridian 1757 Lat. 52-30		♂	0	5 P Day 20 0
♂	1 18	North South 16 45			♂	0	4 P 11 0
♂	1 8	South South 7 57			♂	0	47 14 0
♂	---	North 2 47			♂	0	59 14 15 0
♀	1 25	South South 6 5			♀	1	14 8 0
♀	2 0	South South 9 27			♀	1	17 0 6
♂	3 44	South North 19 37			♂	11	51 P Day 4 0
					♂	---	7 0

Ames, sculp Bristol



imagination with inexhaustible powers of reasoning; and, if we add to the foregoing testimonies, that Mars is configurated 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 surpris'd 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 reception, 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

No. 40.

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with

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.

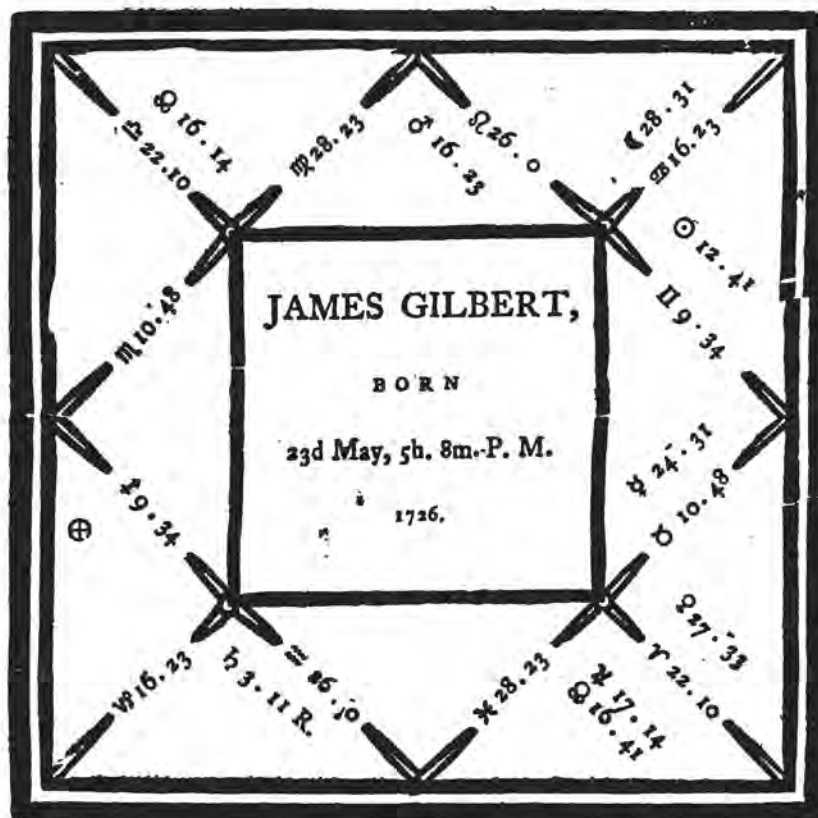
That the native might obtain preferment in the church, is abundantly evident, from the positions of so many planets in his ninth house ; and therefore an excellent profession for him to follow, provided he would sum up resolution to set aside the dissipating rays of Mercury. I only submit this as a friendly 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.

Addition by the Editor of the Twelfth Edition.—Mr. Henderson was born near Limerick in Ireland. He was educated at a respectable English academy. By the generosity of Dean T——, who took a liking to him, and lent him 200*l.* he was entered of Pembroke-college, Oxford. After the proper time of residence, he took his degree of B. A. Feb. 27, 1786 ; and left the university, without having taken orders, a few days after. It is supposed that he then retired to Bristol, where his father kept a mad-house ; and it was probably about this time that Dr. Sibby wrote the above account, as the first edition of his work was published soon after the year 1786. About that time, also, there arose an angry controversy, between some persons at Oxford and others at Bristol, upon the subject of Henderson's singularities and eccentricities, and as to the extent of his obligations to Dean T——, &c. See *Gent. Mag.* 1786. p. 555, 677-9, 735-9, 861. 1788. p. 1031. He died November 2d, 1788, in the 32d year of his age.

OBSER-

OBSERVATIONS on the NATIVITY of Mr. JAMES GILBERT.

148. 16



LATITUDE.

	Deg.	Min.	
♂	0	21	S.
♂	1	12	S.
♂	1	20	N.
☉	0	0	
♀	2	20	S.
♀	3	56	S.
♂	5	0	N.

DECLINATION.

	Deg.	Min.	
	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 fextile 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 145, &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 fardish 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 his 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.

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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.

No. 40.

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According

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 sextile 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

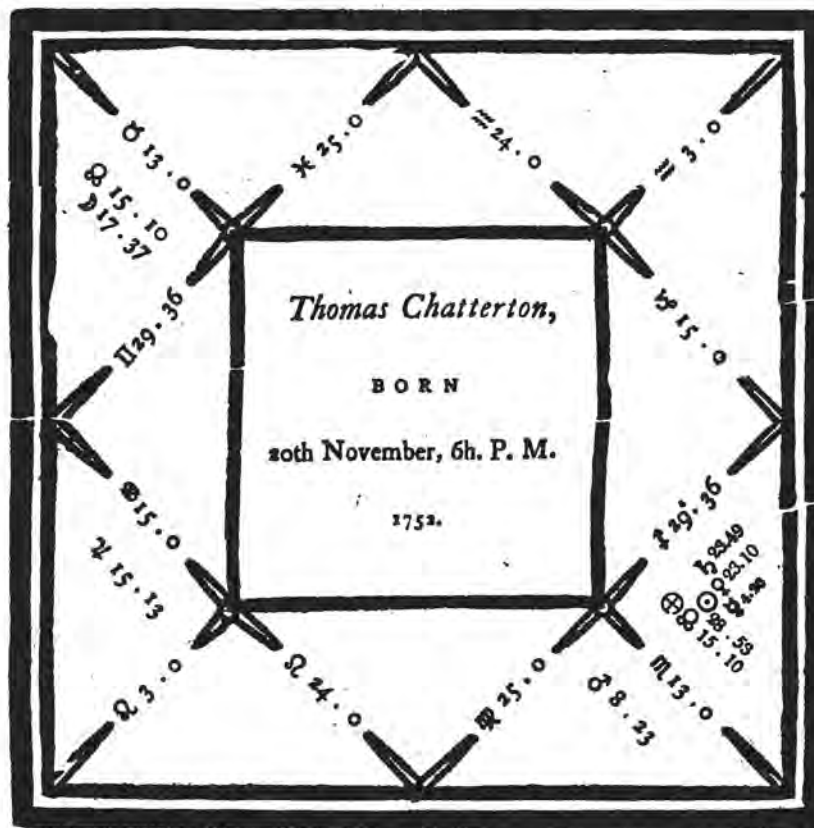
it is apparent he cannot afford that eminent prosperity and unimpeded success he otherwise might do. It is however pretty obvious that the native's advancement in life is not to be ranked amongst the most inconsiderable; and that his success, in the department of physic and chemistry, should neither 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. [He was a bankrupt in Jan. 1782, at which time he resided at Walthamstow in Essex.]

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.

CONSI-

CONSIDERATIONS on the NATIVITY of Mr. THOMAS CHATTERTON.



LATITUDE.

	Deg.	Min.	
♋	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 judgment 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 alternately pervade, and continually torment, 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 money, 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 convinced that the native must 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 prematurity of abilities, and that he had acquired a store of general information
" far

“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 uranical 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 show, 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;

No. 41.

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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 fable 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 enlighten'd 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.

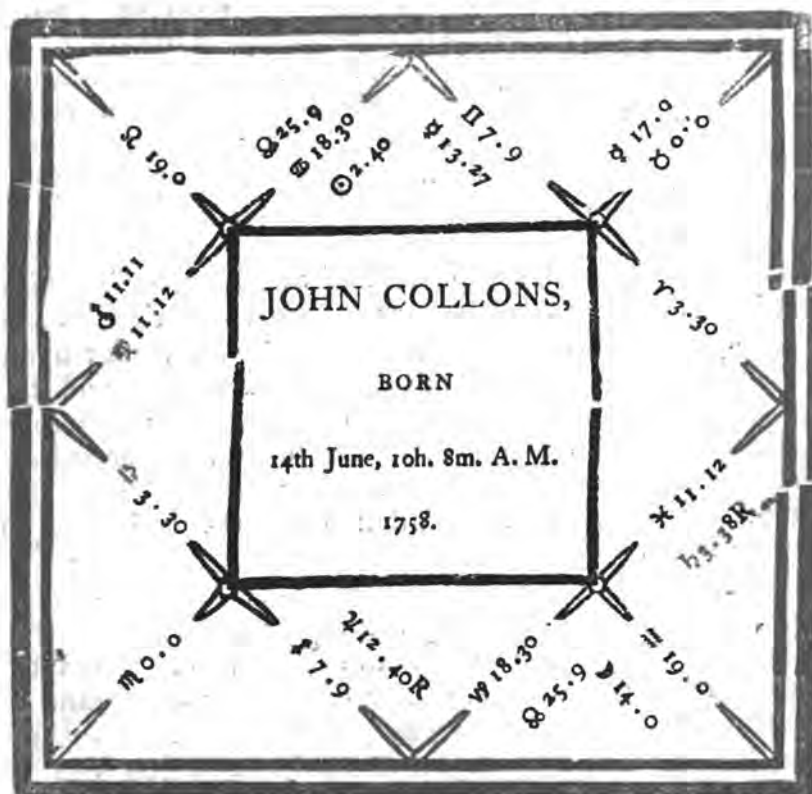
These are thy wond'rous works, First Source of Good!
Now more admir'd IN BEING UNDERSTOOD.

BRISTOL, Dec. 23.

CONSI-

CONSIDERATIONS on the NATIVITY of JOHN COLLONS

65 18



Latitude.				Declination.			
	Deg.	Min.			Deg.	Min.	
♄	1	36	S.		11	45	S.
♄	0	36	N.		21	46	S.
♄	0	54	N.		8	16	N.
♄	0	0			23	30	N.
♄	2	47	S.		14	34	N.
♄	4	0			18	30	N.
♄	1	42	S.		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 connection. The native, enraged at the 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 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 home, 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, 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 show 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 gentleman to Newgate, and obtained the estimated 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,

pitier, 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. 219, 220.

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 his mind to those immoral habits, which eventually lead to perfidiousness and treachery; whilst the second configuration not only confirms these vices, but shows 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, show 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, show 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 assises 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 assises 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.

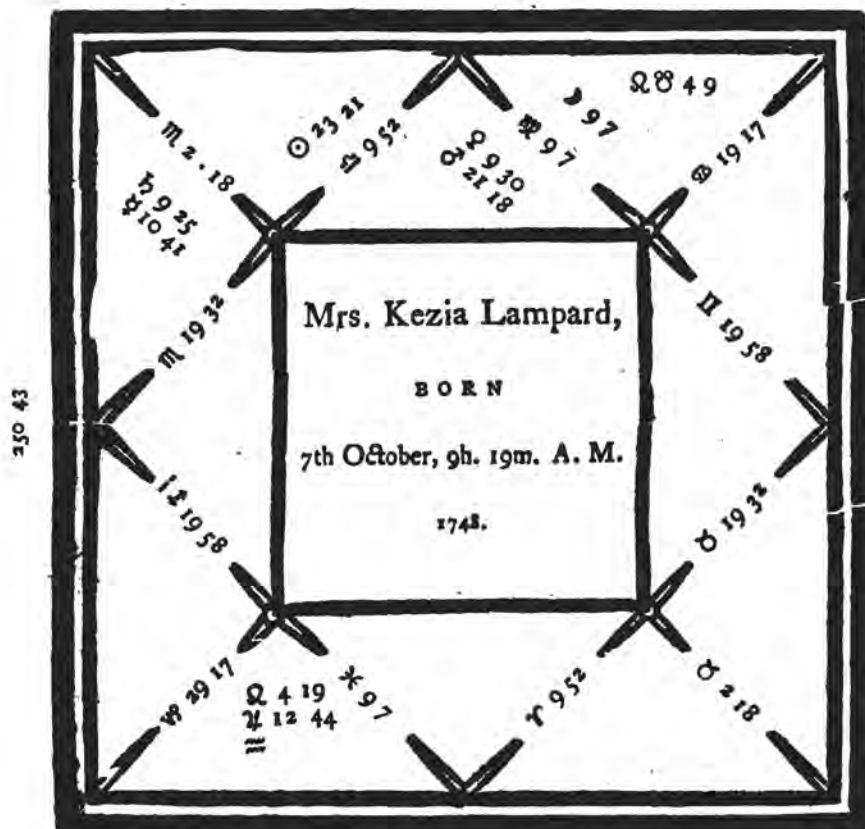
CONSI-

It is not in quartile to the ☉

OF ASTROLOGY.

CONSIDERATIONS on the NATIVITY of Mrs. KEZIA LAMPARD, who died in Child-bed.

160 43



LATITUDE.

h	2	9	N.
7	1	3	S.
8	1	15	N.
9	0	0	
10	0	40	S.
11	1	0	S.
12	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, in 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 γ	-	-	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 presages that 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 that the native's death shall arise from child-birth; and so it really happened; for soon after being delivered of her 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.

No. 41.

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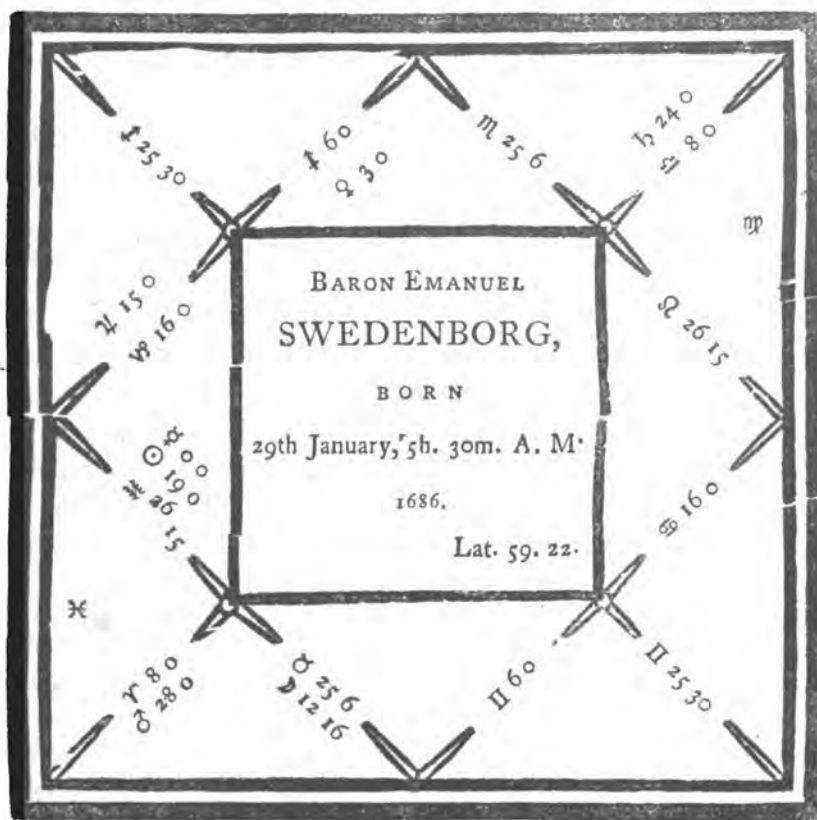
Many

Many other considerations might be adduced from this geniture; but, as the only proof we wish to establish is to show, 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 student, were he to compare the configurations formed by the planets in 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 fought 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!

CONSI-

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

* The first edition of this work was published by Dr. Sibby about the year 1786.

country;

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 genius, 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.

Society of Angels

With respect to my family-connections; I had four sisters. One of them was married to Eric 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 graduates, 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, show 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. IIA 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 and 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.—Farewell; 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 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 life
and

and actions of the native which describes his having formed any connection with the softer sex, or his having 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 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 farther 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, have 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 surprised 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 large 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 (like Sir Isaac Newton) 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 had 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

No. 42.

9 T

himself

Swedenborg

The subject of the
Swedenborg's way of
accounting for
things

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 coeli, 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 MALE TWIN.

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 conse-

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 dropfy. 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 instantaneously, 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 judgment; 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

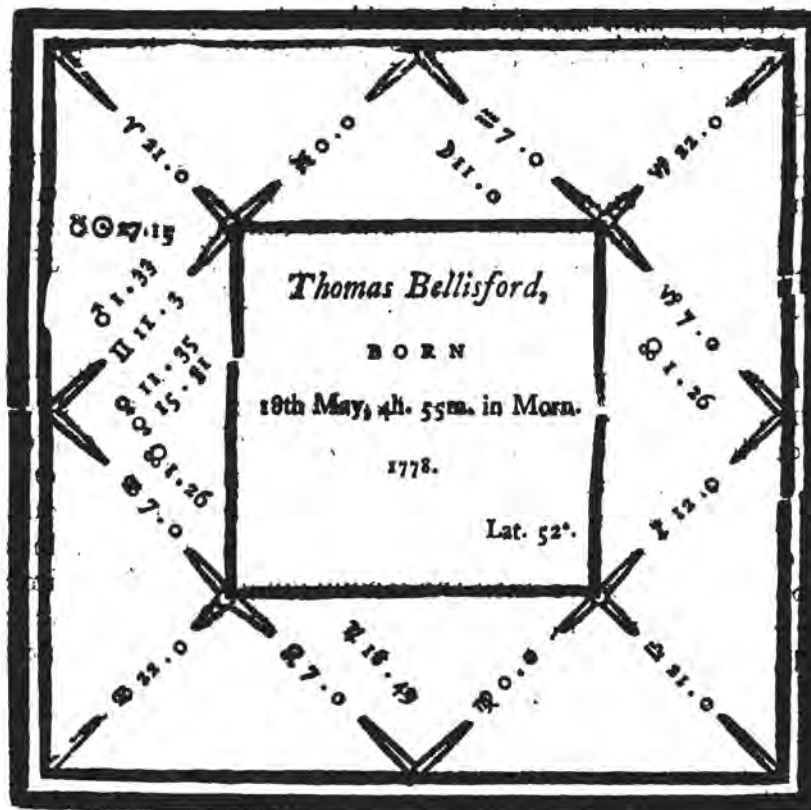
And here we deduce a cause most obvious to the senses, and strictly conformable to the laws of nature, why the anaretical influence is sometimes baffled by the superior strength of the native's constitution, assisted by the rays of aphetic stars, whereby the disease or accident is baffled; though death 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 judgment 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.

AN ILLUSTRATION 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 azimene degrees, is a demonstrable proof that what is then born shall exceed the common line of nature, and be either monstrously mishapen, 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.

No. 42.

9 X

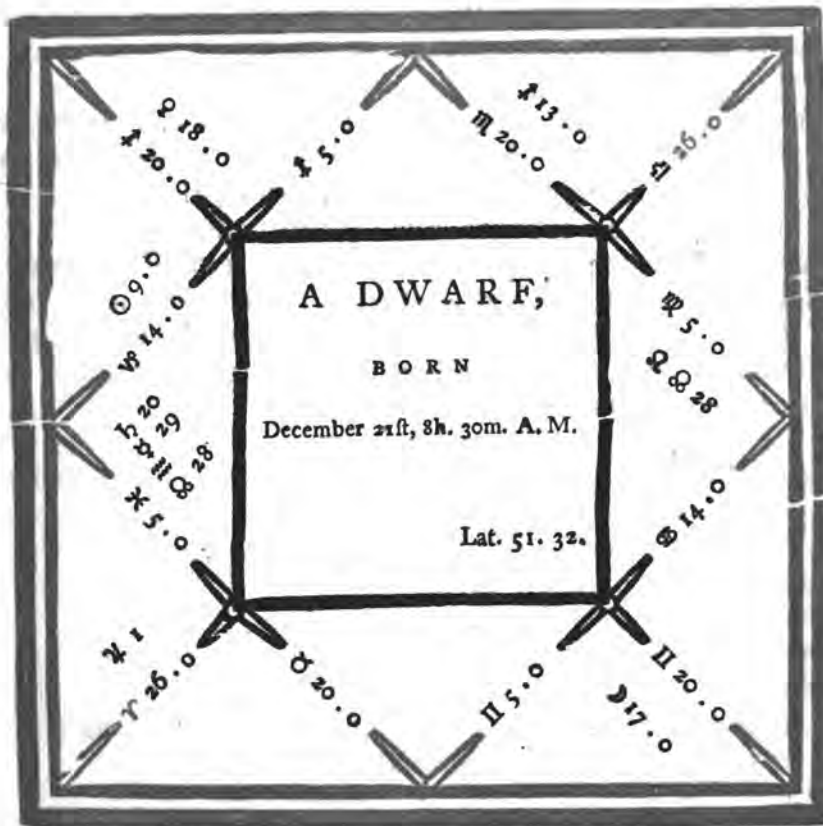
Again,

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

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

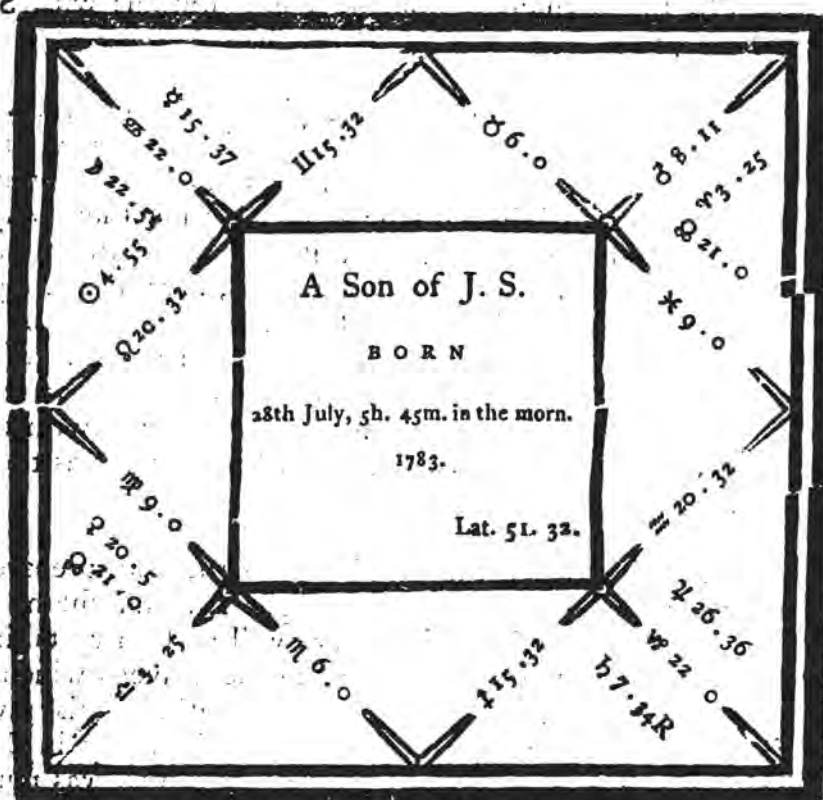
medium of Mercury, who, being in conjunction with Saturn, disposes of the Moon, and participates in the qualities both of Capricorn and Saturn. Mercury at best gives but a small stature; but configured with these rays, he contributes all his influence to check the growth and nourishment of whatever is 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 or 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 previous 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

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.

9 Y

house

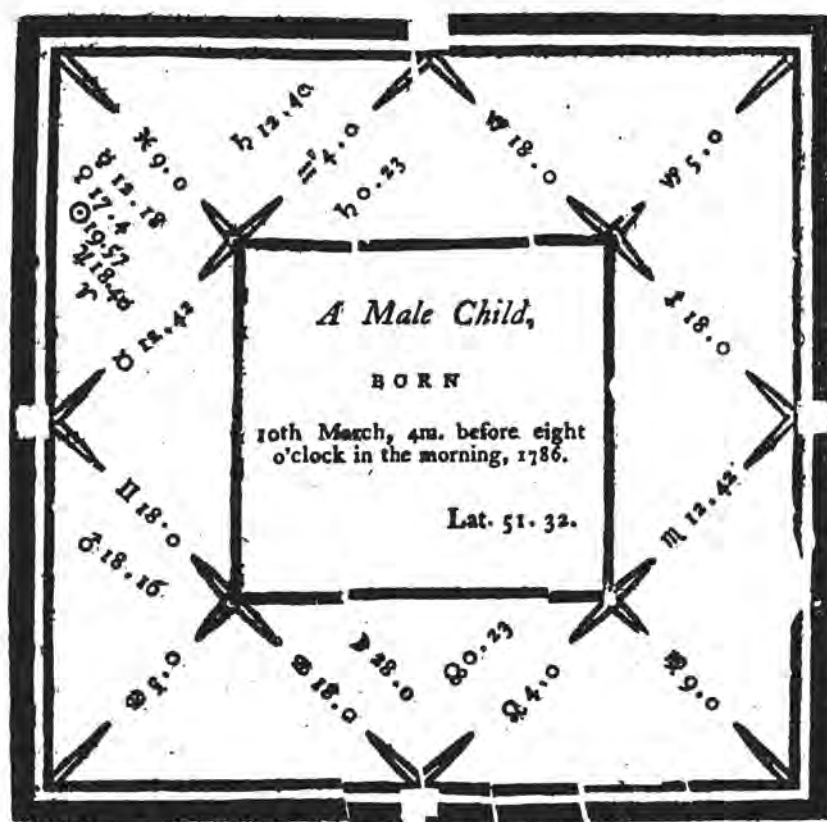
house of death, in opposition with the Moon; and Mars, who beholds the Sun with triangular beams, hath the vivifying quality obtained thereby totally destroyed by the pernicious quartile configurations with Saturn, lord of the sixth house.

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

Another E M B R Y O 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, no way 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 horoscopical 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 cognizance 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 con-

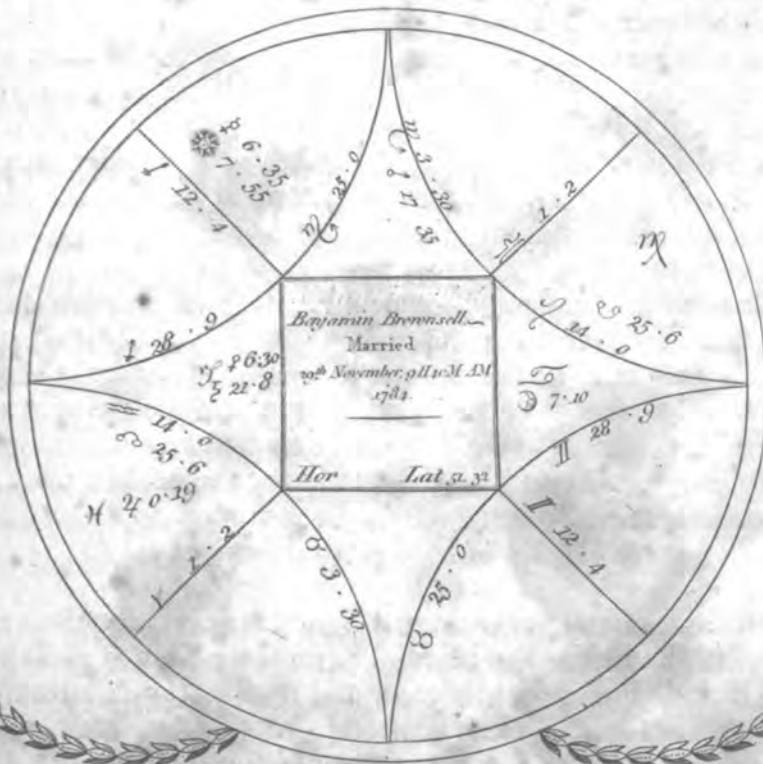
demned as highly reprehensible; and at the same time candidly pointed out the natural infirmities of the man she proposed to call husband, which, added to his advanced age, made it impossible for her to enjoy the natural felicities of a married life, or that they could long live and cohabit together. 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



Marriage is Honorable in all. Hebrews. Chap. 13. Verse 4.th

Amor. 1741



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, collects 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 sextile 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, **Jumany* 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 allurement 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





TRAITS of Illustrious and Extraordinary CHARACTERS,
deduced from their genethliacal Figures of Birth.

ALEXANDER the GREAT.—Born in Lat. 42°.

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 dispositor 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

No. 43:

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of

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.

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.

*I'm talking
indeed! the
♄ to the ♀ of the
♄ to ♀
I suppose ♄
would not do
it as he was
Lord of the 1st*

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 preface his danger to arise by means of fire; and the

*This is very
Beautifully ex-
plained too. But
it does not say
what saved him*

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 revolutional 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 most prosperous and most illustrious part of his reign.

The Moon in this nativity being giver of Life, and the Sun *Anareta*, foreshows 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

HENRY VI. KING of ENGLAND.—Born in Lat. $51^{\circ} 32'$.

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 presaged 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 presaged 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 enterprises. 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 gently replied, "Forsooth you wrong yourself more than you do me, by striking the Lord's anointed!"

HENRY VIII. KING of ENGLAND.—Born in Lat. $51^{\circ} 34'$

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 luxuriancy 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 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 quadrate-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. $51^{\circ} 32'$.

♂	North Latitude	1	50
♂	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,

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

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 sympathised with her subjects in the loss of their sovereign.

The E A R L of E S S E X.—Born in Lat. 52°.

h	North Latitude	1	0
z	North Latitude	1	0
q	North Latitude	1	0
g	North Latitude	1	0
d	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.

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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 coeli 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 patriotism, 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 presage 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
No. 44. 10 D both

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 time 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-coeli; 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 sextile beams of Venus;

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 Mazarine ; 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 prefaged, 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 bold scheme into execution, he sent for the celebrated Mr. Lilly, (who at that time of day was singularly eminent for his astrological knowledge,) and consulted him upon the occasion. Mr. Lilly only requested to be put in possession of 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 confidence and courage.

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 had never had his equal, though he has been greatly surpassed by a conqueror of our own days—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 earthy 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 inauspi-

cious 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. $51^{\circ} 32'$.

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 of
of

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 minor 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,

GEORGE, DUKE of ALBEMARLE.—Born in Lat. 51°.

h	North Latitude	0	17
z	North Latitude	1	50
♂	South Latitude	0	49
♀	South Latitude	0	59
♀	South Latitude	1	20
D	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 midheaven 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 contrariety 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 medium-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
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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 revolutional figure were eminent tokens of discomfiture and defeat in that ill-advised 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 those high talents were prone to create in him great confidence

dence of undertakings, 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 falsehood and perfidiousness 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-coeli 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

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 revolutionary 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	α
♅	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 temperature 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 Taurus 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 figure 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 im-
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 nativities 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 revolutionary 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 Cardan 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, temperature and constitution; and 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, Cardan describes him to have possessed

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

NICHOLAS CULPEPER, Student in Physic 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.

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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 severe 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 presage 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 that 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, but 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

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 tell us, that the Sun in the tenth house is a certain presage 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 surprised 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 Esculapian 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° 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 horoscopical figure and the latitude of the planets in this nativity, because the native has given two different times of his
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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 HEYDON, 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*, *Rosicrucian 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. He married the widow of Nicholas Culpeper.

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 intermittent 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 was 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

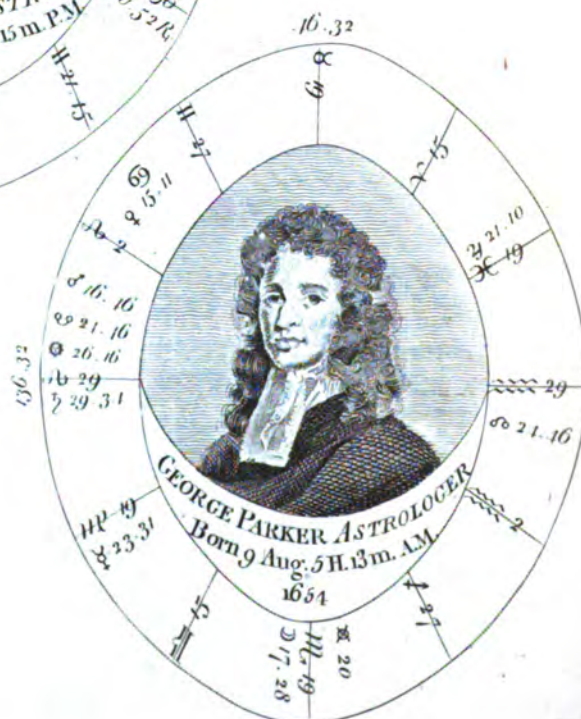
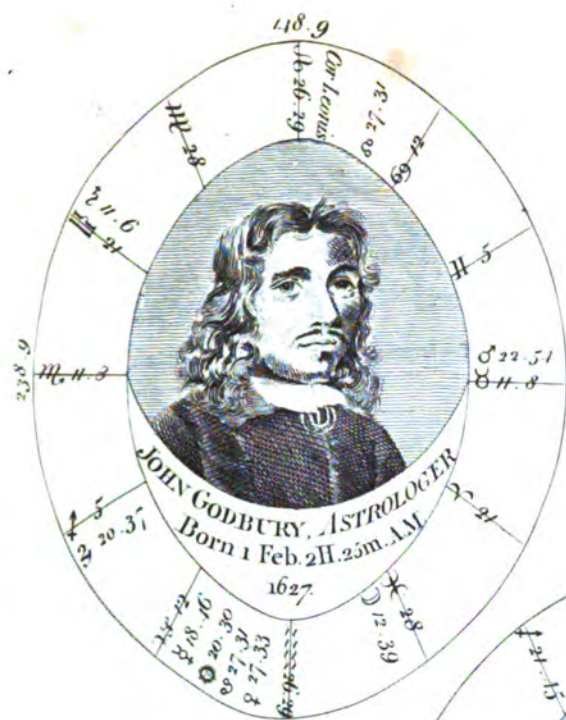
In this nativity *Libra* ascends the horoscope; and *Spica Virginis*, an eminent fixed star, is posited in the ascendant. *Venus*, lady thereof, is in *Pisces*, in trine of the Moon in *Cancer* in the ninth house, in an eminent reception of *Jupiter*. *Mercury*, the patron of arts and sciences, is in 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





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. $51^{\circ} 42'$.

♄	1	28
♅	0	22
♆	1	36
♇	1	13
♈	2	0
♉	1	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.

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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 3d 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 worldly 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 $51^{\circ} 32'$.

h	South Latitude	2	20
u	South Latitude	1	9
♂	South Latitude	0	36
♀	South Latitude	1	28
♀	South Latitude	2	3
D	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 in-advertencies, 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-coeli, 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.

When 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°.

5	South Latitude	0	21
4	North Latitude	0	32
3	North Latitude	1	45
2	North Latitude	2	47
1	South Latitude	0	3
0	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

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occupying the cusp of the ninth house; which, astrologically considered, portends the going forth 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 all 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 bishop's 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.

DESI-





DESIDERIUS 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 as 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° .

h	North Latitude	2	32
z	South Latitude	0	39
δ	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.

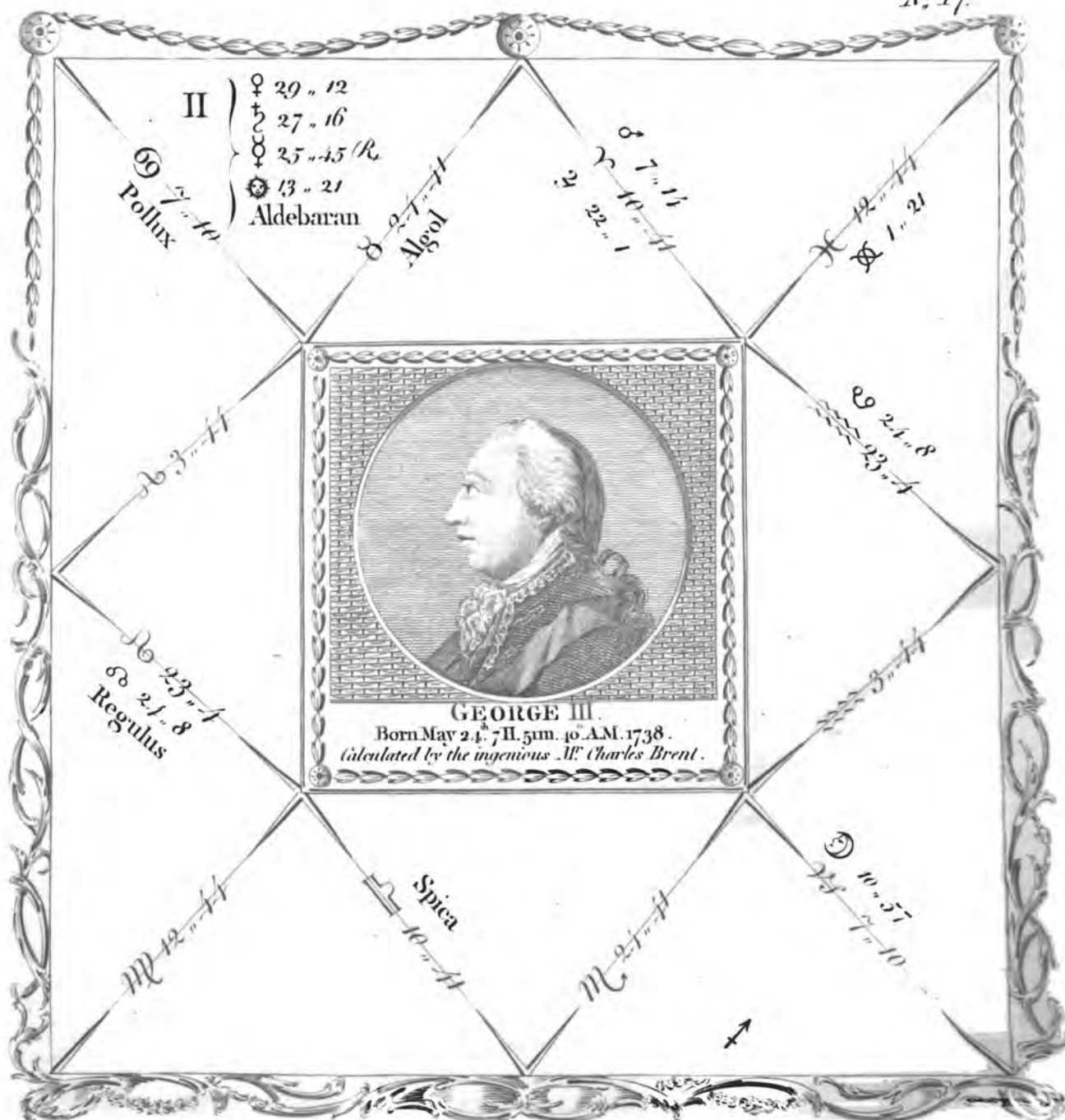
PHILIP MELANCTHON.—Born in Lat $49^{\circ} 5'$.

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 Ptolemy 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.

GEORGE





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-coeli, 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 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 presage of all the principal public occurrences that happened during his late majesty's reign.

Whoever turns to page 160 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.

No. 46.

10 M

I would

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.

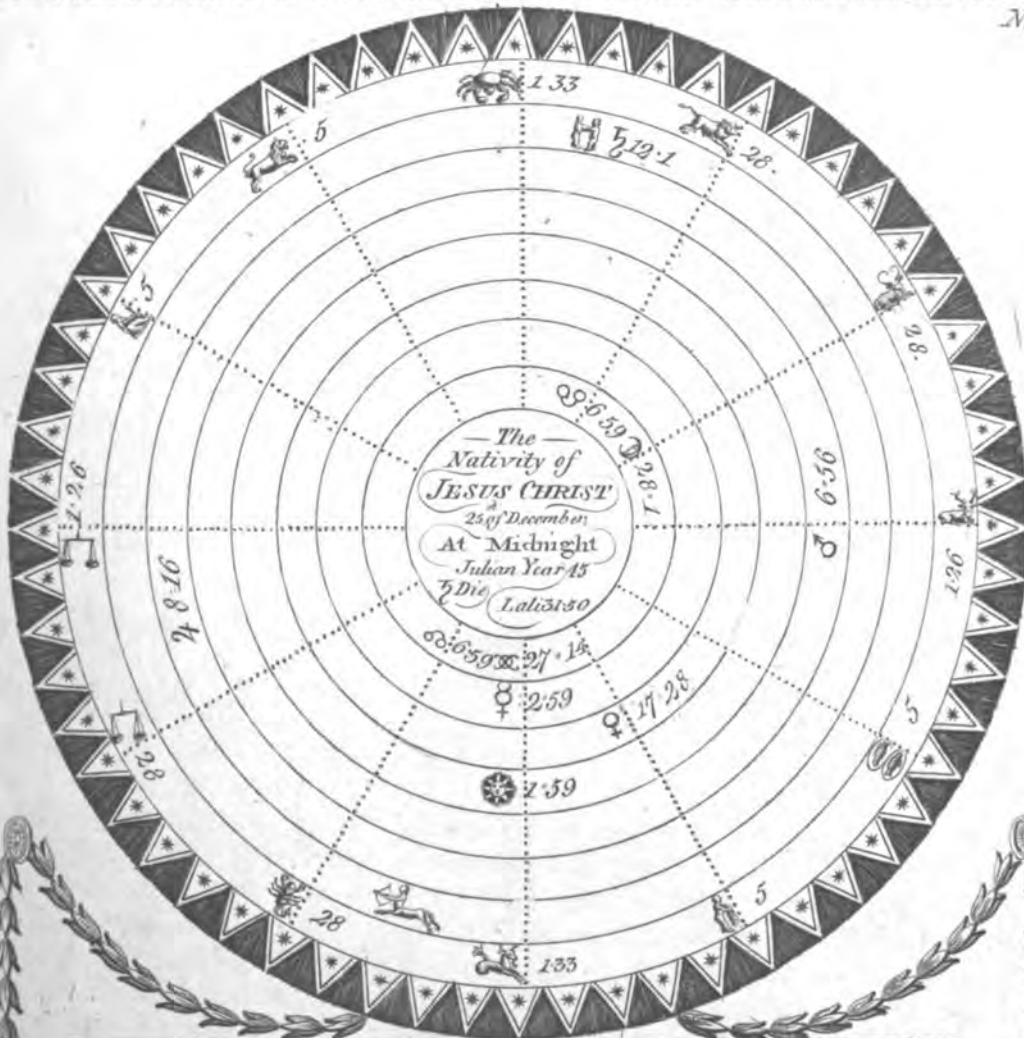
For example; let the radical horoscope, the revolutionary figure for the thirty-eighth year of his majesty's life, and the scheme of the American æra of independence, be projected by the side of each other; let the cardinal houses be well considered, with the manner in which they aspect or irradiate 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 James duke of Ormond, and rector of Lichborough, in the county and diocese of Lichfield. 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 copy corrected by 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.

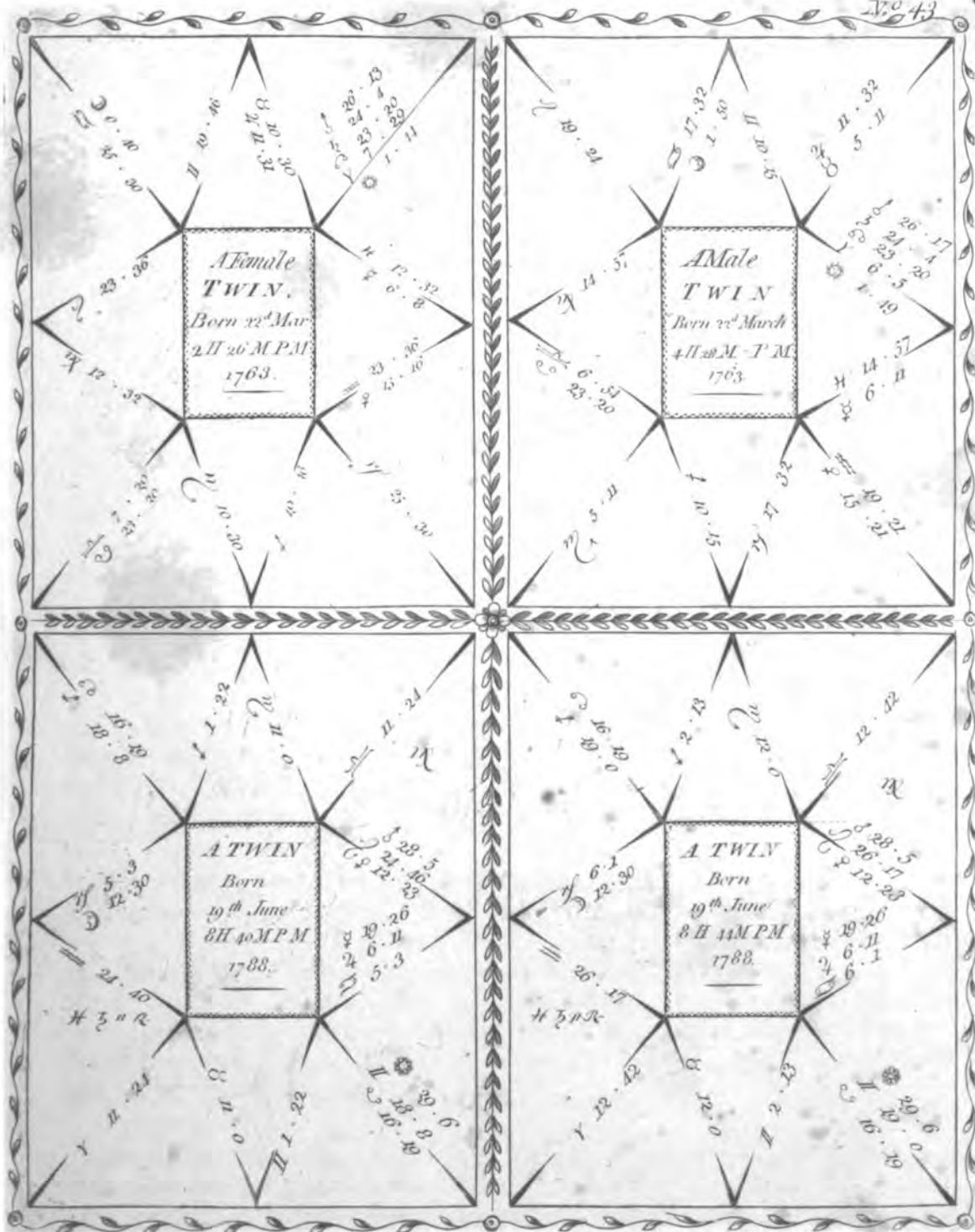
of



at the Birth of Christ, the Eastern Astrologers Worshipped Jesus

Mat. Chap. 2.







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 4714th 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 these 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 ☿ ♂	-	88	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.	s.	d.	ye.	d.	
Afc. to ♀	-	-	190	1	8	20	8 166 Healthful.
♂ to ♀	-	-	42	11	10	16	10 152 Slanders.
♀ to △ ♀	-	-	100	13	10	33	10 243 A pleasant time.
♀ to * ♂	-	-	344	57	11	58	12 52
⊕ to △ ♀	-	-	306	15	12	6	12 119
⊕ to △ without Lat.	-	-	0	0	12	14	12 138 The disputation with the doctors.
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
⊕ to △ ♀	-	-	310	3	15	56	16 61 Gain by old folks.
♂ 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	18 361 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 More hatred for religion.
♀ to * ⊙	-	-	217	16	27	36	28 0 Respect from great men for his religion.
⊙ to □ ♂	-	-	99	45	28	0	28 150 Great affronts from all sorts of people for his piety and religion.
♀ to * ♂	-	-	218	19	28	39	29 25 In Jan. he was baptized, and began to preach, and was successful in gathering disciples.
M. H. to □ ♂	-	-	120	8	28	27	28 317 He was by means of this affronted and cast out at Nazareth.
IXth to Castor's Head at	0	0	0	0	29	&c.	His ministry.
♂ to the Goat	-	-	63	7	31	12	31 240
M. H. to Hydr. Heart	122	37	31	12			
Afc. to ♂ ♂	-	-	212	50	31	9	31 222 He was crucified.
Afc. to ♂ ♂ with Lat.	213	2	31	21	0	296	

No. 46.

10 N

Now,

Now, as Christ had a real body made of a woman, so was it no small argument of the reality of his body, 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 befel 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, 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 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 latitude,

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 that 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.

No. 46.

10 O

And,

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 show his head, neither durst his parents make 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 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 halcyon 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 next passover, at the latter end of March, about some forty-one days after the direction happened. 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. 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 of Saturn;

turn; 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, clearing 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 disturbance 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 show 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 a 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

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his reception, wherever he came; 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 in 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 usually 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 innocency 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 house, rendered

dered 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, made the magistrates averse both to his person and doctrine. Mercury also in the same quartile inclined the churchmen with the same averseness 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 passed in 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 of 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, and adorned him.

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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 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 a 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 gives 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

Gender

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. Buden) wrote, and calculated our Saviour's nativity. Let it be remembered, that the alteration of the stile has nothing to do with this calculation.

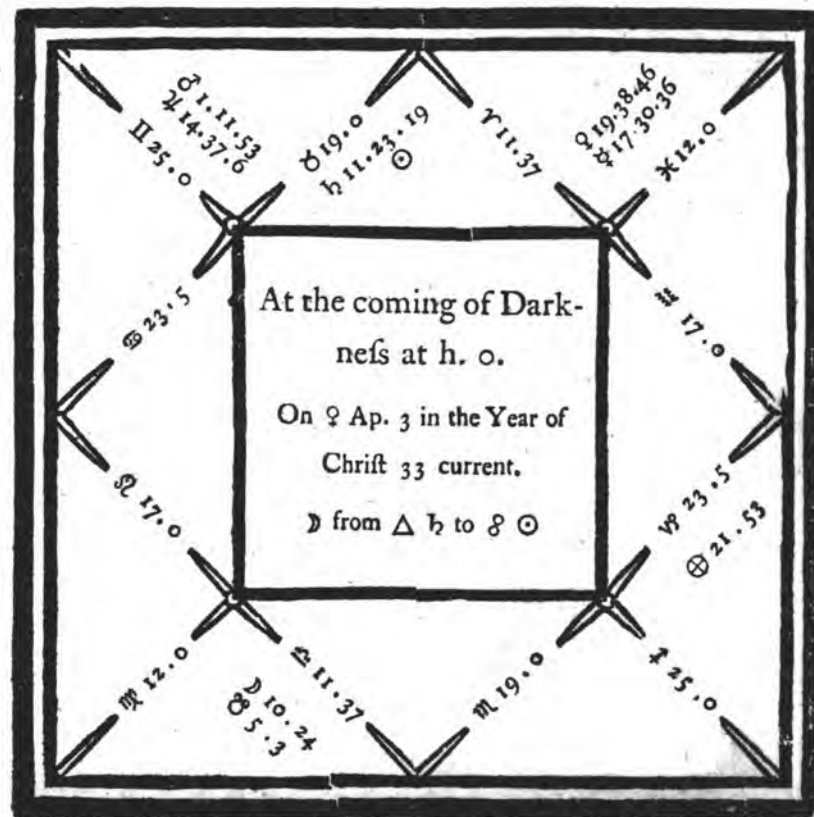
As the Sun approached the ascendant, Jesus was led before Pontius Pilate, the Moon in the seventh maliciously opposing; for so the judges at his first apprehension became now his accusers, and, possessing the natural sign of Christ himself, which ascended at birth, and which was the sign of justice, 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 hasting 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,

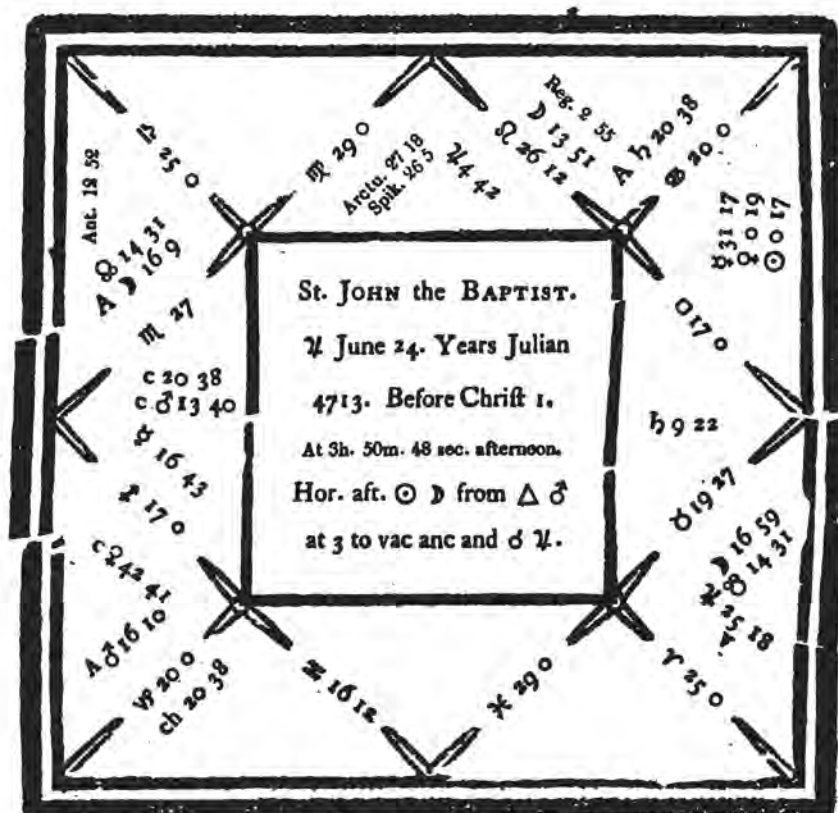
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To face page 910.



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 furly and austere disposition. Saturn in opposition of Mars, confirms the same.

No. 47.

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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

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
I L L U S T R A T I O N
OF THE
C E L E S T I A L S C I E N C E
OF
A S T R O L O G Y.
P A R T T H E T H I R D.

CONTAINING THE
METEOROLOGICAL PART of URANOLOGY;

WITH CERTAIN
RULES for prejudging the Revolutions of every Part of the habitable WORLD.

GENERAL EFFECTS OF
Great Conjunctions, Eclipses, Comets, Blazing Stars,
And other EXTRAORDINARY PHENOMENA:

WITH THE
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.

1823.

AN
ILLUSTRATION
Of the CELESTIAL SCIENCE of
ASTROLOGY.

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 material
cause

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 suns and influence of the stars, are conceived to be exhaled from the bath, 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 into the upper region, like a subtle and thin fume.

These

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, it 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, 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 that which is inclosed, 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 watery 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 have

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 antipenitasis, 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 seas 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.

The

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
the

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 corruscations 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 circumvolved, 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.

The

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 enclosures; 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

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.

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 demonstret 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 tails 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 the 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, 1 h. 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 degrees 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, insomuch 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 the 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

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.

TABLE OF COMETS.

HALLEY'S TABLE OF THE ELEMENTS OF COMETS.																
Co- mets	Ascending node.			Incl. of orb.			Perihelion.			Perihelion dis- tance from the Sun; the dis- tance of the Earth being 100000.	Equat. time of the perihel.					
A. D.	°	'	"	°	'	"	°	'	"		D.	H.	M.			
1337	II	24	21	0	32	11	0	7	59	0	40666	June,	2	6	25	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	18	retrog.
1532	II	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	♊	25	52	0	74	32	45	9	22	0	18342	Octob.	26	18	45	retrog.
1580	♊	18	57	20	64	40	0	19	5	50	59628	Novem.	28	15	0	direct.
1585	♊	7	42	30	6	4	0	8	51	0	109358	Septem.	27	19	20	direct.
1590	♊	15	30	40	29	40	40	6	64	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	II	16	1	0	37	34	0	2	14	0	37975	Octob.	29	12	23	direct.
1652	II	28	10	0	79	28	0	28	18	40	84750	Novem.	2	15	40	direct.
1661	II	22	30	30	32	35	50	25	58	40	44851	January	16	23	41	direct.
1664	II	21	14	0	21	18	30	10	41	25	102575½	Novem.	24	11	52	retrog.
1665	♊	18	2	0	76	5	0	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	37	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	22	0	83	11	0	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	40	31	21	40	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

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	64590	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	88	37	40	♊	19	58	9	885904	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	direct.
1739	June,	6	10	0	♊	27	25	14	55	43	44	♊	12	38	40	67358	retrog.
1742	January,	28	4	21	♊	5	34	45	67	4	11	♊	7	33	44	76555	retrog.
1742	Decem.	30	21	15	♊	8	10	48	2	15	50	♊	2	58	4	83811	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	58	27	77	56	55	♊	10	5	41	229388	retrog.
1748	April,	17	19	25	♊	22	52	16	85	26	57	♊	5	0	50	84066	retrog.
1748	June,	7	1	24	♊	4	39	43	56	59	3	♊	6	9	24	65525	direct.
1757	October,	21	7	55	♊	4	12	50	12	53	20	♊	2	58	0	33754	direct.
1759	March,	12	13	50	♊	23	45	35	17	40	15	♊	3	8	10	58490	retrog.
1759	Novem.	27	2	19	♊	19	39	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	58	38	13	13	♊	14	2	0	100948	direct.
1797	August,	26	8	53	♊	28	0	0								6200	direct.
1807	Septem.	16	6	34					43	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

almost 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 *εκλυπο*, *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; for 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
the

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 semi-diameters 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 semi-diameters of the Moon and Earth's shadow is greater than the aggregate of the semi-diameters of the Sun and Moon, (that, when least, being $5\frac{1}{2}$; and this, when greatest, scarcely $3\frac{1}{2}$;) 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 semi-diameter of the Moon, together, are either less, equal to, or greater, than the semi-diameter 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, Kepler, &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.

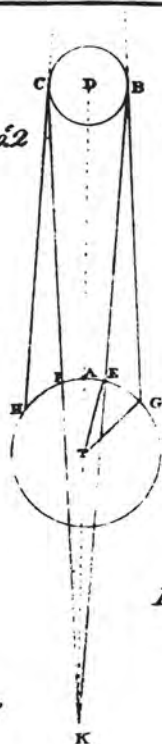


Fig. 2.

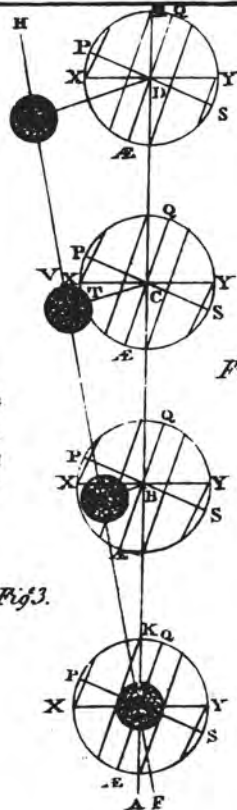


Fig. 3.



Fig. 4.

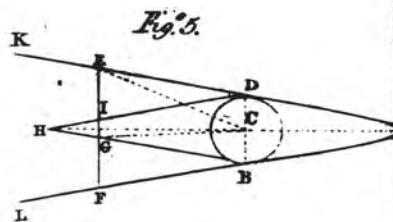


Fig. 5.

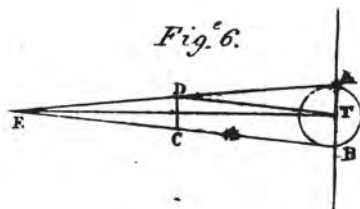


Fig. 6.

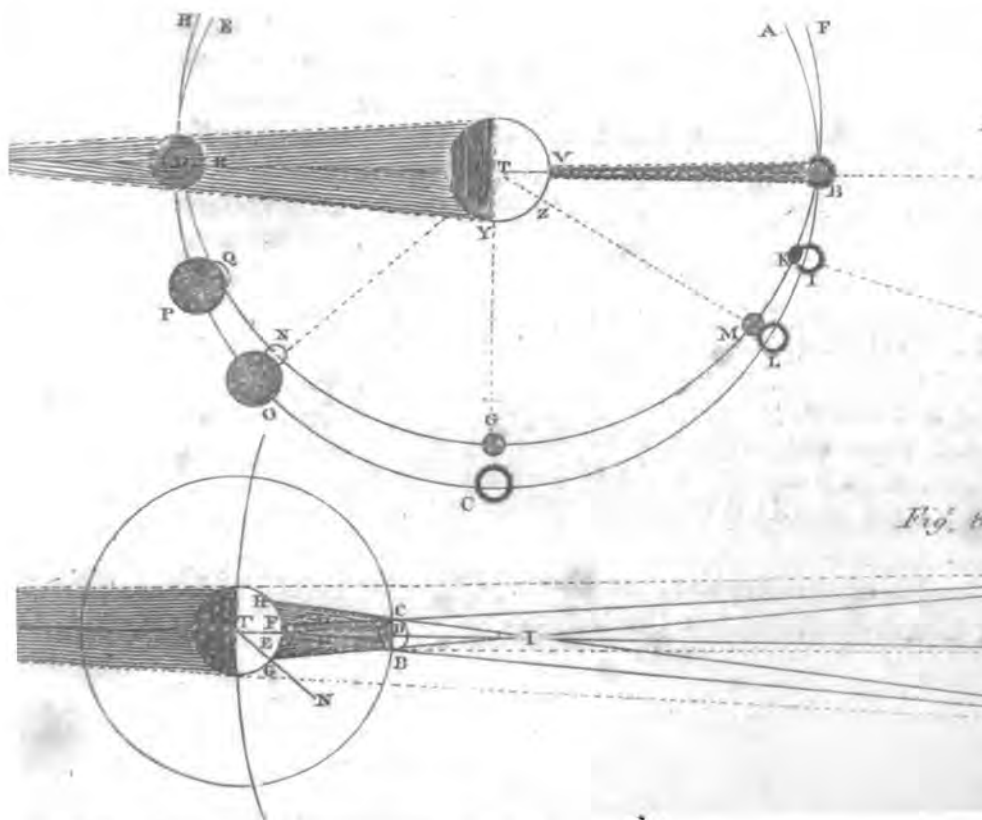


Fig. 7.

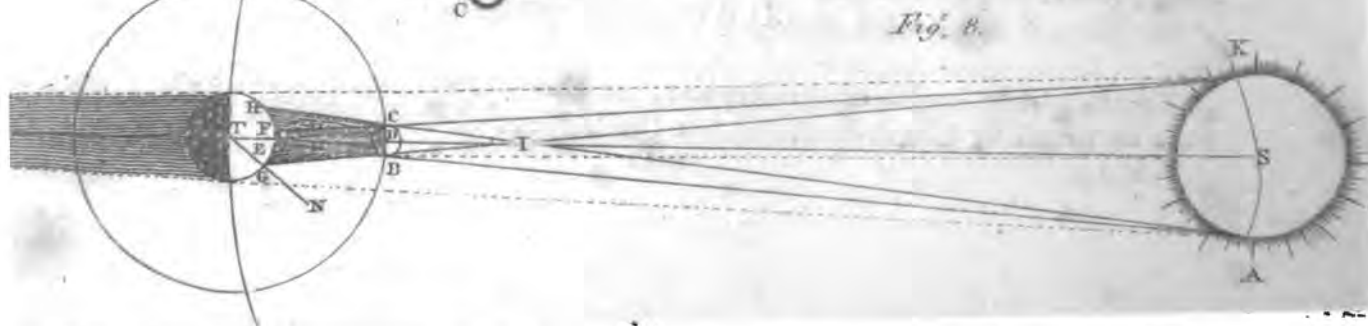


Fig. 8.

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
 No. 49. 11 D the

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 $TK=15' 50''$, 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 $TEK=1' 19' 10''$. Wherefore $TEK+TKE=ATE=AE=1' 35''$; the double of which FE is $3' 10''=190$, 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 perihelion, 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 $IGN=35' 42''$. But $IGN=TIG+ITG$; and therefore, $ITG=IGN-TIG=35' 25''$; the double of which $70' 50''=GEFH=4900$ 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

vated 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 a 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 \mathcal{A} , \mathcal{A} , \mathcal{A} , \mathcal{A} , 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 \mathcal{Q} will be the node, and the angle $H \mathcal{Q} E$ the angle of inclination of the lunar orbit to the plane of the ecliptic, which is about 5° . Hence, if $\mathcal{A}PQS$ represent the disk of the Earth, according to the orthographic projection, in the several places \mathcal{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 \mathcal{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 shaded area. Here then it is evident, that if the Moon, when new, be at the distance $\mathcal{Q}G$ 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 $\mathcal{Q}N$, the penumbral shadow will just touch the disk, and consequently $\mathcal{Q}C$ is the ecliptic limit, which may be found by the following analogy, viz. As the sine of the angle $N \mathcal{Q} C = 5^\circ 30'$ (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 $\mathcal{Q}C$, equal to the ecliptic limit, which is found to be $16^\circ 36'$, beyond which distance from the node \mathcal{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 \mathcal{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 diameter of the luminaries. The disk of the Earth, here projected, represents the case of an eclipse on an equinoctial day; AK being the eclip-

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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 emerfion, 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. Ptolomy 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 Ptolomy 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 $30\frac{1}{2}$ deg. 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 A B, fig. 6, represent the Earth, T its centre, A E B 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 194 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 so 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 gulf 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 at 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, enter

enter Germany at Embden, passing by Venice, Naples, and Grand Cairo, and set in the Gulf of Bassora 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. 593. 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 Strachius's *Breviarium Chronologicum*, 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. Rhodus 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 bring no farther than the ancient Syrteson 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 astronomers of the present day 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 in 29 degrees 43 minutes 17 seconds of \odot , 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.

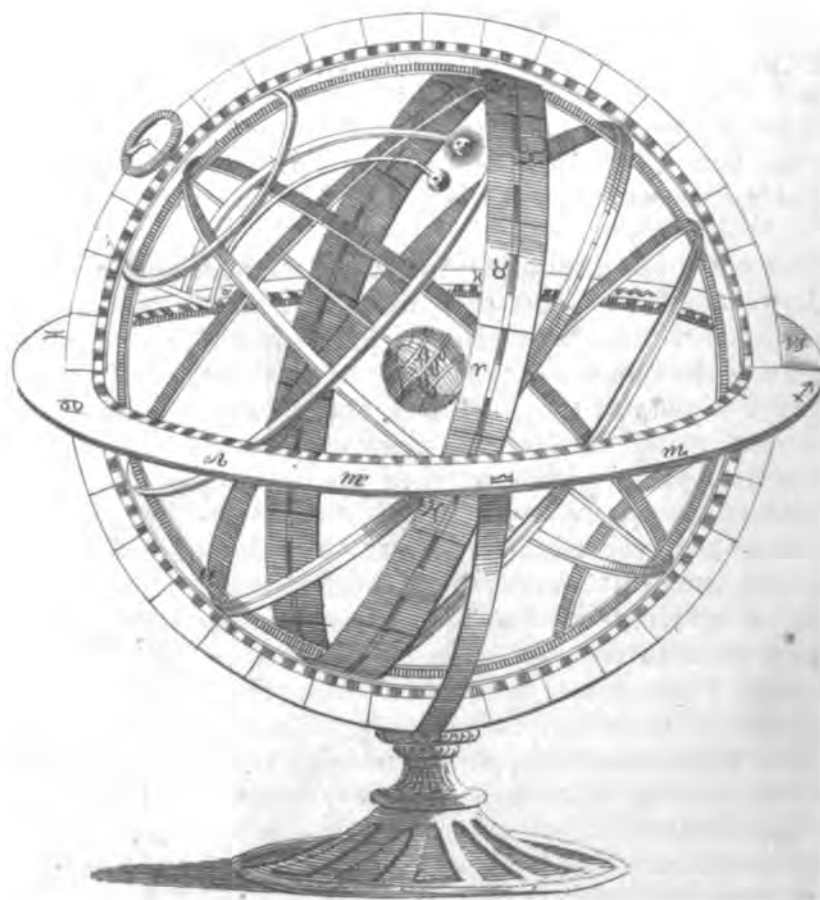
The following are the chief of the *visible* Eclipses, which will happen from this time to the end of the present century.

Eclipse of the Sun,	May 5, 1818,	at $7\frac{1}{2}$ in the morning.	Central.
Moon,	Aug. 3, 1822,	at $0\frac{1}{2}$ in the morning.	Partial.
Moon,	July 23, 1823,	at $3\frac{1}{2}$ in the morning.	Total.
Sun,	April 14, 1828,	at $9\frac{1}{2}$ in the morning.	Partial.
Sun,	May 15, 1836,	at $2\frac{1}{2}$ in the afternoon.	Partial.
Moon,	April 20, 1837,	at 9 at night.	Total.
Moon,	May 31, 1844,	at $11\frac{1}{2}$ at night.	Total.
Moon,	Nov. 25, 1844,	at $0\frac{1}{2}$ in the morning.	Total.
Sun,	May 6, 1845,	at $10\frac{1}{2}$ in the morning.	Central.
Sun,	April 25, 1846,	at $5\frac{1}{2}$ in the afternoon.	Partial.
Sun,	Sept. 27, 1848,	at 10 in the morning.	Partial.
Sun,	Mar. 15, 1858,	at 30 m. past noon.	Central.
Sun,	July 18, 1860,	at 2 in the afternoon.	Partial.
Moon,	July 12, 1870,	at 11 at night.	Total.
Moon,	Feb. 27, 1877,	at $7\frac{1}{2}$ in the evening.	Total.
Sun,	Mar. 15, 1877,	at 3 in the morning.	Partial.
Moon,	Oct. 4, 1884,	at $10\frac{1}{2}$ at night.	Total.
Sun,	May 28, 1900,	at $3\frac{1}{2}$ in the afternoon.	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 shown; 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



Armillary Sphere



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 star, 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 of the year. That which passes through the two equinoctial 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 latitudes of places, whether north or south, begin to be reckoned in degrees of the meridian; but the longitudes 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

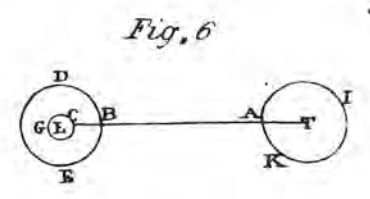
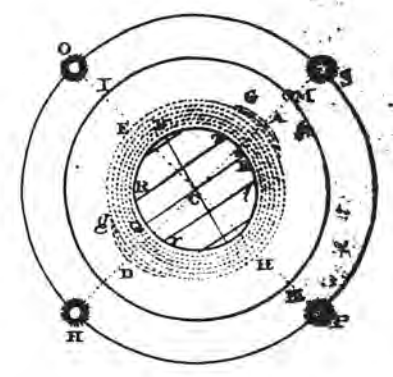
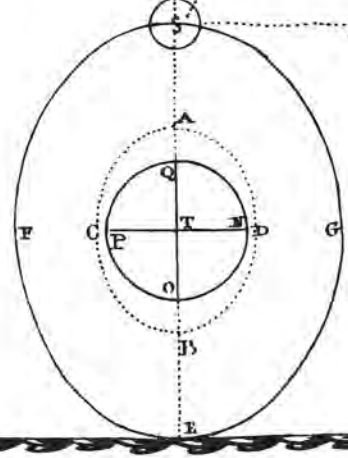
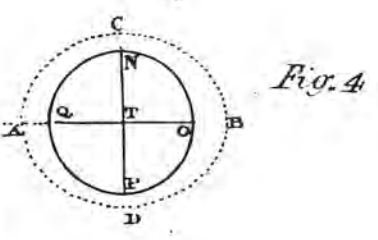
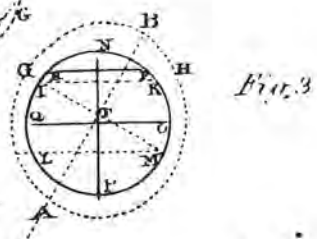
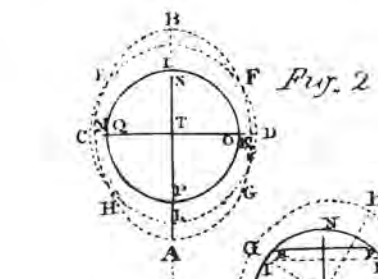
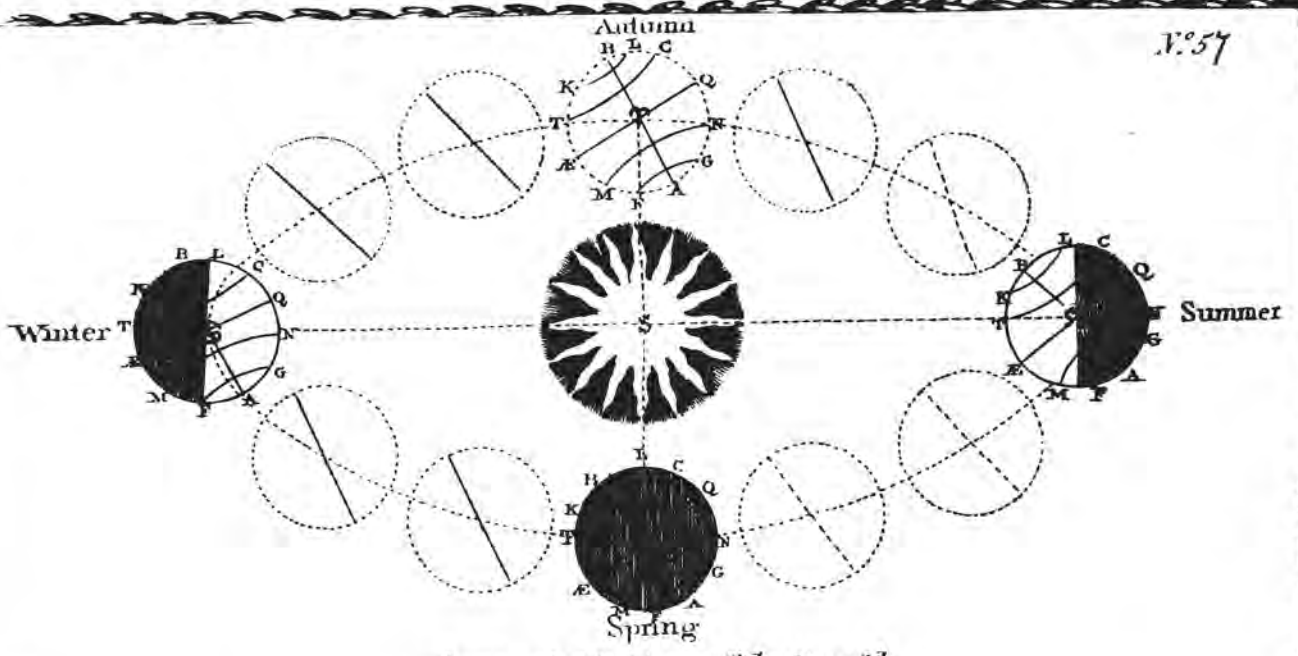
fifteenth degree; and the parallels to it are called parallels of declination. Having premised so much by way of explaining the sphere, I shall now proceed with the subject immediately before us.

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 on 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 spheroidical form of the Earth, and from that spheroidical 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 expense 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 show 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.





Tides

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 $\gamma \gamma \in \simeq$ (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 $\gamma S \simeq$ parallel to the common section of the equator and the ecliptic, which will meet with the ecliptic in two points $\gamma \simeq$. And, when the Earth seen from the Sun is in either of the points γ or \simeq , a right line S γ or S \simeq , 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 \simeq , the Sun will be seen in γ ; 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 \simeq , η , and \ddagger , towards γ ; 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 ν , 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 of 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 ν by π , 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 \simeq , 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 \simeq , η , and \uparrow , and will appear to decline from the equator towards the south; so that, when the Earth is really in \simeq , the Sun will appear in \wp . 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 \wp ; but with this difference, that, whereas the tract within the polar circle KL was in continual light while the Earth was in \wp , now, the Earth arriving at \simeq , 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 \simeq through Ω and η to \simeq , the Sun appears to pass through \simeq and \times 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 \simeq , 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	20 $\frac{1}{2}$

178 $\frac{1}{2}$

The Summer half-year includes

In March 10 $\frac{1}{2}$ Days.

April	30
May	31
June	30
July	31
August	31
September	23

186 $\frac{1}{2}$

Winter half-year 178 $\frac{1}{2}$

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

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.

No. 51.

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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 abyss, 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 abyss, and then the superior waters were violently precipitated through the same passages by which they came out; the great abyss 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 disjoined in a vast many places; and because the action of the flux and reflux of the abyss 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 take

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 abyfs 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 abyfs, 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 abyfs, 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 communicate.

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 Signior Beccaria 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' Eletticismo*; 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.

No. 51.

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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 Switzerland, 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, Valleslonga, 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
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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, and even beneath the 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

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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
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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 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 N O P Q, 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 spheroidical 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 AL or BI is double the depression CM or DK. That, if S be the Sun, then $AP - OK = AL \times KD = 25$ inches; or $11\frac{1}{2}$ feet, if S be the Moon. That at the points E, F, G, H, (which are called the *oceans*;) the water is neither elevated nor depressed. That if any other body be placed at O, as the Moon, in the same right line TS; 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 PN be the axis of the Earth, and QO 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 AB coinciding with the axis of the earth PN. 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 AB be turned towards S, and make an angle with the Earth's axis, as ATP or BTN. Then we observe, that since C, D, are the places of lowest water, that parallel IK which passes through the point I on one side of the equator, and LM which passes through M on the other, will divide the Earth into three zones, into two of which, viz. ENK and LPM, there will be but one tide each day, of the same kind; for instance, in the parallel EF, a person at F will have high water, and at E low water, for twelve hours after. Again, in all the zone IKML there will be two tides of the same kind each day, as is evident from the figure. These limits, or the arch QI or OM, 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 AB will now coincide with the plane of the equator QO, and the shorter axis CD with the axis of the Earth NP. Here it is obvious, that, in this situation of the spheroid, the waters in the parts AB, with respect to those at CD, 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 E' to T S'; 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 Hague in

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Normandy,

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 strait 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, the Black Sea and the 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 the other; 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 truth of this doctrine, the example of the tides in the port of Catsha, 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 the extraordinary tide, considers

ders that there are two inlets to this port of Catsha, 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 Catsha, 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 side of the equator with Catsha, it has been shown that the diurnal tide must exceed the nocturnal, so that two greater and two less tides must arrive at Catsha 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. See Phil. Trans. vol. xiv. xix.

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
Ile of Alderney, ditto	-	English channel	12	00
River Amazon's mouth, America	-	Atlantic ocean	6	00
Ile of Ameyland, Dutchland	-	German ocean	7	30
Amsterdam, ditto	-	Ditto	3	00
St. Andrew's, Scotland	-	Ditto	2	15
Ile of Anholt, Denmark	-	Sound	0	00
Antwerp, Flanders	-	River Schelde	6	00
Archangel, Russia	-	White sea	6	00
Ile 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
Ile 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
Ile Bermudas, Bahama Isles	-	Atlantic ocean	7	00
Berwick, England	-	German ocean	2	30
Ile 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
Bordeaux, France	-	Bay of Biscay	3	00
Boulogne, ditto	-	English channel	10	30
Bremen, Germany	-	River Weser	6	00
Breeseound, Dutchland	-	German ocean	4	30
Brest, France	-	Bay of Biscay	3	45
Bridlington Bay, England	-	German ocean	3	45
Brill, Dutchland	-	Ditto	1	30
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		H.	
Estaples, France	English channel	11	00
Falmouth, England	Ditto	5	30
Flamborough-head, ditto	German ocean	4	00
Cape Florida, Florida	Gulf of Mexico	7	30
Flushing, Dutchland	German ocean	0	45
Isle of Fly, ditto	Ditto	7	30
North Foreland, England	Ditto	9	45
South ditto, ditto	English channel	9	45
Foulness, ditto	German ocean	6	45
Foye, ditto	English channel	5	15
R. Garonne, France	Bay of Biscay	3	00
Gaspé bay, Arcadia	Gulf St. Lawrence	1	30
Gibraltar, Spain	Mediterranean sea	0	00
Cape of Good Hope, Caffers	Indian ocean	3	00
Granville, France	English channel	7	00
Graveline, ditto	Ditto	0	00
Gravesend, England	R. Thames	1	30
Groine, or Cape Corunna, Spain	Bay of Biscay	3	00
Isle of Guernsey, England	English channel	1	30
Hallifax, Nova Scotia	Western ocean	7	30
Hamburgh, Germany	River Elbe	6	00
Haarlem, Dutchland	German ocean	9	00
Hartlepool, England	Ditto	3	00
Harwich, ditto	Ditto	11	15
Havre de Grace, France	English channel	9	00
Cape Henry, Virginia	Atlantic ocean	11	15
Holyhead, Wales	Irish sea	1	30
Honfleur, France	River Seine	9	00
Hull, England	River Humber	6	00
R. Humber entrance, ditto	German ocean	5	13
Ice Cove, North Main	Hudson's straits	10	00
Fort St. John's, Newfoundland	Atlantic ocean	6	00
St. John de Eus, France	Bay of Biscay	3	30
Port St. Julian, Patagonia	South Atlantic ocean	4	45
Kentish Knock, England	German ocean	0	00
Isle of Kilduin, Lapland	North ocean	7	30
Kinfale, Ireland	Atlantic ocean	5	15
Land's End, England	St. George's channel	7	30
Leith, Scotland	German ocean	4	30
Leostoffe, England	Ditto	9	45
Liverpool, ditto	Irish sea	11	15
Isle of Lewis, N. Port, Scotland	Western ocean	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
Longsand-Head, England -	German ocean -	10	30
Isle of Lundy, 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
Shcerness, England	-	River Thames	-	0	00
Sierra Leona, Guinea	-	Atlantic ocean	-	8	15
Shorcham, England	-	English channel	-	10	30
Ile of Shetland, limits, Scotland	-	Western ocean	-	3	00
Ile 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
Tces, R. mouth, England	-	German ocean	-	3	00
Ile of Teneriffe, Canaries	-	Atlantic ocean	-	3	00
Ile of Texel, Dutchland	-	German ocean	-	7	30
Thames, R. mouth, England	-	Ditto	-	1	30
Tinmouth, ditto	-	Ditto	-	3	00
Toptham, ditto	-	English channel	-	6	00
Torbay, ditto	-	Ditto	-	5	15
Ile of Torey, Ireland	-	Western ocean	-	5	30
St. Valery, France	-	English channel	-	10	30
Vannes, ditto	-	Bay of Biscay	-	3	45
Ile of Uihant, 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
Ile 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

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

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 water in the dish be warmed, and the plate filled with cold water, and the smoking wick of a candle be held over the plate, the contrary will happen.

From the same cause it happens, that there are such constant calms in that 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 equilibrio 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 such 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. Transf. 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

we cannot discover ærial 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 bring 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. Mufchenbroek, 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 of the barometer.

The industry of the above-mentioned, and that of some 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 foretells 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. Muschenbroek 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 his *Intr. ad. Phil. Nat.* vol. ii.

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, Switzerland, 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. Brier observes, that experiments with feathers are subject to uncertainty; as they seldom or never describe a straight line, but a sort of spiral, 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 21 miles; and that, in a small breeze, the wind moved at the rate of only 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	Just perceptible.
3	4.40	.044	
4	5.87	.079	Gentle pleasant wind.
5	7.33	.123	
10	14.67	.492	Pleasant brisk gale.
15	22.00	1.107	
20	29.34	1.968	Very brisk.
25	36.67	3.075	
30	44.01	4.429	High wind.
35	51.34	6.027	
40	58.68	7.873	Very high.
45	66.01	9.963	
50	73.35	12.390	A storm or tempest.
60	88.02	17.715	A great storm.
80	117.36	31.499	A hurricane.
100	146.70	49.200	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. Trans. vol. li. page 165. Dr. Hales found (Statistical Eff. vol. ii.) 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. receives 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 waisting 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 balituous 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 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 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 *moonsoons*. See Ency. Lond. vol. xv.

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 Leone 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. See p. 1003.

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 the 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 Brazilian 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 sail back or go into harbour, and wait for the return of the trade-wind. See Phil. Transf. 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

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, Hypaquilo, Gallicus.</i>	11	15
3. North-north-east.	<i>Aquilo.</i>	22	30
4. North-east-by-north.	<i>Mesoboreas, Mesaquilo, Supernas.</i>	33	45
5. North-east.	<i>Arctapeliotes, Borapeliotes, Græcus.</i>	45	
6. North-east-by-east.	<i>Hypocæsius.</i>	56	15
7. East-north-east.	<i>Cæsius, Hælespontius.</i>		
8. East-by-north.	<i>Mesocæsius, Carbas.</i>	67	30
		78	45
9. EAST.	<i>Solanus, Subsolanus, Opeltites.</i>	0	0
10. East-by-south.	<i>Hypeurus, or Hypercurus.</i>	11	15
11. East-south-east.	<i>Eurus, or Volturnus.</i>	22	30
12. South-east-by-east.	<i>Mesaurus.</i>	33	45
13. South-east.	<i>Notapeliotes, Euxaster.</i>	45	
14. South-east-by-south.	<i>Hypophœnix.</i>	56	15
15. South-south-east.	<i>Phoenix, Phœnicias, Leuco-notus, Gargeticus.</i>	67	30
16. South-by-east.	<i>Mesophœnix.</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, Alfa-nus.</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. South-West.	<i>Noto-zephyrus.</i> <i>Noto-libycus.</i> <i>Africus.</i>	45	
22. South-west-by-west.	<i>Hypolibis.</i> <i>Hypafricus.</i> <i>Subvesperus.</i>	56	15
23. West-south-west.	<i>Libis.</i>	67	30
24. West-by-south.	<i>Mesolibis.</i> <i>Mesozephyrus.</i>	78	45
		From the West.	
25. WEST.	<i>Zephyrus, Favonius, Oc-cidens.</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>Mesargestes.</i> <i>Mesocorus.</i>	33	45
29. North-west.	<i>Zephyro-boreas, Boro-li-bycus, Olympias.</i>	45	
30. North-west-by-north.	<i>Hypocircius.</i> <i>Hypothrafcias.</i> <i>Scirem.</i>	56	15
31. North-north-west.	<i>Circius, Thrafcias.</i>	67	30
32. North-by-west.	<i>Mesocircius.</i>	78	45

APPLI-

APPLICATION of all the foregoing PHENOMENA in NATURAL and METEOROLOGICAL ASTROLOGY.

Having described the nature and properties of meteorolic 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 consti-

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 sheweth 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 man, 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 climate 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, at home. 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 more 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.

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 seed-time 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 grafs 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 necessities 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

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 preface 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 wafted 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, asthmas, 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 negociation, 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 correspondent 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 benefices, 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 asterism, 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, asterism, 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, a 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, earth-

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 other, 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, corruscuous, 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 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, if 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 air, winds; in the earth, cold

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 aspected. 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 aspected. 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 *apertio 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 snow. Jupiter and the Moon in conjunction, quartile, or opposition,

sition, produce gentle winds, serenity, and temperature of the air; yet they alter the weather, according to the quality of the sign and asterism 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 corruscations. Mars, entering new signs, very often changeth the air; so Mars, passing by Succulæ, 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, in semi-sexile, and sexile, 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.

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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 presage 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 aspect.

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 lunation, 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 cæli*, 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 Hædi 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 presageth 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 presageth 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 promisseth 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 presageth 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 presageth 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 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 Presepe, 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.

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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 are 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, wainscots 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 soonest 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 presages rain, and argues that the middle region of the air is temperate, the lowest watery, 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 closely 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 herbary cæction, more particularly described in my Notes and Illustrations to the improved edition of CULPAPER'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 provincial 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 fleet, 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

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	♂

These quartiles will produce
cold and moist weather,
snow, fleet, and rain.

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.

23, ♀

March

23,	♀	Stationary				Cold and cloudy
24,	♂ ♀	Saturn in ♄	Venus in ♀			Cold sharp winds, and thick atmosphere.
	♂ ♀	Moon in ♄	Mars in ♄			
	♂	in perihelion				
	♀	in ♏				
25,	♂ ♀	Moon in ♄	Saturn in ♄			Thick dark clouds, with wind and snow.
	♂ ♀	Moon in ♄	Venus in ♀			
	♂ ♀	Moon in ♄	Jupiter in ♄			
26,	♂ ♀	in ♄				Condensed air, but no rain.
	♂ ♀	in ♄				
27,	♂ ♀	Jupiter in ♄	Venus in ♀			Cold weather with winds and showers.
	♂ ♀	Moon in ♄	Jupiter in ♄			
29,	♂ ♀	Moon in ♄	Mercury in ♄			Cold and cloudy.
30,	♂ ♀	in apogee				
	♂ ♀	Moon in ♄	Jupiter in ♄			Pleasant and fine weather for the season.
	♂ ♀	Moon in ♄	Mars in ♄			
	♂ ♀	Moon in ♄	Venus in ♀			
	♂ ♀	Moon in ♄	Saturn in ♄			
31,	♂ ♀	Jupiter in ♄	Mars in ♄			Unsettled, but for the most part fine.
	♂ ♀	Sun in ♄	Moon in ♄			

April

1,	♂ ♀	Moon in ♄	Mercury in ♄			Wind and turbulent air, with hasty showers of rain.
	♂ ♀	Moon in ♄	Saturn in ♄			
	♂ ♀	Moon in ♄	Mars in ♄			
	♂ ♀	Jupiter in ♄	Mars in ♄			
2,	♂ ♀	Moon in ♄	Venus in ♀			According to the mixture of these stars, there will be dark clouds and sleet.
3,	♂ ♀	Moon in ♄	Saturn in ♄			
	♂ ♀	Moon in ♄	Mercury in ♄			
	♂ ♀	Moon in ♄	Jupiter in ♄			
	♂ ♀	Moon in ♄	Mars in ♄			
	♂ ♀	Sun in ♄	Moon in ♄			Some rain and wind.
4,	♂ ♀	Moon in ♄	Venus in ♀			
	♂ ♀	Saturn in ♄	Mercury in ♄			Fine dry rarefied air.
	♂ ♀	Sun in ♄	Moon in ♄			
5,	♂ ♀	Moon in ♄	Saturn in ♄			Turbulent cold winds, with rain.
7,	♂ ♀	Jupiter in ♄	Mercury in ♄			
	♂ ♀	Moon in ♄	Jupiter in ♄			
	♂ ♀	Moon in ♄	Mercury in ♄			
	♂ ♀	Moon in ♄	Mars in ♄			Gentle showers.
	♂ ♀	Sun in ♄	Moon in ♄			
8,	♂ ♀	Moon in ♄	Venus in ♀			Fine pleasant weather.
	♂ ♀	Moon in ♄	Jupiter in ♄			

April

11,	△	♂	♂	Moon	in ♄	Saturn	in ♄	Cold rain.
12,	△	♂	♂	Moon	in ♃	Jupiter	in ♄	} Much rain.
	△	♂	♂	Moon	in ♃	Mercury	in ♄	
	△	♂	♂	Moon	in ♃	Mars	in ♄	
				in perigee				
13,	△	♂	♂	Moon	in ♀	Venus	in ♀	Fine day.
14,	△	☉	♂	Moon	in ♀	Sun	in ♀	} Warm breezes.
	□	♂	♂	Moon	in ♀	Saturn	in ♄	
15,	□	♂	♂	Moon	in ♀	Mars	in ♄	} Pleasant weather.
	□	♂	♂	Moon	in ♀	Mercury	in ♄	
16,	*	♂	♂	Moon	in ♄	Saturn	in ♄	} Some dark clouds, but no rain.
	♂	♂	♂	Moon	in ♄	Jupiter	in ♄	
	□	♂	♂	Moon	in ♄	Venus	in ♀	
17,	□	☉	♂	Sun	in ♀	Moon	in ♄	} Good weather for the season.
	♂	♂	♂	Mars	in ♄	Mercury	in ♄	
	*	♂	♂	Moon	in ♄	Mars	in ♄	
	*	♂	♂	Moon	in ♄	Mercury	in ♄	
18,	*	♂	♂	Moon	in ♄	Venus	in ♀	Clear sky.
19,	*	☉	♂	Sun	in ♀	Moon	in ♄	Warm weather.
21,	♂	♂	♂	Moon	in ♄	Saturn	in ♄	} Some dark clouds, with showers.
	△	♂	♂	Moon	in ♄	Jupiter	in ♄	
	□	♂	♂	Jupiter	in ♄	Venus	in ♀	
23,	♂	♂	♂	Moon	in ♀	Mars	in ♀	} A clear and pleasant day.
	♂	♂	♂	Moon	in ♀	Mercury	in ♀	
24,	♂	♂	♂	Moon	in ♀	Venus	in ♀	} Gentle showers.
	□	♂	♂	Moon	in ♀	Jupiter	in ♄	
25,	♂	☉	♂	Sun	in ♄	Moon	in ♄	A pleasant day.
26,	*	♂	♂	Moon	in ♄	Saturn	in ♄	} Some dark clouds.
				in apogee				
	*	♂	♂	Moon	in ♄	Jupiter	in ♄	} Dull morning, but pleasant afternoon.
28,	□	♂	♂	Moon	in ♄	Saturn	in ♄	
	*	♂	♂	Moon	in ♄	Mars	in ♀	
	*	♂	♂	Moon	in ♄	Mercury	in ♀	
29,	□	♂	♂	Jupiter	in ♄	Mercury	in ♀	Pleasant day.
30,	*	☉	♂	Sun	in ♄	Moon	in ♄	} Open free air.
31,	*	♂	♂	Moon	in ♄	Venus	in ♄	

May

1,	△	♂	♂	Moon	in ♄	Saturn	in ♄	Some showers.
	♂	♂	♂	♂ and ♀			in ♄	
	□	♂	♂	Moon	in ♄	Mercury	in ♀	

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May

2,	☐	☉	☾	Sun	in	♈	Moon	in	♈		
	△	♂	☾	Moon	in	♈	Venus	in	♈		
	☐	♀	☾	Moon	in	♈	Venus	in	♈		
4,	△	☉	☾	Sun	in	♈	Moon	in	♈		
	△	♀	☾	Moon	in	♈	Venus	in	♈		
	△	♀	☾	Moon	in	♈	Mercury	in	♈		
5,	♂	♂	♂	Moon	in	♈	Saturn	in	♈		
	*	♂	♂	Moon	in	♈	Jupiter	in	♈		
7,	☐	♂	♂	Moon	in	♈	Jupiter	in	♈		
	♂	♂	♂	Moon	in	♈	Mars	in	♈		
8,	♂	♂	♂	Moon	in	♈	Mercury	in	♈		
	♂	♀	☾	Moon	in	♈	Venus	in	♈		
9,	♀	☉	☾	Moon	in	♈	Sun	in	♈		
					in	♈	perigee				
	△	♂	♂	Moon	in	♈	Saturn	in	♈		
	△	♂	♂	Moon	in	♈	Jupiter	in	♈		
	♂	♀	♀	Venus	in	♈	Mercury	in	♈		
10,	*	☉	♂	Sun	in	♈	Saturn	in	♈		
11,	☐	♂	♂	Moon	in	♈	Saturn	in	♈		
13,	△	♀	☾	Moon	in	♈	Venus	in	♈		
	△	♀	☾	Moon	in	♈	Mercury	in	♈		
14,	△	☉	☾	Sun	in	♈	Moon	in	♈		
	*	♂	♂	Moon	in	♈	Saturn	in	♈		
	♂	♂	♂	Moon	in	♈	Jupiter	in	♈		
	*	♂	♂	Moon	in	♈	Mars	in	♈		
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	♈		
	△	♂	♂	Moon	in	♈	Jupiter	in	♈		
	*	♀	☾	Moon	in	♈	Venus	in	♈		
	*	☉	☾	Sun	in	♈	Moon	in	♈		
20,	*	♀	☾	Moon	in	♈	Mercury	in	♈		
22,	♂	♂	♂	Moon	in	♈	Mars	in	♈		
	☐	♂	♂	Moon	in	♈	Saturn	in	♈		
24,	*	♂	♂	Moon	in	♈	Jupiter	in	♈		
	*	♂	♂	Moon	in	♈	Jupiter	in	♈		
25,	♂	♀	☾	Moon	in	♈		in	♈		
	♂	♀	☾	Moon	in	♈		in	♈		
	♂	☉	☾	Sun and Moon and both	in	♈		in	♈		

Warm and pleasant weather.

Serene and pleasant weather.

Some dark clouds.

Warm showers.

Many showers.

Windy and wet.

Dark clouds with showers.

Dull day.

Condensed air.

Some clouds, but no rain.

Fine spring weather.

According to the mixture of these rays, fine spring weather may be expected.

Many showers.

Turbulent winds.

Fine warm weather.

Fine serene weather.

May

26,	☐	♂	♂ Moon	in ♀	Saturn	in ♄	Some clouds.
27,	*	♂	♂ Moon	in ♀	Mars	in ♀	Fine day.
28,	△	♂	♂ Moon	in ☿	Saturn	in ♄	Some showers.
	♂	♂	♂ Moon	in ☿	Jupiter	in ☿	
29,	*	☉	♂ Sun	in ♀	Moon	in ♀	Warm weather, but unsettled, and perhaps thunder.
	☐	♂	♂ Moon	in ♀	Mars	in ♄	
	*	♀	♀ Moon	in ♀	Venus	in ♀	
30,	*	♀	♀ Moon	in ♀	Mercury	in ♀	Pleasant day.
31,	♂	☉	♀ Sun	in ♀	Venus	in ♀	Very fine pleasant weather.
	△	♂	♂ Moon	in ♀	Mars	in ♀	
	☐	♀	♀ Moon	in ♄	Venus	in ♀	
	☐	☉	♂ Sun	in ♀	Moon	in ♄	

June

1,	♂	♂	♂ Moon	in ♄	Saturn	in ♄	Some clouds, but mild and fair weather.
	*	♂	♂ Moon	in ♄	Jupiter	in ☿	
	☐	♀	♀ Moon	in ♄	Mercury	in ♀	
2,	△	☉	♂ Sun	in ♀	Moon	in ♄	Pleasant warm weather.
	△	♀	♀ Moon	in ♄	Venus	in ♀	
3,	☐	♂	♂ Moon	in ♄	Jupiter	in ☿	A good day.
4,	♂	♂	♂ Moon	in ♄	Mars	in ♄	Some thunder, with storms of rain.
	△	♀	♀ Moon	in ♄	Mercury	in ☿	
5,			in perigee				Dark clouds with rain.
	△	♂	♂ Moon	in ♄	Saturn	in ♄	
6,	△	♂	♂ Moon	in ♄	Jupiter	in ☿	Gentle showers.
7,	♂	☉	♂ Sun	in ♀	Moon	in ♄	Pleasant weather.
	♂	♀	♀ Moon	in ♄	Venus	in ♀	
8,	☐	♂	♂ Moon	in ♄	Saturn	in ♄	Fine day.
9,	△	♂	♂ Moon	in ♄	Mars	in ♄	Warm day.
	♂	♂	♂ Moon	in ♄	Mercury	in ☿	
10,	*	♂	♂ Moon	in ♄	Saturn	in ♄	Gentle breezes, with some clouds.
	♂	♂	♂ Moon	in ♄	Jupiter	in ☿	
	☐	♀	♀ Saturn	in ♄	Mercury	in ☿	
11,	*	♀	♀ Mars	in ♄	Mercury	in ☿	Very pleasant weather.
12,	△	☉	♂ Sun	in ♀	Moon	in ♄	
	☐	♂	♂ Moon	in ♄	Mars	in ♄	
	△	♀	♀ Moon	in ♄	Venus	in ♀	
13,	☐	☉	♂ Sun	in ♀	Saturn	in ♄	Some clouds.
14,	*	♂	♂ Moon	in ♄	Mars	in ♄	Some gentle showers.
	△	♂	♂ Moon	in ♄	Mercury	in ☿	

15, ☐

June

15,	☐	☉	♂	Sun	in ♀	Moon	in ✕	} Some rain with dark clouds.
	♂	♂	♂	Moon	in ✕	Saturn	in ✕	
	△	♂	♂	Moon	in ✕	Jupiter	in ☿	
17,	☐	♂	♂	Moon	in ♀	Mercury	in ☿	} Fine day.
18,	△	♂	♂	Saturn	in ✕	Mercury	in ☿	
	*	☉	♂	Sun	in ♀	Moon	in ♀	} Dull mornings, but fine days.
	☐	♂	♂	Moon	in ♀	Jupiter	in ☿	
	*	♂	♂	Moon	in ♀	Venus	in ♀	
20,	♂	♂	♂	Moon	in ♂	Mars	in ♂	} Some dark clouds, with storms of thunder and lightning.
				in apogee				
	*	♂	♂	Moon	in ♂	Saturn	in ✕	
	*	♂	♂	Moon	in ♂	Jupiter	in ☿	
	*	♂	♂	Moon	in ♂	Mercury	in ☿	
22,	*	♂	♂	Saturn	in ✕	Mars	in ♂	} Some gentle breezes, with clouds.
	☐	♂	♂	Moon	in ♀	Saturn	in ✕	
23,	♂	☉	♂	Sun	in ♀	Moon	in ✕	} Fine morning, with much dew in the evening.
	♂	♀	♂	Venus	in ☿	Mercury	in ☿	
24,	△	♂	♂	Moon	in ☿	Saturn	in ✕	} Some gentle showers.
	*	♂	♂	Moon	in ☿	Mars	in ♂	
25,	♂	♂	♂	Moon	in ☿	Jupiter	in ☿	} Some thunder and rain.
	♂	♂	♂	Moon	in ☿	Mercury	in ☿	
26,	☐	♂	♂	Moon	in ♀	Mars	in ♂	} Fine weather.
27,	*	☉	♂	Sun	in ♀	Moon	in ♀	
	*	♂	♂	Moon	in ♀	Venus	in ♀	
28,	♂	♂	♂	Moon	in ✕	Saturn	in ✕	} Some dark clouds.
	△	♂	♂	Moon	in ✕	Mars	in ♂	
	*	♂	♂	Moon	in ✕	Mercury	in ☿	
29,		☉		in aphelio				} Pleasant weather.
	☐	☉	♂	Sun	in ☿	Moon	in ♀	
	*	♂	♂	Moon	in ✕	Jupiter	in ☿	
30,	☐	♂	♂	Moon	in ♀	Venus	in ☿	} Warm and pleasant weather.
	*	♂	♂	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 Time 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 equinoctial 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

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12 D

first

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 impressive 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 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 of 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 nearer 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 Sun-beams, and increase in light and motion, their influence and power increase; 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 Almuten, 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 that to the dominion which is most angular, or that hath greatest familiarity of action. So far it is the rule with the planets. But of the fixed stars, we choose 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, the kind and quality of the accident portended are for the most part judged. 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 that misfortune will fall upon that species of animals. If the stars and constellations partake of the nature of those 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 of 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, which have been respectively allotted them, and which is fully explained in the introductory part of this work.

The

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 Aquaries; 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 with Saturn, foreshows violent debate and contention between them. Those countries that are under Taurus and Libra are Ireland, Russia, Poland, the 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 the 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 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 events 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 surprise 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. This 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

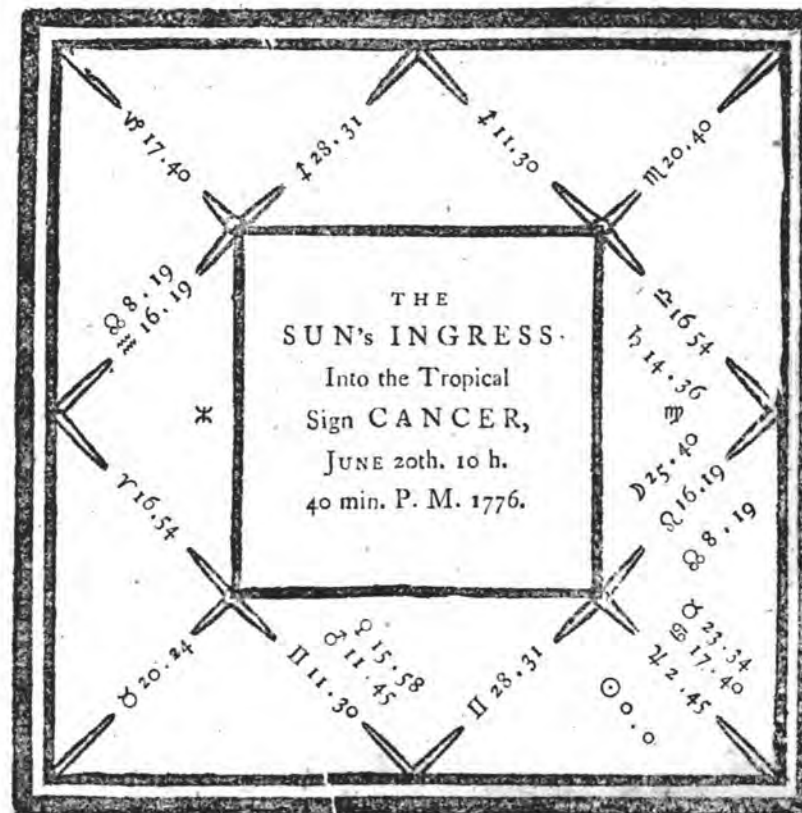
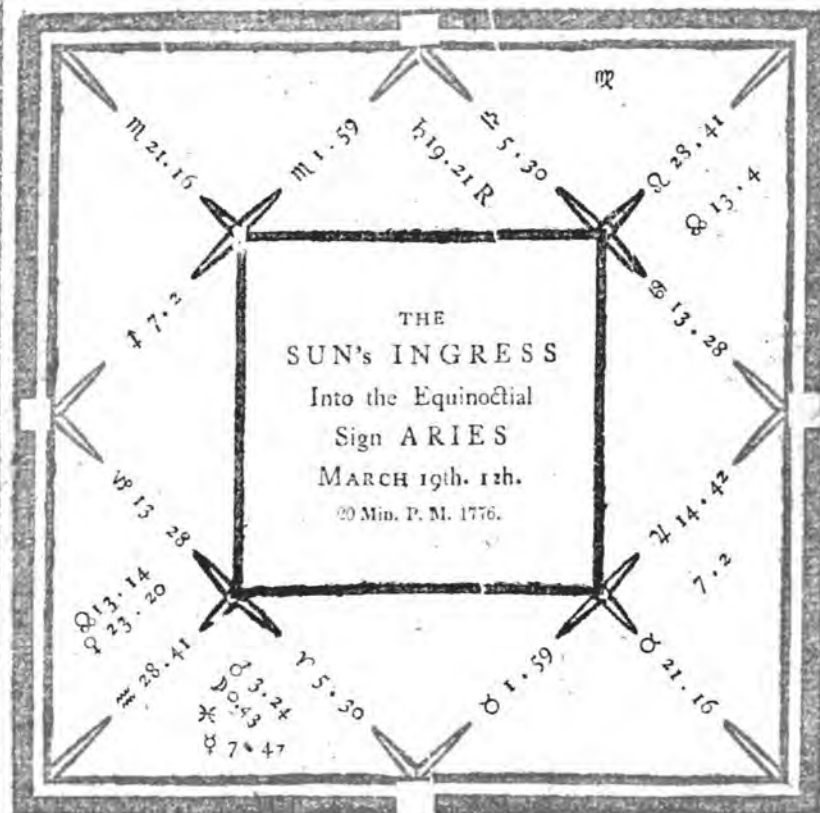
* Let the reader compare the foregoing remarks with the events that have happened, particularly in France, since the first editions of this work were published; and I trust I shall obtain credit for other matters which I have predicted, but which are as yet in the womb of time. *Note to the edition of 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 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 Great 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.

h 2 36 North.
 ν 0 18 South.
 δ 0 44 South.

ϕ 0 27 South.
 ϕ 0 53 North.
 D 3 42 South.



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
<hr/>		
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 arise. 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 *imum coeli* 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 war-like 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 prenoted 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 that 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.

RE-PRINTED IN THE YEAR MDCCCXX.

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AN
ILLUSTRATION
Of the CELESTIAL SCIENCE of
ASTROLOGY.

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 man 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 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 attestators of the first reputation and character. Indeed, the force of revelation, and the doctrine of Christ, depends very much upon our opinion of the existence of spirits; for that, being confessed or doubted, either affirms or denies the eternity of the soul.

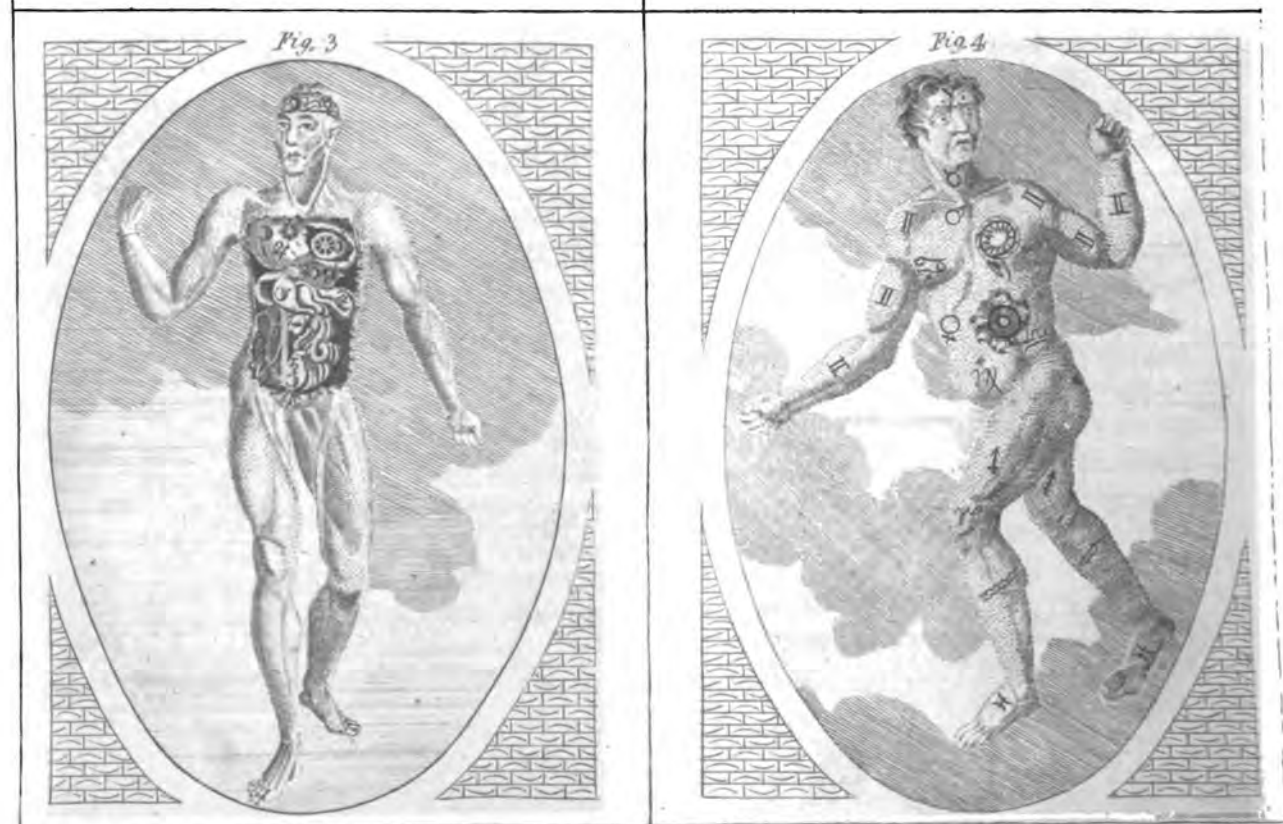
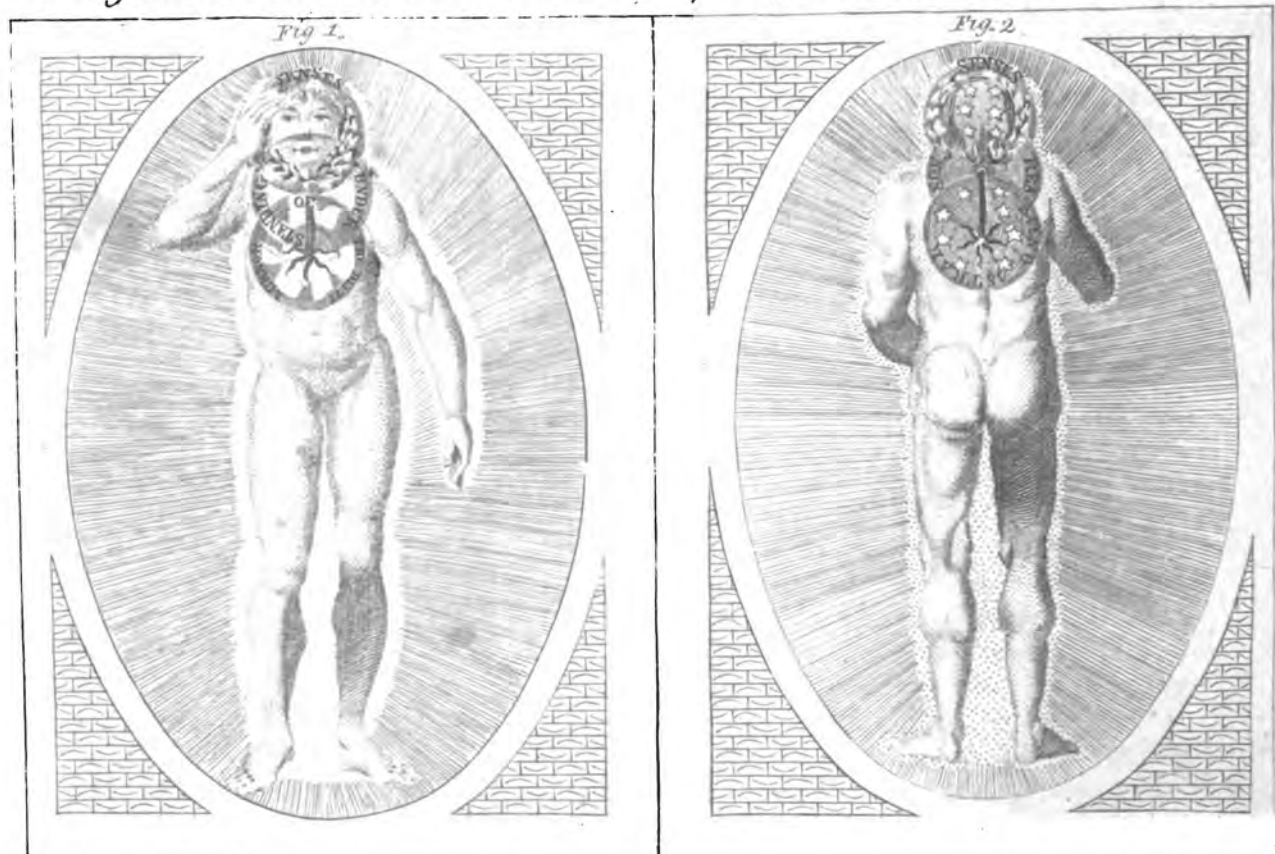
Those persons, who have taken pains to contemplate the nature and structure of man, will have no difficulty to believe, from the principles of reason and common sense, that a soul, essence, or spirit, absolutely exists within his body, totally independent of all material functions or desires; that flies 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



A View of Man in his Bimemal state as invested With power by his Creator to rule & Govern gro's Elements



The Lapsed State of Man when contaminated by Lucifer, & under the Dominion of Sideral & Elemental Influx.

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 damped souls, and holds converse with the departed spirits of men.

To

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, agreeably 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 *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
reason

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, in 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 these 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 to 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 falsehood 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, shew 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

"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 apostles: *There is a natural body, and there is a spiritual body*, 1 Cor. xv. 44. 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 condition 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 sciolists.

and:

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 perish, 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 (Swedenborgian) sense of the word, is signified resurrection, and continuation of life.

There

There is a very near communication and correspondence betwixt the spirit and respiration, and the motion of the heart (*syftole*), 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 *syftole* 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 putrifies. 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 correspondence 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 arguments; particularly from these; viz. That every angel is in a perfect human form; 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, inasmuch 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 enters into the world of spirits, which is soon after his resurrection, (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.* 2 Cor. xii. 2.

derived

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 know 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
man,

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. *Matth. x. 42.*

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 neighbours;

bours; 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 acts,

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 of 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.

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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

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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 by 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-plantation

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 effected 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 inhales 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 selfhood; 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.

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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

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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 are the doctrines 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 torments of this world combined together.

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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 inclination, 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 ruminate 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. See 1 Sam. xxviii. 7, & seq.

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*, Poconzi, &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 flagrant 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 as 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 upon

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 *It is 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 extensus protegeus posuite 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*; "I will

"I will put my seat 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 innu-

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.* Deut. xxx. 14. Rom. x. 8.

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.

ing 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 vail 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
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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 acknowledgement 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
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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 on 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 aggravate their misfortunes, and give 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 insatuated 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 light 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

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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 pronunciation 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 person.

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, 1. *Jubanladace*, distinguished in the dominion of thrones, as the appointed guardian of all public and national enterprises, 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 *Halann*, 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 their

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 caparison 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. *Morborgran*, 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, agreeably 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 *asfum*, after a certain term of years, when the *humidum radicale* becomes exsiccate 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 to 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 rancorous 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.

But,

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 transmigration 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 all

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 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 æra, 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.

Apollonius Tyaneus, in the time of the Emperor Domitian, from the wonderful and miraculous things he did through the agency of spirits, added to the great 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. See p. 40.

Doctor

The Order of the Inspirati.

N^o 35.



APOLLONI^{us} TYANEUS in Domitian's Time.



MAHOMET receives his Law by Inspiration.



ROGER BACON an Englishman.



EDW.^d KELLY Prophet or Seer to D^r DEE.



D^r DEE avoucheth his Science is brought by Angelical Ministry.



PARACELSUS Receiveth from the Inspiration of Spirits.



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 4000 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 ministration 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 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 *à propos* to the present subject, than what is mentioned by Weaver, in his *Funerel 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 ministration 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 Somersetshire; 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 despise 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. It is 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 sin 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

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 with 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 name 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 by 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:

No. 59.

12 I.

I, who

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 waist is tied a broad consecrated girdle, with the names *Ya, Ya, + Aie, Aaie, + 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 + Yah, Jehovah, Elohim pentecostaron + + 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 Coronson, 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 abovesaid, 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 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 villany 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.

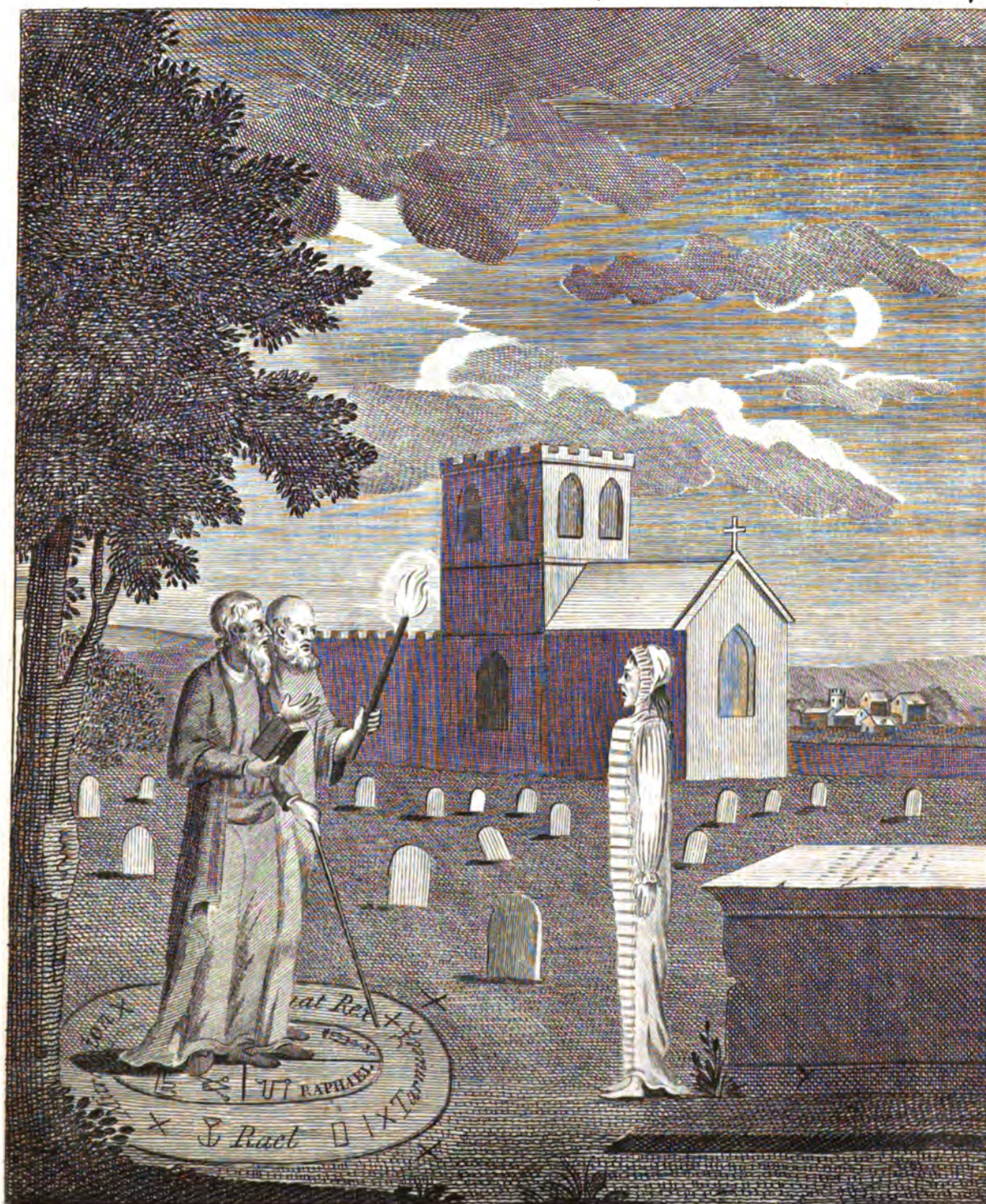
But if, instead of infernal or familiar spirits, the ghost or apparition of a departed person is to be exorcised, the process is materially different. The person being fixed on, whose apparition is to be brought up, the magician, with his assistant, must repair to the church-yard or tomb where the deceased 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, Balbin gab gabor agaba: Arise, arise, I charge and command thee.

After which forms and ceremonies, the ghost or apparition will become visible, and 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 *millies 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 and 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 smiling



Sibly Del

Amar Sculp

EDW^d KELLY, A MAGICIAN.
in the Act of invoking the Spirit of a Deceased Person.
D^r Dece Works



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 vial 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 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
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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 so 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
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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, ashtree-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, loadstone, 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, 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

of pigeons. To those under Mercury, they fumigate frankincense, mastic, cinquefoil, incorporated with the brains of a fox, and the blood of a magpie. 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 swine's, 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 reaching

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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*, *Periaptis*, *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 similar 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 excrescences, 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

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there

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 *warren images*, which they composed in divers postures, under certain constellations, whereby the persons they were 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 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 Europeans have the ability of effecting such astonishing things by the medium of images, telestms, periapts, &c. so

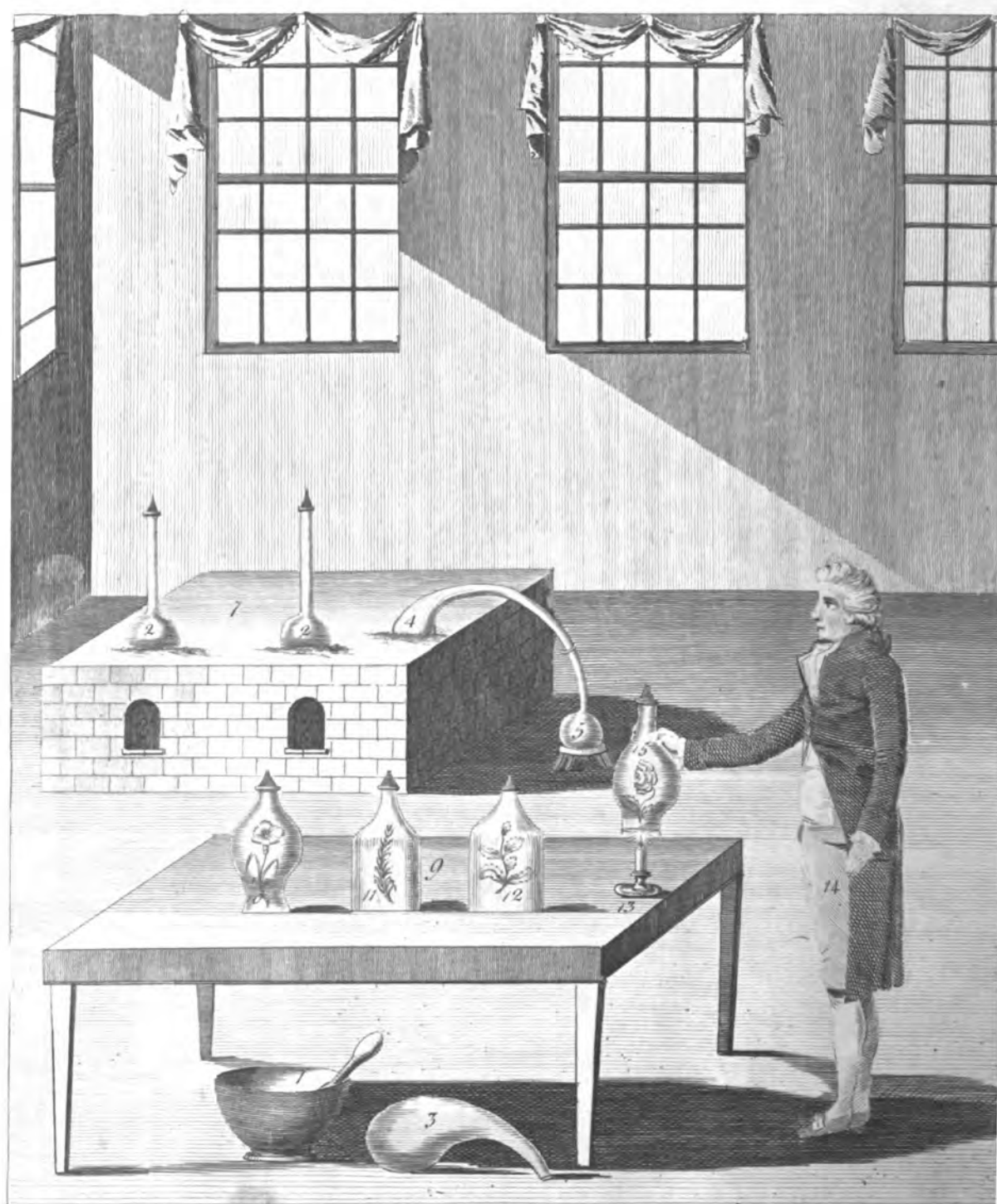
so the Tartars have a faculty of producing similar effects by *bottles, wolves-skins, rods, basins, letters, or missives*, unto certain familiar spirits, who are the agents in their magic rites. As to the old and favourite trick of witches in the last century, that of *tying of the point*, we have reason 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 unpolished 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 carnosus 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 subtle 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 is





A LABORATORY.

*Shewing how a simple Spirit, may be extracted, to represent
Flowers & Herbs, in Full Bloom.*

is the essence : 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 essence. 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 essence 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. C L

To make a vegetable more quickly yield its spirit, take of what vegetable you please, whether it be the seed, flower, root, 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 vegetable 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 essence 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, 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.

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Fig.

Fig. 11, the representation of a sprig of rosemary. Fig. 12, the representation of a sprig of balm. 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 begot 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 castle and a pigeon is remarked by many authors; particularly how furiously the castle 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 expense, 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.

accord,

disorder, 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 begin-
 " ning, 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 ima-
 " ginations of the mind; the diversities of plants, the virtues of roots,
 " and all things whatsoever, whether secret or known, manifest or in-
 " visible." 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, particularly A. Ferrarius, Alexander Trallianus, Aetius, 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 *homerical* 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 surprise; 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 descriptions of charms or lamins is 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. Bailey, 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 had not 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 Kingswood, 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 show 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 lanthorn 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 surprising, 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:—

No. 60.

13 A

He

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, 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 ungardedly 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!"

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